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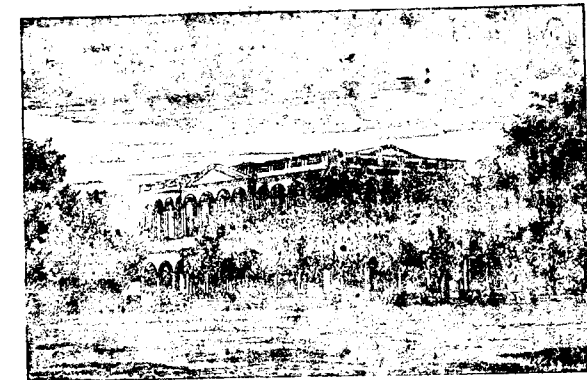
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MANAGING EDITOR.

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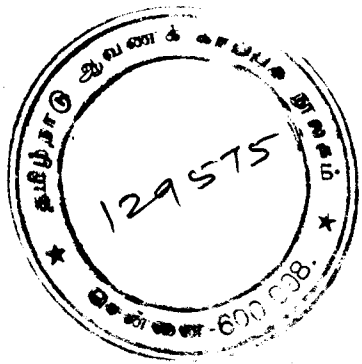


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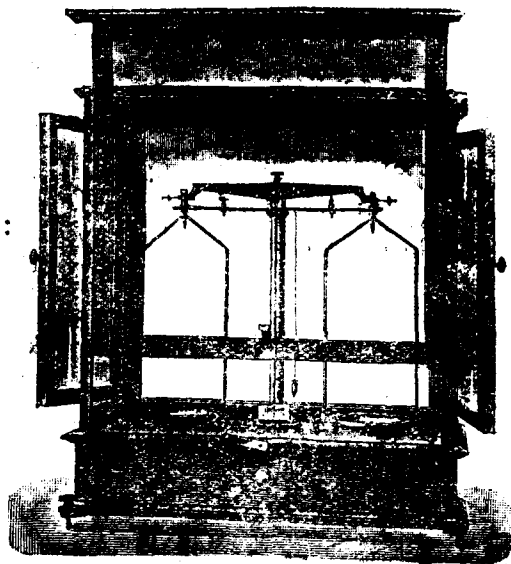
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Contents for July 1929.

No		Page
1.	Ceylon and its Education By Mr. G.	1
2.	Parental Education By Mr. K. R. S. Narayanan, M.A.	7
3.	Literary Renaissance By Mr. N. Simhadri, B.A., L.T.	9
4.	The Doll of Destiny By Mr. K. R. Srinivasa Aiyangar, B.A., M.I.M.S.	11
5.	Marbles in India By Mr. N. C. Mittal, B. Sc., F. G. S., M. R. A. S.	15
6.	A Pledge By Mr. Leland J. Berry	16
7.	Falstaff—the Great Comedian By Mr. L. S. Viswanatha Aiyar	17
8.	Music and Musicians By Mr. L. J. Berry	21
9.	An Address of Dr. Tagore in Saigon—Cochin-China	22
10.	Physical Examination in Schools By Mr. G. T. Williams, B.A.	23
11.	The Price of Peace By Mr. V. Sundaram, B.A., B.L.	27
12.	Child Training & Child Education By Mr. S. Jagannadhan	30
13.	Dravidian Culture By Mr. T. N. Krishnamurthi, M.A., L.T.	32
14.	On Books and Book-men	34
15.	Editorial—Indian Education By Mr. A. S. Venkataraman B.A., L.T.	
	Associate Editor	37

THE INDIAN EDUCATOR

Mr. V. Aravamuda Iyengar, B.A., L.T.,—*Managing Editor.*

Vol. V. MADURA : July, 1929. No. 7

Ceylon and its Education.

By "G"

Having passed six complete years in the "beautiful" isle of Ceylon, and traversed it from end to end and served in more Ceylon schools than during the previous 25 years in India, I propose to give my old and new friends in the motherland, some idea of schools and schoolmasters, and pedagogic problems as obtain in this part of the world. I cannot however, offer an exhaustive survey of the field of Ceylon Education: but what impressions I have gathered cannot but be of interest to the readers of a teachers' magazine.

At the outset, however, I may be permitted to formulate two principles of a somewhat contrary character, relating to the subject of education:—

1. The quality and character of the Education of a country depend on its advance in enlightenment and civilization.

2. The problems of education, however, are the same in every country, ever so backward, or ever so advanced.

What I mean is this: When a country has advanced very high in civilization, one is sure to find in its schools of a highly developed type, an array of newer and newer modes of instruction, a better class of teachers and boys and so on. Yet, in spite of all these favourable aspects, educational problems and teachers' problems will be as prominent as anywhere else. Human nature is everywhere the same: human content and discontent are everywhere one: the difference is only one of degree. Thus while a survey of Ceylon education will undoubtedly give us the benefit of valuable points to gather we shall also realise that the Island has to learn a good deal from us as well.

Let me first give a general idea of the different parts of Ceylon and of the peoples inhabiting it, and of their character. The northern part of the Island is inhabited by the Tamils, as also all the eastern coast from Jaffna to Batticaloa. All the rest of the country, the centre, the west, and the south, almost four-fifths of the Island, is the home of the Sinhalese: the descendants of the old Dutch Settlers are called Burghers, and they are to be found in almost all parts of Ceylon. The northern Tamil is one of the shrewdest, most intelligent, active, and inquisitive of men: he is as careful of his money and property as the South Indian Tamil. Debt is unknown among them: Chettis and money-lenders cannot thrive in their midst. They are followers to the letter of the French proverb "vivre-de-peu", living on as little as possible. Their wants are few, and their foresight and economy in every respect of the most wonderful character. Out of his own home the Jaffnaman behaves in Rome as the Romans do: but in his own castle his ways are of the most conservative type. The Tamils of Trincomalie and Batticaloa have a different character, more similar to the Sinhalese.

The Sinhalese form the bulk of the population and have a distinct character of their own. They are perhaps the proudest race on Earth, the most self-respecting. They live expensive lives, look you in the face, treat you with the utmost hospitality and wage war with you to the knife when you become their enemy. Low wages they would never accept: they would rather starve, all cheerfully, than demean themselves: the smallest boy manifests his pride and would disdain to accept of you a present for service rendered. The very beggar would fling in your face the food you offer him, if he finds he is carelessly treated. They dress very neatly, dine on tables, use plenty of soap, powder, and scents: ties, collars, silk handkerchiefs, in a word the most picturesque attire. A man who is not well-dressed, spruce and in good form is an object of unmitigated contempt among the Sinhalese. In the midst of these, waiting for the crumbs that fall from the rich man's table, is our own Indian Emigrant population of over half a million. The largest number of them are Estate Coolies, and town coolies, who are employed in the most menial of avocations.

Yet even these breathe here a freer atmosphere, free from all barriers of caste, drinking their tea and eating their dinner with as much liberty in any of the thousand and one eating-houses, as the richest man in the world.

Although to all appearance the Sinhalese look like one race, yet there are several well marked castes among them; inter-marriage is conspicuous by its absence. The Karawa, the Goygama, the Halagama, the Durawa, the Dhoby, the silver-smith are six of the prominent castes: each has distinct characteristics of its own, and one who has lived among them will soon notice them as easily as those between the Brahmin and the nonbrahmin, the Pillay and the Naidu, the Asari and the silk-weaver, the Nadar and the Maravar in our own land. But on the whole just as the South Indians may be said to have a distinct character of their own, so have the Sinhalese. Caste animosities are by no means absent.

Early marriage is very rare in Ceylon, and both men and women marry very late indeed. Hence the slow growth of the population and the independence and irresponsibility of the average Ceylonese. The Home Rule movement and similar movements towards political uplift are hardly present in Ceylon. People are contented, the Government is truly paternal and does all it can for the people's welfare, and the inhabitant, naturally hospitable, welcome into their midst people from abroad, rather than look on them as intruders and drainers of the country's wealth. Political workers there are, but they can be counted on one's fingers. The passivity of the Sinhalese needs no further demonstration than the fact that half a million and more of labourers, merchants, money-lenders and employees from India are allowed to drain crores and crores of rupees annually from their rich Island. The Sinhalese count three millions, but hardly one-tenth of them are workers, in the true sense of the word. No wonder the money-lender is largely in request.

Schools in Ceylon fall under three heads, Vernacular, Anglo-vernacular, and English. English schools are classed as Elementary and Secondary: the latter, though they do not generally teach beyond the matriculation standard, style themselves as Colleges. Elementary schools are something like our Incomplete Second-

dary schools : they have no laboratory, and their pupils are coached for what is known as the E. S. L. C., held twice a year in March and in October respectively, an examination of a somewhat lower standard than our S. S. L. C. Education being compulsory in Ceylon, every boy and every girl has to go to school up to the age of 15. Vernacular education is thus a triumph of Ceylon. Every nook and corner has a school, managed by a private individual, or a society, or the Government. The salaries of all the vernacular masters and all other expenses connected with the school are borne by the Department. Vernacular masters' salaries range from Rs. 35 to Rs. 120. The life of a vernacular master is quite a happy one. His work generally starts at 8 a. m. and ends at 1 p. m. : all the afternoon is at his disposal. He has spent hardly any thing on his education, he has passed all his Teachers' examinations by private study, while employed as a teacher, and he earns a salary, which, especially if he is employed in a village, is ample for his needs. His bitterness arises when he happens to serve under a manager of the wrong sort, who has not sufficient funds to carry on his work, pays the masters irregularly, and delays payment till after he has cashed the grant. A complaint would be readily inquired into, but the average teacher hesitates to complain. The boys and girls of vernacular schools, both Tamil and Sinhalese, are well educated and well-informed. All they require for a polish is a little knowledge of English, and this is imparted in the Anglo-Vernacular schools, where an hour a day is devoted to the study of that language.

Sinhalese is a noble tongue, rich in Sanskrit words and highly sonorous. Hence it is that almost all terms of geography, science, etc., have been very neatly rendered into Sinhalese equivalents.

There is a large number of vernacular Inspectors, a chief Inspector of Tamil schools and chief Inspector of Sinhalese schools. Over all the English schools is a chief Inspector of English schools, with five Divisional Inspectors below him and a sufficient number of assistant Inspectors and Sub-Inspectors. The Director and the Assistant Director preside over the whole staff.

Grants for the English schools are based on salaries which are fixed according to a scale, ranging from Rs. 40 to Rs. 400. The grant allowed is about forty per cent of salary : the deficit is to be met by the manager from school fees and endowments. Inspections are held annually, and the promotions, especially for the 4th and 7th standards, are to be made by the Inspector himself. Hence it is that schools do not all begin work in the same months as in India, but each school has its starting-point from the date of inspection of the school and examination of pupils by the Inspector. This arrangement is rather cumbersome : the Examination of pupils by the Inspector himself serves no good purpose, and the better course would be, as in India, to entrust the whole to the Headmaster himself.

The salaries of masters are very handsome : and those in mission schools and Government schools have the best time of it as salaries are paid promptly on the last day of the month or in the last week of it. In some private native schools there is often complaint of irregularity in payment, nay, sometimes a needy manager is apt to encroach on a part of the teacher's salary though, if a complaint is made, an inquiry is sure to be held, and the offender brought to reason.

The most attractive feature of a Ceylon teacher's prospects is the Pension scheme, whereby every teacher is entitled to Pension. The scheme is a recent introduction but teachers who have retired are enjoying retrospective benefits. In the case of teachers now working, a contribution of 4 per cent is collected on every teacher's monthly salary : the scheme is thus made self-supporting. A vigorous dash on the part of teachers in south Indian schools ought to secure them all the benefits now enjoyed by their Ceylonese brother. Indian teachers ought to strive, as the Ceylonese have done, a little more valiantly : to combine and to fight; not merely to beg. The Ceylonese disdain to beg; they demand with the voice of reason and victory is theirs. Hence it is that, although India seems to all appearance to be hurrying towards Self-Government, in all essential matters the Ceylonese get their voices heard much more easily than the Indians. There is much more of bureaucratic domineering in India than in Ceylon.

The Ceylonese teacher pays the greatest attention to dress. Look at a puny fourth standard master, and you will take him for an officer on Rs. 500. His work is generally good and neat: he is perfectly fluent in his English: his manners are pleasant and the pupils are well taught and well-educated. A fourth standard pupil in Ceylon is quite at home in English: he can talk, read, write, and understand. Unfortunately, however, their early advantageous foundation is not sufficiently utilised: for the average form teacher is not so very advanced as to do justice to the understanding of a boy of the forms. Hence begins a long period of stagnation when the pupil reads little, receives little stimulus, and drifts on from class to class, a mediocrity. Hence, too, the very low results in the public examinations, the Cambridge Senior and the London Matriculation. Thus while in Indian schools, the foundation is weak and the top is heavy, the converse is the case in Ceylon. Libraries are not so generally well equipped as in India. The Ceylon boy is not a voracious reader: dress, sporting, and amusement occupy more of his attention than the world of books.

Attempts have been made to start a University and before long it is expected that the Ceylon University will be a *fait accompli*.

Meanwhile the University College, Colombo, receives all the London Matriculates and prepares them for the degree examinations of the London University.

Here are a few remarks from Inspectors of schools, as mentioned in the Director's Annual Report, which show that imperfection is not peculiar to India:

"There is not that maximum of mental activity and stimulus which the child has a right to receive at the hands of the teacher skilled in the presentation of ideas.

"The lower classes are generally in the hands of unskilled teachers. Often the hands of the head teacher are so fully occupied that his supervision of the work of the staff is nominal.

"While signs are not wanting that the outlook of teachers is changing rapidly it cannot be denied that passivity is still prevalent in many classrooms.

"The standard of efficiency of the staff is not yet high: the inefficiency is not confined to the uncertificated teachers."

Before I wind up, I might give a few statistics that might be of interest. During the year under review (1926-27) the Government distributed a grant of about 4 mill on and odd to assisted schools. The population of the Island being between 4 and 5 million, the number of teachers of all sorts in Government schools was 4000 and odd, and that in assisted schools numbered upwards of 10000. The cost to Govt. per pupil in assisted vernacular schools was Rs. 11 per head: that for assisted English schools was Rs. 32. The total number of schools in the Island was 4500 and odd. The total of male pupils was 337,000, and of female pupils 180,000, making a grand total of upwards of 500,000 or about 10 per cent of the population.

Parental Education

By Mr. K. R. S. Narayanan, M.A.

One of the chief drawbacks in our existing condition of education is the absence of any appreciable co-operation between the parent and the school in the vital matter of the education of children. The two important social institutions, namely, the family and the school, exert the strongest influence in moulding the character of the growing mind which must suffer if one of these influences is inoperative. Parents in our country as a class, seem to imagine that their responsibility for their children's education is at an end, the moment they send their little ones to the school. In most cases this attitude of mind is a result of ignorance, but even in the case of cultured parents who surely ought to know better, there is not that personal interest and influence that alone will contribute so much to the sound education of children. The rapid growth and success of the Parent-Teacher movement in the United States during the last quarter of a century and more ought to furnish an excellent example for us to follow.

The chief object of the Parent-Teacher movement in the United States is described to be the bringing about of such an awakening of the nation to a realisation of the fundamental value of home care and training—mental, moral and physical as

will make an ignorant parent as discreditable to his or her profession as is an ignorant doctor, lawyer or teacher. In the course of an exceedingly interesting article on progressive Education in the United States which appeared some weeks ago in the New India, Alice E. Kierman aptly characterises the parental education movement as a phase of the democratising of the home which is taking place to-day. "Through regular courses for pre-school circles and child study groups, and reading courses for isolated parents" she writes, "we are making available for our members, in simple form, the results of the study made by child psychologists, of the formation of habits and mental attitudes in young children, so that parents shall no longer follow, hit or miss methods in training children." She further says that home economics courses in many teacher-training institutions now include the fundamentals of child training, so that girls taking high school courses of this kind will know at least the basic principles; and that many state universities now maintain nursery schools and courses in parental education.

If there is such necessity for parental education in a highly advanced country like the United States, the less said about our own the better. Though year after year the various Directors of Public Instruction have been giving us their annual reports showing minute details regarding the increase in the number of schools, boys and girls attending schools and colleges etc and though government orders on the reports, complacently enough observe the progress of education during the year under review as being satisfactory, yet it is a well known fact that our system of education is at least half a century behind the times. In western countries like America, Germany and England the public evince as great interest as, if not a greater interest than the officers of the "Educational" department in the latest ideals and methods of progressive education. It is to be deeply deplored that owing to public indifference and the apathy of the teaching profession, there is precious little interest evinced in adapting the system to the latest ideals or requirements of the country. And what is still worse, it is not until after a new system of progressive education that has been successfully tried in England for several years has given place to a newer and better one, the former is imported into this country as if brand new. The educational salvation of the country will never come as long as the public themselves and the teaching profession continue to be indifferent to matters connected with educational advancement on sound and proper lines.

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THE INDIAN EDUCATOR

9

Literary Renaissance

By Mr. N. Simhadri, Proddatur.

It was Dean Inge who said that "the soul of England is reflected in our literature as much as in our history." This is a statement which is applicable to every country. The national temper and spirit of a race of people breathe from their literature and a host of poets and philosophers have interpreted to the world with supreme fidelity the culture, the tradition and the great characteristic features of their race. No nobler example is found to-day than that of Tagore who in the words of that great and illustrious statesman Lord Willingdon is "the master of literary culture in India".

The life of a nation is not like the placid flow of deep water in an expansive river without even a ripple to disturb its beautiful face but is marked by the ebb and flow of pulsating life, serious debacles, cheating ice-bound regions and scintillating with hallucinations of wondrous types which baffle even stern realities. The literature of a country is a faithful record of the genius of the race and the palmiest days of literature are those periods of energizing activities of the race. A careful study of the literature of a country discloses the one uncontested fact that the grandest and most fully representative period in literature always corresponds to the epoch-making periods in the life of a nation.

Thus it is that in the history of Indian literature the two monumental epics of Ramayana and Mahabharatha stand aloft as the twin peaks in which Aryan civilization culminated. The subsequent literary times were reminiscent of a condition of lower vitality, unsatisfactory standard and no significant moral considerations. Poets and philosophers have always been our spiritual guides and the clearest visions of the invisible are enshrined in our poetry. As a great writer said "our best poetry is generally serious, moral and often definitely religious in its aim." Examine if you will, any phase of the development of poetry in India and you will find a distinct religious background. We have a great tradition in fiction and the clever technique, the great charm and the consummate ability which

marked its flowering periods are quite unexampled. But the times have changed. A generation which extolled beautiful things written in beautiful style was succeeded by another which deprecated high morality as mere hypocrisy and called Rama, the great Indian hero, as a mere blameless prig. Such was the gradual decline in the moral elevation of the people that today we are confronted with a newer outlook, a different purpose and an altogether changed moral standard. The time for enduring classics is no more, the need for ethical literature is not appreciated and, today we find ourselves in the words of Dean Inge "in the trough of the wave". The palm for this renaissance should be given to Bengal as it began with that immortal novelist, Bankim Chander and still finds expression through the expansive vision of that great Indian patriarch Rabindranath Tagore. This is the first time that one sees the deflection in the guiding spirit of literature. What was hitherto a pageant of human events with an ulterior Divine purpose has to-day transformed itself into simple human affairs with a greater breadth of vision and with a definite return to the temporal springs of life. From the sublime altitudes of the Transcendentalist, with his robust idealism and the beatific vision of the Over-lord we have slid down to things of the earth earthy and have shown a greater aptitude for the life of the work-a-day world. Cheap literature, though not of the Billingsgate type, but of a low order has been flooding the gates of the book-sellers' shops and we have been witnessing a larger and an ever-widening circle of readers stuffing their shelves with such evanescent literature instead of the heavy tomes of classics which adorned the book-cases of the pandits of the last century. To quote Dean Inge again "in a hustling age when every one reads and writes in a hurry" such an attenuation as this is a consequence and lots of people are there for "a scabrous story of adultery" or for revelling "in the 'realism' of the man with a muck-rake".

This is the moral degradation that has followed the decline in the motive spirit of the literature of our country. The fad for light literature after morning tea or some fun and frolic before a night's rest is fast developing among us that a time is likely to come after the American fashion to print the salient

facts of a story or a drama in a few small sentences and leave the moral to the reader to imagine or to dream!

In this age of 'sick hurry' and restless activities there is no time for the average man to sit leisurely pour over the involved sentences and obscure passages of a dreamer or a philosopher. The 20th century moderner invites in glaring headlines a couple of sentences as the substance of a story or an important event.

The days of heroes and deities are gone for ever and in their place small events of simple arcadian life are given prominence.

Books of the future will have bearing on the advancement of science, on international fellowship and on a thousand other circumstances that are producing vast changes in the human life of to-day. Well has H. G. Wells said that "human life, the time, the quality, the elements, are changing visibly before our eyes. Human life, as a matter of fact and not as a matter of sentiment, is different from what it has ever been before, and it is rapidly becoming more different. The scope of it, and the feel of it and the spirit of it change. Perhaps, never in the whole history of life before the present time, has there been a living species subjected to so fiercely urgent, many-sided, and comprehensive a process of change as ours to-day."

It is to this changing attitude that literary effort should respond and produce those works of art which reflect inimitably the illusory stream of life.

The Doll of Destiny

A Short Detective Story

By Prof : K. R. Srinivasa Aiyangar, B.A.

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Unfortunately, he made a reference to it. Mr. Gopa, though a large-hearted man, had however the peculiar littleness of which great men alone are capable—he would assiduously worry himself over trifles. It seems that some months back Mr. Gopa with his family and his never failing friend Mr. Venu had paid a visit to Mr. Sambhu. The youngest of Mr.

Venu's children at once cultivated the friendship of Mr. Sambhu's four months old child and the former's innocent looking doll became for a while the play thing of both. As usual with Mr. Venu, he made a bombinating show just at the time of starting and Mr. Gopa and his wife and their children, all forgot to take the doll with them when they themselves got into the car. The doll in the meanwhile was lying in a corner, perhaps supremely conscious of the part it was to play in the drama of life.

Next morning, Mr. Gopa and his people were not a little disturbed when they found the excellent doll missing. Not that the doll was costly, much less pretty: it was one of those wooden horses which an unconvincing soldier is ever supposed to ride. But it was their doll and they had the inalienable right to possess it for ever. That was how in their very real greatness they viewed the matter.

Mr. Sambhu's venerable grandmother was equally surprised to find the doll reposing with equanimity in a corner of the courtyard. For her too as for her grandson and her daughter-in-law it was an inexplicable existence. What right had it, Mr. Gopa's child's doll, to exist in Master Sambhu's house? Surely that was a phlegmatic question. But at length, as a result of putting their heads together for a considerable period of time, they reached the very sane and very safe conclusion that the doll should be the present of Mr Gopa's wife to Sambhu's child. Of course "men may construe things in their own fashion, clean from the purpose of the things themselves",

II

Four months elapsed. Mr. Gopa invited his friends for a garden party in his delightful residence on the sea-beach, nicknamed 'the Watermeadow'. Mr. Venu was there, as vociferating and as irrelevant as ever. Mr. Sambhu had come too though, as he put it, "at great personal inconvenience". My friend Mr. Aiyengar and myself, though by no means intimate with the rest, got the invitations favoured by our proximity to the Watermeadow and went to participate in the garden party. Seeing Mr. Venu bristling with loud vaporisms, our hopes for rollicksome excitement struck deep root in our hearts. And indeed we had not to return home disappointed: our only regret was that we had more excitement than our

weak frames were fit for, so much so, our thoughts had been completely ruffled and almost metamorphosed by the time we were in our own rooms.

It all came about like this. After a pleasant feast when every one of us did full justice to the cravings of his or her belly, we were getting ready to depart. The respectable host and hostess conducted us as far as the gate and we were muttering thanksgivings and adieus when suddenly the thing happened. Mr. Sambhu, as though under the influence of a sudden inspiration, thundered forth with fiery eloquence lightening up his usually dull face: "Mr. Gopa, I'm sorry I've forgotten to thank you for the doll. Indeed, I ought to have thanked you long ago! 'Twas so very good of you, and my son loves it ever so much!" Mr. Gopa's face assumed, once the unfortunate reference was made to it, a sombre attitude. His lips moved inaudibly and his mouth uttered in indistinguishable accents "Present! 'Twas never *that*!" Mr. Sambhu was nonplussed quite and stared at the heroic actor Mr. Venu. As for myself, I felt small and stared at my friend, Mr. Aiyengar.

The situation was very awkward. But Mr. Venu's resourceful mind struck a glorious path. "Mr. Gopa," he flashed forth, "you must surely congratulate yourself for the saintly qualities you have developed. You gave the doll to Sambhu's son and the sanctity of your giving has caused the advent of another son!"

No electric shock had greater effect on any son of Adam than this last speech had on Sambhu. I knew not why: mine was not to reason why but only stand and see. With a violent jerk of his finger, as ferocious as the hand of Madame la Guillotine, Mr. Sambhu pinched Mr. Venu in the side. The next instant Mr. Venu turned and simultaneously Mr. Aiyengar pinched me right down the shoulder with secure aim. I thought the whole world was coming to an end.

III

Mr. Venu made one more supreme attempt to extricate all of us from the ugly situation. But as luck would have it, the more he tried with his queer brilliancy, the uglier the situation became and the redoubtable Mr. Venu passed on with lightning rapidity from one absurdity to another, still fumbling and

floundering in grand heterogeneity, Possibly as an effect of the pinching on the part of Sambhu, Mr. Venu apologetically remarked : "No, Mr. Gopa, I'm wrong. Good actions lead to good results. You gave a doll to Sambhu's son and you yourself was blessed with a male child soon." Immediately Mr. Venu recollected that the male child had died within a few days of its birth. His eyes sparkled more cat-like than ever and his cavelike nostrils swelled to enormous proportions. Master Sambhu looked blue and stupidity was writ large on his face. Mr. Aiyangar, the shrewd observer he was, missed neither word nor gesture and gaped wide his round mouth in strange bewilderment. I comprehended little, yet thought there was something mysterious in the farce enacted before me. I cursed myself for being a bachelor : else I had known more of family setting and its allied mysteries !

Then was the last and greatest effort launched by Mr. Venu. "I'm thoroughly mista'en," blurted he forth with a conviction which was certainly not there, "I've committed blunder after blunder but you will allow unintentionally and indeed with the best of intentions. But there's no use in excuses. Time's getting late—excuse me please for bad grammar. Let's depart. All will be well and all has been well !" The semi-stupid winding up of the nasty turn the conversation had taken brought us to the Overland car standing outside. We bade good-bye to our host and hostess and they returned equally warm adieus. Our car started and with plenty of explosions at the back we were returning home, the lily of the valley flying against the rising moon, just emerging from a cluster of eastern clouds. And the moon emerged and shone upon the roaring sea.

IV

Mr Sambhu would never cease talking of birth control. Whatever be the time, season or company, he would be at his hobby. The conversation might pursue any circuitous path, may wander among divergent avenues of discussions, yet he will always bring it all with a slam to his favourite topic. He would tell you that on such-and-such a day Mr. So-and-so spoke on birth control and that he made an excellent speech on the occasion. He would expatiate on the merits of the latest volume of Mr Bertrand Russel or Mr. Havelock Ellis on the

necessity for birth control and with the significant nod so characteristic of him state with a snapping finality that birth control is more important than the Arch of Religion. Then again he would run up to his closet and bring the latest Madras daily "The Swarajya" and read portions of Sir Sivaswami Iyer's plea for the practice of birth control. This mania which ruthlessly governed his actions and shaped his talk surprised me not a little, though I vainly thought it was one more instance of eccentricity leading to settled conviction and partial madness.

(To be Concluded)

Marbles of India

By Prof : N. C. Mittal, B. Sc., M. R. A. S.

India has been famous for its marble, chiefly on account of its magnificent buildings such as the Taj Mahal of Agra built of this material by the Moghals. It is one of the seven wonders of the world. Besides this, several noble palaces and buildings such as Victoria Memorial of Calcutta, have been made out of it. Not only buildings but also fine statues and beautiful toys are made of this material which are loved both by the young and the old.

Marble is of different colours from pure white devoid of any impurity to green, black red, etc. It is also of different texture from very fine grained to coarse grained ; the latter resists weathering better than the former.

Let us see where marble is found in India. It is found in several parts of India but the most important localities may be given here for the general information of the Public. White marble is found at Makrana in Jodhpur, Maundla in Jaipur. Dadikar in Alwar and at Tonkar in Kishengarh, at Kyankse, Sagyin and Mandalay in Burma. Yellow marble of homogeneous texture is found at Jaisalmer in Rajputana. Greenish yellow marble is found at Ajmer and Motipura in the Baroda State. Pink marble is found in great abundance in the district of Narsinghpur in the Central Provinces and also at several places in Rajputana. Black marble which takes good polish occurs at Bhoinslana in Jaipur and also at Rajpipla. Onyx

marble is not uncommon in India, which is found in abundance at Nagpur and Jhuli.

Undoubtedly, some of the marbles of India are far superior to the foreign ones, as for example, Makrana marble. Victoria Memorial was built of this marble. The contract for the building was given to Messrs Martin and Co., who opened up quarries at Makrana and erected derricks for bringing up the marble at the surface. A plant for cutting and dressing the stone was also employed. In the beginning the progress of the output of the marble was slow but later on it was greatly improved. During recent years the output reached about 3500 tons a year.

In spite of immense deposits of marbles of various shades and texture in India, a large amount of it is still imported every year from foreign countries such as Greece and Italy. This is due to several causes; (1) the quarrying operations carried on in India, are unscientific and are primitive with few exceptions, but in Europe and America they are based on much advanced scientific researches and (2) the freight charges and import duty are very low.

Import of marble has been about 9000 tons a year during recent years.

Capitalists and Rulers of States in India should send their young men abroad to study more recent and up-to-date scientific operations on quarrying and they should also come forward with their capitals to open quarries at different important centres of marble deposits. It is high time for India that she had progress in various branches of Science, especially, Mining, she being very rich in her mineral wealth.

A PLEDGE.

I will be true, I will be pure
I will observe Thy Holy Law,
And whilst life doth in me endure
I will be blind to Thee no more.

I shall have faith, I shall have strength
To bear me kindly o'er life's ways,
That when I reach Thy throne at length,
I shall be worthy of thy praise!

Leland J. Berry.

Falstaff-the Great Comedian.

A Study

By L. S. Viswanatha Iyer, Trivandrum.

"Banish Falstaff

Banish the World"—*Falstaff*.

Sir John Falstaff stands supreme as the greatest comic character in English Literature. Since his nativity, he has fascinated many of us, and become one of our amusing associates in life. There is in him a mysterious quality of perennial freshness—his character assuming wider significance each time he is well-threshed, by competent critics. His function in the Henry series of Plays is to extenuate and to throw a glitter of intellectual brilliancy over the wildness of Prince Henry's wild youth. Like his master Shakespeare the final criticism of Falstaff will never be written.

I am here concerned with the essential, lovable traits in this inimitable character, a glory to the stage, that will remain unchanged for ever—not the 'historical' aspect of it.

Sir J. Falstaff, whom I identify with Shakespeare himself, is not the result of accident, but a "free gift of Nature." Let us forget his traffic in life, and keep fresh in mind only his fertile humour, inexhaustible wit, and profound learning that have made him immortal.

There are three classes of people in Society; those who *radiate* spirits, those who *reflect* spirits, and those who *absorb* spirits. The Radiators are few, the Reflectors sufficiently numerous, but the Absorbers alas! horribly enough to balance them both. But Falstaff belongs to the first group and will not dwindle, and "twinkle, like a little star" even when placed between two absorbers.

The key to this "trunk of humours", this bloated Jack, is his keen *sense of humour*. He walks and talks down the centuries, and when we meet him, we often call for the biggest arm-chair, place him in our midst, and will not let him go. We brush aside moral duties and social conventions, and wholly throw ourselves into his company, bidding the world pass by. We give ourselves up to the pure enjoyment of unalloyed humour, which is like the summer-sheet lightning, and of healthy

wit hurting nobody and illuminating every thing in soft bright flashes. Falstaff has gone ahead of his times. He lived, and still lives, merrily taking no thought of the morrow, drinking plenty of sack and entertaining the world. He is the enemy of everything that would interfere with his ease, and especially the tyranny of custom and morality.

The incongruity in his character, which adds flavour to his humour, is the incongruity of the body of humour. He is "a goodly, portly man, corpulent, of cheerful look, a pleasing eye, and a most noble carriage—his age inclining to three-score".

Incongruity is ever fertile in surprises, and as we follow him, we find him creating for us incidents, which are as original and delightful as they are unpremeditated. He never makes himself ridiculous, but to his friends. All his vain boastings are never intended to be believed, but to evoke our laughter. He seems to love putting himself in a difficult pass, for the very joy of extricating himself, by the agility of his resourceful wit. A single Epicurean utterance of his would slacken the tensivity of the strain of some dull hour, and turn all to mirth. We laugh at, and with him, our sides splitting with laughter for his portly presence and unblushing effrontery. Though he grows with the times, his physical body becoming a huge hill of flesh, yet his intellect is young and agile, ever engaged in spreading the aroma of wit and humour wherever he walks.

We are jerked out of our elements, when we remember that the nimbleness of his enormous wit accords so ill with the "tun of flesh, which requires lovers to lift from the ground." In Falstaff, humour and wit meet and mingle; his humour makes his words more witty, and his wit exhibits new facets of his infinitely humorous and versatile character. As he himself unequivocally says, "I am not only witty in myself, but the cause of that wit is in other men." He is the touchstone by which our wit and humour are tested. Prof: Bergson, the eminent philosopher, has truly observed, that the great and real Artist "delves deeper into human understanding," and Falstaff is one such. He ever impels us to set in motion, in the depths of our being, some secret chord which was waiting to throb in unison. He is the largest and notable figure among us, full of incongruity and freedom.

If he is comparable with anybody, it is with Charlie Chaplin, the Dickens of the film. Like the fascinating, good natured Charlie, Falstaff, the comic knight-errant in literature, puffing away "bright honour" is the symbol of masculine comradeship ease, and merriment. He is not a joke; he is a portent. Like Charlie, he is the precursor of enormous potentialities that will still be shaping the future of civilisation when great wars have passed like clouds, leaving but a memory behind. Falstaff is the first man in the sphere of comedy who has realised for us the magnitude of the agency, that has projected his personality over the globe. Though Falstaff is not the most celebrated man in the world like Charlie, yet he still reigns as the Prince of comedians, in the intellectual sphere, gathering always around him quenches of people with a sense of humour and learning. He has willed to love for three hundred years more, to the age of Methuselah, and will be the ruling *Monarch of Comedy*, without a peer and successor. He has created a new atmosphere surcharged with the poetry of emotions. He has projected on the hills of life, a three dimensional personality that lives, moves, and has its very being.

Charlie's medium of effect is one of "gesture", and Falstaff's of course one of "words". Both have understood the technique of their medium, that by the fecundity of their inventive genius, they hold the attention of the world; and create in our minds, the impression of movement, space and atmosphere.

The one has created an independent "philosophy of gesture", while the other the "philosophy of speech", each surpassing in his bounds. Both perplex, and delight our minds commanding our esteem and confidence by the contrast between static innocence, and demoniacal swiftness, in speech and action. Both might be seen trudging along the lonely road leading to some hospitable inn, to entertain the company at the table. Their morals at all times hopelessly bad, their heroines still gloriously absurd, still magnificently triumphant. Still bringing gales of laughter with them!! Two supreme figures in the comic world of "Film" and "Talk", in whom the comedy of life is quaintly touched a hint of the abiding pathos in life. They will live for all times, and all ages, as long as the Sun

itself, for the pioneer yeoman service they have done to relieve the misery and gloom of life on earth.

"Our honest Jack is what we mean by a 'good fellow'". He is the supreme example of a clubbable man. He is all hospitality, real warm hospitality incarnate. He is the patron saint of all those who love to assemble, in a great hall shutting the doors upon gravity and decorum. So strong is the atmosphere of festivity, the intellectual sweet banquet in the company of Falstaff, that words fail me to describe its inescapable charm and wonder.

Falstaff is a magnetic personality. He dragged down the prince and his courtiers from the grim regions of Royalty to the higher levels of infinite mirth and jocularly. In a few minutes' talk, he can turn poor Dame quickly from pursuing him with all the terrors of "father antique Law" to pawning her property to lend him more money and catering to his creature comforts at supper. He had a passion for gathering people round him, and radiating a spirit of friendliness and good cheer, that instantly make the guests at their ease, impossible to be stiff, like grave Nestor, supercilious, or shy; and transforming every little chance into a kind of universal fellowship.

Throned in his kingdom, this "gross misleader of Youth" seems invulnerable. What would be weakness to others, becomes a source of strength to him. He has broken all ties with our social and moral order, and so inward and searching is his humour, that in spite of ourselves, we laugh with him heartily and enter his kingdom as his devoted vassals.

Though he was rejected once—we almost curse the severity of that poetic justice which consigned our "good, honest Jack" to the Fleet Prison—by the Prince—(who had to choose between his riotous past and his glorious future)—he has never been rejected from the minds of his boon companions and admirers.

Let us have more Falstaffs in life, and this "our little life" can be transmuted into the paradise of Joy. Whenever the choice spirits of the world have laid by their day's work, and have seated themselves at their table of good fellowship and humour, there has been—and will be,—an honoured place for Sir John Falstaff, in whose "gigantic shadow, we can laugh at

our highest pitch and laugh at ourselves, and so divinely careless, sit like gods for an hour with unbuttoned ease".

Music and Musicians.

The Influence of Chopin.

By Mr. Leland J. Berry.

There is, probably, no greater power underlying the conception or production of music than that influence of the immortal Chopin. He is undoubtedly one of the few supremely original personalities in the world of music. Musical art with Chopin was a religion, a religion of the soul, and there is not one single occasion on record to prove that he ever approached it other than as a sacred object. His genius could never confine itself within classic bonds, he swayed with easy grace toward inspirations that were startling as they were novel and ingenious; although it must be said that he ever tempered his boldness with deep study and an instinctive art-sense.

It is the dreamy passion and romantic grandeur of his music that places him in such a commanding position in our esteem. None other can seem to attain the art of writing with such lyrical ease, and with such depths of fervour and passion. Chopin has attracted countless imitators, but for the most their efforts are nothing more than extremely pale reflections of his great genius. But the fact remains, his influence on composers, even now, is very strong. There is no doubt Liszt's manner of writing for the pianoforte was largely suggested by the examples of Chopin, whilst Grieg also based his method of composition on the same source. Piano music such as that of Moszowski, etc., could not possibly have been created without the use of Chopin's art-forms as an admirable pattern.

Probably, Chopin was at his best when working with the inspiring rhythms of his own National folk-songs and dance-tunes, for he filled them to over flowing with the poetry of sentiment and emotion, and adorned them with romance and originality. Although we find in the majority of his work that it lacks robust tone, this is more than amply compensated by the delicate refinement and finish that he used in every case.

Dr. Jagore's Address

At the Municipal Theatre, Saigon.

21—6—29 Cochinchina. 9 p.m.

I can see across centuries, and a vision comes to me of a life which has left its signature in this land and which still flows in my blood. I bring the memory of a meeting to you,— a meeting which awakened the soul of this country into a new path of fulfilment with its wealth of ideas and arts. That age is silent today among the torn leaves of records difficult to decipher: it is like a gem that Time has stolen away, only the casket of it lies in magnificent ruins. The heart of India once throbbed under the sunny skies of these shores, and dreamed its dreams in beauty and scattered its thoughts for a rich harvest of culture in an alien land. I feel that the India of these days has come in my person to visit once more her forsaken home which has such association of years of achievements and growth of a civilisation. I am a messenger from her past, I stand by your door, seek a seat in your heart and ask you to recognise me, even now when that history has grown dim and the lamp that was lighted in the first festival evening of union bears no flame. My friends, know me to be one who belongs to that generation of poets who one day under the perfumed shade of your own trees offered welcome to the first arrival of Spring, who sang of love under your silent stars, who chanted the praise of the golden-veiled dawn and the last vanishing light across your western sea. Know that my heart beats in the same rhythm of human joys and sorrows as those of my forerunners did who in the remote past lived among you. My voice ever is for the aspiration of men for light and love and liberty, for the triumph of the divine martyr done over all that is basely cruel and meanly selfish. I bring you the greetings of that radiant India who lavished her light of mind on this land, and the message of sympathy and fellowship from the present-day India who lives separated from you by the distance of geography and the lightless isolation of her own obscurity.

Physical Examination in Schools

By Mr. G. T. Williams, B.A., Director of
Physical Education.

In the outlook for race in the more rational modes of living that are coming more and more into vogue, there is an additional impetus given all the world by the staunch believers in physical education. In no way is this improvement better evidenced than in the stress being laid upon physical training in the formative period of life. At this time much can be accomplished in the all-round development of the growing child, and in the correction of its deficiencies, which, if allowed to go uncorrected, result in a fixed deformity, constituting a pronounced handicap in the struggle for existence. Medical inspection of school children, originally designed simply to prevent the spread of infectious diseases, like all other reforms, has developed far beyond the original lines mapped out by those who instituted it. The natural result of such a step is the so-called physical examination, by qualified physical directors assisted by the school doctors, and hence it behoves us well to have a clear idea of what such an examination in itself means.

Longfellow strikes a keynote in life, when he says of the village Blacksmith that he

"Looks the whole world in the face
For he owes not any man."

"The Child is the father of the man." The habits formed in youth and early manhood and womanhood are the habits that will be carried through life. Therefore, it is of the gravest importance that those habits should be the correct ones from the physical as well as from the mental and moral standpoint. Our school boys and girls should be taught to look the world in the face, for not only does good posture affect personality but it is one of the best assets that can be carried away from school, reacting as it will, upon the life of every child.

When one sees the child, the carriage is always the thing that strikes him at first sight. A young man or child who has cultivated good carriage until it has become a habit will always stand a better chance in the struggle for existence than his round-shouldered hollow-chested brother. A normal healthy

child should hold his or her head erect, the shoulders back, though in an unrestrained manner, and the chest well rounded. The body should be held naturally erect with level shoulders and unprotruding abdomen.

There are various causes for the incorrect carriage of children. With the hanging head come stoop shoulders, and as a result, flat chest and bulging abdomen. Sometimes there is a sharp curve, and frequently one shoulder is seen much higher than the other. Sometimes a child is seen to stand on foot or leaning against a wall. As a result flat-foot may be seen after the arch of the foot has broken.

In a well planned physical examination the physical director and the school doctor would observe the following faults with their common causes, and must so adjust his plan of work to prescribe remedies:

1. Hanging Head: *Causes:* Weak musculature, malnutrition, underfeeding, defective eyes, lack of exercise and unhealthy surroundings.
2. Stoop shoulders and flat chest: Weak musculature due to one or more of several causes, like difficulty in breathing caused by adenoids, for example. (Adenoids is serious nasal obstruction as a result of which breathing becomes difficult.)
3. These faults bring in their turn a number of other faults. When the head and shoulders hang forward and difficult breathing causes underdevelopment of the lungs, then the upper part of the breast bone is depressed. The ribs are deflected downward to an abnormal condition. Thus the chest is made flat, causing more or less of a restriction of the lungs and sometimes even of the heart. Thus the seed is sown for tuberculosis.

4. Protruding abdomen is generally present with flat chest and round shoulders, sometimes indirectly caused by them, but often caused by some serious digestive difficulty.

When a child has one shoulder higher than the other the cause is sometimes found to be a spinal curvature. This defect is very common and with school going children it is due to bad seating arrangements and the habit of carrying books in one arm or the satchel always on one shoulder. Proper seating arrangements will encourage the taking of a proper seating posture, besides

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which the child should be instructed concerning the values of correct position while walking, sitting and standing. Also the child must be instructed to carry books on both hands equally balanced.

To maintain the ideal standing position it is essential to have (1) A normal skeleton, including strong and normally shaped bones and ligaments, (2) Strong and symmetrical muscles (3) Nerve centres trained to hold the body in ideal position under the guidance of the muscular sense and the sense of equilibrium.

The importance of strongly developed muscles cannot be gainsaid. The body cannot be balanced in erect position without muscular assistance. The ever present and unavoidable gravitation is always tending to deepen the normal curves of the spine and upset the delicate poise of the framework. No matter how perfect the poise, a considerable amount of muscular force is always used in maintaining it. It is for this reason that in some of the schools boys are made to take some form of exercise or other to shake off their sedantary sitting positions

When all these foresaid signs begin to appear there should be an immediate and thorough physical examination and the actual cause be determined. There is no use in blaming a pupil for bad posture, when it is caused by a physical defect. The remedy should be suggested to bring about a speedy cure.

In a reliable physical diagnosis next to this unnatural carriage of the body, may be noticed some facial characteristics from which much of value can be learned concerning the physical condition.

COMMON FAULTS.

COMMON CAUSES.

1. The nose: Broad flat bridge, thick base, very small nostrils; puffy appearance; malodorous breath.

1. Chronic stoppage of some kind, probably caused by enlarged adenoids or by the chronic catarrhal condition.

2. The mouth. Open mouth, mouth breathing irregular; teeth: overlapping front teeth, weak lower jaw, and high arched palate.

2. Nasal obstruction, caused by adenoids and enlarged tonsils.

3. Sometimes caused by conditions developing with enlarged adenoids or tonsils or accompanying inflammations.

3. The ears: Ear ache, discharge and partial deafness.

4. The eyes: (a) Twitching, blinking, hanging head, reading at unnatural distances, inward or outward cross-eye. (b) Redness of the eye.
4. (a) Faulty mechanism of the eye calling for the services of an oculist. (b) May be caused by the presence of some dangerous contagious diseases.
5. The Teeth : Decay.
5. Lack of attention, or effect of certain diseases.

Next we come to hands. The very grip of a child's hand will indicate whether it is very warm or very cold, or moist or dry. Thus we can get to know the temperature of the body. It will also indicate the cleanliness of the pupil. If there is excessive energy displayed in action, in grip, and in extending the hands, the causes may be nervous condition. If it be too warm and dry, or cold and moist, it may be due to feverish condition or reduced vitality. If the circulation, as shown by the thumb-pressure on the back, be very slow it may be due to some unhealthy condition of the vaso-motor system. Drooping of thumbs, or drooping of hands when extended is due to lack of energy caused by fatigue or by reduced vitality. Marked and continued uncleanness of hands is due to lack of care on the part of parents or poor home environment.

Various signs of nervous disorders may also be seen in a superficial physical examination. Stuttering and stammering are some of the common faults. Stuttering is a nervous condition, temporary or incurable, which is sometimes congenital, excited by exhaustion, excitement, or other physical affection. Stammering may be due to nervous condition, rarely curable, often accompanied with anomalies of the articulating organs. Both are due to overwork and underfeeding, and the only remedy that could be suggested is open door life. In schools rhythmic teaching is always advocated as a sovereign remedy for this condition.

All these defects of the school-going boys and girls are not the ideal defects, but they are the common-place faults in the human system that often escape the eyes and skill of a qualified school doctor. Better the school with no physical examination than one with a hap-hazard, routine-like medical inspection with no following-up remedies. It is high time that school authorities woke up from the lethargy and took pains, not only to give a thorough medical inspection, but also a scrutinised physical examination so that there be no apprehension as to who should be sent to the doctor, and who should be sent to the playground.

The Price of Peace

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

There is no more significant contrast than the slow progress in arts and culture in recent years and the marvellous expansion in modern era of the means of human destruction. The primitive man fought with swords and arrows. The invention of gun-powder and its effect on European political thought constitute one of the darkest chapters in the world's history which humanity in future would turn with feelings of shame and regret. But it was in the Great War of 1914 that Science was prostituted and the means of human destruction reached remarkable proportions. Inhabitants of several villages were suffocated to death. The use of the machine gun resulted in the death of numberless men and women. It is today possible to bomb cities from aeroplanes.

Failure of Religion.

The student of history is struck with the fact that religion has failed to establish lasting peace on earth. The farther we penetrate into the history of primitive thought, the farther we move from the conception of a Golden Age in the dim past when fighting was unknown. Since the very dawn of the history there has been fighting all the world over. From the very beginning of the world there has been "gnashing of teeth". The verdict of history seems to be that war is inherent in the human mind. Man killed brother man. Man killed the animal also. Religion, ineffectually perhaps, tried to check the "brute" in man by inculcating the spirit of pacifism. A Mosaic law might have said "Thou shalt not kill". But the commandment of Moses was broken in the everyday life of the Jew. The Jewish priest believed that the sin of man could be expiated only by animal sacrifices. Religion was the altar at which numberless animals were ruthlessly slaughtered. In one word the Jewish religion showed signs of decay in the hands of its priests. And the decayed Jewish religion found its fulfilment in the gospel of Jesus. The "son of God" came to the world to "fulfil the law, not to destroy it". Jesus was born a Jew but he condemned animal sacrifices. The Jews persecuted him. But what the Jews lost the world gained. The Jews crucified him. But by

his crucifixion, sinless Jesus bore away the sins of humanity. It is noteworthy that Jesus looked forward to the establishment of a real democracy of peace all the world over when the meek would be blessed and the poor would inherit the earth. In a peaceful democracy, Jesus preached that it is cowardice to resist evil. Courage lies in meeting evil with good. "Love thy neighbour as thyself-"in these pregnant words Jesus summed up the cardinal principle of his democracy. But the dreams of Jesus were not fulfilled. Humanity whether before or after the Christian era was actuated by jealousy, ill-will and hatred.

Islam seems to be the very antithesis of Christianity. A verse in the Koran speaks of cowardice as "Worse than carnage". The founder of Islam to have looked upon destruction as a necessary weapon for the propagation of high ideals. The prophet, born of poor parents engaged himself in trade and in later years preached his doctrines in the face of virulent opposition in Mecca. The preacher of Mecca became the war-lord of Medina. The idolatrous tribes of Medina were brought under his sway. Merchandise was seized, wars were waged and many of the Arabian communities during the Prophet's lifetime accepted the Islamic religion.

In the East the two outstanding religions are Hinduism and Buddhism. One of the most sacred books of the Hindus, the *Gita* argues that destruction is a necessary factor in life. "To vindicate virtue and to destroy vice"-says Lord Krishna, "I come to the world in all ages and in all climes". The great battle of *Kurukshetra* was a War of ideals, a war for the cause of righteousness. *Nigraha* and *Anugraha* are the two faces of a Government's function. It is the duty of the *Kshatriya* to destroy vice. The *Dharma* of the *Kshatriya* is *Dushtanigraha*. But to prince Sidhartha, it seemed a fallacy to argue that destruction is the law of life. Gautama Buddha in the East was faced with much the same problem as Christ Jesus in the West was called upon to solve. Is destruction the goal of the Universe? Buddha answered-"No". And the prince renounced the pleasures of Kingship, retired to the Jungle, and preached the true gospel of life. The greatest service rendered by Buddhism to Hinduism was the abolition of animal-sacrifice which was a marked feature of pre-Buddhist Brahminism.

Buddhism preached renunciation. But it failed to give the world a formula of healthy social life. I have in outline set forth the central features of four great religions of the world, and demonstrated that Religion has failed to remove conflicts between man and man or community and community.

Failure of Science.

If religion does not solve the riddle of the Universe, Science looks upon the destruction of the weak as a process of evolution and progress. The Darwinian Theory of the "Survival of the Fittest" is sought to be applied to all relations of life. In Law, politics, and Economics the Darwinian principle furnishes reasoning to support many fallacious conceptions. Modern economic theories presuppose that there is no identity of interest between capital and labour. Capital can "lock out" labour as labour can "strike" for the redress of its grievances. Economists believe in the "Economic man"-a practical unreality. A state composed of "economic men" is an impossibility. The "Economic man" is supposed to strive for maximum benefit with minimum trouble. The call of Ethics does not trouble him. The voice of conscience is not heard in his heart. There is no place for love and other sentiments in the life of the economic man. But curiously as it may seem the economic man is the starting point of the study of modern economics. It is not difficult to see that the theories of "lock out", strikes, "free trade", and "maximum benefit with minimum effort" are but expressions of the fallacious principle competition. Our political institutions bear the impress of the Darwinian theory. We have states, but every state is a law unto itself. Within the state there is Government but outside it there is no Government and no law. It is perfectly lawful for states to be at war with one another for war is the only method of settling international disputes and eliminating weak states. The "fittest" states alone have a right to live. Humanity is yet to evolve real international law supported by sanction.

(To be concluded)

Be ye lamps unto yourselves; be ye a refuge unto yourselves; go to no external refuge.

Buddha.

We must be brave enough to say: "We are reaching God here in this very spot, now at this very moment".

Tagore.

Child Training and Child Education

(Concluded from the June number)

By Mr. S Jagannadhan, Saidapet.

What we could do for our children.

From a study of the above, it will be possible for us to choose what all we can gather without incurring any expense and do our bit in the training of our children. Those who can afford could purchase Numbers 3, 4, 5 and 6 for building purposes. Beads, seeds, young cocoanuts and brooms, old glass bangles, old match boxes are other materials that could be given to children for their occupations. Great care ought to be taken when giving seeds and glass bangles to children. We could tell the stories, sing songs, teach them prayer songs and thus enrich their expression, language and memory power. Pictures could be collected from Newspapers and journals. As the children advance in years they could be taken out and allowed to play for themselves in the open air. Let not the superstition of "Evil eye" deter us from giving the child the benefit of the open air. They could be taught to collect pebbles, leaves, twigs, flowers and play in sand. The children love companions. The same time could be spent in enriching their language by talking to them about the tree, the flowers, the squirrel, the crow and things that attract the children's eyes. Leaves could be brought home and preserved with the name written under it. The names of the objects may be written under each picture in the picture book in bold type. All these induce him to learn to read and thus the reading is begun not by teaching him the alphabet but by introducing him to reading words from the beginning itself. It is a great pleasure to see the growth of language and power of reading by adopting the method of stories, games, pictures and play.

The Training of the Senses.

Now to the Montessori System. In her system great prominence is given to the training of the senses which are the gateways to learning. Each sense is separately exercised through a number of 'Didactic Materials' specially designed for the purpose. Recognising size and length, handling of weights, recognising colours, feeling rough and smooth, hot

and cold, recognising sounds and similar tests are elaborately treated. The materials for some of the exercises consist of 10 wooden pieces so that the idea of Nos. 1 to 10 is unconsciously imparted. Various geometrical forms are introduced to the child through 'geometrical insects.' We could have the last mentioned apparatus cut in cardboard. Reading too is attempted by training on sand paper letters.

Reading and writing.

We, too, can adapt these sand paper letters by having recourse to sand and gum letters. We can also write small words in sand and gum and paste on one corner of the cardboard a small picture that denotes the word. As for writing, a part of the wall space can be converted into wall blackboard and the child can be encouraged to write with chalk. Drawing paves the way for good writing. Free hand drawing can be practised and in so doing he can be allowed to draw free sketches of objects. This will be a means of studying his capacity to see and express. Pictures already cut and collected may be given to him for drawing on the blackboard. Coloured crayons and paint boxes may also be used if these could be procured. A bead frame could easily be made and procured for him. Thus we could devise a number of ways of engaging the child. A collection of Materials for child training will be a permanent asset to the family and any money spent on it will only be rightly spent.

Formation of habits.

The most important part of child training and education is the formation of right behaviour and good habits. Attention to work, orderliness, cleanliness, kindness, courage, Faithfulness, obedience are all those formed in him by imitation. Hence it is expected that each home should be an ideal home and the members thereof lead an ideal life for their own sake and more for the sake of their children, who are to be the parents of to-morrow. The child needs encouragement in all his work, but too much of praise and temptation should be avoided. Punishment should be reduced and he should be reasoned to, when he is in a mood to be reasoned with. The child should be trained to observe the rule "A place for everything and everything in its place." Feeding animals, giving

alms to the poor and watering plants, are means of forming good habits. All religious observances in the household are valuable lessons to him.

Advantages.

This prepares the way for sound education on right lines. The method of imparting knowledge is as much important as the matter taught. As interest is created in teaching, the child will begin to love schoolwork. This proves to us that the gates of learning are very many and not only confined to text books and slates. A systematic training in this direction will reduce the time spent in an elementary school.

Infant Schools or Kindergartens.

But want of leisure to sit with the child is a great obstacle in carrying on child training in the home in an ideal fashion. It seems to me, therefore, that Infant schools can be organised by the initiative of parents themselves. A really capable infant teacher who loves children's play and mischief should be put in charge of this Kindergarten. At first only a limited number of children should be admitted. Such infant sections may also be attached to an elementary school. The parent can see for himself the exact ways of child training and when he sees the usefulness of the training, he will be tempted to send his child to learn his lessons. This is another beneficial measure for the philanthropist to take to and thus help a great national cause.

If elementary education should be effective, it should be preceded by a sound system of child training. If we are serious and earnest in the matter of child education and look upon it as a national problem, we could accomplish a great deal and help the parent and the nation a great way in solving the important universal problem of elementary education.

Dravidian Culture

By Mr. T. N. Krishnamoorthi, M.A., L.T.

What is Culture ?

Imagining for a moment that life is merely one round of eating, drinking, mating and sleeping, one would wonder how many of us would have the joy in life that every healthy indi-

Two works in Tamil !

By Mr. T. Ramalingam Pillai, M.A.,

Head Translator to the Government of Travancore.
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vidual ought to feel. When we consider the mere business side of life, the thought paralyses us by its sheer 'banality.' Yet, this 'banality' was a condition of life in the childhood of every nation. But, gradually as years rolled by, the 'human mind' set itself free from this cleaving curse of banality, by digging down to the depths of man's being. There, deep down, it found the very weapons to fight this sameness of life. This struggle was long and arduous, and even now it is continued, and will continue so long as life exists in the world. Banality, more than wickedness or even sin is the arch-enemy of human existence, and the vast channels of thought and feeling provided for man are an excellent means of escape from monotony. Man eagerly seized upon them, and the longer he strode along them, the more enchanting they were to him. Monotony yielded place to variety, and dullness retreated at the prospect of so much that was interesting. Man had, at last with the help of his intellect and feelings, fashioned for himself an impregnable bulwark against 'banality'. We could hereafter call him cultured. For, had he not disciplined his mind to the acceptance of life, and to the wringing out of it, long and lasting hours of joy? It is this aspect of culture that it is desired to steadily keep in mind, throughout this review of the Periods of Dravidian Culture. Culture is the dynamic force of the mind, which disciplines it to the acceptance of life, and paves for it out of its powers of 'intellection' and 'aesthesis', a way of escape from 'banality'. Culture is the result of a delicate admixture of thought and feeling, and perhaps a slight preponderance of the latter over the former. The man of culture is not a saint, nor is he a debauchee. He is essentially a man of the world, to whom life is full of joy. His Heaven is a Heaven on earth, and not a place located at some far off corner in the Empyrean. In his pursuit of pleasure, the cultured man does not forget his fellows in the chase. Culture is 'par-excellence' the mental discipline necessary to peel further in life than its extremely banal surface. This is our modern idea of culture. But among all nations, during different periods of their development, the values of culture differed. Some did in vain grope in the dark; some set up false values, only to be pulled down by succeeding generations. Beginning from the days of the glory

of Ephesus and Cyrene, down to our own days, the rise and fall of nations, synchronised with the rise and fall of different ideals of culture. In some eras, the feelings or the senses were given prominence; and in some ages life was viewed at in terms of conduct. Deploing the passing away of the days of the voluptuous glory of Ephesus and Cyrene, Pierrelouys says, "Verrous nousjamaïs revenir lesjouis d'ephese et de Cyrene? Helas! le monde moderne succumbe sous envahissement de laideur. Les civilisations remontent vers le nord, entrent claus, la brume, dans le froid, dans le boue" etc. And Burke mourned at the ushering of a new era in France. "The Age of chivalry is gone; that of sophisters and economists and calculators has set in". To every historian falls the melancholy task of chronicling the passing away of an old culture, and the ushering in of a new, sometimes nobler than the old, and sometimes infinitely inferior to the one that it superseded; and the course of a nation's history has been the course of the culture of the nationals.

It is proposed in this review of Dravidian Culture, to follow the various ramifications of the thoughts of the Tamils, and their cultural ideas and ideals, as reflected in their literature and their acts. The enquiry has, perforce, to begin abruptly as materials regarding their early life are non-existent. It is proposed to begin at a period, the most prominent, land-mark at the beginning of which was the break-up of the Third Sangam. Poets, therefore, who passed away before this period like Tiruvalluvar, the author of the immortal Kural, have not been taken into account.

On Books & Book-Men

1. THE MELAKARTA JANYA-RAGA SCHEME with an Explanatory Chart and 2 Appendices (in English) by Mr. P. Sambamurthy, B. A., B. L. Indian Music Publishing House Madras. Price : As. 8.

This is another of the valuable publications brought out by the author on Indian Music, intended to impart a clear idea of the Melakarta Scheme. Written in simple style and exhaustively dealt with, the subject is clearly presented so as to be understood even by laymen. The chapter on Janya-Raga bears evidence of careful research and considerable pains, and the

paragraphs on the 'Principles of Repetition' in Janya-Ragas deserve prominent mention in this connection.

In Appendix 2 a departure is observed in the avarohana of the Raga Jayamanohari. Reputed musicians have been heard to sing the Raga as an Audava-raga, viz., s, r, g, m, d, s, n, d, m, r, s, the swaram 'g' being omitted in the avarohana. It is, however, stated by the author that the avarohana of the Raga is s, n, d, m, g, r, s. Secondly, musicians have been observed to use the note 'p' in the arohana also of the Kirtanam '*Lavany Rama Kanulara*'. Music lovers would like to be enlightened on these points. A note on the arohana and avarohana of the Raga 'Poorna Shadjam' according to Thachur Singaracharlu would be a welcome addition.

The book deserves to find a place in the library of every student of Indian music,

P. C. Sitaraman, L. M. P.
The Madura Dramatic Club

2. A DAY WITH SAMBHU by Mr. K. S. Venkataramani, M. A. B. L., Svetaranya Ashram, Mylapore, Madras. Price As. 8.

A short charming narration of the ideal village boy's life is told here in the form of advice to a delightful youth Sambhu. It is the study of the daily routine of a typical villager which is obtaining still in places where the new civilization has not made its ravages. Early rising in tune with the 'cawing crow', morning walk, a half an hour's plunge and abandon in the river close by, homage to the Infant sun, breakfast of milk or cold rice unsullied by the drug of coffee, attendance at the school, return, evening excursions in fields with cow and plough, supper and retiring to bed after prayer to the Moon and benefaction from the parents, all these form a delightful array of events told in simple attractive style. The last chapter gives the message of the Upanishads. Life is one evidenced in infinite varieties and Ahimsa is the noblest rule of conduct.

Venkataramani of *Paper Boats* is fast developing into a sociologist. A portrait painter, a meditator, a novelist and a constructor of a social system in turn takes the role of a preacher in this little book. Venkataramani's disdain of modern life is subtly expressed and the glory of our traditional customs, and life is emphasised most agreeably. Of course, the literary craftsmanship of the *Paper Boats* is absent in these pages. But a greater directness, a pleasant openness and, what is more, an attractive naturalness add dignity to the booklet. It can be taken as the best picture of what an Indian's life ought to be: brisk, pure, simple, devotional, loving all and ever ready to serve.

Satya-Kantha.

OUTLINES OF ENGLISH GRAMMAR: By J. C. Nesfield, Published by Macmillan & Co., Ltd., Madras. (1927). Price: Re 1-6.

There are very few, indeed, among the student and teacher population of India who are not acquainted with Nesfield's

Grammar. The present is a revised edition brought into agreement with the Recommendations of the Committee on Grammatical terminology. Necessary changes in terminology and classification have been attempted and the original usefulness of the book has been kept up. Since the advent of the S. S. L. C. Scheme grammar has been neglected, and correct English has been a rarity among the students. Of late, the educational authorities seem to have been made alive to the situation, and we are glad to note the increasing importance attached to the subject as helping the acquisition of the correct usage of a foreign tongue. We are sure the book will continue to be appreciated as before in all schools.

A CRITIQUE ON SANDHYAVANDANAM: By Mr. Rama Rao Assistant, Town High School, Kumbakonam. Price: As. 4.,

The author here has gone into the *raison d'etre* of the various items of Sandhya worship and has clearly explained its significance. The Sanskrit original is given with Tamil commentary below, which makes enlightened reading. To such of the gentlemen as have been sceptic about the value of Sandhya or have no idea of its value in life, the book is an eye-opener, and in the present conditions of spiritual degeneracy among the Brahmins and others, the publication is bound to serve a useful purpose.

HINDI ENGLISH SELF-INSTRUCTOR: Published by the Dakshina Bharat Hindi Prochar Sabha, Madras. Price: Re. 1.

The Hindi Self-Instructor above has already established its reputation that a word from us in praise of its value and usefulness may appear somewhat superfluous. However, a few remarks about its merits will not be out of place. The book bears evidence of careful work and close knowledge of the needs of the times, and is the outcome of the arduous labour of two experienced teachers of Hindi. It is the best of its kind and is eminently suited to the requirements of leisured English-knowing people desirous of acquainting themselves with an all-India language. Its appearance is very timely, considering the urgent linguistic link that seems to be necessary between the North and the South of India in her struggle for recognition as a national entity. A cursory glance through the contents reveals the trouble taken by the authors in getting the lessons properly graded to take the reader with ease and pleasure through them. We are sure any earnest student can hope to have a mastery of a fluent conversational Hindi by studying it. The phenomenal sales the publishers are said to have achieved should not be surprising in the circumstances. We wish the publication greater success and prosperity and a speedy fulfilment of its laudable object.

"TEACHING" published by the Oxford University Press, Bombay. Annual Subscription Rs. 3.

We welcome into the ranks of Indian Educational Journalism the new Quarterly, "Teaching" under the able editorship

of H. R. Hamley, Esq. It brings us a refreshing change from routine. The aims announced in the Editorial are high and serene. 'Only questions of practical use' to teachers in their daily work are to be admitted. Being 'primarily a technical journal for teachers', its task will be to discuss problems of teaching methods and practice, and an invitation is extended to teachers of all classes to give it 'their intellectual support'.

From another point of view we welcome this new magazine. There is a depressing conservatism in Indian educational life. There is no bold stand made for the adoption of new ideas, no bold experiments based on individual initiative, no free exchange of difficulties felt, of strange experiences realised or of exciting surprises met with. The depth and complexity of educational life must present us several such instances. There is no good record made of them; they are allowed to drift into the irrecoverable oblivion of the past. "Teaching" is to be congratulated on the specialised opportunity it affords for the promulgation of educational experience.

The articles are of varied interest, on different subjects, lively and stimulating thought and discussion. The Book-lists and reviews given at the end will, we hope, be continued, forming an interesting adjunct to the Quarterly.

We wish the journal a long career of usefulness and enviable distinction.

N. Rangaswami, M.A., L.T.

Indian Education

Some Aspects of the Problem.

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

Lord Lytton, Ex-Governor of Bengal, some months ago, in his address on this theme, is said to have singled out women's education and the Vernacular medium as among the more important aspects. With his premises and inferences we can not disagree in the main, and if we emphasise them now, it is because no emphasis is too great. The purpose of education, according to him is to understand and appreciate life and that implies a complete development of the individual. The immensity of the problem is the vastness of population and the intensity of illiteracy. Only 2 per cent possess the elements of literary education and have acquired a capacity to read and write, and educational progress depends on the well-to-do folk and their submission to increased taxation, as much as on the help and encouragement of the state. More than that, the

neglect of women's education has hampered educational development and with it social life and advancement in the country. It is now abundantly clear that with the neglect of women's education, the life-blood in the body politic was becoming dry and that in our efforts to improve men's education, we have been attacking only the out-skirts of the problem. As we are not hope to develop our limbs and organs and to stimulate or exercise our activity, except by feeding the life-blood in the human body, so also we dare not foster the body politic, except by well-directed efforts towards a solution of the problem of women's education. If in doing so, early marriages and the purdah system appear to be obstacles, they will have to go or education behind the purdah will have to be thought of.

The second aspect to be considered is the medium of instruction. The language problem is indeed complicated. Reports and surveys depict fantastic pictures and relate harrowing tales. One hundred and eighty languages and 540 dialects are an enormous figure for any one country; but we forget that the population is so great and the area so extensive that the figure is not higher still. For in a population of 310 millions, 300 millions, speak only 16 vernaculars, a figure smaller than that of Western Europe, and India is as big as that! Perhaps it is in the nature of original sin to believe or to suspend misbelief in a statement oft-quoted and it is why we acquiesce in a statement regarding the existence of very many languages in India. The language problem really had its origin in the famous statement of Macaulay, "A shelf of good European library was worth the whole of native literature of India and Arabia." He envisaged the prospect of India becoming an English speaking country. This position is now untenable.

Quite recently Dr. West of the Dacca University began to expound a theory of *bilingualism* for India and maintained that India would be a bilingual country. For aught we know, this term as applied to India is unhappy and ill-conceived. The ideal however may be put more forcibly and tersely after the words of the French Canadian Association, "To learn the local Vernacular is a duty, to learn English is a necessity." To equate India with or to liken her to Belgium, Canada and South

Africa, admittedly bilingual countries, is not convincing. There are bilingual tracts where two linguistic areas meet but this is different from a country where some speak one language and understand the other and some others speaking the second language understand the first language, as is the case in Belgium, Canada or South Africa. Bilingualism in India, can only be in a restricted sense. Wales and Scotland are no longer bi-lingual and they are almost English speaking. The problem is acute in Canada and South Africa, as in Bohemia, Poland and Alsace-Lorraine. One thing is clear and it is this. Conditions in them all point to a moral that attempts at drastic extermination of an existing language have proved abortive and a policy of *Laissez Faire* alone is calculated to solve the language question of a country. Educationally the use of mother-tongue is a good plan for a race to work out its cultural ideals. But if English is to be a compulsory second language, it must be attempted only when a pupil has gained a tolerable mastery over his mother-tongue. It is hoped that this experiment will be tried in schools and the results watched with interest and anxiety with a view to introduce it for a more general and wider adoption.

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It's an easy thing to die.
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Contents for August 1929.

Vol. V.		No. 8.
No.		Page.
1.	Co-operation and Education By Mr. K. N. Kini, M.A.	1
2.	The Language Problem in Schools By Mr. K. S. Venkatasubban, B.A., L.T.	6
3.	Periods of Dravidian Culture By Mr. T. N. Krishnamurthi, M.A., L.T.	8
4.	The Price of Peace By Mr. V. Sundaram, B.A., B.L.	12
5.	The Doll of Destiny By Mr. K. R. Srinivasa Aiyangar, B.A., M. I. M. S.	17
6.	What knowledge is of greatest worth? By Mr. T. R. Rangaswami Aiyangar, M.A., L.T.	22
7.	Scheme of Studies—Ely. & Sec. Schools By Mr. V. Srinivasachari, B.A.	26
8.	My Grand-daddy By "Arbi"	32
9.	On Books & Book-men	37
10.	EDITORIAL: University Ideals	39
Supplement :		

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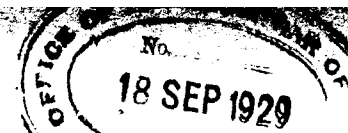
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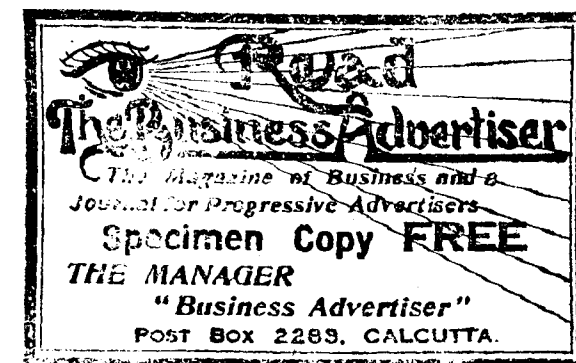
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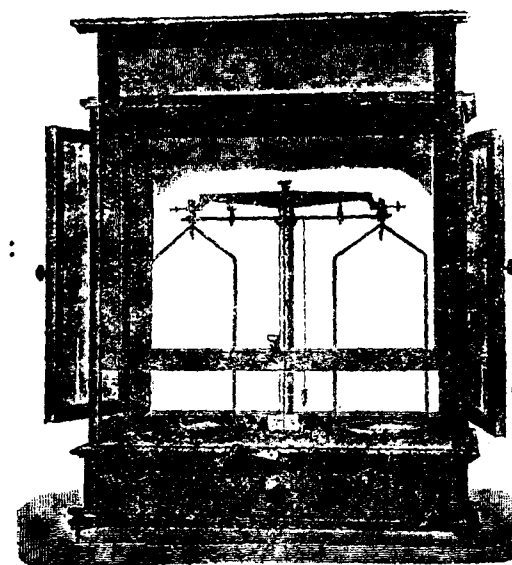
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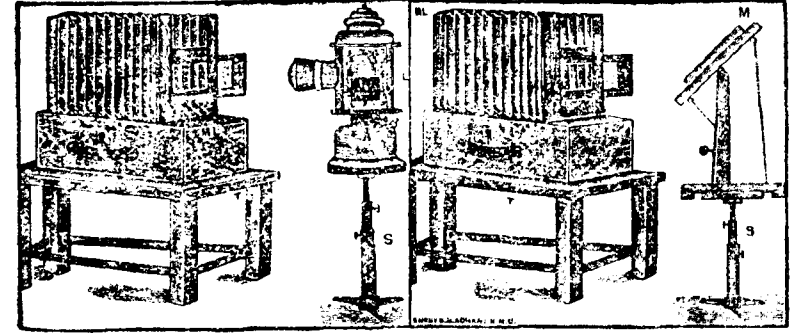
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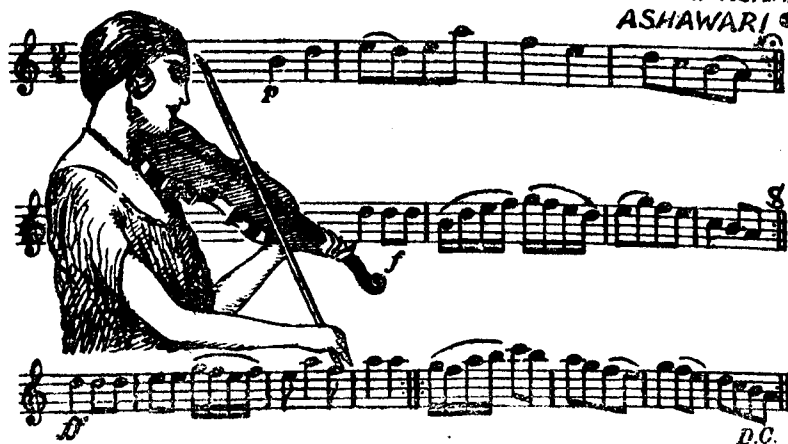
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Vol V.

MADURA; August, 1929.

No. 8.

Co-operation & Education

*** By Mr. K. N. Kini, M.A.**

No branch of human activity is so much dependent on the
education of the masses as the development of co-operation and
no endeavour of ours so much widens the scope of education as
co-operation. It would therefore be instructive to consider in
what manner are the interests of co-operation and education
bound up together and how the two movements mutually
help each other for the advancement of both.

Democratic Movement.

The co-operative movement is a highly democratic one
because the societies formed in that organisation consist of
members drawn to it voluntarily for the purpose of transacting
business in which all of them are expected to participate on
equal terms for the benefit of one another, high or low, rich or
poor, claiming this or that religious faith. The capital required
for conducting business in a society is collected by shares of
low value which may be paid in instalment of paltry sums ex-
tending over 20 or 30 months. The poor folk can exercise a
little economy in their daily expenditure and lay by a few
annas a month for paying up the instalments. The movement
therefore is as much an education in thrift as in business. It
teaches people to combine together in a certain cause and
work in confidence of one another. Many a successfully worked
society has taught people self-help, mutual trust, art of busi-
ness, methods of administration and commercial morality.
Viewed from a larger standpoint, co-operative movement
constitutes education for a fuller life.

* A lecture delivered on the International Co-operators' day (5th July
1929) at Tumkur.

Need For Literacy.

Literacy is essential for every individual who wishes to benefit himself through the agency of co-operation. The co-operators have recognised this basic need and therefore much propaganda is being conducted by them among the masses in favour of education as much of children as of adults. During the course of their lectures, methods of improving social and economic conditions through co-operation are explained and the interest of the people secured in promoting their welfare. The illiterate folk are made to feel that they are the poorer for not taking advantage of the facilities afforded to them to seek education. They realise that being illiterates they are incapacitated from taking any prominent share in the work of the societies. A feeling is gradually becoming prevalent in the relatively backward rural parts that people should not neglect the education of their children. The desire has not materialised in many homes; but the trend of events is in the direction of progress. Villages which used to send ten per cent of the children to school a decade back are now sending twenty to thirty per cent. Undoubtedly much leeway has yet to be made in rural education. Seventy to eighty per cent of the rural children of school going age have to be enrolled in schools. Workers in the field of co-operation have a vast field for their activities and energies. Will they exert?

Propaganda For Education.

Those who have gauged the potentialities of the co-operative movement, especially the governments of the diverse States and Provinces in India, emphasise the need for further developing it so as to make it an effective instrument for securing the social and economic uplift of the middle and the poorer classes. Let us consider how far we can push it on. For purposes of participating in this organisation at the present moment we must consider only the male population and that above the age of 20 years. They form about 16 lakhs in Mysore. But all of them are not literate. About 17 per cent of the males above twenty years of age are literate. If we expect every member to take some intelligent interest in the work, we can count upon the participation of only the literate ones. Calculation shows that they are nearly two and three fourths lakhs. Now we have a membership of just one lakh

in the existing co-operative societies. Reckoning all the members to be males, which is not very wide of the mark, we can bring a lakh and three fourths more of the male population in the movement in Mysore. This is the work lying immediately ahead of our co-operators. They must accomplish two things. A whole hearted attempt must be made to see that the poorly educated among them do not lapse into illiteracy for want of facilities and opportunities to read and write. Secondly they must be persuaded gradually to enter our fold. All this entails propaganda and propaganda means workers. Here is a unique opportunity for official and non-official agencies to co-operate and enlarge the field of co-operation. The duties and responsibilities of membership of a co-operative society are far beyond the comprehension of the ill-educated. By means of co-operative conferences, conducted as much in villages as in towns with the idea of educating the less advanced people in the true principles of co-operation, by instituting reading rooms and libraries under the supervision of the municipalities, village panchayats, and co-operative agencies, on a far vaster scale than now, by conducting lectures through the agency of paid and honorary propagandists and by the house to house distribution of vernacular pamphlets and reports on the advantages and achievements of the movement, much progress can be effected.

Adult Education.

Educational statistics bring us face to face with an appalling state of affairs in our country whenever we think of undertaking any scheme for the economic amelioration of the masses. Even if we should be able to secure the advantages of co-operation to two and three fourths lakhs of the literate adult male population—a task stupendous in itself—the question remains, how we can attempt to offer the advantages of the movement to the remaining thirteen and a quarter lakhs of thoroughly illiterate people. A well planned and broad-based system of adult education is an indispensable precedent. But experience shows that there is colossal apathy on the part of our adult population to attend schools established solely for them. There may be a little enthusiasm here and there, but there is no wide-spread, continuous and earnest interest. Hundreds of night schools had to be closed down during the last few years on account of paucity of scholars. The complaint is

heard that even the few existing ones are not made much use of and there may soon be proposals to close a large proportion of them also. The situation is far from satisfactory. I would therefore appeal to all the lovers and patriots of the State that they may form what may be called "Rural Welfare Associations" and carry on an intensive campaign in favour of education of the adults. These associations may be started either by co-operative societies or by co-operative institutes as their side activities. In Bombay a number of adult night schools are managed by the Central Co-operative Institute. We must undertake a similar activity here. The duty of workers in this movement is not light. Every person who is connected with the movement either officially or in any honorary capacity would do well to co-operate with the educational authorities, ascertain where adult night schools have been established by them, visit them occasionally to ascertain the progress achieved and deliver lectures to the people of the locality how education will enable them to perceive the depth of their present low economic condition and will by slow degrees enable them to bring about a better order of society in every way.

Women's Education.

Co-operators cannot shut their eyes to a still more difficult question, namely, female education. It is our experience that where the mothers are literate, education of children is cared for much better. Educational statistics prove that communities in which female education has progress show considerable advancement in the education of males as well. The average standard of life is found to be higher in those communities. In Mysore the Government have generously founded a large number of educational institutions from the primary to the University grades exclusively for women's education, but large masses of the population have not taken advantage of them. Taking female population above the age of 5, only 2.2 per cent are literate. Of the females above the age of 20 years, 1.9 per cent are literate. The evil of illiteracy among women must be combated even more vigorously than that among men. Unless it is eradicated, we cannot advance either socially or economically. Social customs and religious prejudices, apathy and hostile public opinion, especially in the rural parts, stand in the way. Co-operators must carry on immense propaganda mostly in the rural areas and secure large attendance of girls

in the schools. Now-a-days women are convening conferences of their own to further their cause. The women of even one of the most orthodox communities, namely, the Nambudri Brahmans of Malabar, recently held a conference and demanded their share in the activities of the nation. The future appears to be hopeful. But workers are needed to consolidate efforts and direct energies into fruitful channels.

Co-operative Education.

Education on co-operative principles is required even for those educated persons who are now working in the co-operative movement. In the West, co-operative colleges have been founded by co-operative unions to impart instruction in this subject and to inspire students for service in the movement and to undertake investigations for the further development of co-operative work with a view to solving many social and economic problems. Co-operative organisations remit to these seats of learning a portion of their profits for their maintenance. In India, we are only on the threshold of the movement. So far as I am aware, no university has endowed even a chair for this subject. Co-operative institutes in various provinces have been publishing journals on co-operation, and offering some instruction not only to prospective workers but also to those who are actually working in the line. In our State too, the co-operative propagandist Institute, through its branch at Mysore, has been conducting training classes and the Registrar has spoken well of their effort. Co-operative education has to advance very much in our country if new lines of work are to be undertaken. With the advancement of general education, this branch is bound to make progress.

Vocational Education on Co-operative Basis.

One more educational activity which properly belongs to the domain of co-operative movement is the vocational education of the masses on a co-operative basis. It is a new field in India; but it is full of vast potentialities in the vocational regeneration of the country. An experiment may be tried in a pretty large village a few miles from this town, where we can find a large number of boys having finished the primary course have dropped off from school for good. In such a place an agricultural farm may be opened on a co-operative basis

and vocational education in agriculture may be imparted to such boys, with a promise that a portion of the produce will be distributed among them for their labour. A spinning and weaving section may have to be opened to engage them during times when agricultural operations may not be conducted. A dairy farm may also be opened. The entire work of the school including the maintenance of accounts, selling the produce etc., will have to be performed by the boys under the instructions of teachers specially selected for the purpose. If a few enlightened citizens would undertake to launch the scheme on a very modest scale to start with, they would contribute much towards the advancement of co-operative vocational education. The district board, the co-operative department and the educational authorities may be requested to help in the experiment by offering some grants for the maintenance of teachers at the commencement. As the scheme progresses, it is likely that it may be worked at a profit.

The Language Problem in Schools.

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

Of the many problems that have been agitating the minds of educators at present, the problem of languages is perhaps the most important. Again and again, we hear from publicists and educationists alike that the linguistic attainments of our pupils are poor in comparison with the attainments of pupils elsewhere. The reason for this state of affairs is not far to seek. It is to be found in the unnatural system of education obtaining in our schools at the present day, according to which the pupils are forced to acquire mastery in more languages than one before they are able to attain a fair mastery of even one language. This is partly the result of ambition which seeks to conquer new fields of thought, and partly the result of a misconception of the function of language itself. Hence we should try to understand the aims of teaching languages in schools.

The objects of teaching languages in schools are two in number—to increase the pupils' vocabulary and power of expression and to cultivate his taste. The two are always present but their relative importance varies at different stages of school instruction. Broadly speaking, we may say that the increase

of vocabulary and of the power of expression predominates in the lower stages, while the cultivation of æsthetic taste assumes prominence in the more advanced stages of instruction. That is to say, language is first a tool, an instrument, designed for expressing one's thoughts of others, and afterwards it may be used for the development of taste. This two-fold aspect of language-teaching must be borne in mind in the following discussion.

The Role of Foreign Language.

While what is said above applies to all languages, the position is somewhat different in the case of foreign languages. Consequently the problem will have to be approached in a different manner, for here the object is not so much the mastery of a language with a view to assimilate and enjoy everything that is best in it, as the attainment of a fair command over its rudiments with a view to use it as an instrument of our liberal education. Hence it should be regarded more as a tool for acquiring knowledge than as an instrument of culture. This latter has to be attained, except in the case of a talented few, by means of the mother-tongue which is the only key that unlocks the door to the rich store-houses of wit and wisdom enshrined in every language.

Though the teaching of foreign languages is pretty old in our country, yet its place has not been definitely settled as regards the different grades of instruction. For the sake of convenience we may divide the education of our youth into Primary, Secondary and Collegiate stages. The first two alone fall within our purview. In the first or Primary stage which extends for 4 or 5 years, the foreign language has no place at all. In the next stage, that is the Secondary stage, the foreign language may be begun, although its mastery will have to be postponed to the next higher stage. Even in the Secondary stage we can recognise two distinct stages—the middle school or lower secondary stage and the high school stage. Both these stages are similar in aims and so do not differ very much in their methods. Hence at the commencement of the middle school stage, when the pupil is 9 or 10 years of age, he begins the study of a foreign language which is continued through the years at High School and College. Here we should remember that both in the middle school

and in the high school the foreign language must occupy a secondary place and not a primary place as it is doing at present and its instrumental value given more prominence than its cultural or æsthetic value, which rightly belongs to the college course. The present day substitution of English for vernacular as the medium of instruction is therefore fraught with many evils, not the least of which is the enormous waste of time involved in the mastery of the technique of a foreign language which is alien to us both in its idiom and in its usage.

A word requires to be said on behalf of the teaching of classical languages in schools. These when taught should not be begun before the pupils are at least 12 years of age and even then they must be taught only to pupils who show a distinct inclination for such studies. Their relative value and importance will depend to a large extent upon the level of intelligence and the nature of outlook of the pupils. Where pupils will have to be prepared for one or the other of the learned professions their use is greater. Within the limits prescribed, the teaching of classical languages might be attempted in the higher stage of Secondary Education with benefit to the pupils.

As the object of schooling is to facilitate the work of learning by providing easy means of the acquisition of knowledge by the pupils it is incumbent on us teachers to see that every obstacle in the path of their progress is removed. So we must endeavour to suit both *matter* and *method* to the standards of the learners. The former we have attended to, the latter demands more of our attention. We must remove the language difficulty, which by the way is no small difficulty with most of our pupils, if we are to succeed in our task of educating the young. Above all, we must avoid 'intellectual waste' and secure the maximum of efficiency with the minimum of expenditure of time and effort.

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Western strands respectively, there lived a highly sensuous people fairly well-advanced in the scale of civilisation. They were lovers of wealth and luxury, and covered their persons with ornaments of gold, and pearls and coral, the products of their seas. Their wealth attracted the strong-limbed, manly, yavanas from the shores of distant Greece. They were lovers of flowers, these ancient people of the Tamil land, and ordinarily loved the breezy open air life of Nature. Their Kings were strong and powerful and attracted to their armies, powerful clans and tribes, who were prepared to sell their life, for glory or hire. They worshipped Gods of a primitive type.

God Muruga, the hunter-God, and Kotravai, the Goddess of War were their favourite deities. In addition to these, they imported into their worship the Aryan Deities of whom the most popular were Indra, Siva and Tirumal. Their religion did not in any way lay a great strain on their daily life. They thought of their Gods, much as we think of Him, in these days, whenever they were in a quandry. When they helped them out of their momentary troubles and tribulations, they rewarded their Divine allies, with a large-heartedness to which we are strangers.

Among such a nation, to whom the Buddhist ideal of life, that of stern duty, a thing that must be lived, was entirely foreign, there very soon grew up a body of literature which reflected faithfully their feelings and emotions. For they not merely adorned their bodies, voluptuously, but loved to adorn their feelings, equally voluptuously too.

THE LITERATURE: The most important event that any student of Dravidian culture, had to take cognisance of is the disruption of the Third Sangam or Academy at Madura. For, it played the same part in the spread of Dravidian literature as the fall of Constantinople in 1453, did to European literature in general. Prior to this event, so important to the literary historian, the literature of the land was highly centralised, in Madura, the seat of the Third Sangam. The inhabitants of Kudal (Madura) proudly called their language the Sen-Tamil, and that of the other sister provinces, Kodun-Tamil or imperfect or "not-sweet Tamil." No longer could these proud inhabitants of Kudal, "lay that pleasing unction to their souls." For, the disruption of the Third Sangam, like the bursting of a bomb-

shell, scattered its members and retainers to all parts of the Tamil land. Immediately, the land was filled with the hum of poets, musicians and dancers, from the mountainous Malayanadu, to the rich strands of Pugar. Kings and princes, petty chieftains and nobles vied with one another, in their welcome to, and patronage of, these exponents of the culture of Kudal. In fact one chivalrous chieftain, the gallant Pari, is alleged to have given away his entire territory consisting of 300 villages to poets.

In such a hot-bed of lavish hospitality, it is no wonder that poets thrived like mushrooms. Many of them had only a mushroom existence, but there were some, of rich and lasting reputation. The earliest and most famous of these bards are the Brahmin poet Kapilar and his friend and rival the equally great Parinar. Their songs are found in the Agananuru and Purananuru, (subjective and objective literature) into which the Tamils divided their poetry collections. The poet Kapilar attached himself to the Court of the chivalrous Vel-Pari, the Chieftain of Parambanadu. His songs in the Agananuru collections are all devoted to the praise of his noble master. His devotion to his master was so great, that when he was besieged by the three great triumvirs, Pandya, Chola, Chera, the poet sent out his pet parrots to bring sheaves of corn for the sustenance of the garrison. This beautiful tradition is mentioned in Auvaiyar's song in the Agananuru collection. (303). After the death of his master in battle, Kapilar took a great deal of trouble to get his patron's daughters married, and one was given in marriage to Kori of Trikoilur. Closely allied to Kapilar is the poet Parinar, who seems to have found his patron in the romantic Pehan of Nallur. His songs in the Purananuru Collections, are all about Kannaki, the discarded wife of Pehan. His songs are aimed at reconciling the husband to the wife. He also mentions with a touch of tenderness, the gracious act of the King when he wrapped up a peacock shivering in the cold with his warm mantle.

Beyond a deftness and gift for expression we find little to admire in these songs. They do not contain anything of the "high seriousness" of poetry, and very little of passion. Their erotic songs in the Agananuru collection, are all full of melan-

choly yearning or petulant complaint, the two notes that are struck again and again, by the poets of this early age. The Agaporul or subjective literature, has very little of subjective differentiations which has made love-poetry so rich and varied throughout the World. It is "banality" or "sameness" that makes the poems of "the Erotic convention" of the Tamils dull. When we read these we are struck with the truth of the 'obiter dictum' of Glutton-Brock "when all men think alike they are not thinking at all; when they will alike they are not willing at all; and common form in art is failure." But the "Kurinjipattu" in the Pattupattu collection gives us a refreshing picture of Kapilar, as a poet. There we get a glimpse of his power of natural description, especially of hilly-Nature. Kapilar was, like many poets of his age, pre-eminently a nature-poet of the Lake-school type, without their freedom from convention.

We then pass on to two other great names, the poet Nakkirar and the poetess Auvaiyar. They were slightly later in date than Kapilar and Parinar, or were their younger contemporaries. In addition to his songs in the Agananuru and Pura-nanuru collections, two of Nakkirar's songs are found in the Pattupattu collection. The first devoted to the praise of Muruga and his various shrines has very little of a literary interest in it. But the other great song Nedu-nal-vadai, is his "chef-de-oeuvre." In spite of the limitations imposed by the "Erotic convention" we find in it a forceful realism, and passion that make it great poetry. The description of nature during the driving rain, conjures up before us a vision that has the master-touch of Burns. The driving rain reminding one of Burns' 'gumlic groups' the monkeys chattering in the cold, the birds dropping down from their roost, the vain Chanticlear, whose proud little head is addled by the surrounding gloom, to the extent that he does not know whether it is morning or night; the maidens lighting their lamps in midday to dispel the gloom in their hearths; all these convey to us a picture so real and life-like. It is indeed the description of a man who had held communion with Nature, in her wildest moods. And then the voluptuous description of the queen of Nedunchelian so full of malaise and love-languor, in charming desahille that sets off so well the extreme abandon of her expectant

love, imports into his poetry the sensuous element and passionate, that is so characteristic of all poetry. This picture of the queen of the hero of Alanganam waiting in all her languor could very well compare in voluptuousness and beauty with Dryden's description of the Serpent of old Nile."

Leaving Parinar we have the name of Auvaiyar, the poetess who has sung in praise of Adia-man Nedumanji an the ruler of Thakadur. Her poems beyond the fulsome praise of the conqueror of Kovalur and her feeling of strong and abiding sorrow at his death in battle, against the Chera king Perum-Cheral-ilam-porai, are not more remarkable than others.

Concluding the survey of the poetry of what might be called the "Sangam Age" one is struck with their sameness and want of variety. The poets fail to strike the note of individuality; and rising from a study of the Aga-nanuru, or Aingurunuru (the five short hundreds) one wonders if one has not read the same things again and again. This lack of variety, and complete absence of individuality, is perhaps due to the convention so elaborately drawn up, for objective literature, in the section on "Poetics" in Tholkappiyam."

(To be Continued.)

The Price of Peace

(Concluded from the last issue.)

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

Fallacious Theories.

How far are the principles of competition and survival of the fittest sound in their application to human relations? In the plant and animal kingdoms the natural law of competition is a process of evolution. But it is doubtful if the principle is applicable to ethical beings. If the principle be sound in its application to humanity, it is going back upon the natural law to evolve the state. In the "state of nature," where the principle of competition has full play, murder can be no offence, for it is a positive check sanctioned by the natural law! To found hospitals, poor-houses and other institutions is to retard the working of the natural law of the survival of the fittest. It would be a crime to save a man who is sick, for sickness is a

positive check resulting from the natural law. The truth is, as humanity progresses, as civilisation advances, we more and more move towards the ethical principle "live and let live." Humanity is coming to recognise that in all details of life co-operation, not competition, should be the watchword. But we are faced with another question. If destruction is not the law of life within the state, how can it be the law of life outside it? Nations have warred and destroyed each other though crimes within the state are decreasing. "Thou shalt not kill" was the commandment of the ancient law-giver Moses. By the sanction of the state criminals are punished. But humanity seems to look upon with indifference or even perhaps with approval, destruction in War. "Destruction in War," said a recent German writer "is a drastic medicine for the human race." Humanity is thus in anomalous condition. Fallacious theories have been expounded to justify the diseased condition of humanity. Jurists have said that in times of War, mankind reverts to a "state of Nature" and it is perfectly lawful for belligerent nations to destroy each other's resources. Statesmen said that the *State* knows no law. Economists consider the recognition of the principle of Free trade as the basis of international economic intercourse. It is true that modern economists recognise protection to be necessary for infant industries. But, it must be remembered that the normal economic condition is free trade. And all industries which have passed the stage of infancy are subjected to the brazing competitive atmosphere of free trade.

New Era.

But these fallacious theories are receiving a rude shock. On the twenty-seventh of August 1928, was signed the famous pact by many Nations of the world "renouncing war as an instrument of national policy." If killing is an offence, it is so both in an internal revolt as well as in an external aggression or War. What is bad within the state cannot be good outside it. Viewed from the proper perspective, the recent Antiwar pact embodies the germs of a new civilisation. "Modern notions of Law, politics, and economics are faulty." The recent Antiwar pact seems to say: "If war between nations would cease, I believe that International economic exploitation would cease also. I look forward to the establishment of a

"Parliament of Man which would regulate the relations between nations." The peace pact heralds a new era in human progress.

Dangers Ahead.

The signing of the Peace pact is an achievement of which humanity may be legitimately proud. But it is idle to overlook the dangers which should be overcome before lasting peace on earth can be established. None of the signatories to the pact has disarmed itself. Secondly, the question has to be answered wherein are we to find the international organisation to work out the principles of the pact. How is the Government of the world to be established? If it is suggested that the League of Nations is the proper international machinery to make the pact a reality, critics may tell us that the richest nation America is not within the League. Turkey, Afghanistan, Egypt and China have neither signed the pact nor are they members of the League. The danger-spot of the world to-day "Russia" is not conciliated. The two recent speeches of Signior Mussolini and Lloyd George deserve careful study. The dictator of Italy refuses to be deluded by the Peace-pact. The signing of the pact may even be a "transcendental achievement." But as Mussolini points out "we talk of Peace when storm is approaching." Lloyd George has recently said that we are "only sharpening our swords on the stones of the temple of Peace." Nations to-day are not only not disarming but are increasing the armaments. Russia is armed to the teeth. So is Britain. France to-day is thrice as strong as Germany was in 1914. And Lloyd George asks, "If we are anxious about handshake, are armaments necessary for that?"

Critics on the Pact.

Thinkers are not wanting who see behind the peace-movement, the gathering of a storm. Turkey, the sick-man of Europe, is now a strong nation, thanks to the efforts of Mustapha Kemal Pasha. Egypt is to-day, practically a free nation. The mighty nation with rich possibilities, China, has awakened from its proverbial slumber. The nationalist movement several months ago created a mental stir in China, and the chaos which China was in just a few months ago has proved to be but a prelude to the establishment of more orderly government. India is agitating for self-

government. The "mechanical civilisation" of Europe cannot withstand another War. The recent antiwar pact is but a meagre attempt to check the onward march of the Eastern nations, which ultimately may spell disaster to Europe. This is the argument of not a few writers who find in the pact nothing but "hypocrisy and sham."

Dr. Besant and Kellogg.

I for one regard the pact as a most valuable document, with immense possibilities of world peace. I believe that humanity in future would look with gratitude to the achievements of two great figures in International politics, Dr. Besant and Mr. Kellogg. To Mr. Kellogg we owe the signing of the remarkable pact. If Mr. Kellogg has initiated the Peace-movement, Dr. Besant is striving to make the pact a reality. She feels that under the present conditions the conflict between the East and the West is inevitable. The duty of the well-wishers of the world, she thinks lies in preventing the conflict. The tried friend of India works for "Dominion Status" with a view to keep the two nations—the coloured and the colourless united in bonds of fellowship. India's partnership in the British federation of free nations can prevent the colour War. She urges that the will of Providence is that the Commonwealth of India should herald everlasting peace on Earth.

Solution.

What is the place of War in modern International life? How is individual conflict avoided in the State? How is International peace to be established? I wish to devote the concluding section of this article to a discussion of the three questions I have raised. In the primitive stage of the world's history disputes between individuals were settled merely by quarrels. Curious as it may seem, Might was the only possible right in individual relations. As states were evolved, Governments came to be established, which regulated human relations. The earliest form of Government known to the world is "Monarchy." History shows the fall of Monarchies and where monarchies survive to-day, they are in attenuated forms, crushed in between aristocratic and democratic thought. The next stage in the world's progress was the rise of privileged Aristocracies, military in the West, and spiritual in the East

Aristocracies succumbed to the mighty tide of democratic feeling which expressed itself all the world over in the form of revolts and civil wars. In democratic states organised revolts against established Governments have practically ceased. The reason seems to be that with the evolution of democracy, the party system of Government has also been devised. The elected representatives of the people divide themselves into well-defined parties, and the Government is run by the party which has the largest measure of support in the country. Change in the wishes of the people asserts itself in the change in the party running the Government. International peace is possible only by the evolution of a world-democracy. The rule of a *Sarva Bhuman* would fail. History is against monarchy. A world-Aristocracy would fail as nation-Aristocracies have failed. The "ballot-box" has established Peace within the state. The evolution of an International Government alone can guarantee world peace. The form of International Government would be democratic. A world legislature, in which all nations would be represented on the basis of population, a world executive, which can carry out the laws of the legislature, and a world judiciary, which nations can resort to for the redress of their grievances, are the three limbs of the future Government of the world. To sum up, War at the present day is the means of settling International disputes. As individual conflict was avoided by the evolution of the state, national conflict can be avoided only by the evolution of a world Government. A world Government is the only equivalent for International War. International law can be effective only if it is supported by sanction. The world Government would be run on party lines in conformity with the wishes of the governed.

Conclusion.

Readers may sneer at my suggestions as being impracticable. But I cannot seriously take any project of Peace, which does not base itself on the evolution of a complete International Government. Many nations may not like the idea of a world Government dominating over them. It may be that several years and more should elapse before humanity realises the need for a world-Government. But, let us be honest in confessing that our efforts for World peace can be successful

only if they are directed towards the evolution of a "Parliament of Men". One can even sympathise with the nations which prefer the present unorganised International condition, as being beneficial to them from the point of view of trade. But to talk of World Peace without world Government seems to be either Ignorance or Hypocrisy. Evolve the International Government, for this, and nothing less is the price of World-peace.

The Doll of Destiny.

(Concluded.)

By Mr. K. R. Srinivasa Ayyangar, B.A., M.I. M.S.

V

It was only the other day, some days after the Water-meadow feast, that Sambhu invited our group to dine with him. The feast over, we had to stand a treat. Mr. Sambhu, with the classic laugh, which I have a strong suspicion he has inherited from Cassius, made us believe, though there was not the least necessity for it, that he was profoundly affected by the birth control movement and with an empty gusto declared that when once he retired from the Educational Service he would dedicate himself to the cause so near his heart. I thought he was actually inspired when he went on to say: "Science as well as common sense tends to prove that birth control is the only panacea; that it alone can avert the annihilation and extinction that with the claws of a lion lie in wait to swallow the human race at no distant time. To practise birth control should be the motive force and the secret spur of all our enterprises. It matters not whether such an object is gained as a result of superior spiritual control or with the aid of mechanical appliances which recent advancements in Science have made possible. In my humble opinion dear friends, it was an error of judgment on the part of the Hon. Bertrand Russell to have denounced birth control of the latter sort. All cannot conform to the kind of spiritual and sex discipline he advocates. A shrewd and stern practical man as I am, I shall be contented if the end is achieved and I would even go further and say that always and in every sphere of human activity the end does and ought to justify the means."

VI

There was one of those you-could-have-heard-a-pin-drop silences for a few minutes immediately after this peroration. But irreverently it was disturbed by the fierce gurgling cry of a child just awaking from a deep dream of peace. Mr. Sambhu ran up to the adjoining room, took his beloved child in his arms and carried the gracious burden to us, smothering the cries with warm kisses. The astute dissembling individual, Mr. Venu, jumped forward and received the child, and hugged him hard close to his heart with remarkable hypocrisy. Then says he with assumed inimitable tenderness: "Sambhu, your son has improved a mighty lot. He has grown chubby. Did we hope for such a change but a fortnight back? Here is a merry change indeed." Then turning to Sambhu, he added with a squinting twinkle of his swimming eyes: "But Sambhu, the joy of your child lies within you: your conduct, at least in the immediate future, should be attended with greatest discretion and control of the filthy passion! Take care of that, a true father if you want to prove. You brought your child very near the brink of death tho' Almighty God has helped us in setting right the wrong. Let not the clumsy affair repeat and take away from our midst this rollicking boy of yours."

I confess I could not follow the trend of thoughts in the above speech. I blinked stupidly in front of me, owlishly gaping at Mr. Venu, the protagonist of the Drama. I knew somehow that something was wrong somewhere. I could not divine the mystery, not even the very nature of it, that elicited the jumbled sentiments in Venu's speech—the advice to use discretion, the reference to the clumsy affair, the brink of death, the Almighty and indeed what not?

But there were more surprises in store for me. The indomitable Mr. Venu, wheeling himself round with a desperate dash accosted Mr. Aiyengar all of a sudden and literally emitted the following words: "Mr. Aiyenger, I'll warn you too if you'll not read between the lines. Take care of your child. Your conduct towards your right partner should be tempered by discretion. Look to Mr. Sambhu as your model, yea, your object lesson in your daily conduct. He erred; do thou err not. Nay, nay, he errs not and never erred, so be thou and God b' with y'u. And don't read between the lines as surely I can have no axe to grind!"

My friend, always vapouring with an oversupply of words was, however, on this occasion as silent as ever man was. He had the mark of contemplation on his forehead. He was apparently puzzled or rather dazzled by the intrepidity of the lightning flashes of Mr Venu's eloquence. He turned to my side and with a significant wafture of thumb and a mechanical thumping of the foot suppressed the smile that was to me a world in itself but was so quickly and so quietly smothered without effort.

VII

We were returning home from Sambhu's bungalow. The sky was painted with unnumbered sparks; but they were dimmed by the moon, rising higher and higher in the heavens making the world as resplendent as the wind and sea made it boisterous. The sea indeed was roaring, ever roaring, still roaring with majestic grandeur: the penetrating sea-gull's cry reverberated over a wild expanse. It all contributed to a keen visualisation of the poetry of human life. Calm side by side with storm; philosophy delicately screening the famished substance in the heart; the worst villain wearing the holy garb of the forest anchorite and doing things that might as well put to shame the Prince of Hell: such are the antitheses, not the only ones, in inseparable combination we stumble upon every moment of our life's long and laboured journey. So with the wider world—Nature. And to understand it and place it in the red-hot crucible of our imagination and analyse and resynthesise the same, is indeed to assimilate the inherent qualities of all true Romance. And certainly men's life in this miserable planet of ours is the greatest Romance we know of!

VIII

We were definitely in the unsheltered road when Mr. Aiyengar caught my hand in his firm grip and staring me in the face said: "Well, Mr Rajaram, what do you make of it all?" The question puzzled me. I blinked but in a sort that makes one think that you are rather thinking with a punctilious air. After walking a dozen yards or so, when neither spoke a word, I said: "I say, I cannot follow you. Can't you explain?" Blunt words, of course! But he minded it not, simply replying: "I only referred to the Watermeadow feast and our recent enthralling experience. I'm quite sure that they

seek to shroud with hypocrisy a shameful family mystery. But can you, Mathematician as you are, put two and two together and work out the result?"

He said and laughed. Not an ordinary laugh was that that every now and then escapes in abundance to exhibit to the company one's hilarious moods in ever recurring variety. It was a damning laugh: a hollow laugh, yet surcharged with giant electricity in the shape of an unmasked mystery. I was stunned. I stopped and stood statue-like. He stopped too and then—our eyes met with uncommon severity.

At last I began with some effort. "Yes, of course," I said. Something is surely beneath all this bluff. Why the uncommon eloquence of Sambhu on birth control and of the incorrigible Venu on sex-restraint? Why the ugly manipulation of the references to the doll and the references to the birth of children in Gopa's residence? Why the secret pinchings and suspicious whisperings in season and out of season, which isolate and yet unite the Venu-Sambhu combine? With the little common-sense that God has given me and the moderate cunning of Mr. Venu has taught me I cannot help thinking that in these superfluous expressions and jumbled sentiments, in these self-contradictory statements and suspicious pinchings are revealed the venomous radiations of a hidden mystery. I can say so much but no more. What's the kind of oppressing mystery these people would suppress even from us, yet, which would bolt away from the secret chains and subtle barriers they have devised, I have not even the remotest idea."

IX

Mr. Aiyengar smiled as if my answer was in a cast he desired it to be. He was conscious of the infallibility of his own conclusions: still, coming from a man of decided attainments in the detective science, the views I gave expression to perchance made assurance double sure and I thought that he even assumed the God, affected the nod and seemed to shake the spheres,

With supreme confidence he then went on: "Mr. Rajaram, that's so in life. Diamond doth always cut diamond and cunning doth ever vanquish cunning. Now, sir, screw up your courage and be prepared to hear what I am now going to say. A great crime has been perpetrated in the house of Master

Sambhu in the honoured name of birth control and the forces of Sambhu and Venu are arrayed right dead against the eking out of the terrible secret from their polluted sphere. But, sir murder will out and it is out!"

Strange and horrible indeed! What crime, yea, what murder might have been perpetrated in Sambhu's house? No, I saw her but then in all her vivacity. What murder then? And what crime in the name of birth control? And in Sambhu's house too, the master-exponent of the Theory and Practice of this off-shoot of modern science.

X

I thought. Mr. Aiyengar gave my contemplation free scope and we walked, as shadows by the sea, treading on air. Slowly it dawned in my mind's dark horizon as doth the sun on a rainy day full in its eastern glory. Surely, Mr. Sambhu's birth control mission should have its own motive force. I argued. Did he not say that in the practice of birth control always and ever the end ought to justify the means? Then what's the end? Few children—the house is not to be a nest of puny weaklings. What are the means? Spiritual birth control of the saintly kind, Gandhian in fact: mechanical appliances of the beastly sort such as prevail in the modern world: and then? What next? I scratched my head with violence, I thought and thought. Then came the crucial question: failing in both, if a new child is born within a year of the birth of the first, what should be done? Not impossible for a big brawny man! The first child becomes paler and paler and the second follows suit. Lest both should die and make the parlour ring with the mother's cries, why not kill the latter, or better still or had it been possible, why not even before the consummation of the actual birth effect compulsory abortion? End does and ought to justify the means! Aye, the new menace is overcome. The first child is quite chubby. And the peril is over!

XI

Reader, I crave your indulgence in the matter. The above is a photograph of the main currents in my thought at that dark unforgettable hour. But the conclusion, darker and more dreadful still!

I asked Mr. Aiyengar with unbearable naivete: "I may be blunt, but I can't help it. Do you mean to say that Sambhu

and his wife are guilty of infanticide? That Venu knows that terrible secret and in the very act of hiding it from us, gave out the truth in such distorted manner in the Watermeadow and in tonight's feast? And is that the cause of the new interest they display in birth control? In fact do you mean to suggest that the doll incident that gave rise to so much quibble about the birth of sons and like things emanated directly from the knowledge of the terrible secret, and that the convulsions and the fashionable contortions in voice and gesture displayed by the personages were rather the outward manifestations betraying the inward wriggings in their guilty hearts?"

I spoke in one breath and paused. Mr. Aiyengar on the other hand could not contain himself. He was effervescent. He ejaculated in triumph: "You've caught it, you have! Murder will out, in the deepest of dungeons tho' you may have it imprisoned. Mr. Sambhu's wife I knew was pregnant: the old crone had inadvertently told my wife the sober fact. For seven months she was carrying and her first son was only ten months old. Sambhu himself told me that mother's milk had failed and that Glaxo-ovo was given to the child. What means that, sir? Then in conjunction with Venu the plan was hatched. The local native doctor was called in and he was supposed to treat her for stomach-ache and "solidification and floatation" of blood and now says Master Sambhu that his wife is O. K., that she had mensus, that there's mother's milk again and that the Almighty had brought a miraculous change in the child. Divinity of Hell! The infernal cloak of hypocrisy! But I know, Sir, and now you know too!"

"Yes" I nodded my head and added: "the readers of *The Indian Educator*, too, shall know all. How strange that people with a mission even thus carry them out? I had much rather be a nice idiot than be such a man with such a mission!"

We had come very near our destination. And we parted, with a very warm good-night, at the Tea-boutique gate.

What Knowledge is of greatest worth?

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

From the standpoint of an utilitarian philosopher, Herbert Spencer has decided that the study of the Humanities i.e. the

Classics, is barren of results and that the study of the Sciences, besides contributing to cultural development, enables a man to be of material use to himself and to the world. This vexed problem relating to the relative merits of those two subjects can receive a happy solution only when the end of true education is clearly perceived. What, then, is the end of education? Different nations have different ideals of life and shape their educational activities best suited to their own ideals. The ancient Spartan was all for the state and cared not for individual welfare. To bring up a hardy race of people ready to sacrifice their life for the good of the state was all he cared for. Religion or philosophy engaged not his mind seriously. His neighbour, the Athenian, was a polished citizen assiduously cultivating the arts and his ideal was to turn out a citizen of elegant manners and of intellectual greatness. During the chivalric ages people looked upon learning the arts and the study of books almost with contempt and prided themselves in not having learnt the art of reading and writing, which they considered as fit for only monks and nuns. The ideal citizen was one well-versed in the art of killing a foe, staking his reputation at the end of a lance or the mouth of a cannon. In comparatively modern times of dull prosaic struggle for existence, that kind of education which enables a man to occupy the van and walk over the heads of many a panting victim is the ideal one. The oft-quoted expression 'success in life' means nothing else than making the greatest quantity of wealth within the shortest time available. Even a high order of intellectual development is meant only for burning incense at the altar of Mammon and philosophy itself has dwindled into seeking the greatest good of the greatest number. It is true that some bright luminaries shoot up here and there for the good of humanity, but even they rise not above contributing to the material comforts of the human race. In short, the end of modern civilization is to 'secure the maximum amount of material happiness within the limitations of the span of life accorded to mankind.

The ancient Hindu looked upon life from a different angle of vision. To him the world was but a workshop—a place of temporary sojourn—wherein he learnt the art of speeding up his way to salvation. The world he looked upon as a place of

toil, turmoil and temptation and his idea of salvation was to break the chain of birth and rebirth. Obeying the inexorable laws of causation and heredity, this chain forges links anew and binds the poor souls till more at the end of every human life. Death is but a transition into a fresh life with all the load of accumulated past experience, and life is but a preparation for death trying to ease oneself of the heavy burden pressing upon him. To such a man earthly happiness counts but little and a man of prosperity, in the language of the world, is to him more an object of pity than of praise. What, then, is the end of life according to him?

The ancient Hindu and his modern descendant both believe in the existence of a soul transcending the limitations of time and space and being quite apart from all physical and mental experiences. The soul, like a gem, is embedded in the mire of mundane activities potential and kinetic. To lift it up and wash it of all impurities must be the end of one's life. Whatever activities contribute to the achievement of this object are good and worth having and whatever activities tend to immerse it in the mire still deeper are bad and deserve to be condemned. To such a race education is not only a necessity, but must be on right lines also. To a Hindu, therefore, the highest end of education is to realise the divine spirit in him and everything else plays but an insignificant part in life. He does not altogether discard material prosperity, because he knows that, as a member of society, he has to perform certain duties. His forefathers have devised for him a scheme of studies, which, if faithfully adopted, will surely enable him to achieve both the objects. Even at the risk of being laughed at as an admirer of old fashioned ideas and lover of antiquity, the present writer makes bold to place before the reader the plan adopted by his forefathers.

Soon after a child completes his seventh year, every Dwija had to undergo the ceremony of Upanayana, a sacrament meant to lead the child into the path of spiritual realization. After the ceremony he was known as a Brahmachari, a word which means that he is a 'seeker of God'. The very word connotes the end of his life and its activities. He was sent to a Guru for his education: no father undertook the onerous task of imparting spiritual education to his son, a task which

requires plenty of courage, decision and tact. The Guru presided over a seminary to which all sorts of pupils resorted. There was no distinction between the rich and the poor, the prince and the peasant. The whole institution was founded on a democratic basis and every pupil had to render personal service to his master and no work was considered too menial even by the son of a King. The Kulapati, the master of 10,000 pupils, managed the institution directly and selected his assistants from among his own pupils. Every pupil received individual attention and was allowed to develop in his own line of aptitude. There was no class system, into which all sorts of heterogeneous elements are crowded together as in modern times and in which a dull level of development is aimed at. There was no pass or failure and no pupil was sent out into the world to earn his livelihood with a diploma in one pocket and an empty purse in another. The pupil was not called upon to pay for his education and no teacher had any mercenary motive to serve. The state and the rich undertook the feeding of the teacher, and the pupil at the end of his course rewarded his teacher at his pleasure a gift which was more often rejected than accepted.

The greatest attention was paid to spiritual development and strictest discipline was maintained. All his activities were closely watched and the least sign of callousness or disobedience ended in dismissal. The first duty of the Guru was to impart spiritual education and enable his pupil to realize the spirit within. This kind of education was common to all. Religious study was not of a theoretical character only. Every pupil had to *practise* what he learnt from his master and the measure of his success was always judged from his practical achievements and not from his intellectual equipments alone.

Then came secular education, which was determined from the profession of a pupil's father. Fortunately in those times every boy was expected to adopt the profession of his father and his education consisted in equipping him for his father's line of duties. While the son of a King or a minister was receiving instruction in statecraft, the son of a merchant was learning the science of economy and commerce. Every one was proud of his own calling and the Brahman took delight in the immensity of his poverty, selflessness and spirituality. Know-

ledge was sought after for its own sake and not for the money which it may put into one's pocket. And yet learned men commanded the greatest respect and money came to them as a by-product. They never cringed for employment, but the state solicited their favour and sought their service. There are numerous stories relating how Kings persuaded scholars and craftsmen to settle in their dominions with rich gifts of land and money. This was an ideal system of education and it is not contended that this ideal was always kept in view. All human institutions are susceptible of decay and it is no wonder then, that the actual in course of time, fell short of the ideal. Still the ideal is an ideal and is worth attempting.

How far modern education, in this land of ours, comes up to the ideal chalked out by our ancestors it is for experts to determine. At any rate, there must be an answer for the question raised as the title of this paper. By way of answer this paper cannot be concluded in a better manner than by suggesting this answer. The study of man is the best of all studies and to know him is the greatest of all understanding.

Scheme of Studies—Elementary and Secondary Schools.

By Mr. V. Srinivasachari, B.A.

(Retired Deputy Collector).

Attempts have been made now and then to amend the scheme of studies for boys in schools. I propose in this short paper to examine whether the present system of Elementary and Secondary Education has proceeded on right lines and has been productive of advantage to the country, and suggest a few lines of reform based on my experience.

The main object of education ought to be to stimulate the growth of contented and happy life. Judged by this standard the present system of education has been a failure. Large numbers of educated youths are seething with un-rest and discontent for want of work to do. Agriculture is the main industry in the country. The youths educated under the present system are averse to take to agriculture or any kind of manual work. All of them hanker after jobs involving only the use of the pen or the brain. But the number of such jobs

is limited, while the youths seeking such jobs are rapidly increasing year after year. The result is that a number of educated youths have to remain idle or betake themselves to activities of an objectionable kind. This has given rise to what is known as the *Un-employment problem*.

In one province this problem is proposed to be solved by training the youths to make handles for umbrellas. But the problem will not be solved by such proposals or by the opening of isolated industrial or vocational schools. The only effective solution of the problem is to create a distinct bias for agricultural work among the students. The young men should take a pride in their work. The newspapers which now publish photos of the best tennis, cricket and billiard players should publish photos of the youths who are able to make the largest number of spade thrusts at a stretch or bale the largest quantity of water in a given time or produce the best varieties of seed.

The theory and practice of agriculture should be taught as compulsory subjects in every Elementary and Secondary school. An agricultural farm should be attached to each school as also a workshop for the making of ploughs and other implements of cultivation. This section of the school should be under the control of the agricultural department.

The agricultural demonstrators at present do no useful work. The ryots are not impressed by the propaganda work done by the demonstrators. Nor are they impressed by the test work done by the demonstrators in isolated plots of private land as no correct accounts of expenses and receipts are kept for those plots and the ryots are not satisfied that the increased yield in the plots is not counter-balanced by the additional expenditure incurred on the advice of the demonstrator by the party in whose plots the experiment is made. The demonstrators will do much more useful work in the schools and the farms attached to them. A large number of youths will be benefited by the instruction given by these demonstrators and will be actively associated in the practical work done on the field. The ryots in the neighbourhood will be greatly impressed by the work done in the farms under conditions similar to those in which they themselves work.

How the land required for the farm should be obtained is a matter of detail which may be considered when the scheme is

brought into force. The farm ought to be self-supporting. The extra expenditure will consist mainly of the pay of the instructors. If the agricultural demonstrators now available are not sufficient for all the schools, additional instructors have to be appointed. The increased expenditure is certainly worth incurring, having regard to the grave dangers in the present system of education which threatens to gradually drive away the youths from the agricultural work and thereby deprive the country of its main source of subsistence and also to produce numerous youths who will be drones or fire-brands.

It is inexplicable why the educational authorities are reluctant to introduce in the schools the spinning work which is a useful adjunct of agriculture. It may be that the idea of Mahatma Gandhi to re-place the machine-made cloth by hand-made Khaddar will be an un-realizable dream. It may be that a scheme which after ten years of ardent work by the high-souled Mahatma and his devoted band of followers requires to be bolstered up by contributions raised in the name of *Daridra Naraina*, will never be a success in a business point of view. But the training in spinning will produce a deftness of fingers which will be a useful asset to the youths in after-life and may result in the production of the fine clothes which were once the pride of India. The pleasure of wearing the clothes made by themselves irrespective of their texture or cost may appeal to many a youth. The cost of the introduction of spinning in the schools will be inconsiderable as the value of the charkas is petty and even this small cost may be obviated by the use of Thaklis and the cost of cotton may be mostly recouped by the sale of the yarn.

Turning now to the other subjects, no branch of knowledge is so important as the study of the human constitution and the steps necessary to keep it sound and healthy. Yet this subject receives the least attention in the elementary and the secondary schools. Though it is not possible for the students to become experts in physiology and the sanitary and the medical sciences at this stage, every student should have an intelligent appreciation of the mechanism enshrined in the human body and the mode of keeping it sound. This knowledge is necessary, not only in the interests of the students themselves but also in the interests of the Society at large. The insani-

tary practices of a few individuals may often lead to a serious menace to the public health. It is mere waste of money preaching health and sanitation to adults who have been bred up in the view that human diseases follow a predestined course. The sanitary consciousness should be roused in the young men at the impressionable age when they are at the school. For this purpose it is necessary that suitable text books should be prescribed for the different classes and taught by competent teachers. The few text books on these subjects now available for the elementary and the secondary schools are mostly uninteresting and uninforming. As regards the teaching, the less said the better.

Many of the English and vernacular readers taught in the elementary and the secondary schools are unsuitable for the students and some of them contain objectionable matter. For instance, there are stories to the effect that ghosts in charge of hidden treasures yielded up treasures on human sacrifices being offered to them. A superstition of this kind which is prevalent among the people is responsible for many atrocious murders. The danger of emphasising this superstition in the stories taught to youths is indeed very great. Again all sorts of absurd stories calculated to injuriously affect the morals of the students are embodied in the text books. No story which offends against the canons of morality should find a place in any text book intended for the youths whatever may be the sacredness of its source. Owing to diversity of creeds in this country it is not practicable to give religious instruction in the schools. This defect should be made up by introducing readers which will instil in the young minds the principles of unbending truth, love and service. The importance of observing the rules of sanitation may be impressed on the children by means of short sayings and small stories in the lower classes where separate text books on hygiene would be inappropriate. As a rule the readers should not deal with subjects for which there are special text books.

The curriculum of mathematics should be made more practical by introducing surveying, levelling and estimating which will be very useful for agriculturists. Candidates for the post of Karnam whose qualification generally consists of mere literacy are able to learn the survey work by a short training. There

will, therefore, be no difficulty in teaching these subjects to youths who have had a fair grounding in the principles of mathematics.

Detailed study of history and geography is not essential. But the broad outline may be taught by appropriate text books. Many of the text books now in use, particularly in Geography, are un-readable and convey no useful information. Quotations from the books will illustrate the point but are undesirable for obvious reasons. In teaching history the constitution under which the Government of the country is now carried on should receive special attention.

The essence of this proposal is that in view of the fact that the majority of the youths have to look upon the land as the principal source of subsistence, the science of agriculture should be taught in all the classes up to the S. S. L. C. course. This will in no way affect the higher education as the knowledge gained by the course in agriculture will broaden the outlook of the students and be of great help to them in the college classes, whatever may be the subjects in which they specialise. One great advantage of this proposal will be that a bond of sympathy will be created between the educated youths and their seniors who are working at agriculture and the delusion of the youths that they belong to a higher order of beings will largely be dispelled. Another great advantage will be that the physical work in the fields entailed by the practical course will make the youths strong and robust. This exercise is more bracing than that afforded by tennis and other fashionable games which are beyond the means of a very large majority of the students. There will be some difficulty in providing for the practical course in the urban areas. But the difficulty is not un-surmountable.

The local boards who maintain elementary and secondary schools pay very little attention to the education of the youth. Their control of education is virtually confined to the patronage exercised by the Presidents in the matter of the appointment and the transfer of the teachers. The teachers of these schools are generally inefficient. When they meet in conferences they do not generally discuss any educational questions but content themselves with praising the Pr. side, it to the skies and asking for more pay and more leave. It was recently

reported in the newspapers that the Minister for Education refused to receive a deputation of the teachers and said that the representations might be put down in writing. The refusal of the minister was probably due to his impression that the teachers would only ask for more privileges and that no useful purpose would be gained by a personal discussion. Indeed, the prejudice against the teachers is so great that such an eminent personage as the Honourable V. S. Srinivasa Sastri ignored several useful suggestions for the improvement of education made at a meeting of the Madras Teachers' Guild. He did not care to know what was said at the meeting. He talked platitudes about the value of the vote. He counselled the teachers to become politically strong.

If education is to make real progress, it should be entrusted to a body of persons un-influenced by political or communal bias. This committee will have very onerous work to do. It has to select text books for all subjects suited to the different classes. Fresh books will, if necessary, have to be got up. The important point to be noted is that the publishers of books exist for the benefit of the students and not the students for the publishers. The committee has to organise farms to be attached to the schools, to engage competent teachers. It has also to arrange for periodical inspections of the schools. At present, highly paid officers of the Educational Department do the inspection work. But the schools are inspected at long intervals, mostly once a year. The inspections are formal and their usefulness is out of all proportion to the large expenditure involved by them. These officers may be deputed to do intensive work in certain selected schools within easy reach so that those schools may serve as models of efficiency. The formal inspections may be entrusted to honorary members of the committee who may be paid the actual travelling expenses. The efficiency of the schools has to be judged not from the results of these inspections but from the results of some common examinations arranged judiciously at certain stages.

There would be no difficulty in getting suitable gentlemen for the proposed committee. Many with ample leisure who are willing to do useful service are scared away from the local bodies on account of the turmoil of the elections and the unhealthy factions raging in those bodies. Such gentle-

men will gladly take up the noble work of giving suitable education to the youth of the country.

There is a craze now for what is called the rural re-construction work. The co-operative, the agriculture, the labour, and the health departments are striving to re-construct the villages, each in its own way. An enterprising President of a District Board has initiated a scheme to absorb the energies of these departments and to train the school teacher and others so that they may act as "the friend and the guide" of the ryots and thereby up-lift the villages. It is not at all likely that these persons will in any way be able to "up-lift" the villages but it is certain that the students entrusted to the charge of the teachers will be "down lifted". Already the teachers are exploited for purposes of election. If this additional work is given to them the educational work will be seriously neglected.

All work now done for rural re construction is a mere waste of money except the work which provides cheap credit for poor agriculturists. Schemes initiated by Local Board Presidents and speeches by platform orators may appeal to their admirers but will end in no practical result, so long as the preachers do not themselves follow what they preach and they fight shy of the villages.

But if the proposed committee functions properly, a number of educated young men with thorough knowledge of the needs of the villages and a keen desire for service will take up their residence in the villages and by their own example will speedily bring about a remarkable improvement in the condition of the villages. At the same time, the unemployment problem will be largely solved. The educated youths who are now pining for want of employment will be engaged in productive work, advantageous to themselves as well as the country. They will gradually take up the demonstration and the research work now done by the agricultural department and do it much more cheaply and with greater practical advantage.

My Grand-daddy

By Mr. "Arbi"

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He is old, very old, this grandfather of mine. But which grandfather is not old? In fact, it seems, that Grand-father and

Old Age are two things, co-existent and inseparable from each other. They are happy companions, hail fellows well met, sailing together on the Ocean of Life. They have braved many weathers, storms, and tempests. Their vessel has almost become leaky, their energies have been well-nigh exhausted. One more attempt, perhaps, and then all will be over!

My grandfather who has recently become a great-grand-father and who in all probability would become a great-great-grand-father if God were pleased to give him a few more years of life, was born in the forties of the last century in a thatched house in a beautiful village on the banks of a sacred river in South India. His poor parents fed him with milk, clothed him with rags, and lavishly presented him with their kisses. And he in return for all this threw his baby hands in the air as if he were going to say 'hip, hip, hurrah,' kicked about his legs in a sort of wild frenzy, and again and again smiled—a smile which only babes know how to smile. While all along his parents were saying: "My good angel! My little god! Darling Jimmy!" What do they mean? Well, my baby-grandfather grew up into a fine boy. Nature endowed him with health and energy. After receiving a smattering of knowledge in Sanscrit and Tamil, he worked hard with his poor patrimony of a thatched building and an acre of paddy field. It was not an easy jump from poverty into affluence. Through thick and thin, through drizzle and dry weather, step by step, slowly and steadily, he chalked out his path and made a rather decent fortune of fifteen acres and a fine big brick and lime house. He had also in the meantime been married to a woman whose good looks and quiet and unassuming habits had been her only recommendation for promoting her from the status of a maiden to that of a wife. The marriage was arranged by my maternal and paternal great-grand-fathers. The opinion of their wives were not taken into account, nor the wishes of the bride and the bridegroom; perhaps they were not even ascertained—which is more likely. Nonetheless the marriage proved a happy one. My grandmother, in spite of the fact that she had not been taught to read and write, knew her duty well and shouldered her responsibilities with firmness and fortitude. And for a period of more than sixty years she had been her husband's loving companion, adviser in all domestic mat-

ters, partaker of his joys and sorrows, and his indispensable partner in the performance of all ceremonial and sacrificial functions. During that time she had reigned as a Queen within the smallest of realms—her home. But her Queenship had always been tempered with kindness and sympathy and her royalty always invested with simplicity and grace. And when she died, she died happy in the thought that all the members of her family were living hale and hearty like a cluster of beautiful and sweet-smelling flowers adorning and redounding to the glory of the parent stock. The good old dame died at the ripe old age of seven and seventy, lamented by one and all alike.

Now to return to my object. My nonagenarian grandfather acclaimed by the public as an "old, ancient, weather-beaten, venerable, hoary old man!" is at present the head of a big family of many sons and daughters, sons-in-law and daughters-in-law, grand-daughters and grand-sons, and a few great-grand-sons and great-grand-daughters, about seventy or eighty in all. His daughters are well-married and his sons in good position. All walks of life are represented, though only on a small scale. The eldest born of his progeny is a regular chip of the old block. He follows closely the line taken by his father: he is frugal, hardworking, and conservative in his outlook, he looks to agriculture as his mainstay. After his father's recent abdication of the family throne in favour of his eldest son, he now exercises the powers of sovereignty with vigour and yet with moderation. Now and then the abdicated ruler interferes and says that something has been omitted or done wrong. And now impetuous youth exerts itself to gain mastery over experience and wisdom and is persuaded to yield. After him come the other sons and daughters. As for the sons, one is a clerk in a post office hoping shortly to become an inspector, another a revenue inspector and a potential sub-magistrate, the third in the order and the fourth of my grandfather's sons is an overseer with a 'sub' prefixed to his designation, and the last son a doctor looking for a job in the Government. Of my grandfather's sons-in-law one is a lawyer, another is a sub-inspector of police, and the last is a travelling agent to a well-known firm of soap-manufacturers. All these gentlemen have imbibed in different grades the culture and the habits of the west. But my doctor uncle excels them all, for he is fully up-to-

date in his crop, suit, and manners. How my grand-father reconciled himself to his ways is still a mystery.

The ready adaptability to all conditions and circumstances is a trait in my grand-father's character to which one must advert in however short a sketch it might be. He who had walked miles to get a few annas now spent rupees in hundreds towards the education of his sons without parsimony. He finds himself perfectly at home at all times and in all places. His orthodox habits do not stand in the way of his making friends with officers and officials. He boldly criticises their ways and at the same time gives them his help when they need it. And in practising his piety and religion, he is alive to their spirit rather than to their form. The changing conditions of modern life often bring to play the ingenuity of his mind, and he solves his religious puzzles in a way that at once satisfies his conscience and his learning on the one hand and on the other gives him ease and comfort.

My grandfather does not enjoy his retirement as old officials enjoy their holidays. He does not lounge on a sofa and forget the world in the pleasure. He is the master of all light work in the house. He looks after a part of his grandchildren's education, and sees whether the cattle are properly fed and cared for, runs through the family accounts once a month, puts right the old baskets and now and then makes a few new ones, spins the sacred thread during the annual season, stitches old clothes, old sacks old books, and what-nots, arranges the knick-knacks in his house, finds fault with the servants and threatens to send them away, and so on and so forth. Further my grand-father has to give opinion on all matters of public local importance i.e. so far as it affects his village. And then he has his routine work. He rises at dawn and sings his morning prayers with a full-throated ease, walks to the river to enjoy a delightful bath and to perform his morning ablutions. When they are over he comes back, a picture of godly piety and purity. At mid-day he again addresses the sun-god in the language of the manthras to make him really blessed in the world that he lives and the world that is to come. Once again he wends his way, when the sun is gradually sinking in the far distant horizon, and offers his prayers to the setting god, and wishes within the heart of his

hearts that his simple life also may soon come to such a glorious end.

This is not all. In times of marriage grandfather finds his time fully occupied. He being the eldest member of the family the task of blessing all the younger ones devolves on his head. And then he is to direct all religious functions; he has to make enquiries regarding the welfare of all his relations and friends, both absent and present: has to check waste of expenditure. He then looks with satisfaction all these happy happenings and wishes to be present at the marriage of the last of his great-grand-sons and then only pass away. My grandfather's dominating voice is also heard during the times of all other feasts and festivals, ceremonies and funerals. His word is law. For in matters of usage and custom, he is regarded not only by the members of his family but also by all the people of his village as an unquestioned and an unquestionable authority.

Grandfather in the role of children's friend is simply unrivalled. They hear with rapture his stories of ghosts and goblins, giants and great men. They hug about his arms, pass their fingers over his bald head, smooth and shiny like glass, pull his shaggy beard and do a thousand and one things with him as the centre. But grandfather bears with delight their gentle torture and calls them 'mischievous imps'.

Grandfather's memoirs are worth listening to. He will tell you the history of a century in his own interesting manner. He will narrate to you in picturesque words, the difficulties of travel in bygone times in rotten bullock carts. How the first railway train was looked upon with wonder and surprise; how people gradually got themselves accustomed to travel through them, how even the meanest labourers now-a-days takes a ticket and gets into them without spending a thought over the matter: and how all how the coming in of the motor cars has revolutionised everything. You may ask him when the first telegraph post came to be put up in your district and he will wax eloquent over the subject, giving you years and dates for the most trivial of his facts. But anyhow you may rest assured that he will wound up his remarks by a compliment to the white man—"They are simply very wonderful people."

Let us take a last lingering look at the great figure who has shaped the life and fortune of three generations. By his firm

personal government he has kept out of the ways the disintegrating forces that go to disrupt family life. A strong pillar of orthodoxy, an opponent of 'Cant,' an upholder of Truth and Justice, his life has been marked by purity in public and private life. Bright and glorious has been his Day. Let us hope that our Day also will give us splendid rays of sunshine, wisdom, and happiness.

On Books and Bookmen.

Macmillan's Publications.

1. FIRST LESSONS IN GEOMETRY by H. S. Hall, M.A. and F. H. Stevens, M.A.

This booklet represents the preliminary section of any Text-Book on Geometry, consisting of the fundamental concepts of Geometry and the purely practical part of the Elements of the subject. Prepared in accordance with the modern principles of teaching, the various concepts and exercises are graded in the order of difficulty, so that pupils could easily follow and assimilate the contents intelligently. The various axioms, without seeming to be arbitrary inflictions, are derived naturally from a number of exercises as necessary truths. The publication is suited to a beginner's course and will serve to give a good foundation to youngsters. The foreign medium of the book stands in the way of its being prescribed as a text for the lower classes for which it is intended. However, a copy of it is indispensable for every teacher of Geometry handling the subject.

S. Doraiswamy, B.A., L.T.

2. FIRST COURSE OF ENGLISH HISTORY by James H. Gense, S. J. (1929).

Prof. Gense has designed this book for beginners learning English History, and the plan he has adopted is somewhat original. The matter is presented in short, simple sentences so as to be easily understood by young readers. The treatment is both chronological and topical, and there are a good number of maps and illustrations. A striking feature is the use of original attractive designs of various types wherein the lines of kings or the tables of the royal families are inset. The author in his preface desires a discriminating selection of details presented in the book, according to the nature of the pupils' requirements, to help which he has given useful questions at the end of each chapter. The early period seems to have engaged the attention of the author more than the modern, which comes to nearly two-thirds of the book. People are likely to differ from him in his assignment of the divorce question as the sole cause of the Reformat on in England. The corruption of the Church, the influence of the Renaissance and the Continental Reformation associated with Martin Luther, could have been brought

out clearly. The book is suited to the needs of the pupils for whom it is intended.

A. ISRAEL, M.A., L.T.

3. AN INTRODUCTION TO REAL ALGEBRA by Prof. K. Sri Ramulu, M. A., and Prof. G. Ramachandran, M. A. L. T. Price: Rs. 2

This is a welcome addition to the existing texts on the subject written by Indian authors for Indian students. The authors seem to be rather ambitious in their aims, and they have reasons to feel aggrieved at the present 'inevitable tragedy' caused by 'the absence of a logical system in the study of Algebra'. An attempt in the circumstances by enlightened Professors to 'raise the study of Intermediate Mathematics from the present ruts' should surely be welcomed by all interested. But whether by the present publication they could hope to achieve their object is open to question. As it is, the volume appears to be more a Philosophy of Mathematics suited to the needs of people inspired with a Mathematical bent and bias for research work in the field. It is doubtful whether the Intermediate pupils in their anxiety to get through the Exam. will pause to appreciate and be influenced by the laudable aim pervading it. However, we hope it will be a necessary corrective in the hands of those who are anxious to master the questions and examples without attempting a clear grasp of the fundamentals beforehand. The book may be recommended as a text for the Intermediate classes.

4. THE TEACHING OF ENGLISH IN INDIAN SCHOOLS by Mr. K. Narayana Rao, B.A., Teacher, Osmania High School, Medak (Nizam's Dominions) To be had from N. Krishnaswami Ayyar 64, Nampally, Hyderabad, Deccan. Price As. 12.

The teaching of English in Indian schools is a complicated question, and the author has reasons to claim that he has made an original contribution here to the literature on the subject. As one reads through the contents, the ripe experience, originality of thought and shrewdness of observation of Mr. Rao will be evident. The book begins with a chapter on General Scheme wherein he discusses the merits of the various methods and suggests intelligent means by which the child could be made to think in English and acquire a fair mastery of expression in the language. Chapter 2 examines the relative merits of the Direct and Translation methods, and while appreciating the usefulness of the latter as 'our reserve force' concedes the value of the former in the hands of an adept, which is the only natural process of learning the language. The succeeding pages are full of practical illustrations for the teaching of Parsing, the Direct and Indirect forms of speech, Analysis, etc. We agree with the author that the odium Grammar has come to share, is more due to the half-hearted and listless method of treatment at the hands of teachers, and we endorse his suggestion to give it a new appellation 'Principles of Language'. The chapter on Assimilation and Examination will be an eye opener to

teachers who indulge in emphasising the need for quantity at the cost of quality. The concluding para of the book sums up briefly the requisites of an ideal teacher which need to be borne in mind by all the members of the profession. The author himself is no faddist and has given in this book only what he has actually gained by experience. It is refreshing to go through the contents and all teachers of English will find the book stimulating, and valuable in their classroom. The foreword of Prof. Seshadri adds to its worth.

Editorial.

University Ideals

Lord Bishop Waller's Address at the recent Convocation of the Madras University is a thoughtful and valuable contribution to the problem of educational reconstruction in India. Traversing as it does the usual features of august speeches on occasions like this, it has much in it which by its sincerity and graceful brevity, compels our attention. Careful readers will not miss the lofty outlook and the sympathetic insight and regard of the speaker for the ancient cultural traditions of India. Times without number, eminent men have depicted the true functions of University, but the Bishop's utterance on its ideals stands unique by its homage to, and harmony with the cultural heritage of the country. Modern education has failed to transmute the human material into an asset for the happiness and glory of India, and the Bishop has been observing this but too keenly and sympathetically. His present Address is the outcome of his honest thinking on the situation, which shows a marked approximation to Tagore's ideals.

The speaker at the outset truly remarks that a University should engage in an 'unflinching search for truth', which has been the persistent characteristic of schools of learning from the earliest ages. Posterity owes to 'their unremitting toil and inexorable honesty of thought ideas which have moulded the world in religions, in government, in science and in art'. If Indian Universities are to contribute to the national well-being they should function in consonance with her national necessity, in inherited traditions and the genius of her race. An unthinking application of the remedies and ideals evolved in other lands and under totally different circumstances will not suit. Her young men and women should seek truth independently, undeterred by fear of consequences, by material interests or by idle distractions of the world around. The present conflict of ideals characterising the country requires an intelligent approach at solution, from an angle which will lead to a fresh and harmonious synthesis. University youths have hence, a great responsibility in forging out the needed elements such as will contribute to and enrich the nation's life.

The fulfilment of the ideals above depends on a correct interpretation of the aims of education. Education in the words of the Bishop, is 'a preparation for life, training the student in honest thinking and in a fearless facing of the facts of life. It should be an inspiration for the best service which any man or woman can render to his or her country, an indomitable presentation of truth based upon toil and sacrifice.' The hallmark of a diploma does not connote success in life. Education does not constitute a revelling in the acquisition of stray bits of academic knowledge, a materialist outlook on life and a rebellious attitude opposed to inherited traditions and national interests. Acquisition of knowledge and wisdom is only by hard toil and simple living and a restless spirit ever hankering to penetrate a little further into the secrets of the Universe. More than success in Examinations, a strenuous apprenticeship under a great Guru will prove a sufficient equipment to compass one's ideals in life.

Realisation of these University ideals is possible, says the Bishop, only with the fulfilment of certain conditions. First and foremost, men should open their purse freely to endow munificent benefactions leading to the institution of professorships and studentships. There are, as the Bishop believes, men of the stamp of Raja Sri Annamalai to donate in a princely fashion for these noble undertakings. Students, too, are not wanting who would readily sacrifice themselves at the altar of their motherland to do her service. To make the University a real centre of light and learning and usefulness its activities should be widened which would broaden the students' outlook and endow them with facilities to enter varied professions in life. Academic freedom of the University is to be ensured and more than all these, the absence of a vexatious interference and undue control by the Government is highly desirable. Universities cannot be independent of State aid, and liberal grants should be earmarked by the powers that be with freedom to utilise the money in the best interests of the Institutions.

A reform on the lines chalked out is possible as the Bishop observes, with men and women of courage and wisdom and necessary resources. Will the graduates carry home this feeling of supreme necessity and strive earnestly to redeem Indian Education from its present deplorable condition?

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By G.V. Rama Ayyar, B.A., L.T.,

History Assistant, Town High School, Kumbakonam

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Supplement to the Indian Educator, Madura.*Editor: Mr. V. Aravamuda Iyengar, B.A., L.T.***On the Study of English Spelling.**By Mr. C. V. Narasingha Rao Sahib, B.A., B.L.,
Kandukur, Nellore District.

There were two most ancient alphabets which gave rise to a large number of modern alphabets that are now flourishing in the world and they were the Sanskrit in India and the Latin in Europe. All the modern Indian languages as the Hindi, the Maharathi, the Bengali and the other North Indian languages, have all originated from the Sanskrit and their respective alphabets have issued out of the parent alphabet. The South Indian languages as the Telugu, the Tamil and the other Dravidian languages have formed their alphabets on the model of the Sanskrit alphabet. In Europe, all the modern European languages, or at least the more important of them, have come out of Latin and all of them, as for instance the English language, employ the Latin alphabet for their literature.

Comparing the two original parent alphabets, the Sanskrit and the Latin, we find that the Sanskrit alphabet is perfect in every respect and the Latin, highly imperfect. The Sanskrit alphabet is perfect inasmuch as it has one letter for every sound of the language and *vice versa*, every sound of the language has a distinct letter or symbol to represent it. This feature of perfectness of the Sanskrit alphabet has been copied in all the modern Indian languages whether they are Sanskrit or Dravidian. In such a perfect system of alphabet there is no need for a special treatise to explain the spelling of the language. On the other hand, the Latin alphabet and all those of the modern European languages which have originated from the Latin, (as the English alphabet which is the subject of our present discourse) are imperfect in their nature. These alphabets are admittedly both defective on the one hand and redundant on the other. Several of the letters of the English alphabet represent each several sounds and many of the sounds of the English alphabet. The letter *C* sounds like *K* in *cat* and like *S* in *city*; the letter *G* represents two distinct sounds as in the words *gum* and *gem*; among vowels, the letter *i* sounds, differently as in the words *pin* and *pine*. Such anomalies may be cited indefinitely.

An Indian boy begins his education by first studying his mother tongue which invariably has a perfect system of alphabet. Then, after he has made some advance in his studies, the boy is put to learn the English language. In learning the latter the boy is brought face to face with a new system of imperfect alphabet which naturally bewilders him with all its strange anomalies and defects. He sees in perfect wonderment the occurrence of several letters in the English alphabet, each representing several sounds of this strange language and again each sound of this language being represented by several letters or combination of letters of this new alphabet. The boy is taught to pronounce *C* as *K* in *call* and as *S* in *cell*; again he is taught differently in regard to the letter *C* in words like *gander* and *gender*; in regard to *S*, he is taught to pronounce it in three distinct ways as in the words *son*, *his*, *sure*. To put the matter in a nut-shell, the young student is taught some exception or other in respect of almost every letter of the English alphabet. This maze of anomalies cannot but confound the young Indian student who had been taught, in the beginning of his studies, a perfect system of alphabet of his mother tongue. This confusion sticks on in his mind for long, if not for his entire life. He always feels great doubts as to the correctness of his spelling and pronunciation of every English word he meets with.

On careful enquiry, this great evil has been found to be one that can be remedied easily. The method is after all very simple and natural. First the letters of the English alphabet should be taken one at a time and the several sounds which are represented by the letter in question should be explained *seriatim* and then the letters and the sounds of the English language should be carefully compared with our Indian letters and sounds with which the Indian student has been already made familiar. After determining all the several sounds which each English letter represents, the rules which indicate the circumstances or conditions under which the letter represents the several sounds should be explained to him. By doing so, the Indian student will be enabled by mere sight of an English word to understand the definite sounds which should be uttered in response to the letters which go to compose the word in question. Further, the student will be enabled to know what letters

should go to compose an English word which is uttered within his hearing. That is to say, the student can become as definite in spelling and pronouncing an English word as he is in regard to the words of his mother tongue. This method has been found by numerous experiments, to be perfectly successful.

It is this process of comparison (from the English to the Indian alphabets and from the Indian to the English alphabets) that has been systematically carried on by the author in his *Graduated Science Series of books on English spelling and pronunciation* which give all the rules (very few in number) for correct spelling and pronunciation, to render the subject easy to understand. If this subject is taught to Indian students on the lines set forth in these books, there need be no doubt that they will intelligently acquire, within a short period a perfect mastery over it. The students can easily learn these books even without the help of teachers.

The importance of this branch of study of the English language has, at last, been duly recognized by the S. S. L. C. Board, which has prescribed for the V Form in the revised syllabus a special course of study in grammar by pointedly referring to "vowel sounds and consonantal sounds, diphthongs defects of the English alphabet and the devices employed for remedying the defects". The subject matter of this item of the revised syllabus comes entirely within the scope of the graduated science series of books on English Spelling and Pronunciation referred to above. The prescribed syllabus is exhaustively explained in these books.

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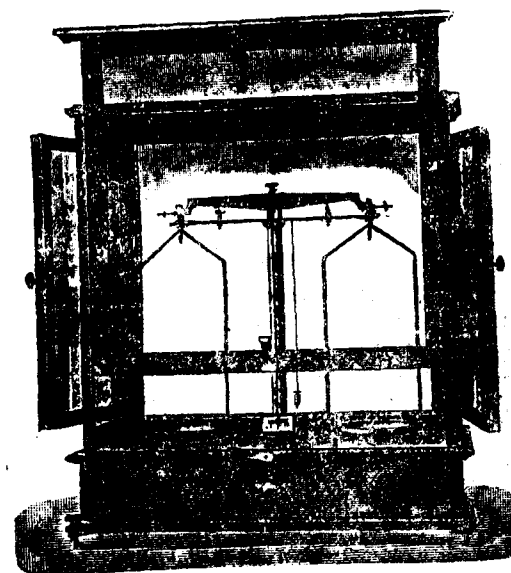
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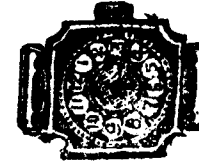
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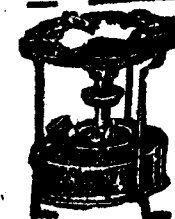
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CONTENTS FOR SEPTEMBER 1929.
Vol. V. No. 9.

No.		Page
1.	Editorial—Physical Education By Mr. T. R. Rangaswami Aiyangar M.A., L.T. 1	
2.	The Lure of the North By Prof : P. R. Krishnaswami, M.A.	3
3.	The Fallacy of Communism By Mr. A. Ramaiya, M.A., F. R. Econ S.	5
4.	Should Honesty be taught in our Educational Institutions :—By "HONESTY"	9
5.	Census in Ancient India By Mr. K. R. S. Narayanan M.A.	11
6.	Periods of Dravidian Culture By Mr. T. N. Krishnamurthi, M.A., L.T.	13
7.	The Mystery Telegram By Mr. K.R. Srinivasa Iyenger, B.A., M.I.M.S.	15
8.	Moral Instruction in High Schools By "RADICAL"	20
9.	Fragments from a Poet's pen By Mr. Leland J. Berry	23
10.	Ahimsa or what we can kill By "Bhikshu"	25
11.	The Poet By Mr. Leland J. Berry	27
12.	Life Assurance Statistics Essential By Mr. K. N. Ramier, Bombay	28
13.	Notes and Gleanings	31
14.	On Books and Book-men	37

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THE INDIAN EDUCATOR

Mr. V. Aravamuda Iyengar, B.A., L.T.,—*Managing Editor.*

Vol. V. MADURA ; September, 1929. No. 9.

Editorial.

Physical Education.

BY MR. T. R. RANGASWAMI AIYANGAR, M.A., L.T.,
(Associate Editor).

Now that the Physical Education Committee has finished its labours and submitted its report to the Government for its disposal, it will not be out of place to make a few remarks in that connection. It is an admitted fact that hitherto physical education has received scant attention and schools and school-masters were till now content with administering to the intellectual wants of the pupils under their charge. Though provision was made in the time-table to impart physical education and every school had to maintain a gymnastic instructor on the staff it cannot be said that any satisfactory progress was shown in the field of physical development. The reason is not far to seek. The majority of our school children come either from the middle classes or from poor classes who send their children to school with a view to enable them to seek a livelihood in their life. It is a notorious fact that many of our school children are either ill-fed or under fed. Even in an early age a child is made to feel the pinch of poverty and its future is to be determined by the number of examinations it has to wade through and the passes it is able to secure. In these circumstances the child is either unable or unwilling to take to physical exercises with zest.

In a country like India whose seasons may be truthfully classified as—the hot, the hotter and the hottest, care should have been taken to tax the children's brains to a limited extent. With heavy curricula staring in their faces and the consciousness of the dolorous effect of a failure in an examination always brooded over, the poor child has to put forth its utmost

energies in seeking only passes and not in being educated in the real sense of the word. There are yet parents who seriously think that their children waste their time if they take to play.

The importance of physical education having been fully recognized both by the parents and the school authorities, it behoves us to see how far it can be best promoted in schools. Dr. Lakshmipathy has aptly remarked, "We realise that there is something wrong in the system of education, but it is very hard to suggest remedies suitable to the modern conditions of life." We are of opinion that even in schools which attach great importance to physical education much cannot be done within the time allotted for school work. Unfortunately in our country the hottest part of the day has been set apart for school education. Ordinarily a school begins its work at 10 or 10-30 A.M. and closes at 4 or 4-30 P.M. and the pupils are kept busy for full five hours, most of which are devoted for the acquisition of knowledge in various subjects. Formally provision is made for drill or gymnastics within the allotted time for a period or two in a week for a particular class. Hence much of physical culture has to be sought out of school hours either in the morning or in the evening. Though ample provision has been made for sports and physical activities in many schools, a few alone take advantage of them, while the generality are eager to go home and spend their time more profitably as they think. An average Indian boy, who is ill fed and cannot cope with the mental strain of his studies, cannot naturally be expected to enthuse over his physical activities at the fag end of a day. To relieve his mental strain some kind of physical exercise is necessary, but anything done under pressure loses half its charm. At least in the field of play or pastime a child must be allowed to fall back upon his own resources with as little of outside control as desirable or possible. A cut and dried system of physical culture is likely to provoke very little enthusiasm and the authorities concerned will do well to bear in mind that their very object will be defeated if, in their zeal, they wish to devise a system of coercive activities. A proper reform which does not take note of the animal wants of a child and the intellectual pressure made to bear upon its tender brain is not worth the paper on which it may be written.

The Government is doing what it can in enforcing medical inspection in all recognized schools—a course of action which has brought to light the physical condition of our school-going population. The medical record of almost every boy betrays the sad fact that he is physically unfit to bear the strain of an intellectual course of studies—a product of experts and faddists—especially through the unnatural medium of a foreign tongue. Few parents act upon the information given them by the medical officer either through indifference or inability. A wise doctor once remarked that all illness is due to either under feeding or over feeding. There is no fear of our children falling into the latter calamity. He is a wise gardener who first roots out the weeds and makes the soil fit before thinking of planting fruit trees or planning flower banks in it.

Indigenous systems of physical culture, least expensive and most productive, can very well be resorted to instead of having recourse to ultra-marine games and sports, which a few managers alone can make provision for out of their funds. Under the direct encouragement of Government many schools tax their children even for their play and the children have not even the satisfaction of seeing what they pay come back to them in some shape or other.

All civilized Governments have recognized that it is their duty to look to the welfare of their subjects and the education of children is one of their primary duties. Knowing fully well the root causes for the poor physical condition of our children, our Government does not seem to move in the direction of removing them, but seems to be more anxious to adumbrate a course of reform which without liberal aid is likely to prove more formal than effective.

The Lure of the North.

BY PROF. P. R. KRISHNASWAMI, M.A.

Travel is education of a very effective kind. There is no better cure for man's prejudices and narrow outlook than the contact with different kinds of people. The test of culture lies in a man's capacity to live harmoniously with people very different from himself.

Many who speak with pride of the fundamental unity of India hardly exhibit a practical desire to make a direct acquaintance with the different parts of the country. When they read

of every variety of natural grandeur being comprehended in India they can have little satisfaction in being shut up in one corner of the country like South India. As long as the understanding between the different parts of India is meagre, the country cannot be really unified and attain a position of dignity. India in its grand aspect is in the north and not in the south. The great India is Hindustan which lies in the vast Indo-Gangetic valley. Foreign tourists who arrive in Bombay and leave at Calcutta are little concerned with the South and the Madras Presidency. British civilians who live in South India love it, prize it and praise it. South India is said to be most advanced in education, of all the Indian provinces. For all this, South India has nothing of the grand quality which belongs to the stretch of the country which lies on the highway of India.

It is a thrill for one from South India to take train and sojourn in the north. From the darkness of night we pass into the full daylight. Caste prevails in its worst form in the south, and that is why the bitterness of Brahmin and non-Brahmin is most acute here, and hardly noticeable in the north. Exclusiveness in eating is the worst of anti-social sins and it does not exist in the north to the extent that it does in the south. In the north the difference between Mahammadans and Hindus is perhaps still acute and the two communities should endeavour to efface that sense of difference.

India of fame is of the Himalayas, the Ganges and the Indus. She is of big cities like Delhi, Agra, Bombay and Calcutta. The traditions of centuries and the ruins of centuries are alike to be witnessed in the north. The spots that have been immortalised in classic literature are also of northern India. The most famous modern writers have also regarded chiefly the India of the north. The vast stretch of Hindustan is immortalised in Kipling's *Kim*, by forming the background of that interesting wanderer. The country again of that fascinating book of stories, the *Jungle Book*, is in the Himalayas. Edmund Candler, the novelist had, been a Tibetan Traveller and a scene of the Himalayas was familiar ground to him.

Look at the map of India and note the narrowness of the peninsula in the south. The inhabitant there who has never ventured northward is a veritable frog in the well. The south may be a peaceful bit of the world, it may be advanced

in what is called 'education' and it may have a temperate climate which makes life fairly easy throughout the year. But the north is the real glory of India, it has a full-blooded life to study which is a real education and its extremes of climate are its strength. It is worth while living through the horrid summer to come at the real winter of northern India. A tour in northern India may modestly be regarded as an indispensable part of education for every young man in south India.

The Fallacy of Communism

BY MR. A. RAMAIA, M. A., F. R. ECON. S.

Communist Russia is a challenge to the present organisation of society and the ideals on which it is founded. When discussing about the pathology of the Soviet system in Russia, a friendly critic wanted the present writer to read a little book entitled "The Challenge of Bolshevism", saying that it would make him change his unfriendly attitude towards communism. The book is by one Mrs. D. E. Buxton who has written it after a twenty four days stay in Russia, and certainly contains an extraordinarily powerful defence of Russian Bolshevism. Mrs. Buxton speaks of the complete absence in Russia of class distinctions based on wealth, the perfect equality that prevails among all people, the single standard of manners, and the feeling of comradeship, all of which are a praiseworthy feature of present day Russian society, and constitute what is known there as the "proletarian" ideal as contrasted with the "bourgeois" ideal of our own civilisation with its undue stress on the dignity of possession, of wealth and class distinction and privileges; the communistic ideal of the Bolsheviks, she says, is not to be condemned simply because the means adopted by them to realise it have been attended by various tyrannical acts resulting in cruelty and bloodshed, which however have been according to her, quite moderate when compared to the extreme terrorism and brutal methods that characterised the Czarist rule. The new Government has had to resort to them only to the extent necessary for its own self protection. It is no more than a 'political tyranny' aiming at the emancipation, of the mass of the people—the peasants and workers, "but not affecting the conditions of daily life." If it rigs the elections, or suppresses the opposition by force, this is due solely to its zeal to maintain the new social order which it has established

and not a spirit of vengeance against the protagonists and supporters of its predecessor, the Czarist regime. It considers its own tyrannical acts as a necessary evil, a means to attain its desired end; and simply because the means are bad it does not follow that the ideal itself is condemnable.

The high moral value of the ideal it must be admitted, cannot be disputed by anyone who has made a comparative study of it with other ideals. Judging by what the "bourgeois" ideal of our own social order has produced, the communist ideal, or to use the Bolshevik term the "proletarian" ideal, with its stress on the dignity of labour, its exaltation of the community as a whole and insistence on the abolition of all class distinctions is undoubtedly the superior, having regard to its immense effects on the *morale* of mankind. It permits of only one standard of manners and by abolishing social distinctions, encourages the healthy growth of a feeling of brotherhood among all, (the Bolsheviks call one another comrades). It recognises no flunkeys or flunkeyism, and attaches no value to fashion. The god of fashion has been so to speak cast out of the temple in Russia. The whole atmosphere is charged with a spirit and a sense of equality.

Equality is the essence of the communist ideal. Mrs. Buxton states it thus: "In the communist ideal all men and women are to be equal in the sense that, (1) they will be treated with equal respect, (2) have equal opportunities of education, (3) be under an equal obligation to work for the community, (4) have an equal claim on all the essentials of life and (5) have an equal voice in the management of the affairs of the community." The essence of the thing is that there must be equal opportunity for all both to serve and to enjoy.

As an ideal to be set before us, this is certainly most laudable and few people will quarrel with it. However visionary it may be, striving towards it will itself exert a tremendous moral influence on the human race. The demoralising influences of the present order of society with its exaltation of wealth and the social distinctions it produces and preserves, its worship of the tin god of fashion—a veritable despot ruling over us, its system of education calculated to inspire in its receivers a social vision of the superiority complex in life and manners, are certainly to be deplored. And the new ideal which empha-

sises life as the ultimate value and insists on every child having an equal chance of life-in-all its fullness, freedom, and beauty, for body, mind, and soul, certainly demands our earnest endeavour to realise it.

But while as an ideal it is really superior to existing standards the question is, whether communism is realisable in practice. Mrs. Buxton says, that it has been largely realised in Russia, though it may be under fear of political executions or other acts of Governmental violence. But even she admits that it cannot be achieved quickly, and in fact has been but partially realised in Russia, itself. Though some people will willingly make personal sacrifices for the cause, so long as human nature is different and capabilities are unequal and the services to be performed are also different it is inevitable that there must be inequality in the remuneration offered for different services. In Russia itself this factor could not be ignored and in some departments high unequal salaries have had to be offered for example to managers of industry and workers in skilled departments. It is only hoped that a generation of training in the "proletarian" ideal will enable the abolition of this temporary measure of compromise.

The existence of inequality is, however, too deep rooted in human nature to be so easily abolished. So long as capacities are unequal they will have necessarily to be unequally remunerated; and this must inevitably result in unequal standards of living, some living in luxury while others not. If this categorical imperative is not recognised, progress will be impossible. If it is known that all are to be treated equally, no one will be induced to put forth his energies to the fullest extent. Indeed the acquisition of a power of unselfish devotion to the common good will go a long way to remedy this defect, but it cannot be hoped that such a power will be acquired by all people, because the character as well as the capacities of men are different. Mrs. Buxton says that there has been steady progress in Russia under the new regime but this is falsified by first hand authoritative opinion which says that "the attempt to implant communism in Russia has brought about a heavy fall in the output of all branches of production". (G. A. Powlovsky in the *Economic Journal* Vol. XXXIII p. 497.)

The abolition of private property and the common ownership of all wealth by the community constitute a cardinal

principle of communism. Professor Laski defines communism as "a state of society in which classes have been abolished as a result of the common ownership of the means of production and distribution." It extols service and not acquisition as the means to life's end. According to it all individuals shall receive according to their needs and all shall give according to their powers.

But what is to become of the institution of marriage and family life? Mrs. Buxton is silent. So long as marriage and family life exist (the Bolsheviks have not made an attempt to abolish them) private property will be a necessary feature of any social organisation. In actual life the strongest motive to produce and to save is family affection and as the late Dr. Marshall has said, were it not for the family affections many who work hard and save carefully would not exert themselves to do more than secure a comfortable annuity for their own lives. The abolition of private property must necessarily limit the scope of energetic enterprise to the great detriment and deterioration of mankind. The point is forcefully expressed in the following passage by Mr. J. A. Hobson in his book *'The Social Problem'* "In a state of society where endeavours are made to infringe this right (he refers to the right of each individual to the natural product of his own effort) the result is a restriction of productive energy given out and the consequent diminution of the functional activity of the producer, an impairment of vitality and of incentive to development. Man desires not merely to live more abundantly and for that end will undergo increased effort, but where more abundant life is not secured, nature withholds the effort; under such conditions torpor sets in, activity becomes inured to a low routine and soon the very possibility of progress disappears by atrophy of the will and the intelligence." Thus the resources mental, moral, physical and material necessary for acquiring man's further command over nature, will be put to the risk of decay. Economic progress depends on the free development of human energies; and the steadiest motive for human action is the ordinary business of life being supplied by the desire for money, any limitation put on such desire must inevitably impede and discourage such action. If every one has to work only for the community as a whole, every one will not be induced to put forth all his productive powers for the benefit of others. As

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the late Professor Edgeworth stated 'it is a fearfully rash assumption that because each man now generally works hard for his own wife and children, all men will work hard for all wives and children, collectively'. (Economic Journal Vol. XXXIII. p. 494).

It is therefore only prudent to insist that these matters should be examined thoroughly, before singing the swan-song of the present order of society, and establishing communism.

Should Honesty be taught in our Educational institutions?

BY 'HONESTY'

Is honesty the best policy? Perhaps it *was*; it might have been; it no more is. Even supposing it is, it is not the *best* policy. Policy is politic, diplomatic, strategic. Can honesty be a policy and that the best? Policy is politic, to repeat; what can be more impolitic than honesty? "Speak the truth" was an ancient adage, perhaps a medieval virtue; not at all a modern accomplishment. How many have gone the way of ruin by speaking and acting the truth! In economic parlance, the demand for truth no more exists; the supply is impertinent, irrelevant, inconvenient to him that gives and him that takes. Honesty, please, in at least one thing—Have nothing to do with honesty!

How many have followed honesty as a policy? Let the statesman, politician, doctor, lawyer, teacher members of every profession and of every grade answer themselves. They might have spoken the truth, on many occasions, especially when it suited them. But that cannot be called pursuing honesty as a *policy*. But if it be such a hard and unnecessary virtue nowadays, why should it be foisted on the innocent poor children who, when by instinct they are led into finding a way out of a difficulty, are punished! "Be honest", says the very teacher who has spoken and acted several untruths to the Head of the institution, to the manager, to the parent, to his brother-teacher etc. He has to get on in this advancing world; he must have the pluck to push himself forward, the knack to beat down his compeer by means other than force of character or weight of intellect, he grit to catch firm hold of the strongest bough, as the Tamil proverb goes, and if possible, and when necessary,



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(By kind courtesy of Mr. K. P. Padmanabhan Thampi, Trivandrum)

kick the ladder by which he rose. Get on, get on-ner (honour), get on-nest (honest), perhaps the occasion for the last would never arise.

It is not in a pessimistic, morbid, or irreverent apostatic mood that this is written, neither is it the result of any disappointment. But feeling one's way, and thoughtfully following what others have been doing, and seeing how nothing succeeds like success, how the most successful man is the one least concerned with the nature of the methods employed to secure his ends, one with a practical turn of mind may be pardoned for asking oneself, "Why all this bother about honesty?" How often has it not struck that stupid creation of God (?) the honest man, that with all his ability and intelligence, had he only chosen to cast all scruples to the wind and snatch at golden opportunities, he would have been much better off. And of all honest creatures, the honest teacher is the most pitiable, and the most wicked because he perpetuates the evil. Thank God, he does not succeed. The writer was in the company of two friends, one of them of the honest sort, brilliant in appearance and attainments, who told us how he had "honestly" resisted the solicitations of a very fair "honest" member of the other sex, whom a goose in another profession carried off. He also lost the opportunity of earning 20 shining gold sovereigns with no effort more than the smothering of his conscience regarding the giving of certain evidence in a sensational case. The teacher is a moulder of the minds of the young; instead of turning out dull honest (stupid)—looking graduates, let him try to turn out clever chaps. Let moral instruction, placing the teacher in an uncomfortable position, be thrown in the gutter; teach the young cleverness, grit, pluck, the way to succeed (never ordinarily to be reached by the tortuous thorny roads of honesty, the most foolish policy). Let diplomacy, tact, and skill in painting untruths with gloss and a coating of truth be taught in schools which would be to some purpose in life. The world wants that. Why should we commit the sin of making the young first unfit for life and then leaving them to the mercy of circumstances? teach them how best to get on? Let the teacher first reform himself—by trying to embellish his work with gloss and not waste his lungs in teaching things not only not at all necessary

for life, but positively mischievous, and injurious to living and succeeding. Let him save himself as also future generations.

Census in Ancient India.

BY MR. K. R. S. NARAYANAN M. A.

In view of the coming census it will be interesting to know the organisation of the work in Ancient India. The political importance of the census operation in ancient times lay in the fact that the Government which was surrounded by enemies was able through the census to get an idea of the available military strength of the country. The census operation had also its economic value because the information regarding the occupation, income and expenditure of the people formed the basis of taxation. Both the political and economic importance of the census was well realised by the ancient Indian Government of the Mauryan period. Dealing with the division of the administration into different Boards, Megasthenes writes: "The third body of Superintendents consists of those who enquire when and how births and deaths occur with the view not only of levying a tax but also in order that births and deaths among high and low may not escape the cognizance of the Government." This Board was charged with the duty of maintaining a register of births and deaths and in the *Artha Shastra* we find many references to the detailed working of the census and other similar operations.

The most distinguishing feature of the ancient Indian census was that it was a permanent and not a periodical reckoning as was the case for instance in ancient Rome where census was taken once in every five years. There was a special, large, permanent department of the state to look after the entire work and at the head of the Department was the Collector-General, who in addition to census work proper, combined in himself several other functions such as land survey, collection of the revenues etc. The entire administrative area was divided into four districts, each with a Superintendent of its own, and all directly responsible to the Collector-General. Under every district officer, there were several village officers, so that the machinery was to a large extent decentralised. Each village officer performed duty over an area varying from five to ten villages. There were also Inspectors to supervise

the work done by the village officers. In addition to all these, a special body of officers called Overseers was appointed by the Collector-General, to gather the information on their own account, on quite independent lines. It will thus be seen that the census machinery in ancient times was of a very complex and elaborate nature.

We shall next proceed to consider the details of the work done by the various officials. The village officers had to count the number of inhabitants of all the four castes in each village to gather statistics of women, cultivators, cowherds, merchants, artisans, slaves etc. the number of livestock in each house etc. The Overseers had to do all the above kinds of work, and in addition to act as Government spies, to ascertain the number of men arriving into and departing from the village; to watch the dealings and movements of suspicious characters; to detect thieves etc. In cities and in the metropolis census taking was entrusted to a separate department manned by several officers. The work to be performed by them also was of the same nature as described above. In order that the figures taken might be as accurate as possible, householders and managers of charitable institutions were required to report to the census officers, the arrival of persons to reside with them. Failure to do this was punishable by fines. It is apparent from what has been said, that though the scope and aim of the census operation in ancient India were somewhat different from what they are now, yet the machinery was very complex and elaborate and several measures were taken to arrive at, as far as possible, true and accurate figures.

Before concluding, we may give a brief history of the origin of the census system. It was in ancient Rome that the system from which the name of the enquiry is derived was first established on a regular footing. The original census was ascribed to Servius Tullius and in the Roman constitution which goes by his name, it was decreed that every fifth year the population should be enumerated along with the property of each family—land, livestock, slaves and freedmen. The main object of the Roman census was to ensure the accurate division of the people into six main classes and their respective centuries on the basis of combined numbers and wealth.

Periods of Dravidian Culture.

The Sangam Age—Literature & Art (Concluded.)

By Mr. T. N. Krishnamurthi, M. A. L. T.

THEIR MUSIC AND DANCE: Regarding the other arts, the plastic arts, the acts of movement, and music, we have much information in the Purananuru and Pattu-Pattu collections. Poetry went hand in hand with song and music and dance, and from what we read of the times, we might call that an age of "dance and song and sunburnt mirth", an age which finds its parallel in the Age of Troubadours and Trouveres in France. Dance must have been the outcome of that compelling force, seated in the depths of our Nature which sways the body in rhythmic movement, as an outward and visible manifestation of the happiness or the rhythm of our mind. It is a psycho-physical phenomenon, and while the happiness of the mind sets the body in rhythmic motion, the rhythmic movement of the body reacts on the mind also. The early Tamils being a highly sensuous people explored this source of pleasure, to its utmost and developed it into an art. Dance so far as S. India is concerned, was not religious in its origin, but was the manifestation of sheer joy. It was finally closely allied to religious worship. Hand in hand with the art of movement was the art of music which was developed to a high pitch of perfection in the age under review. In the Purananuru, and Pattu-pattu collections, we have direct references to various kinds of melody and to various kinds of musical instruments from the ear-shattering parai or drum, to the dulcet melody of the lute and the harp. More of this and dance, in the review of the second period of Dravidian Culture.

As regards the plastic arts, architecture and sculpture, our information is rather meagre. Perhaps, they were not developed to a high degree of perfection. This, most probably, is due to the fact that temple worship had not yet begun. We find almost everywhere the architecture of every nation is religious and never secular in its origin. The Gothic, the Romanesque and the Byzantine architectures were all religious, in their origin. At this age, in S. India, when the influence of Buddhism or of Aryan worship had not taken deep root, religious worship did not perhaps attain the same importance

in the daily life of the people as it subsequently did. Nowhere, do we find a description of a temple in any of the early literary productions of this period. Whatever architecture they had, was mainly house-architecture, or secular-architecture which naturally did not attain the same grand proportions and sublimity of temple or religious architecture. We have thus in Nakkirar's poem "Nedu-nal-Vadai" an account of the king's palace. The gateways were of generous dimensions, designed as they were, to give ingress to the king on the back of his State elephant. Proportionately to this, the building ought to have been of considerable size, windows facing south are mentioned, and courtyard also. The building was coated with red lac, and chunam too formed an important part in the colour scheme. Thus without any pretention to architectural beauty, the buildings in those days were roomy and comfortable.

Sculpture is not mentioned, but there were skilful workmen who could cast metal images. Very often the adornment inside King's palaces, took the form of gold-images of maidens holding in their hands lamps fed with ghee (Nedu-nal-vadai). Mention is also made of a Chera king, who caused a gold image decked with precious stones to be set up at Musiri, for the possession of which a terrible battle was fought between a Pandya King and the ruling Chera. (Purananuru). Carving in ivory, and mosaic-work, had attained considerable perfection. The description of the Queen's cot in "Nedu-nal-vadai" and the elaborate fret work thereon attest to this.

We might, perhaps, conclude our survey of the period with a few remarks, of a general nature. In poetry as a medium of communication of intellectual pleasure, the Tamils of the age had attained considerable mastery. But almost all their great poetry remained yet unwritten, awaiting contact with Aryans whose outlook on life was full of that high seriousness, which we had found wanting among the Tamils. Music and Dance had attained considerable development. As for architecture and sculpture, those wonderful monuments of south Indian skill, which we now find scattered all over the land, yet awaited the touch of the master, who, in addition to being a skilful artisan, was an artist with a message to deliver.



The Mystery Telegram

(All rights reserved by the Author)

By K. R. Srinivasa Iyengar, B.A., M. I. M. S.

The potentialities of jealousy were never so glaringly revealed to the world of Poori as when the truth about the mystery telegram came to be explained in all its aspects. Still, the explanation was neither complete nor accurate. One thing, however, was made clear beyond the possibility of a doubt. The act was not one born of a sudden impulse: nor one exhibiting boyish imagination in its darkest texture. It was rather the culmination of a long series of dreadful machinations leading to deeds of malignity. Great as was the cry raised at the time, wide as was the publicity given to the affair, the kernel still remained wrapped in impenetrable obscurity. Fortunately an inexplicable concatenation of circumstances has placed in my hands certain data which, in the interests of truth, I have decided to communicate to the world. Moreover, the story itself, when rightly told, may serve as a peg to hang a moral thereon. Therefore, I proceed to lay bare the facts, as they happened in those 'memorable' days of September 1925.

II

It had been a dull day in Madras—dull in ever so many ways. Stray clusters of big black clouds had often interposed between Earth and Sun and sunny South India, so glorious, was dim and dull to a degree. The premier colleges of the South Indian metropolis were dull too: not the boisterous rattle of the undergraduates in the quadrangles, irresponsible, critical, and filled with the very essence of youthful jollity; but the serious and silent stream of candidates, who had once or twice or often tasted the sweets of failure, preparing for the grim ordeal of the University Examination.

Precisely at eleven the candidates entered the Hall and the question papers were given, and all at once a solemn stillness reigned over that place bringing before the mind's eye the simile of the graveyard. When the allotted time was over they came out, many of their faces a picture of disappointment. What a difference to the March candidates! Some among them had already begun to lay by some money to buy new texts for the next examination. Neither elated by success

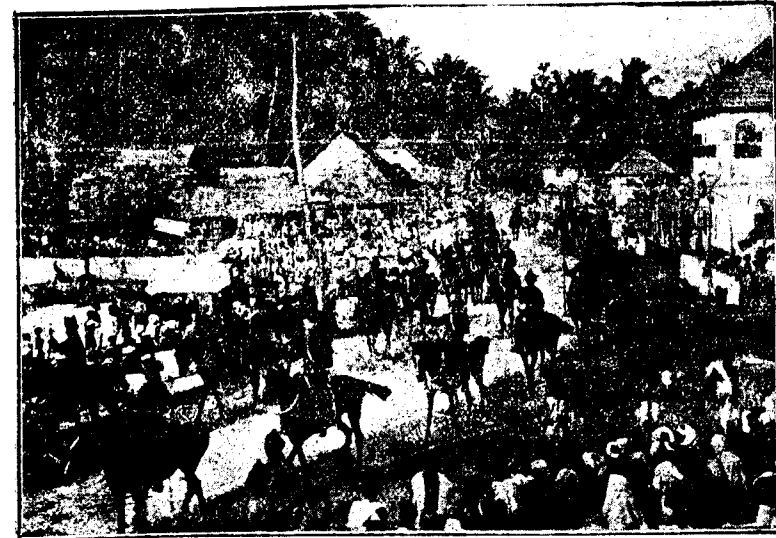
nor depressed by failure they had walked the examination road with wonderful energy and fortitude on many previous occasions. Would that courage fail them now?

Venu, however, was an exception. True, he had sat for the last March examination and been rewarded with an ignominious failure in both the parts. But the University and not he was to blame. For one thing he was one of the majority, for another he erred in the glorious company of the late S. Ramanujam who was found unfit for a pass by the Madras University. And thirdly, Venu was sure to score a first class in the September examination, for he felt quite confident that his genius would be appreciated by comparison with the mediocre elements that go to swell the rank and file of the September candidates. To crown all, he had studied with extraordinary diligence for the past three months in the Tutorial college, Madras, and had spent about three hundred rupees of his father's hard-saved cash. He had studied too in a methodical fashion. He stated it thus to one of his friends: 'Four days work and two weeks rest for things requiring much physical exertion and quite the reverse for things requiring mental exertion.' And matter and mind fitted so close together and formed such perfect arrangement.

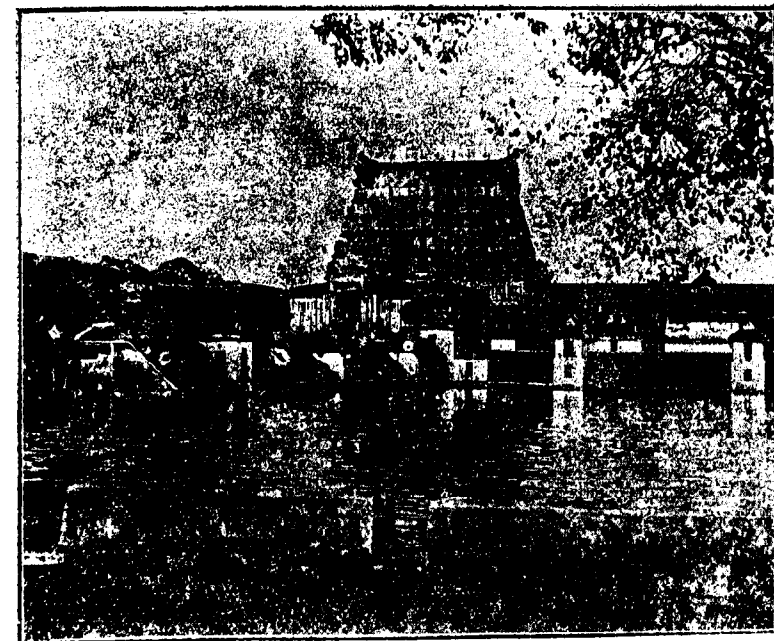
Venu had answered his examination paper well. How else could he have done it?

III

From times immemorial have Teppakulams existed in Hindu India. Generations after generations of pious pilgrims have found their way to their holy waters and seen the loads of sin go down to the bottom. But in this our century of learning, the passionate longing for the shrine of English culture and the thirst for the holy waters of boundless knowledge know of no other vision than the edifying *pushkarani* of Trichinopoly. The ancient Teppakulams metamorphosed sinners into saints. But some doubted the truth. The Teppakulam of Trichy, however, has positive powers of metamorphism. Never was there a votary but was rewarded by a very elegant degree sticking to his name like a modernised tail. The ancient *pushkaranis* brought peace only for the moment, for the pilgrims again found themselves hurled on the ocean of Samsara. The Trichy Teppakulam brings pleasure and sweet joyfulness for the moment and then hurls the pilgrim ruthlessly on the vast ocean of Unemployment.



Arattu Procession, Trivandrum.
(Cavalry)



Sri Padmanabha Swami Temple, Trivandrum.

One of the devotees, during the memorable days of September 1925, was Chanda. He hailed from one of the villages adjoining Trichy, the same to which Venu belonged. Venu and Chanda were 'thick' friends; had failed together in the last examination; and were about the same age and disposition. Chanda would certainly have followed his friend to Madras, had not the charms of his newly-come wife rooted him to the spot. And, further, he had also a philosophy of his own. 'Was man made for examinations? Or examinations were made for man,?' So he argued. Though he could not long decide between the two, he seemed to be inclined towards the latter view. No, he would not go to Madras even for the tempting bait of a first class. After all, he had to pass only in English; for though he had failed with Venu, he had failed with distinction, he had failed only in Part I. Surely that needed no pilgrimage to Madras. He could turn out better work at home, especially when one so fair and young as his wife was by his side to goad him gently and spur him on to activity and joy.

And work he did. He wasted his midnight oil over his Shakespeare and Milton and Wordsworth. He got by heart or rote his notes. And he was quite satisfied with the work he had done. Any way he had saved a hundred rupees and more, perhaps. (Foolish Venu!) He had given no room for his youthful wife to complain that she was wedded to a boy. And lastly, by his economic conduct had appeased his father's anger at his failing in the examination on the previous occasion.

IV

No sooner had the third Monday of September dawned upon the golden peaks of the Rock Fort of Trichy, than that morning beheld one of those sights that only during examination times can be seen. Rows after rows of students, haggard and spectre-thin, dizzy and sulky, but all the same looking very busy wended their way to the Kaveri river to have a good bath and came back refreshed in their body and minds. Chanda, too, had his plunge in the Kaveri, had his coffee, then his meal. He went to the examination hall like a sheep going to the sacrificial altar. The yellow scroll was placed before him. For the first time in his life he sent forth a prayer to God, and hurriedly ran through the contents. It was the composition paper; but it well nigh decomposed what equanimity was in him: it utterly dislocated the equipoise of his mind. He wrote

of course, but with a frenzy as that of a mad man's. The fire of desperation was only kindled by the evening paper. He had to write appreciations of books he had never heard of, annotate passages which might in his opinion verbal concoctions of the examiner himself. Yet he passed through it courageously.

Tuesday morning he had to answer the Shakespeare paper. 'Good gracious me!' he ejaculated half-audibly, 'What can I know of Leontes and Leonatus, of Kyd and Peell?' Shakespeare unnerved him. The question on the University Wits' made him conclude that the examiner had lost *his* wits; and in truth he had lost his own. He waited for half an hour, then rose from the hall and went away.

What passed within his mind then? He hired a *julka*, and went to Srirangam. Apparently to the temple? Born in an orthodox family, was it strange that some fit of sudden devotion directed him to the famous shrine? No. He went to the Post Office, had some talk with somebody, and transacted some business. With his face beaming with joy, he returned to Trichy.

V

On the third Wednesday of September, a small young man wearing powerful spec acles with tortoise shell rim and frame, a small suit case in his right arm, and an old umbrella slouched under his left, was following the path to Poori from the Trichy Fort station. He had come just then by the Trivandrum Express. His brows were clouded with sorrow. His paces were rather slow.

It was Venu. What brought him from Madras in the middle of his examination, you may wonder. Had he fumbled against his examinations and examiners?

Nearer village, nearer home, he began to weep. What with the lens before and globules of tears behind, there never was a more wonderful apparatus to record optical phenomena. See! he did not want to enter the street by the main path. He reached home by the back way.

Sharp knocks, one, two, three, followed by a loud call 'Mother'. Hushed steps were heard and the door opened. 'Mother' was all surprise. 'How's father?' asked Venu. 'He is hale and hearty as ever,' she said and put him a number of

questions. 'Why have you come?' 'Is your examination over?' 'Why do you look so sickly?'

His face was a study, but his father's face was a picture. He vociferated. His seventy years of Jewish economy had suffered no set back but now—Confound it! 'Ass,' he turned sharply to his son, 'what, man, you've ruined me. Where was your sense when you received the telegram? It would have been very good indeed if I had been struck dead before I saw you back in such ignominy. I have half a dozen sons who would give a glad send off to half a dozen fathers on their heavenward journey. Why should I wish for you, you idle imp? I won't talk to you. Talk to him who has scattered to the winds three hundred silver rupees of his father. Begone and never show me your face.'

VI

This was the truth. Venu received a telegram immediately his second day's examination was over. 'Father dangerously ill. Come immediately. Gopala.' The clear ring of command was in it, and obedient Venu got into the next train. But now he was in a fix. The wire was a bogus one. He did not know what to do. His father was cursing him as only old people and Shylocks know how to do it. Well, he would start by the next train to Madras and answer his subjects and pass in Part II. He calculated; but even that was of no use. He could not be there in time to answer the first day's papers. He cursed the author of the bogus wire, himself, and everybody. His wife looked sulkily at him as much to say: 'You fool, You triple-distilled ass.' His mother regretted that the money thrown on him might have been better utilised if a pair of diamond nose-screws had been bought for her.

Chanda alone chuckled merrily at the result. He well nigh congratulated himself on his wonderful ingenuity, masterly cunning, and his peerless audacity in smothering remorse and giving vent to the springs of jealousy. He cared nought for his own failure which was as certain as certainty itself. But to allow Venu to come off with flying colours in both parts, while he himself..... He would not countenance the bare idea! Would it not be whispered that, dangling all the while after his charming wife and tasting the sweets of connubial pleasures, he had paid scant attention to

his studies? If they failed, they would fail together! He would see to it.

And did he not see to it, and see to it in such a masterly fashion! An unsuspecting third form boy wrote the telegram for him. Chanda was not to be easily trifled with! Who could doubt it? Surely, not we.

Moral Instruction in High Schools

BY 'RADICAL.'

This subject has lately come to fare like Trisanku of Hindu mythology. Thrust into the Heaven of the School curriculum by the sheer might of Departmental wisdom acting in response to the clamour of a respectable and favourite coterie against the silent but solid opposition of the ranks in the citadel, nobody seems to be sure of its rightful place on earth or in Heaven. The recently issued draft of reformed scheme of studies for the S. S. L. C. course seems to have quietly forgotten it. If the omission be deliberate, we may well congratulate those responsible.

The word 'instruction' seems to have been deliberately chosen to cheat us into false complacency, expecting it to pass midway between the theory and practice of morals, so as to pass for either or both according to convenience. If you think theoretical teaching objectionable, you are free to take to the practice. If you find the latter rather impracticable nobody compels you to go out of theory's circle; if you find the one useless without the other, you are free to dabble in both. Verily here, if anywhere, is nice room for each and all to please himself.

The scientific study of Moral theory belongs to the College and the university; practical training in morals or good habits belongs more to the home in the majority of cases; what part of it belongs to the school, it will be folly to attempt in mass, in class, by oral lessons, by the clock, between bells, even if a specially trained teacher be available. But where is he?

Clever boys (our boys are certainly clever here, if anywhere) can easily devise very difficult, if not awkward questions for the teacher, making it difficult to avoid grinning on both sides, as when two augurs salute each other. Should my charity be discriminate or indiscriminate? Should one never lose temper? not even at the incorrigibility of a pupil? What

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shall I do with a sovereign lying on the road? how shall I find its rightful owner? Is it my duty to please my mother? is it not my duty to please my wife? what if I be so unfortunate that my pleasing the one displeases the other? Is hypocrisy justifiable under the circumstances? If, without resort to it, and pleasing neither, I please my own conscience, expecting time to justify my conduct, what, if Death intervene? Am I to kill a calf to release it from agony? Was Prahlad right in disobeying his father? If I am not to judge others, why should others judge me? If I am to judge myself, why this preaching? If I am allowed any discretion in deciding each case on its merits, why all this lecturing when I have always every minute been using what little I have of it? If your teaching comes to "speak the truth wherever possible, help the poor wherever possible, obey your parents wherever possible, respect your teachers as far as possible, control or deny yourself as far as possible," well, that is exactly what one and all in the world is doing without hearing sermons.

The fundamental mistake of the whole affair is that implied in the treatment of the subject of morals on a level with other intellect or emotion-training subjects in the school curriculum, which really belong to a different order. A moral perception differs from an intellectual perception or an æsthetic perception in being a direct incentive to action. But action springs from sight of action and its results, and not from any amount of preaching. You are not obliged to practise the binomial theorem or act a Shakespeare play before establishing your competency to teach it; but if, in the course of a moral lesson, you are virtually obliged, (as may often happen if you do not wish to pose as an avatar of virtue.) to ask your pupils to take your words *cum grano salis* or to do as you say and not as you do, then you will be putting a direct premium on hypocrisy, and your pupil is sure to bring enough salt from his own store to alter any virtue out of its taste. Example is the one thing needed, and precept is the one thing not needed—nay dangerous here. If there be example, precept is superfluous; if it be absent, precept is dangerous hypocrisy. You may wish to emphasize the need for the early formation of good habits, probably with the emphasis on the word 'early.' But how many positively bad habits have we not formed, now too strongly rooted to be shaken off and easier to copy?

If all that you propose is some airing of their moral sentiments for both pupil and teacher, you have it in abundance in literature, history, and other lessons. In fact any subject in the hands of a capable teacher ought to lend itself to a moral treatment. Physics, Chemistry, Biology, Astronomy etc., can and ought to be presented in as holy a light as any sermon on the Mount. For it is not so much what you teach or what you omit, but why you teach and how you omit, that matters here. Siva burnt Cupid for aiming at Him the very same flowers that conferred Eternal Bliss on luckier devotees; nor can any one devise any safeguard to prevent an avowedly moral lesson from degenerating into something not very distinguishable from immorality in the course of handling it.

Moreover your lessons will often be twice-told tales. All that you are going to say about truthfulness, courage, kindness etc. has been heard ever so many times in school and out of school, in season and out of season. No large amount of truth falls to the share of any single man, even though he be a teacher: let him beware of repeating it too often, lest it turn to cant on his lips.

Direct, abstract, moral instruction, in the imperative mood, is as likely as not to defeat itself by provoking the instinct of contradiction in strong-minded children to whom it is imparted. If you propose to do the thing indirectly and by the way, (which is the only effective way) by means of examples taken from all sources, then the best thing to do would be to call it a literature or composition lesson, and choose for your readers such books as deal with such examples, for the very epithet 'moral' added to the name of your lesson is sure not only to provoke its opposite but to imply a challenging superiority of character in the teacher, and varying shades of immorality in other lessons.

Since examinations have come to be the accepted goal of all school studies, how does a question paper in moral subjects differ from one in composition or language? If not, why reduplicate? Without an examination ahead, can your lesson command attention? When the proper text books have been chosen and question papers set thereunder, moral instruction with or without examination will get merged in other subjects. Or is it proposed to weigh the moral character of a pupil from his answer books, as certain handwriting experts profess to do?

To come to the simple truth of the matter, it is very dangerous for our commercially organised, bureaucratic-machine-and-examination-controlled institutions, where marketable knowledge is sold by the ton or the ounce as required, to think of entertaining within their doors or interfering anywhere in anything so ethereal and explosive as morals. Let them better stick to their last. Commerce, at any rate, modern-day-commerce and morals are poles asunder.

(Na prishtah Kasya Chit bruyat.) "Tell nothing unasked." The natural stimulus for the teacher in his work must come from the pupil. This fundamental principle, applicable to all teaching, applies with special force to moral teaching. Such a stimulus will come only to the teacher whose sympathy and capacity have captured the confidence of the pupil. Can such a teacher be bought in this educational market? Will a particular set of forty pupils think of one particular teacher as worth buying as in common for them all, when every pupil, as a matter of fact, knows, as well as his teacher, that it is by a merest ripple of chance in a sea of bread-earning activities that they are meeting for the day there? My best lesson in any subject can never rise higher than myself. Sound morals can never be really taught in so many set lessons but by knowing my business and going about it in all earnest. If this be understood, the solution of the problem of moral education becomes absurdly simple: Choose morally sound men as teachers and give them a carte blanche in the performance of their task. By all means let there be, as there ought to be, a moral aim, but unobtrusive, in every lesson, but not a separate moral lesson as such, as it is bound to prove ineffective, and superfluous, if not altogether dangerous.

Fragments from a Poet's Pen.

BY LELAND J. BERRY.

The busy world moves on in its mad whirl of everyday life, and through it all the poet dreams his dreams, and lives in the world of his own making. A wonderful universe that the poet's soul inhabits! Fragrant, sunlit, joyous, and holy. It must be, or how other could he write of things he does? To those of you who would dismiss the Poet merely as a dreamer I would say that he is or the most rather a deep thinker than

a dreamer, the depth and breadth of his thought is so great that he can extract beauty from almost anything upon the earth. Why not be a beauty seeker with him? Laugh with him, sing with him, dance with him, and, if the occasion arises, weep with him also. His is a queer lot—the Poets, ever in search of a loveliness, a beauty, that is not of this mortal earth.....

Beneath a slender Cypress tree

A Poet sat,

And sang his songs with laughing eyes,

"Why do you sing" they asked,

"I sing because I must" He said,

"And know not why".....

Your Faith is a pure and shining way

For me to tread throughout each day,

Your trust is a Garden, holy-white,

Where rests my soul, at fall of night.....

Once in a lane I heard

God's voice, a lover's throat

That overspilled in ecstasy.....

Again I have heard the glory of your voice

Looked into your winsome laughing eyes,

Heard your red lips laughing...laughing!

My heart will laugh again through you!.....

Watching and waiting,

What anguish and pain,

The sorrow of waiting

If waiting be vain!.....

Out of a little life—Love!

Out of a little love—You!.....

Once you kissed me

And my soul, like some glad bird,

Grew wild in joyous flight,

Flying from my breast

To range the freedom of a Paradise!.....

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I dislike Christianity and Mahamadanism. I am aghast that they do not even teach the limited notion of ahimsa to animals. I think of animal sacrifices in our yogas and our shakta worship as a survival of primitive times. Vegetarianism I find is not the less a butchery, because vegetables do not bleat like the goat or squeal like the pig. That is hardly correct, perhaps, after Rose's demonstrations. Only the soft sighs and violent groans of the plucked vegetable or the gathered bean fall on unheeding and cruel ears. Just now I happen to see the gleaming mountain of rice and my soul shrinks to nothing. What torture has it not passed through? Did not the ears of corn sicken in agony when the harvest songs and flashing sickles were in the air? Did they not expire in the thrashing floor to be still pursued by pain in the rice mill and the boiling pot—O horror of horrors!

Thus I am in a state of perpetual misery. To eat or not to eat, that is the question. I would rather not. And that is why my people surprisedly find me rising up from the served leaf so often, without the least apparent cause. Bad cooking or ill-mannered serving is not the cause I assure my people. They do not believe me. I simply hang my head in shame and lonely sorrow, for how can I tell them the truth? Where ignorance is bliss, is it not folly to be wise?

But what I have said so far does not apply to just a few things in the scale of higher creation—to be accurate, the scale of relatively higher creation. They don't raise any qualms even in me. I hope you know the story of the ant. Long, long ago, before the golden age when the tiger and the lamb drank at the self-same stream, (I don't refer to the circus) the ants did terrible penance to get the occult power of killing with a bite. The length of their penance is not certain; it is 10,000 years according to the reckoning of an able scholar, and by the way that was his thesis for the Doctorate. But anyhow Saraswathi appeared at last and asked them their wish. The king ant leapt up with an elaborate courtesy and said,—happily for a slip of the tongue—We wish to be killed when we bite. The boon was granted and the goddess vanished. Thus began the evil day for the ants—personally I kill them when they bite me, and I have puranic authority to support my attitude. But what provokes me most is the way they stick on even after they are killed.

(This suggests a new saying; 'stick to your purpose like a martyred ant.')

Then of course, there is the bug. But I don't have any shastraic authority to justify my emotion towards it. None the less there is a stronger instinct and sounder reason behind it. You lie down to sleep and you are continuously assailed. Only in this sense do I understand the phrase 'stabbing in the dark'. If it is a fair, free and open fight it may be different. As it is, you are hauled off a view of your opponent and that is exasperating enough to tempt you to novel methods of torture. Crushing is barbarous. Burning is gorgeous. Smearing with Kerosine is to my liking. It is instantaneous and humane.

However, it is in the case of the Kumbakonam and the Srirangam mosquitoes that I feel perfectly religious. I become a fanatic. Mosquitoes haunt you from evening five. They sing lullabies, duets, and dirges. They have no sense of propriety. What on earth is the fun in stinging on the eyelids! With such things how do you expect me to be lukewarm! You smash him with a blow and more often than not you hear a reproachful fragment of song receding from your ear. You feel comforted somewhat, when lo another (or the same?) on your nose; a third in your calf muscle and a fourth in the middle of the back. Alas, that we should have only two hands! I appreciate now the power of our gods and goddesses, for haven't they more hands than two..... Mosquitoes have come to stay, I am sorry to admit, in spite of my creed and their abnormal casualties. Now at last, can't you sympathise with me? Least of all don't you understand me?.....

These exceptions then, for I consider them as such, do not in the least prove me inhuman or oblivious to the niceties of ethical conceptions. I am not less true to myself than before, because I postulate exceptions to the rule. Else my leaving the served leaf would be an awful extravagance and a powerless ceremonial.

The Poet.

B Mr. Leland J. Berry.

Yes! I am a Poet.

But is it aught to you,

Who cares not if I dream at all

Or if my dreams come true?

We live in worlds apart—

Do you and I—

One deep in the mud.

One in the sky.

I have both heart and soul

Whilst you have none,

Thou'lt have no world remembering

When you have gone!

Life Assurance Statistics Essential.

By Mr. K. N. Ramier, Bombay.

Although the condition of any class of industry at any particular time or during the course of any specific period is not to be wholly accounted for by mere economic factors, very few lines of businesses there are that are more susceptible to economic conditions than is life assurance business. Of course, on occasions and under certain conditions, the force of economic factors as influencing the business of life assurance will be considerably less than the force of influences from changes in law, in the attitude of the public mind and in the educational condition of the community and its consequent ability to appreciate and desire for more on life assurance, notwithstanding the fact that even then these changes are to a large extent the inevitable sequels to the change in economic conditions. Admittedly therefore, the venturing of the assertion that economic conditions are the sole factors of influence upon life assurance will savour pedantic, and yet it is doubtless that their share in influencing this industry is enormous. They profoundly influence the atmospheric conditions through which the life assurance aviator, the management, has to plan his flights.

Every life assurance underwriter of experience knows for certain that his business has its own good and bad seasons as any other business, and yet this knowledge is not based upon any set of proved facts but upon mere impressions. For the management which is charged with the onerous responsibility for the better conduct and regulation of its business mere impressions formed upon individual experience are but very poor guides. Poorer still these are as guides to the Government of the country on whom lies the most delicate and at the same

time the most serious responsibility of safeguarding the interests of the public, a comparatively larger part of whose welfare is now in all countries lying entrusted with the care of Life Assurance Companies. Perhaps at the initial stage, which is more appropriately the experimental stage, a statistical study of the business, as a class, in relation to the economic and other conditions of the community may be of little use in supplying us with the requisite lights. Nay, the experiences that might have been recorded during such beginning stage will be but few, and perhaps too incomprehensive also, to enable the formation of any such perceptible guiding principles. But when the experimental or rather the beginning stage is over, as is now the case in India with respect to life assurance, and when the business has come to stay, its future, from then to be successful and productive of the largest benefit, with the least possibilities for any adversities, requires to be conducted by the help of these beacon lights formed upon a graphical study of the various phases of progress so far made, as has been the case in every country wherein life assurance now shines with all its brilliancy.

In America, for instance, which has got the honour of holding the leadership in this line of business it will be found that this height has not been attained by one sudden jump, but by a steady process of construction upon many stages specifically marked out in which every succeeding one has been built upon the result of the working during the preceeding stage as has been gathered by close statistical studies. Many potential fields for development have been brought to the vision of life assurance pioneers. Many lines and places of doubtful utility or of definite risk have been either cautiously approached or definitely left out. The task of these statistical surveys, so far as life assurance is concerned, has been to analyse the available data relating to the various prominent factors of influence, to marshal them in such forms as to help managements in detecting the strong and weak points within the marketing structure as a whole and then to work out a gauge of its expectation for new business from the view points of the country as a whole. The regulating hand of the Government which is particularly essential in the matter of such classes of business as affect the public in measures generally larger than any other class of business, has been guided by the useful fund of information

contained in these studies and by the sound principles inferred therefrom.

Whether a particular part of the country is underinsured or overinsured in relation to the earning capacity of the people of that part, what are the classes of the people, classified according to the means of and capacity for earning, that have insured more and what less, what are the proportions of seasonal sales to the total annual marketing, and what for long and short term trends in production and values, are some of the very useful pieces of information that can be obtained by making a graphic survey of the past achievements, and how strong and reliable this information is as a safeguard for the future cannot be too adequately described. It is upon this information that the steady progress of the business is reared and maintained without letting it lapse or collapse in any part of the country wherein life assurance stands at its highest pitch today.

Definite measurements of the various long and short term trends in the life assurance business will enable any individual company having a corresponding monthly index figure of its own to find proportionate sales for each month of the year almost accurately, facilitating thereby the allotment of the contemplated yearly marketing total for the succeeding year in accurate proportions to the respective months. A comparison of the territorial distribution of the business as a whole with the individual achievement in the various districts of the country will enable the company to ascertain almost correctly where to exert more and where less with the very salutary result that while there comes the opportunity to increase productive expenditure, all wasteful and unproductive expenditures are properly signalled. The three important fluctuations in life assurance business may be put down as seasonal, secular and cyclical. While seasonal fluctuations are the result of seasonal production and distribution of goods and the consequent seasonal variations in the people's purchasing capacity, secular fluctuations are those resulting from increased population and wealth and vice versa, and cyclical fluctuations correspond to periods of prosperity and depression whose rotation will be more or less in four stages namely, prosperity, crisis, depression and revival.

A correct understanding of the existing condition of life assurance as viewed through all these separate telescopes in relation to the achievements made so far will be of immense advantage to all life assurance companies to the Government and to the people at large. While the importance of this understanding is recognized in all countries it is to be infinitely greater in this country. The point is too well-known to need any special labouring thereupon. Poverty is greater here than in any other part of the world. The average income of the people is infinitely smaller than anywhere else. Literacy is abnormally negligible. The country is mainly agricultural. The average family burden upon an individual is very great. These are some of the well-known conditions in India and the question of maintaining all financial institutions and more especially Life Assurance concerns, is of supreme importance, in fact overshadowing all others. In the matter of banking development in this country one can see the Government's anxiety to protect depositors as being perhaps the uppermost and if that is so, the question of protecting persons who are depositing their paltry savings with life assurance concerns should receive the earnest consideration at the hands of the Government. This they cannot do without adequately and correctly appraising the ground covered in its various phases. The collection of vital data and the compilation of a statistical record on lines indicated herein is very necessary.

Notes and Gleanings.

The Rt. Hon'ble V. S. Srinivasa Sastriar, P. C. celebrated his *Sashtiabdapurthi* (61st birthday) on the 20th September at his residence in Bangalore in a quiet fashion in the presence of his relatives and intimate friends. We join our countrymen in heartily wishing this illustrious son of India a long life and sound health to prolong his selfless labours as a 'Servant of India.'

The Twelfth Session of the International Labour Conference.

(Extracts of its proceedings.)

The twelfth Session opened on May, 30, 1929, and closed on June 21. It was presided over by Dr. Brauns, member of the German Reichstag and former Minister of Labour. The number of States represented (50 out of 55) was a record.

The agenda was particularly heavy. It included a final discussion of the questions of the prevention of industrial accidents and the protection against accident of workers employed in loading or unloading ships. The Conference had also to examine for the first time the questions of forced labour and the hours of work of salaried employees. Finally it adopted various resolutions relating to the future activity of the International Labour Organisation.

Questionnaires had been issued regarding the first two questions to the Governments of the States Members, and their replies served as the basis for the adoption of some regulations of importance to the safety of the worker. The marking of weights on large packages (one ton or more) was insisted on to prevent accidents frequently caused by the use of insufficiently powerful hoisting machinery in handling heavy loads. The supply or installation of any power-driven machinery which did not comply with the safety requirements prescribed by national laws, was recommended to be considered as illegal.

In compliance with the demand of the various transport workers' organisations, a Draft Convention with minute attention to details was drawn up to ensure protection against accidents of workers employed in loading or unloading ships. The chief points considered were the measures for the safety of the approaches to docks, wharves, etc., the periodical inspection of hoisting appliances and accessory gear, the provision of safeguards for electrical and power-driven machinery, the need and means for avoiding the use of dangerous methods of work and the provision of facilities for speedy first aid for the victims of accidents.

The third and fourth questions in the Agenda were discussed with a view to drawing up questionnaires and eliciting replies to be considered at the next Session. With the question of forced labour, the Conference attacked a new subject affecting the conditions of work of millions of persons, as well as the intricate problem of colonisation, the relations between civilised nations and backward or primitive peoples, and the exploitation of natural resources that have become indispensable to world economy. The Labour Conference has thus started on an important piece of work for humanity.

The Conference next considered the feasibility of extending the Washington Convention of 1919 to categories of workers

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other than those in industrial undertakings. If the next
 Conference decides to apply the eight-hour day and the 48-hour
 week to other workers, the 'salaried employees', it will be a
 significant reform. The assurance of the British Government
 in this connection to take the necessary steps to ensure the
 ratification of the Washington Hours Convention, at the
 earliest possible moment, is a happy augury, indeed.

A general report on unemployment prepared by the Inter-
 national Labour Office was submitted to the Conference which
 adopted among others an important resolution concerning the
 scientific and other researches to be conducted by the Inter-
 national Labour Office.

Reference should also be made to the resolutions of Mr.
 Matsuoka, Japanese workers' delegate, concerning the employ-
 ment of women and young persons underground, of Mr. Joshi,
 Indian workers' delegate, concerning the organisation and
 representation at the Conference of colonial workers and non-
 white workers in various countries; and of Mr. Ma Chou Chun,
 Chinese workers' delegate, concerning equality of treatment
 between national and coloured foreign workers.

Anglo-Eastern Relations in Literature.

Professor Jayanta Kumar Das Gupta contributed to the
 Calcutta Review (a journal published by the University of
 Calcutta) a scholarly monograph entitled, "The East in English
 Literature," the first complete survey of the subject from the
 Anglo-Saxon times up to the modern period. It has created a
 great deal of interest in academic circles. On the publication of
 the first part, the London quarterly Review took notice of it as
 a valuable paper, the only other article of the same issue of the
 Calcutta Review mentioned being Sir Michael Sadler's "Ten
 Years Later." Recently the same journal has given prominence
 to the author's views on Anglo-Eastern relations in literature.
 The L. Q. Review comments:

"Mr. Das Gupta thinks that much bitter feeling could
 have been dispelled if English writers had exercised a little
 more restraint and possessed a more liberal outlook."

Prof. Das Gupta concludes as follows:—

"Literature, the mission of which is a noble one must be
 able to play a great part in the mutual, sympathetic and tol-
 erant recognition of each other and in removing much of
 one present misunderstanding and misgiving so that we

might be able to say with the poet that on the shores of the vast Eastern oceans the union of the nations of the earth shall be accomplished."

Sir C. V. Raman's Address at the Mysore University Convocation.

Development of Special Abilities.

"Intellectual activity of the highest type such as every university should strive to develop is a force of incalculable power and importance for national welfare. Apart from the direct results of such activity in promoting agricultural, industrial or commercial progress, its indirect results are even more important. In the last analysis it is the leadership offered by the Universities that determines the level of intellectual activity in the country and therefore also national efficiency"—said Dr. Sir C. V. Raman, addressing the Mysore University Convocation.

"The ideal of University work is the provision of opportunities for special abilities, of teacher as well as of students, to express themselves. How this is to be done without dislocating the general activities of the University is, I consider, one of the most important problems in University administration, and its successful solution requires the most careful and sympathetic consideration. It is my conviction that at the present time, Indian Universities generally pay less attention to the development of special activities and abilities and more to purely routine activities than should really be the case. In a general way, of course, the differentiation between pass and honours course recognizes the importance of giving special opportunities for special ability. But this in my view is not enough. There should be greater freedom for the expression of individual activity, and more time and opportunities for research work, for teacher and student alike, in those cases where evidence of ability to profit by such opportunities is forthcoming.

REAL CULTURE.

"Real culture includes within itself an appreciation not only of intellectual values but also of social virtues. A truly cultured man has no use for dogmatisms, fanaticisms, unreasoning beliefs or prejudices of any kind. A University ceases to be a temple of learning and becomes a breeding place for the microbes of ignorance if it lends itself to the propagation of

the religious antagonisms and of the communal jealousies that disfigure the public life of our country at the present time. A University should above all things be a place where personal ability and personal character are alone the passports to success, and a broad tolerance enables men of divergent views to work together for a common cause. If our Universities are animated by such ideals, they will prove a much more potent power for the building up of a great nation than Congresses and Councils, and solve the problem of the future of our country more effectively than Leagues and Legislatures. It is to you that I look to see the country set on the high road which leads to national honour and regeneration, and not on the wrong turning which can only lead to national humiliation and decay."

Addressing the Bombay University Convocation, Sir Frederick Sykes, Governor of Bombay, stressed the importance of the individual man who, he said, in an age of organisation and elaboration, was apt to be lost sight of particularly in the province of education. Education, Sir Frederick declared, was in the last issue a matter between man and himself. Any man more or less advanced in years would like to say to his younger contemporaries, "in the first place remember that there is really no other education than that which you can give to yourselves and that ten and fifteen years of early manhood after you left college are years in which you can do most to make a success of your lives for it is then that you can take your education definitely into your hands. In the second place, remember the immense possibilities of habit forming and recollect that habits can be formed by deliberate practice and only a short time given every day to any such purposive effort will in course of years mount up to a really formidable period." Referring to the complaint that education given in Indian colleges did not encourage "Firsthand thinking," His Excellency said the charge was one which could be brought against any organised system.

Concluding he declared, great thing any one of you can contribute to your environment is yourself before you can contribute yourself, you must be yourself and being yourself means in two short words just what I have been trying to put before you in course of this address.—Associated Press.

Advice To Students

Calcutta University Convocation

Dr. W. S. Urquhart, the Vice Chancellor, addressing the special Convocation of Calcutta University said:—It must be

remembered that many of the students at an English University are the products of the English Public School system of education and the effects of this are not easily thrown off. To many of us who belong to countries where a more democratic system prevails, this peculiarly English system seems sometimes to have the defects of its qualities.

It makes a young man into a most attractive member of his own group, teaches him how to "play the game" and to care for the interests of the group rather than the individual. But it also seems sometimes to develop within him a perverse shyness and a curious incapacity for understanding the point of view of those who do not initially belong to his own group or set; and ex-Public School boy occasionally seems to be a master in the art, unconscious perhaps, of making outsiders feel that they are outsiders.

But I ask you to remember that very frequently it is only seeming, that he is blissfully unconscious of this particular effect of his upbringing, that his welcome is at heart much more cordial than it is in outward expression.

Of course I do not say that all the difficulties in the way of freedom of intercourse between people of different countries are of this superficial character and merely matters of manner, but many of them are, and it is a pity that the door opening towards friendship should be shut at the outset by a fancied rebuff, of which a little humour at the outset and a refusal to take either oneself or other people too seriously, would show the insignificance.

To meet more serious difficulties I would appeal to you to carry with you the spirit of courage, and to bank on friendliness amongst those you meet rather than upon unfriendliness. Thus you will find the doors opening to a mutual intercourse which will be of the greatest possible mutual benefit. Remember constantly that you are ambassadors on behalf of India, going forth to remove misconceptions and to win honour for your country.

Mr. Abdul Hamid's Views of Elementary Education.

Speaking at the Calicut Teachers' Conference, Mr. Abdul Hamid, M.A. (Oxon), the District Educational Officer, gave valuable advice to teachers, which deserve to be noted: "Elementary Education if it should contribute to the national re-

construction of India, must aim at teaching not only the three R's but also the three C's, character, culture and citizenship. The educational shibboleths of the last four decades are inadequate for the requirements of the present generation. The elementary school is the only hope of the future. It is the only real link between the masses and the state. The teacher of the present generation is expected to be not so much of a pedagogue as a nation-builder. He is a natural leader of society. No agency in the world can adequately reward the teacher for the invaluable work he does and no fee that the State can pay him will be a proper return for it. The teacher should look upon his remuneration as an honorarium rather than as a wage. This kind of change in outlook in the teaching profession is sure to instil greater self-respect in the profession and enable the teachers to hold their heads high. The teacher's viewpoint towards society must change accordingly."

x x x x x

Dr. Walter Seth Kipnes, writing in *Nature's Path* recently on the similarities to be found in the sciences of Naturopathy and Ayurveda, says, in part: "Last but not least is the similarity to be noticed in the views of both schools on the subject of diet. It was through his diet that the ancient Hindu attained the average longevity of 130 years. It was through his diet and the use of herb combinations known as Rasayanas that the ancient Hindu managed to retain his youth and vigour, to produce buildings of wondrous beauty to have sewage systems and water mains, to discover the atomic theory ages before our discovery, understand the dynamisation of drugs, to perform Caesarian sections, to operate on the brain, to exercise portions of the anatomy, to develop a philosophical religion, to produce one of the best codes of law, the code of Manu." Look at this picture and ours in India!

On Books and Bookmen.

1. STUDENT LIFE IN THE WEST by A. J. Appasamy, M. A., (Harward), D. Phil. (Oxon.) Published by the Christian Literature Society for India, Madras. Price : As. 8.

Dr. Appasamy's pen picture of students' life in America and Europe presents a delightful and informative reading. He is concerned more particularly with their life in Harward and

Oxford, and his account is faithful. References to Indian conditions do come in occasionally, as is but natural. Readers are given a fair idea of the ideals of education and the methods of study prevailing in the West. The chapter on the academic and social life of the students is highly illuminating. One characteristic feature of American education is the facility it affords for poor students to earn their way through college. The author's account of the way in which they prosper will be found inspiring to Indian students with their peculiar notions of the dignity of labour. The book will be of value to such of those as have not had the privilege of touring abroad.

2. A SHORT PRIMER OF INDIAN HISTORY by M. Prothero, M. A., revised and enlarged by T. O. Hodges, M.A. Published by Macmillan & Co., Ltd., Madras. (1929).

This is a welcome addition to the Junior Students' Indian History, revised and enlarged by an experienced member of the Indian Educational Service. The treatment is topical and does not pretend to be exhaustive. Only the salient dates and events are given, and the whole trend of Indian History from the ancient to modern times has been presented in the short compass of three hundred pages. The revising author could have weeded out some of the exploded myths which have been mar- rying the pages of Indian History written by non-Indian histo- rians. The book is rich in illustrations and maps, which will be appreciated by readers. It is neatly got up.

3. MODERN HIGH SCHOOL ARITHMETIC FOR INDIAN SCHOOLS (in English) by K. C. Bhattacharyya, M. Sc., L. T. Published by Macmillan & Co., Ltd., Madras. (1929). Part 1 : Rs. 1-8. Part 2 : Rs. 2.

These books are intended to cover the entire ground pres- cribed for the High Schools Examination of the United Pro- vinces and the corresponding examinations of Behar, the Cen- tral Provinces and the Punjab. Barring a chapter or two, they will also be found suitable for Madras students. Both the volumes have been carefully prepared and bear evidence of experience and knowledge of the difficulties of pupils. Part I will meet the requirements of classes III to VI and Part 2 of classes VII to X of Anglo-vernacular High Schools.

The treatment of the subject in both the parts is such as will enable students to acquire an intelligent grasp. The principles underlying each Arithmetical process have been

presented inductively in a clear and lucid style. Each part begins with a revision chapter to recall the previous knowledge and prepare the ground for extending the appli- cation of the principles in the higher classes. Almost every topic has been introduced in a practical and realistic manner by means of simple oral examples. Exercises have been carefully graded in the order of difficulty, and the examples are fairly copious and stimulating. Model solutions are intelligently and clearly worked out and are illustrative of important types. Graded Revision Exercises have been inserted in various stages. These with the miscellaneous Exercises and the Examination papers at the end of Part 2 will be of invaluable help to students. We heartily recommend the use of the books by schools all over India.

Periodicals.

1. THE YOUNG LIBERATOR, Bombay (Annual Number)

We perused with pleasure the Annual Number of this outspoken organ of Indian Nationalism and Youth Movement in particular. The cover design and block are very good and the smiling lady probably stands for Mother India feeling happy over the dawn of light on her children. We have never entered into political disquisitions in our journal and we rest content with expressing our genuine satisfaction that our con- temporary the *Liberator* has been doing excellent service from its standpoint. That it has been able to requisition the talents of the greatest of our living intellects for the Annual Number is no small credit to our good friend Mr. H. D. Rajah who has chosen to pilot the journal for the last twelve months. The number derives additional attractiveness from the beautiful blocks of great leaders and enthusiasts adorning its pages. We wish the organ all success.

2. THE STUDENTS' OWN MAGAZINE Special Brahmacharya Number, Lahore. Managing Editor: Mr. Shiv Dass, B.A., B.T., Annual subscription: Rs. 3.

Mr. Shiv Dass has done a valuable service to the Student World by this useful number. Youth movements nowadays ignore their 'duties' in their hankering after what they call their 'rights'. Their elders more than they, are to blame in the matter. Very few recognise the value of self- discipline and personal purity. The Brahmacharya number is

a timely eye-opener to misguided people, and is bound to be a happy corrective.

The special issue embodies a treasure of information adverting to the virtues of Brahmacharya. It abounds in original contributions from experts, besides very interesting and informing gleanings from great works. History and folklore, puranas and mythology have been ransacked to prove that the greatest asset of man is his physique and character, purity of thought, word and deed. Episodes of illustrious personages who had revolutionised the world of religion, philosophy and conquest, have been judiciously chosen and presented in a style simple enough for boys and girls. The Sarda Bill, which happily is about to become law, has not been missed. The Editor's own warning against irreverence to traditions and slavish adherence to pernicious customs, and his plea for 'The Golden Mean' form a neat summing up. A copy of this number is an indispensable companion to the young and old. We heartily congratulate Mr. Shiv Dass on his achievement.

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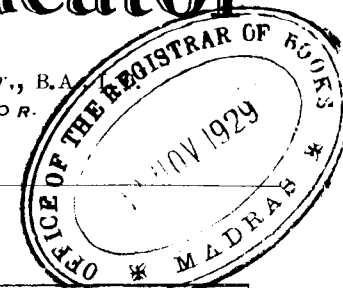
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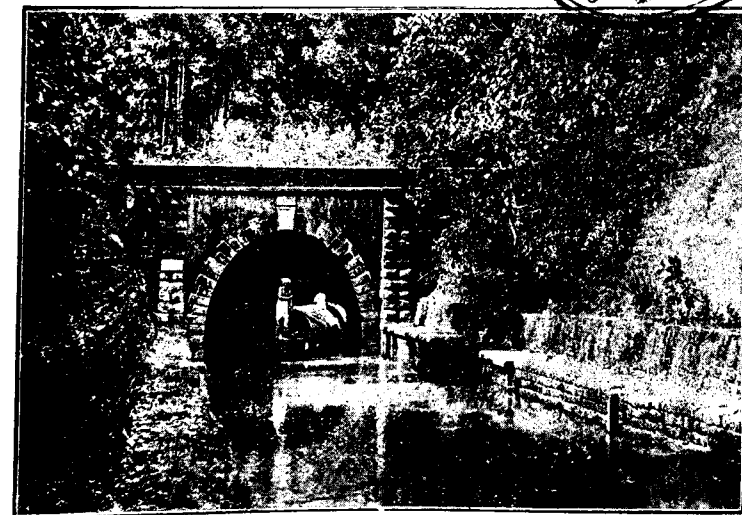
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2. Periods of Dravidian Culture By Mr. T. N. Krishnamurthi, M.A., L.T.	7
3. Rural Reconstruction By Prof. K. S. Srikantan, M.A.	11
4. Because of Character By Prof. Uma Maheswer, M.A.	17
5. Ritual and Art By Mr. M. S. Ramaswami Aiyar, B.A., B.L., L.T.	18
6. The Child and Play By Mr. M. C. Subbappa, B.A., B.T.	20
7. The Star By Mr. Leland J. Berry	24
8. Mr. Gerald Bullett By Mr. K. R. Srinivasa Ayangar, B.A., M.I., M.S.	25
9. Music and Musicians By Mr. Leland J. Berry	28
10. Religion gives teeth to the Moral Law By the Revd. John A. O'Brien, Ph. D.	29
11. The Lawer By Mr. R. Seshadri, B.A., B.L.	31
12. Students as Citizens By Prof. Indradeva Tiwary, M.A.	32
13. The Hill Men of Travancore By Mr. K. P. Padmanabhan Thampi	34
14. On Books and Book-men	36
15. Editorials.	41

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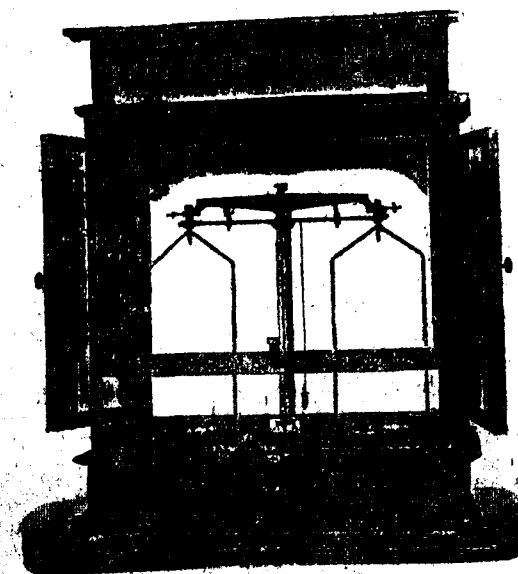
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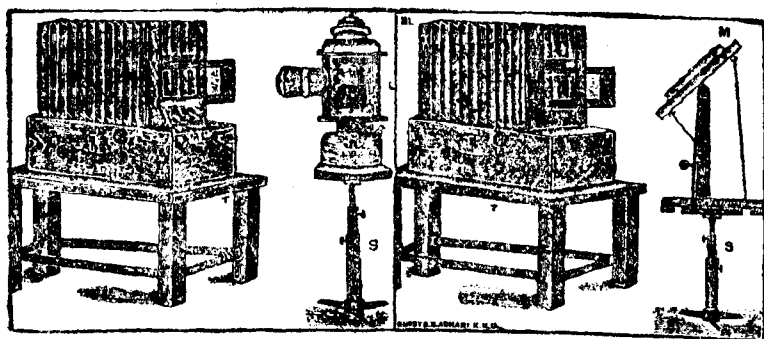
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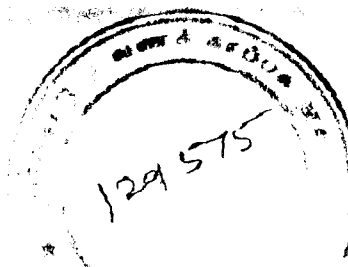
Mr. B. Narayanaswami Iyer showed me his Magic Lantern which, besides being a novelty, is certainly a most useful apparatus. It solves the most vexed question of illuminant for visual instruction by using sun-light. There are no bad smelling gases and unreliable burners here. The apparatus is simple in construction and easy to set up. I should think it will be a real boon to Elementary and Secondary Schools where an accessory of this kind has been a long felt want. I heartily wish Mr. Narayanaswami Iyer would put the instrument in the market.

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THE INDIAN EDUCATOR

Mr. V. Aravamudan Iyengar, B.A., L.T.,—Managing Editor.

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New Experiments

In Educational Practice.*

By Mr. T. P. Verghese M. A., B. Paed L. T.

Though schools are always changing, they are not always changing at the same rate, not always with the same significance. But nobody who has kept his finger on the pulse of Education for the past few decades can fail to have noticed the peculiar restlessness of the period. The profession has been astir with movements; movements that really move and move nearly, if not exactly, towards the same goal—the goal of freedom for the scholars. A great wave of fervour for freedom rose in the Infant school, passed with diminishing force through the schools for higher learning and broke unheeded on the walls of the university. Another great wave of enthusiasm for individual work followed the same course and stopped at the same point. Everywhere except in the most conservative seats of learning, there has been a transfer of emphasis from teaching to learning, everywhere a shifting of responsibility from the shoulders of the staff to the shoulders of the scholars. And the many minor changes that have concomitantly taken place have but served to swell the common current that has been heading steadily towards freedom and individualism.

A little reflection will show that all the newer tendencies are paedocentric. Montessorianism is a consistent sweeping away of everything except perhaps apparatus—that can obscure our view of the living child, and the teacher so far from being a competitor for attention is to be kept scrupulously out of the way. *The Dalton Plan* again asks the teacher to step aside

* Being a lecture delivered in an Extraordinary Meeting of the Nemmara Group Teachers' Association held on 13rd September, 1929.

and let the children act on their own account. *The intelligent tests* put the child in the forefront: even when the investigations are carried on by groups, the ultimate result is estimated by the light it throws on the nature of the individual child. The subject matter of the tests is important only in so far as it fits into the needs of the individual child, who forms the ultimate unit of the teacher's work. *Supervised Study* again centralises the child. *The Gary Scheme* deliberately builds the school round the requirements of the child; these dominate everything. *The Play Way* with all that it implies is conspicuously worked out at the address of the child. *The Project Method* is a complete surrender to the child's point of view.

The important thing to know is not whether the child is keeping pace with the class, but whether the class is contributing sufficiently and efficiently to the development of the child. It is one of the results of the modern emphasis on personality which characterizes education as well as so many other sciences. A brief survey of some of these methods will let us see the way in which increasing attention is being given to paedocentric instruction.

THE MONTESSORI METHOD.

Madam Montessori is one of the pioneers in the work of modern educational method. She was a student of the Italian anthropologist Sergi, from whose work she learned something of the way in which man develops and ought to develop. She realized that, if one is to engage in the work of educating the individuals, the more we can know about them, the better for our purpose. She also made a study of experimental psychology with special reference to their significance for education. This led her to side with the view of Rousseau, that liberty is one of the fundamental concepts for pedagogy and that it is a concept which has been practically unknown to educators. One may say that it is in respect to this new emphasis on freedom that Madam Montessori is most really a pioneer. All of the more recent developments in educational method have taken this leaf from her book. Some have misconceived the purpose of emphasizing freedom and have taken freedom to be the negative of discipline. But it must be obvious to any one who seriously observes personality, that freedom is a *sine qua non* to the entire moral and social life. An individual to whom freedom is denied descends inevitably to the level of a machine.

Personality implies freedom to choose and to act and to think for oneself in a social situation. According to the old methods there was too much tendency to treat all children as though they needed precisely the same kind of treatment to develop. Madam Montessori set herself the task of remedying that defect by giving the school more of the atmosphere of the home, where the different members of the family co-operate in common tasks.

The Montessori method lays stress on the education of the senses. Special sensory exercises have been devised and apparatus invented wherewith the child's special processes—vision, touch, hearing etc, are stimulated and developed. It is accepted by all that much of the mental life is based on sense-perception, even as the most complex processes are based on the more elementary. Herein lies the worth of the new method, that the sensory and the observational processes are given free scope for full development. Dr. Montessori says: "By means of our so-called 'sensory exercises' we make it possible for the child to distinguish and classify." That is, she deliberately planned the development of the higher mental processes through the more elementary ones. The one question that some are inclined to ask is, whether the facts warrant the use of these 'sensory gymnastics' for the attainment of the end in view. Inasmuch as this method gives an opportunity for development through self-expression, it is unquestionably on right lines. In so far as it makes use of sensory processes for their own sake, it is one-sided.

Another feature of the Montessori system is the emphasis on the imagination. The extraordinary imaginative activity of the child is characteristic of immaturity. Madam Montessori says: 'Adult resigns himself to his lot, a child creates an illusion.' Now illusory imagination is based on credulity, and tends to perpetuate a belief in the legendary and the mythological. But these are not the sorts of beliefs which it is desirable to have in the adult mind. The time comes when we desire these beliefs to disappear. The conclusion which she reaches is that imaginative activity ought to be based upon truth and reality. She looks forward to the establishment of the positive sciences which will crowd out the myth and the fairy tale. But the method really needs a corrective. Giving the child a considerable portion of the work of an exacting and definite nature

will correct any abnormal tendencies which may be the result of wild imaginings, and imagination, if it is to be stimulated to function in creative channels, will produce some of the finest types of personality which the world needs.

THE DALTON PLAN.

Education on the Dalton plan is a continuation and modification of the Montessori method. The origin of the name is due to the fact that the plan was first put into operation in Dalton, Massachusetts, the person to whom the credit of originating the plan is due being Miss Helen Pankhurst, a student of Dr. Montessori, who for some time was in charge of the interests of Madam Montessori in the United States.

The plan is also known as the Dalton Laboratory plan from the fact that it aims to introduce, in a much more thorough way than any antecedent plan, the method of the laboratory into education. We are all familiar with the idea of laboratories for Chemistry, Physics, Zoology etc., but who ever heard of a laboratory for every subject in the curriculum? Yet this is precisely what Pankhurst conceived as a working plan. Take, for example, the study of History. Obviously, it is possible to have a History laboratory, by collecting maps, books, pictures, anthropological exhibits and other materials such as would make the study more concrete and interesting. The laboratory method makes more serious demands for specialists in the various subjects of the curriculum but it has the advantage that each teacher can centre his attention on the task of making one particular subject live for the pupils and has not to rack his brains in regard to a whole curriculum of subjects.

The laboratory method which the Dalton Plan emphasizes is a further extension of the Montessori method of making the individual the centre of educational interest rather than the class. The task of the education is not so much that of teaching, in the sense of instruction, as of guiding the pupils as they carry on their own work. Under the older methods pupils went to school to acquire what the school had to offer in the way of knowledge; now the objective is the satisfaction of the need for self-development. It is not difficult to see that where classes are kept small, the teacher has a much better chance for watching the developments of the individual members. The difficulty arises when classes are large, and quite plainly, the cost of education would be tremendously increased

if small classes were made the rule. On the other hand, it is becoming increasingly evident that mass methods of education are more or less of a travesty on education. Where the emphasis is on class instruction, the dull child has very little chance of improvement, even according to his poor capacity and the chance of discovering the genius is small. The Dalton Plan offers a remedy for these defects, by combining individual teaching and education of fairly large numbers through the use of the laboratory method. In the laboratory a number of pupils may be kept occupied with tasks and at the same time, the specialist-teacher may pass from one to the other, offering suggestions for the guidance of the individuals.

The Dalton Plan carries on the Montessori method in the matter of freedom. Miss Pankhurst says, however, that we must not think 'that freedom means 'do as you like.' It rather means freedom to carry out a given piece of work in which one is interested and she has made it very plain that the core of conscious development is interested attention. The task of the educator is to arouse the interest of the child in the direction of those things to which we want to direct attention. The abolition of the Time-table in the old sense and class instruction, giving a greater amount of freedom for the child to determine the direction of study and to see larger opportunity for unrestricted self-development—these are the outstanding features of the Dalton Programme.

THE HOWARD PLAN.

We may speak of the Howard as a modification of the Dalton plan. The originator of the method is Mrs. M. O. Brien Harris D. Sc. and the name of the plan is derived from that of the school where it was first put into operation, viz., the county Secondary School for Girls, built on the site of John Howard's birth place and unofficially known as John Howard school. Dr. O'Brien Harris, like Miss Pankhurst of Dalton Plan fame, was a student under Dr. Montessori and both the American and the English women are happy to make acknowledgements to the Italian Educationalist for inspiration.

The general trend of all the three plans mentioned is well described by the title of Dr. O'Brien Harris' book '*Towards Freedom*'. This freedom is attained through various means. One method which all three plans have in common is a reformation in the school furniture which is used.

The idea that each class should be supplied with a uniform style and size of desks or benches illustrates the older emphasis on the class. Every one knows how uncomfortable it feels to have a uniform size of desks and benches for children who may vary in height and weight. Another direction along which freedom is sought is the curriculum. Obviously self-development must include individual curricula and time-tables if the child is not to be swallowed by the class. Furthermore, each child is ordinarily able to progress much more rapidly in some subject or subjects than he is in others and a system of education which insists that progress in all subjects of a curriculum must be uniform is doing an injustice to the individual and killing his interest in the school work.

The solution of the educational problem according to Mrs. O'Brien Harris is along the lines of auto-education. Digestion cannot be carried on by proxy. So, too, children cannot be moral by proxy. They must be led to do for themselves what ought to be done and to inhibit what ought not to be done. The auto-educationalist seeks to develop order and serenity within the pupils so that they will evolve self-mastery, æsthetic appreciation, and social responsibility.

The departure which Mrs. O'Brien Harris has made in the way of school organisation is that she has introduced the house system. In this members are of different ages so that the older may help the younger—children remain members of a house not only for a year but for a number of years, so that the influence of the mistress on the pupils is not cut short just when it is beginning to be most effectual, as in the ordinary school system. Like the Dalton Plan an individual record is maintained on a card and there is none of the older competition for marks. Incentives are held out for the development of individual ideals and for children to compare their own progress with their ideals. The houses are given the names of certain European cities like Florence for Geography room, Athens for Mathematics room etc. The rooms are made as attractive and suggestive as possible and a spirit of loyalty to the house is instilled in the minds of the pupils.

As was indicated there is more place for class teaching in the Howard than in the Dalton Plan. Class teaching is indeed an integral part of the work. At the same time the work is so

arranged as to enable each individual to have his own timetable and to go at his own pace. The work of the pupil is checked at various stages, the records being maintained on cards that are designed for that purpose. A larger place is made for the arts and crafts than is usual in the ordinary school curriculum. This provides for the development of certain elements of personality, such as æsthetic appreciation and manual skill, for which the older school curriculum made inadequate provision. The Howard system possesses an elasticity that is commendable, and affords real scope for the initiation of the child though it does not pretend to be a final solution of an educational problem.

(To be continued.)

Periods of Dravidian Culture

By Mr. T. N. Krishnamurthi M.A., L.T.

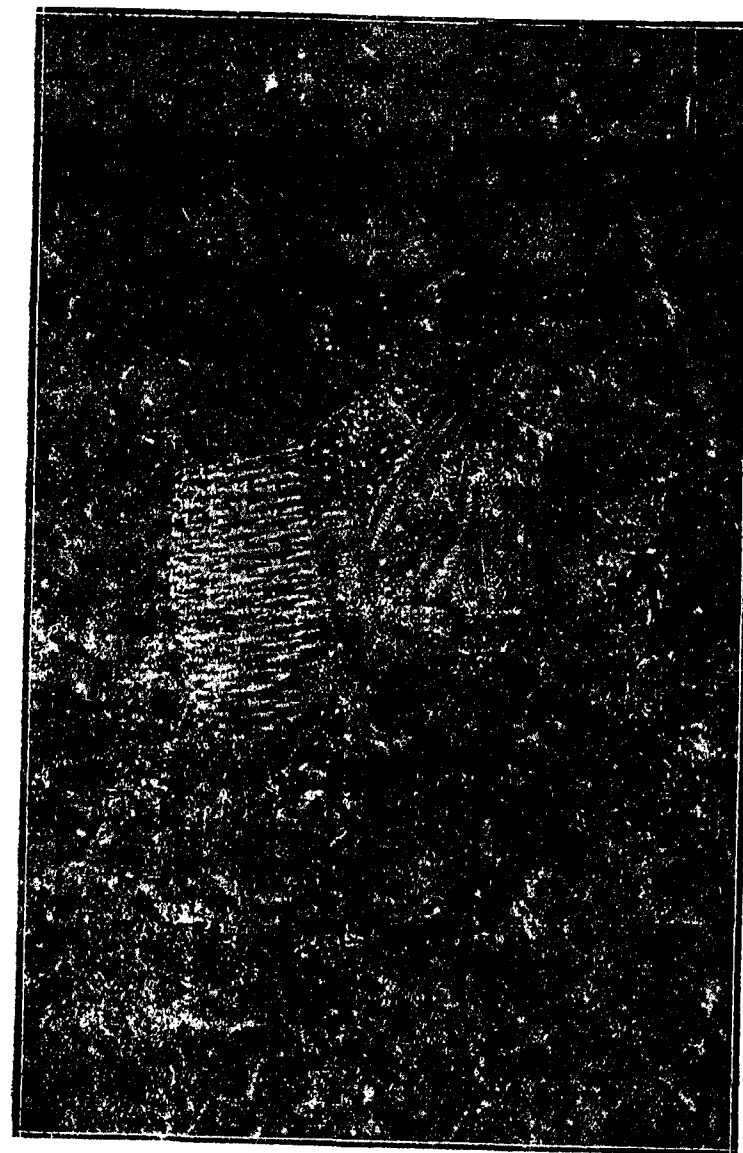
THE AGE OF PURITAN INFLUENCE.

THE PEOPLE:—We are now on the threshold of a great age of formative influences. The threefold current of northern influence had at last found permanent channels. To begin with, the people of the Tamilagam had definitely embraced the religion of the Brahmins, and the fourfold division of society into Mullai, Kurinji, Palai, and Neethal, had at last given place to a classification, similar to that of the Aryans. At least we no longer hear of the older classification. The cult of Indra had obtained a remarkable popularity among the people, and Siva along with Muruga, and Durga were very popular indeed. Tirumal and the Puranic lore about his various incarnations attracted and captivated attention. In addition to this, the great streams of thought represented by Buddhism and Jainism attracted the more thoughtful among the Tamils. It might be said that while Brahminism made a general appeal to the demos, or the people, Buddhism and Jainism tried to capture the minds of the intellectuals and the leisured classes. But the course of religious thought in South India, demonstrates to us in unmistakable terms that it is never possible to build up a world religion on the ideals of a hermit. The failure of Buddhism and Jainism, is perhaps due to this inherent weakness in their systems of thought, and the success of Brahminism in the south is in a large measure due to the realisation of the

fact, that religious thought ran the risk of shattering itself on the rock of a too austere ideal. The silent influences of these three great systems of thought were slowly but surely re-influencing the foundations of society in the south, and improving, to use the word of German Psychologists, its 'tonalite.' We now find in the people a certain seriousness and loftiness of thought combined with their sensuousness, that was more and more approximating the ideal outlook of the cultured mind.

THE LITERATURE: The most important literary monuments of the period are the Silappadikaram of the princely Ilango, Manimekhalai written by Sattanar, and Naladiyar. I am inclined to include Jivakachintamani of Tathaka Devar, also, in this period of South Indian culture. But as such a classification is quite contrary to current ideas of South Indian literary chronology, it is proposed to devote a separate paper to it. It might be noted at the outset, that the authors of the two great poems mentioned above belonged to the leisured classes. Kovalan and Kannaki, a rich couple of the Chola Capital Pugar, are suddenly plunged into adversity owing to the indiscretions of the husband. They leave Pugar to seek their fortune, and build it up anew under kinder skies, and think of the proud and wealthy city of Madura, where they might easily pass for poor strangers. Accordingly they arrive at Madura, and Kovalan gets from his wife one of her pair of jewelled-anklets, to be converted to more useful money. He directs his steps towards the goldsmith's quarter of the city; is easily duped by a goldsmith, who accuses our hero of having stolen the queen's own anklet. The King of Madura sentences Kovalan to death for this alleged crime, and the sentence is carried out accordingly. Kannaki, who has all along been holding her soul in patience for the return of her husband, hears of his tragic end and hurries up to the King's palace, with her other anklet, to demonstrate to him, that her husband was no common thief. The king is convinced of his own guilt and the story now rises to the height of its tragic grandeur. Plucking out her right breast in her left hand, she throws it on the roofs of the doomed city of Madura, invoking upon it god's own wrath. She here strikes us as some great tragedy queen, or as the avenging fate itself. The story is then continued, and Kannaki rejoins her husband in Heaven and is worshipped on earth as a goddess. Such in brief is the story of

Hill-men shooting.
(Vide Article by Mr. K. P. P. Thampi.)



Tea-picking.

'Silappadikaram.' Our interest here, besides the glimpses it gives of these days now long past, is its appeal as a work of art. We find that the most charming portions of the poem are its miracles of songs, and wonderful descriptive bits. For instance, in the second canto, Kovalan addresses Kannaki, his newly married wife, in words which for their melody, and the grasp that they show of the æsthetic efforts of the senses of touch, taste, sight and hearing are unrivalled in the whole range of literature. We have to turn to the pages of Spencer and Keats, for similar imagery.

Soft as virgin-gold; pure as pearl;

Sweet as the juice of the sugar-cane;

Whose words are as honey,

Who acts as nectar in this life,

Thou art a jewel not found in the mountains,

Thou art Ambrosia, not born in the Ocean,

Thou art harmony, not born of a harp, etc.

One would feel how successfully the poet affords us here a revel of the senses. Her matchless person, and the glory radiating therefrom are emphasised by sweet words and associations as sweet. (Ref. Silappadikaram. Canto 2. Vs. 73—80). And then the description of twilight in canto 4 Vs. 15 to 80, the songs in praise of the river Kaveri—canto 8, and the kuravai-dance song of the shepherds, canto 7, contain some of the finest lines in Tamil Poetry. The sensuous imagery contained in these lines, is added a restraint, and a feeling for music, that we do not find in the songs of Kapilar and the other poets of the preceding Age. There are songs to which one is tempted to go in moments of extreme ennui. If Art provides a way of escape from dullness, surely we find it here. Truly do they illustrate the statement of M. Guyan (*Les problemes de L'Esthetique Contemporaine*) "*Dans poesie, l'image fournie est le product de la co-operation de tous nos sens et de toutes nos faculties.*" We find in these songs this commingling of all the faculties. Apart from these songs and cameo-like descriptive lines and the tragic grandeur of the situation in canto 22, the story by itself has not got the materials for a great epic. In 'Manimekhalai' or the story of the emancipation of the tender and beauteous daughter of Kovalan, the influence of the Buddhist thought, which obtruded upon us now and then in Silappadikaram, is supreme. It is in fact a romantic setting for the austere ideals

of Buddhism. It is an epopee of Buddhism, in which the tragic death of Kovalan, is taken advantage of to preach the Buddhist doctrines of the cycle of Births and Rebirths. The charming Manimekhalai is carried off by Divine Agency, to the island of Manipallavam, and there miraculously gets a vision of her past and her future. The violent death of her princely lover, the story of Kayasandika, are all explained in the light of the doctrine of Karma, and she adopts the life of a Bikshuni, and with her begging bowl, which has the virtues of Cornucopia, she wanders all over the land. The most important advance made in Manimekhalai is that without any loss to melody of the language, it has been successfully made the vehicle, of most lofty thoughts. We do not find in the whole poem a single line obscured by metaphysical thought. It is in Silappadikaram, and Manimekhalai, that we have the first fruits of the union of intellect and 'imagination, a union that proved to be extremely fruitful in the course of the history of South Indian Culture.

We might now pass on to consider the third distinctive literary work of this period namely, Naladiyar. Consistent with the scope of our present enquiry, we cannot stop to enquire whether these quatrains were composed at one time by a single poet or whether like the Agananuru and Purananuru, they are collections of songs composed at different periods. What is more important for us, is its contribution to the great stream of Dravidian Culture. Here again we find a system of austere idealism, of unswerving purity, that reveals the 'Hidden Hand' of the Jain or the Buddhist. It is, as a matter of fact, accepted, that the Naladiyar quatrains were composed by Jains. The author or authors seem to have taken the cue from the popularity of the Kural couplets, and composed his Venbas, propounding rules of conduct and axiomatic truths similar, if not entirely parallel to the Kural. For, while the Kural strikes us with the humaneness of its ethical doctrines, Naladiyar strikes the note of Puritan Hinduism, the unreality of things of the world, the instability of the worldly 'goods'. It is only a terse and epigrammatic setting for lofty truths and austere ideals. But the Naladiyar further marks the mastery over the use of the Tamil Language as a medium of expression attained by the Tamils before the 4th Century A. D. This process of perfection of language

as a medium of artistic expression, had been considerably hastened by ever-growing borrowings from Sanskrit.

Summing up, one finds that during this great age the clear horizon of thought of a preceding age, "is flecked with patines" of a dark hue. Poets were not merely content with trying to tickle the jaded senses, but tried to tone up the anaemic intellect. There was an appeal to that glorious manhood which is a compound of 'reason,' 'imagination' and 'feelings.'

The poets of this age and of the succeeding ages were great artists who like Coleridge's Kubla-Khan had fed.

... .. "on honey-dew,

And drunk the milk of Paradise".

Rural Reconstruction.

By Prof. K. S. Srikantan, M. A.

An attempt is made in this article to give an idea of Rural Reconstruction and the place 'economic surveys' occupy in the regeneration of Indian rural life. It is good that economic surveys have come to play a very prominent part to-day and many able writers and economists have spent most of their time in conducting such surveys. But the writer feels that no economic survey, however useful it is, will be of any value if its place in the 'Rural Reconstruction' is not properly assessed.

The question that confronts us at the outset is what is Rural Reconstruction. It is, like many other questions, more easily asked than answered. In recent years, so much has been said and written about the subject that the definition is lost in the labyrinth of discussion. Definitions, it has often been said are dangerous, for if they are long, they become descriptions and if they are short, they bear no meaning. This is particularly true of a subject like Rural Reconstruction which is so wide in its scope that no definition can even hope to touch the fringe of the problem. Yet writers have attempted at definitions and have naturally either narrowed the subject or have widened the subject so much that the problem is lost in confusion. Many writers, particularly in India, have identified Rural Reconstruction with agricultural improvement. Nothing is farther away from truth. Agriculture is only a part of Rural Economy. Even then it is not the most important part. 'Men are more important than wheat.' Naturally any definition of Rural Reconstruction, if it is ever possible, must take this

point of view and should not confine itself to the purely economic aspect. It should include within its scope, not any part, but the whole of the life of the country folk and all that concerns them. Rural Reconstruction is therefore the reconstitution of the rural life in its economic, social and political aspects.

Whatever may be the exact definition of the subject, the call for Rural Reconstruction has become well nigh universal. In the East as well as in the West, men of learning are agitating for adjusting the rural life to the changes wrought by the 'Machine age'. But nowhere has this problem assumed so much importance as in India. The reason is obvious. To us in India, Rural Reconstruction is practically the National Reconstruction. Having 9-10th of her population living in villages it is no wonder her National Reconstruction is bound up with her Rural Reconstruction. Another reason for the importance of the problem in India is the fact that till recently the Indian intellectual aristocracy was concerned more with urban reconstruction and this policy did not do any good either directly or indirectly to the rural folk owing to the paucity of the Means of Communication.¹

This universal importance of the problem should not blind us to the peculiar features of the same in India. The policy of Rural Reconstruction pursued in the West is absolutely different from that in India and therefore, the fewer the comparisons we draw the better for us. In England, the policy is summed up in the words like 'Back to the land', 'Three acres and a cow' and so on.² Here the problem is not 'Back to the land,' but 'Back from the land.' Our lands are over crowded and over worked. More people live in a village than a village can hold. Naturally men are concerned here how best to drive people from land to other places and other occupations. Attempts at emigration, attempts to introduce new industries to obtain a balance of occupations and many other methods have been suggested to avoid this pressure. It is, therefore, needless to say that it is folly to view the problem of Rural Reconstruction in India in the light of Western experience.

The goal of Indian Rural Reconstruction is the rehabilitation of the Indian villagers from the thralldom of poverty and

1. Swarajya Annual 1929.

2. Wolfe—Rural Reconstruction.

penury. The aim of the policy is to provide the villagers with opportunities to live a decent life. As it is, his is the most down-trodden existence and many a villager prefers death to his existing conditions. Living far away in isolated tracts, with little or no sanitation, falling a prey practically to all diseases, having an average life of 23 years, the villager's position is as desperate as it is miserable.³ To lift the villager from the existing situation, to provide him with a decent start in life, to educate him in the new ideas and to induce him to want more wants are the standing necessities of India.

The greatest single obstacle in the way of Rural Reconstruction in India, as the Royal Commission puts it, is the illiteracy of the villagers. No policy of Rural Reconstruction can have any success unless education spreads among the rural folk. Spoken word cannot reach all. It is the printed matter that has to do the main part of the work."⁴ The Royal Commission rightly deplore the low percentage of the educated and much more the wastage of money in primary education. Many are the villages still, which have absolutely no school and with such people it is no use attempting a Reconstruction of any kind. The education of the child and the adult should be made compulsory. It is a good sign of the times that in India it is well on the way of being made so.

But the nature of education to be given requires a great deal of thought. No country has more lesson to offer to India than Denmark in this connection. It is the veritable hearth and home of Rural Education. The principle followed in these schools "is not to cram young heads with specific information" as is the case with us in India, but to form a disposition and competence to learn by spontaneous study.⁵ The Canadian Minister of Agriculture said, 'we have come to the conclusion that we can best help on that great work by freely and generously assisting the cause of education'. Education helps us in solving every problem. If people having horses say that it is the belly that lifts the legs, it is education which lifts the whole body of the mass of the people.⁶ The Indian primary education should be pronounced a failure in so far as there is no adap-

3. Kale-Indian Economics.

4. Royal Commission Report.

5. Wolfe—Rural Reconstruction.

6. *ibid.*

tation to the needs. Education, like food, wants to be balanced among the several component parts. Just as a Negro is brought up to adapt his way of living to a hot climate and an Eskimo to adapt his way of living to a cold climate, so shall we have to train up the country child in the main for country life.⁷ This elementary principle is as conspicuous by its absence in Modern Indian education as it was, by its presence in Ancient Indian education. We have ample evidence in our ancient works, of education being adapted to the needs of the people according to the localities. Not only the subjects taught but also the method of teaching differed from person to person. The typical ancient Indian teacher is *Vishnuserma*. He was given, so the story goes, the task of training the Royal Princes. He found that these Princes had a very great desire for rearing pigeons and they would do nothing else than this. So he told the Princes that they should thereafter do nothing but fly pigeons, feed them and look after them in the pigeon house. The Princes were naturally very glad. As the number of pigeons increased they had to number and count them. *Vishnuserma* was clever enough to put peculiar red marks on the wings of the pigeons and called them A, B, C, and soon. The Princes thus learnt the letters of the alphabet and a foundation of knowledge in arithmetic was also laid. The science of Engineering was taught to them by teaching them the method of constructing houses for the pigeons.⁸ Thus we have to learn this lesson from our ancient system of education. Another blunder is the exclusive attention paid to Men's education to the neglect of the women. Rightly does the Royal Commission point out that the women are better fitted to teach children than men. It is, therefore, hoped that before long many of our sisters and mothers would take to this noble task.

As it is, however, much good cannot be expected from education. For there is often no love lost between the teacher and the taught, while the complete divorce of the home life, the school life and public life, breeds insincerity in the words and doings of our public men. The teachers in the primary, secondary and high school classes are often a hardworked and dissatisfied lot who take no human interest in the materials attached

7. Ibid.

8. Majumdar-Ancient Indian Education.

ed to their charge. Besides, a vigorous educational policy can at best do some good only in the future.⁹ It is in the words of Marshall, a case of the present generation paying for the welfare of the future. The majority will remain illiterate for some time to come. Naturally the education of the eye should take precedence over that of the education of the faculties. The former type of education consists in the agricultural shows, experimentation in manure and demonstration. The Royal Commission observes that experiments by experts should be conducted before his very eyes and the utility of the new method should be brought home to him. No amount of literature on synthetic composts, sulphate of ammonia, will convince the ryot of their utility. The demonstration plots recommended by the Royal Commission will certainly be of immense use to the agricultural progress of India as also the agricultural shows organised near the villages, exhibition of well-bred bulls and cows, excellent seeds and implements. India had more experience of education of the eye than the education of the faculties. As early as 3rd century B. C. we see Asoka insisting upon *Chakshudana*¹⁰ in Rock Edict. IV and for sometime to come the governments of our country should concentrate their attention more on this type of education. The wireless, the cinema, the magic lantern can well be made use of in educating the villager. The idea of demonstration trains suggested by the Royal Commission is as original as it is useful. The advance that science has made in recent years is of little use if it does not aid the villager and his occupation to rise from the present condition. The future of our civilization consists in the practical application of science to the needs of man. It is science that has practically done away with poverty in America. In the words of Henry Ford 'we have now gone far enough along in the science of production to be able to see as a natural development the day when production and distribution will be so scientific that all may have according to ability and industry.' So far in India the theoretical advancement in scientific studies has not been of much practical use. Such a feature is highly deplored. It is hoped that a rural bias would be given to the scholar's outlook in future.

9. Marshall-Principles of Economics.

10. S. V. Venkateswara-Indian Culture through the Ages Vol. I.

Just as illiteracy stands as the most important obstacle to Rural Reconstruction, the isolation of the villages stands as a serious obstacle to any good policy of education. The villages are at once near and far. The villages are certainly near if the distance is taken into consideration; but when we find the utter lack of understanding between the people of one village and that of another we are led to think that no two places can be farther away. This isolation of the villages not only from town life but also from the neighbouring villages is the greatest tragedy of Indian Rural life. This is the greatest barrier for the economic and the intellectual advancement of the villager. One wonders as much as he deplores to find plenty in one village side by side with famine in another village not even a mile far. The village with plenty can do little for the famine-stricken village owing to this lack of Means of Communication. The problem of Rural Education with which is bound up the problem of Rural Reconstruction can only be solved if the isolated villages are brought into economic and cultural contact with the town on the one hand and the neighbouring villages on the other.

Sufficient emphasis has been laid upon the need of the Means of Communication by the Royal Commission on Agriculture. It is a pity that little attention has been devoted till now to the construction of roads. Railways can do little for the villages. They are, it has to be repeated, complementary and never competitive for roads. The task of constructing all roads cannot be undertaken by the Central government or Provincial governments. It is best that Local government, particularly the Panchayats, undertake this work.

The problem of marketing is the most difficult one in India. But it will get automatically solved if the Means of Communication develop. They are necessary not only for the carrying of ideas but also for the carrying of produce. The waste of time involved in the marketing of produce claims the immediate attention of the welfare workers. It is a common sight to find large number of people carrying head loads of commodities for very long distances. After all the produce they carry may be so small in quantity that it will not get a couple of rupees in return. It is no exaggeration to say that it is not even worth the labour of carrying produce all the way. It is no use complaining that the villager is not anxious to produce

more. He asks the question why he should produce more. Naturally the question of increasing the produce directly depends upon the facilities of marketing.

Often the complaint is brought against the University students that they are indifferent to the welfare of the villages, that they are ungrateful to those who contribute liberally to the maintenance of the University, that their Education has created in them an academic pride which looks down upon others. It is certainly a sad sight to see the Brahmin Agrahars of almost all the villages in ruins. The intellectual class immediately after the education leave the villages for towns. This is a sad feature of our rural life. If anybody can do good easily to the villagers and also well, it is the educated villagers themselves. But as it is the educated villagers become strangers ere long to their own birth place. For this, however, the villager himself is least responsible. This lack of interest in his own village is also due to want of means of communication. He finds that once he goes to his village he will become a stranger to the thought-currents of the world. Politics he forgets, economics he has no need, and literature he cannot have. It is folly to expect an educated man to lead such a life. It does as much discredit to his education as to himself. The village life is at present a cultural death to educated men. Naturally, to complain against the university men for their selfishness seems to be absolutely unwarranted and unfounded. Their interest in the rural folk will move on parallel lines with the development of the means of communication. Thus from the foregoing remarks it is clear that the problem of the means of communication is the fulcrum around which any policy of Rural Reconstruction has to move.

Because of Character.

By Prof S. Uma Maheswer, M.A.

- (1) That man goes up from the multitude,
Who clings to the right with all his might,
Who tempteth not and is tempted never.

Because of character.

- (2) Sweet or sour he knoweth nought,
Stern conscience is his constant guide,
Straight his way and strong alway,

Because of character.



A Festival in Burma.

[All Blocks in this issue published by the courtesy of Mr. K. P. Padmanabhan Thampi, Trivandrum.]

- (3) You hear his voice where thousands roar,
You see his face where millions throng,
His step is bold, his fists are clenched,
Because of character.
- (4) Pleasure fadeth, pelf may rust,
And golden pomp to its autumn draw,
The man of right stands all the blight,
Because of character.
- (5) Him the straits of circumstance,
Nor may the rapids of desire,
Corrupt or overbear; he stands
Because of character.
- (6) The ruined sot bemoans his lot,
His days are dross, his life a loss,
While see him stand commanding still,
The man of character.
- (7) He buildeth still his human self,
He fears no shipwreck, flags a-flying,
He taketh tempests by their forelock,
And reins the forming steeds of waves,
The man with character.

Ritual and Art.

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

In my former article I told you how the idea of ritual arose from the emphasis of emotion felt mainly about food. Out of this ritual, it is said, arose art. How?

In the various kinds of dancing we spoke of, there was at first no division between the dancers and the spectators, *all* were dancers. As time went on, there arose a new element called *spectators*; and the dancing came to be, thenceforward, not only danced but also watched from at a distance. Whereas at one time, all (or nearly all) were worshippers, actors, or dancers, at another time, many (indeed most) were spectators, watching, feeling, thinking, but not doing as once they did. It was in the new attitude assumed by the spectators that the difference between the ritual and the art lay.

The dancers of the ritual had in their minds nothing else than the food-supply, to induce the return of which they

danced. But the spectators who cut themselves loose from the immediate action of dancing and had therefore time enough to think about, and even entertain a doubt regarding the efficacy of the ritual, learnt to look through the dancing and began to appreciate it, not as food-supplier, but as an art in itself. Hence the moment, the psychological moment, when the dance ceased to be merely ritualistic and came to be enjoyed as a dance without any extraneous idea about it may fairly be deemed to mark the origin of art. The transition of the dance, as a *means*, to the dance, as an *end* in itself, shows the way how ritual evolved itself into art.

In his *Scope of Music*, Mr. P. C. Buck came to the same conclusion in another, yet, quicker way. The central thought, he elaborated, was that man must have expressed his feelings, in the first stage, most unconsciously; that, when he fumed and fretted, his tone involuntarily rose high; that, whenever he was swayed by strong feelings, he generally forgot himself and did not know what he had said or done; and that, in short, his acts favoured, under such circumstances, more or less of reflex action. But, when, during his calm moments* he contemplated how the outward expression of his feelings affected other people and when he consciously made the same expression with no other view than to produce the effect in others, as he once noted; then and there, the art of music began.

To the self-same conclusion, again, came both the illustrious writers—Emerson and Herbert Spencer. While the former wrote, in his essay on *Art*, "The sucking child is an unconscious actor; the man in an ecstasy of fear or anger is an unconscious actor, and a large part of our habitual actions are unconsciously done, and most of our necessary words are unconsciously said. But the conscious utterance of thought, by speech or action to any end, is Art;" the latter observed, in his *Origin and Function of Music*, "The expressiveness of the various modifications of the voice is innate. Each of us, from babyhood upwards, has been spontaneously making them, when under the various sensations and emotions by which they are produced. When the like sound is made by another, we ascribe the like feeling to him and by a further consequence

* It was during such calm moments that De Quincey abstracted *Murder*, alike, from the victim and the perpetrator and viewed it as a *Fine Art*.

we not only ascribe to him that feeling, but have a certain degree of it aroused in ourselves. For, to become conscious of the feeling in which another is experiencing is to have that feeling awakened in our own consciousness, which is the same thing as experiencing the feeling. Thus these various modifications of voice become not only a language through which we understand the emotions of others, but also the means of exciting our sympathy with such emotions. Have we not here, then, adequate data for a theory of music?"

To sum up. Extremes of joy and sorrow doubtless produce shouting. But the shouting was at first involuntary and served merely to unburden the shouter of his feelings. He was for a long time unconscious of the corresponding response which he unknowingly produced in the minds of his hearers. But the moment when he became conscious of the response produced, a new delight dawned in his mind; and thenceforward the shout developed into a song which he sang, not to unburden himself of his feelings but to express them in such a way as to produce a corresponding response in the hearers.

It was therefore with this conscious desire to express one's feelings with a view to produce a particular response that music originated.

The Child and Play.

By Mr. M. C. Subbappa B. A., B. T.

"It is no accident that the Greeks, the greatest of all men, played most of all men. The annual festival and the Olympiads bringing all Greeks together in mental and physical play had much to do with her glory". (Pyle.) The ancient Romans afford an example of how a nation may decline and fall with inferior play ideals. The English are the most striking example in modern Europe of a nation that engages extensively in team play. The early games of America were those of the pioneer—outdoor, hardy games that taxed endurance and strength. Other European nations engage in play, but it is more or less individualistic or indoor in character.

It is a false doctrine that man in his natural state is all bad and no good. Human nature becomes vicious through misdirection and not through inherent badness. People follow leaders. If good ones are not to be had, they follow bad ones.

Chicago is a positive proof of the fact that money spent on recreational and play centres is a profitable investment. It substantially decreases the cost of criminal prosecution and upkeep of jails. Populations change very rapidly. This tends to break up neighbourliness. There seems to be no time in each individual's daily programme for community interests. This ever-persistent and increasing tendency can never be combated effectively by private endeavour. It must be overcome by public will—by the establishment of public recreation in the same way and for the same purpose that we have established public education—as a matter of national safety. Research and experiment agree that community recreation and play are the most effective builders and preservers of community spirit. Play is the best influence for keeping alive a joyous, buoyant spirit needed by all who would be happy and therefore neighbourly.

As an economic investment, recreation may be rated in the same class as food and drink. Play begets joy and mental strength and thereby increases output. It also begets health and vigour and thus keeps the worker on the job.

Public play is maintained by public expense for the purpose of counteracting crime and keeping alive community interest and pride.

One of the most serious drawbacks in growing cities is the lack of playgrounds. The second great necessity is a leader with a vision and an inspiration—a leader who loves his work and keeps everlastingly at it.

The leading objectives of play are (1) to make play educative, (2) to provide play conditions for the older wage earners, (3) to guide the spare time of the delinquent (4) to provide wholesome surroundings for the social relations of young men and women, (5) to provide play conditions for the younger wage earners, (6) to provide amusement that will help the worker to fit himself for better work, (7) to give the city dweller the benefit of the great outdoors and (8) to develop the community spirit.

Freeland makes the unequivocal statement that "play is by far the most important subject in the curriculum." Generally it is not given so much importance in schools. It is a common practice to allow the play periods to go unsupervised. This state of affairs has been handed down from the immediate

past—a past which considered that the school's only business was to impart knowledge through books. The child in the schoolroom is on the reserve. He is conforming to the unreal conditions which still prevail in most schoolrooms. On the play-ground he is open to impressions far more than he is in the school. He also expresses himself more freely. Thus is offered the best opportunity to teach and to know him. Under the sway of the play instincts he has thoughts and performs acts which are the most powerful educative factors with which he will ever come in contact. The most important thing about the educative nature of play is the fact that if one of these positive habits (such as courage, fellowship, fidelity) is not set up, its negative (such as cowardice, selfishness, disloyalty) will be set up, for play is never neutral. Play is not aimless. It develops initiative, attention and persistence. Play has very high health value. The greatest civic value of play lies in the fact that it is a powerful democratizer. A good sportsman who has learned how to be a fair winner and a good loser, will make a good citizen. Loyalty to the group in play leads to loyalty to the school and to the community. It has a high moral value. Through play, the best moral habits are set up, or the worst. If a child has strong selfish instincts, the fact will come out on the playground in the form of snobbishness and a tendency to take what he wants without very much consideration as to the right he has thereto. If there is an intelligent teacher at this moment, this tendency may be inhibited. The greatest value of play is on the development of right habits. The playground affords a golden opportunity to the wise teacher to implant in the child a strong impulse to tell the truth, to stand for the right, to co-operate and to keep cool.

Play must be supervised. To supervise children at play in no sense means to take the joy, the spontaneity or the life out of play. They must be shown. Some think it is enough if every child is given the chance to play. Perhaps this is the very last thing we should do if we have not provided capable leaders, for chance to play may mean the chance to set up undesirable habits if under wrong leadership. Children should not be put to school too early. Every child is entitled to its childhood. At present there is a necessity for a movement to counteract the idea generally prevailing that parents must put

their children in school at the earliest age. The parent feel that the child wastes time when playing. He does not realize that he is learning to walk, to run, to eat and talk. A chicken is able to walk when it first comes out of the shell and will peck at the first bug it sees, but a human being is totally helpless for several months after birth and is utterly dependent upon its parents for several years. This is a proof that nature intends that the early education of the young shall be imparted after birth and by the parent. We do not totally ignore the kindergarten. We favour it for children who cannot get the proper advantages at home.

Children of the primary school love to play individualistic games. They like toys. They like to run and shout. A large part of his school work should be organized as the games of the kind he likes to play—language games and number games. The child in the middle school stage, like the child in the primary school, is individualistic in his play. At this age they like to play in groups, but not in teams. Even here an ingenious teacher can correlate much of the school work with his play. In the high school stage they like to play in teams. Their games will become complex. Group spirit runs high. Competition and combat are easily stirred up. Boys have their gangs. Bullies make their appearance. Supervision on a wide scale is quite indispensable. School athletics must be effectively organized. Athletic relations should exist between the schools of the city. All must play a part—not a chosen few who constitute the champions. In the team play of these grades and their athletic relations with outside groups lies the golden opportunity to set, by proper supervision, such habits as honesty, championship of the right, fairness and loyalty.

It is a pity that most of the parents entertain the notion that children will waste their time in the playground. Especially when the parent is uneducated, his son will be very much afraid of being noticed by the father in the playground. Unless the parent realizes the importance of play as an educative factor, no tangible results can be achieved. It will not be out of place if I say that if the cardinal principles of play should be realized, the Headmaster of the School should be an enthusiastic person who will be inclined to devote as much attention to games as to the subjects prescribed by the Department. An institution should not congratulate itself upon the

number of first classes it produces every year if the successful candidates are emaciated creatures who cannot compete with others in the race of life. What a sad spectacle it is to see so many scholars who are mere skeletons and who cannot live long to serve their country! In order to combat all these evils it is necessary to make physical education as compulsory as intellectual education. When the boys realize the importance of physical education this kind of external constraint can be withdrawn. We have seen the effect of compulsory education regulation—how it has educated thousands who would have never seen a school. We know how thousands have been hankering after degrees actuated by diverse motives. Had it not been for the external force, there would not have been so many educated people. By this I do not recommend the introduction of compulsion to every branch of human activity. If the department of Education makes the possession of sound health as obligatory as the acquisition of a certain prescribed standard of knowledge, we can remedy the present physical defectiveness of the students to a considerable extent. During recent years the scheme of medical inspection has been introduced in schools. It is not sufficient to report the state of health of the school children to their parents. We ought to see that the parents avail themselves of the Medical Inspector's advice. It is this executive side that should concern us. For the time being people must be made to feel that cramming up the contents of a book irrespective of their health will not guarantee any degrees—nor such a degree is desirable. This should be our motto.

The Star.

By Mr. Leland J. Berry.

Beyond high hills memorial in mist
 A bright moon rises,
 Ringing with light the trees
 In their whispering crypt.
 A sudden blaze, and lo! a star
 Shoots through the sky,
 Motionless it hangs divine and fair
 In most heightened arrogance,
 No shadow hides it—its earnest light
 Like some god-like eye,
 Watches o'er these silent lands
 Wrapped close in sleep.
 Then, as if in awe, the dull earth shakes
 Off all its dreams,
 And in the vale below, spelled by that star
 A lone bird sings.

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Mr. Gerald Bullett.

The Novelist of the Moment.

By Mr. K. R. Srinivasa Aiyangar, B.A., M.I.M.S.

The Judges of the Book Society of England, among whom are J. B. Priestley, Clement Dane, Hugh Walpole and Sylvia Lynd, chose *Nicky Son of Egg* (Heinemann, 6s August 26, 1929) as the book for August. Mr. Gerald Bullett, the author, though almost entirely unknown to Indian readers, is among the most gifted of the younger writers of the present generation and is perhaps a class by himself. He would seem to have made his mark already as a writer of short stories and sketches when, some time back, he made a bid for a place in the front rank of writers with *The History of Egg Pandervik*. This latter, an intensely human story long enough to be called a novel, demonstrated at once the poignancy of his feeling, the breadth of his vision and the peculiar bent of his genius. It was what one might call in the felicitous language of Mrs. Sylvia Lynd, "a footnote to the world of reality". *Nicky Son of Egg* is apparently its sequel: perhaps it is by itself too great a work of Art to be a mere sequel. Anyway it does not matter; it is a rare thing anyhow.

One does not often come across with such a masterpiece of fiction as *Nicky*, compressing as it does within a few shining pages the pulsating throb of a whole existence. A whole existence; yes. It is intensely human hewn from the very heart of our lives. We have a whole gallery of characters drawn with a delicacy and a sureness that make them human to the core—too human perhaps. Mr. Bullett never overdoes his portraits; his experience, too sweet and too bitter, at the war front, has perchance given him that dose of restraint so essential for novelists. His touches are few and far between, but each touch tells and keeps us vibrant with understanding and wonder. There is no plot...except if it be the plot of man's whole history in this planet. We have on the other hand a pageant, an unforgettable pageant, not gorgeous but piercing in its intensified brilliance and in the aftermath of its tragedy. We have, in other words, sketched before us the life line traced by a soul from early days to its last hour, its moods, its perplexities, its longings and its environment. The result is a work of cut-

standing merit, crystallising the quintessence of human aspirations and setting them appropriately against their inevitable failures. There is poetry, there is despair, there is love, there is war—there is life itself in its life-likeness. And more than all, there is the biting sting in the tail—the insurmountable tragedy of true life.

People who had read Mr. Bullett's former works, particularly *The Panther* and *The World in Bud*, with their charm, their pathos and their quiet discontent, found in *The History of Egg Pandervik* only an artistic translation of the author's visible impulses and perspective qualities, pushed indeed to their logical conclusion. In *Nicky* the same have reached their apotheosis. The love of Old Pandervik for Nicky and vice versa are of a type on which the gods themselves shower incense. But it is no vain attempt at depicting an unattainable idealism. It does exist. The absolute and convincing reality of the characters no less than the genuineness of their emotions and psychological rambles, is beyond question. Perhaps the fault of the book is that there is not one character in it who is positively loathsome. One solitary touch with the unique brush of Mr. Bullett's, rehabilitates him or her in our affections whatever he or she might have said or done earlier in the story. But who knows? Is it so in life too? It is at least not unlikely, though curious certainly it appears to be. Harold and Sleena, Mr. Glove and Mrs. Carrie, Mr. Crabbe and Mr. James, they all enrage our feelings and anon endear themselves to us permanently—somehow or other—but surely, I might say almost beautifully. And of course there are those triple lights, Egg, Nicky and Jane, permeating the book through and through with the fervor and fragrance of their love—till at last their love becomes too deep for tears. The idyllic life they lead, these three, at the farm, is full of a peculiar charm—a trembling delight—too evanescent, too lofty alas, to last long. Such beauty, such poetry, such happiness is not of the world's: it is of the heavens, may we not say? It comes by snatches, to make the void when it departs, only the more prominent, the more unbearably tragic. We have such a heartrending crescendo and fall of emotion in this novel. It is no novel perhaps: it is perhaps a tragedy—perhaps one like Shakespeare's, or perhaps one like Hardy's. When Nicholas Pandervik announces his decision to take part in the war (the 'great' war of course) the death

knell is already sounded. The rest we know and yet Mr. Bullett leaves no choice for us. He will take us through it all. And he is particularly ruthless in the last chapter. He will drive Panderevik mad; he will try Jane's patience beyond her endurance and he will make the encircling gloom tenser. In the end, cruel man, he will make every lady know the trick about Nicky's death—except his father. And the father should know it last—in fact in the last page of the novel. One cannot help feeling that something of the tragedy of Oedipus Tyrannus, mutatis mutandis, is somehow brought about in this novel. The way Mr. Bullett has worked out the last situation, its prelude of madness, ramble and ineffectual fight with grim forces of reality, the actual scene at the kitchen, the discovery of the war office parchment, the adjustment of the spectacles, the pathetic, the wildly, childishly pathetic exclamations 'That's better, that's splendid' and the final moment, inevitable in its appalling revelation and the consequent dawning of self-consciousness—few things can be more terrible or more tragic than this.

"He stared into idiot face of outrage. My son Nicky, my little son..... Now you're fit to kiss ladies, Nicky..... O Jesus, let me die."

The life history of 'Nicky Son of Egg' is divided into five chapters—one cannot resist the temptation of calling them rather the five acts of a colossal tragedy. Within its small compass it is crammed with the multifarious activities and indeed the vital and enduring stuff of human experience. Mr. Bullett does not mince matters: he wouldn't be tied down to the peg of tradition. He is troubled nought but by the splendour of his subject—and might be of its attendant pathos. There are passages which for sheer sexual radiance are unmatched but in few other books—never untrue, never vulgar, never one word too much, never over sentimental. In one of these glorious flights we discover not only the courage of his Art but also the consolation of the piece. The night lit by the rising moon, apparently the last the lovers would spend together, Jane and Nicky find a wide chasm already separating them. The vision of Jane kneeling before Nicky is easy enough to conjure up but what follows must be told only in the inimitable language of the author: 'I've been thinking, Nicky.'

He roused himself to sit up and attend to her.

'If you're going away from me,' she said after a pause,

of morality. "For some time back," as Professor Edward A. Pace has aptly observed, "there has been a tendency in certain quarters to reduce modern philosophy to a series of substitutions: man for God, brain for soul, phenomenon for substance, intuition for reason, the functional for the true, the beautiful for the good, evolution for creation and mechanism for purpose."

Out of this Weltanschauung has sprung the educational philosophy that the end of education is the attainment of knowledge and culture, and that from these, character and self-control automatically flow as byproducts. Yet the introspection of each individual, as well as the collective experience of the race, testifies to no fact more clearly than to the inadequacy of culture alone to restrain the inflamed passions of men.

Knowledge Alone is Insufficient.

Education, knowledge, culture without religion do not save. When the traveller stands by the grave of Oscar Wilde in the cemetery of Pere Lachaise in Paris, he sees a stone memorial to one of the most brilliant and cultured writers of English that the race has ever produced. But with all his culture, lacking restraints of religion, he fell to the lowest depths of depravity and the stone marker but cries out to all who know his history: "Culture alone is not sufficient."

Religion is Needed.

It is as futile to seek to curb the imperious raging passions that throb within the human bosom by the slender threads of knowledge alone as it would be to hold fast to its anchor a huge vessel tossed about by a turbulent storm on the heaving seas by tiny silken threads. Will power, strength of character, and a dynamic driving force that spring from deep religious convictions, offer the only effective controls for the great majority of the race?

That moral character which is not based upon the solid bedrock of religion is all too likely to be resting upon the shifting sands of capricious moods. The officers of the law can take cognizance only of the external action, but religion penetrates within to the very source of action, grips the conscience, calms the rebellious heart and guides the conduct aright. The rewards and penalties of human law are dependent for their application upon the fallible ministrations of human officers but the sanctions offered by religion are applied with infallible accuracy by the omniscient Mind of the eternal God.

Perhaps it might prove helpful to present in summary form the chief points which have been developed in this discussion. They are as follows:

1. There can be no adequate substitute for religion as a sanction for the observance of law and for respect for duly constituted authority.

2. There is no essential connection between the sharpening of the intellect, the acquisition of scientific knowledge and the quickening of the moral sense. One may walk amid the stars intellectually and yet grovel among the swine morally.

3. There is no valid or enduring basis for morality save in religion. It is religion which supplies teeth for the moral code. Without religion the moral law lacks effective sanction for its observance and becomes a matter of either expediency or of aesthetics.

-- *The Sunday Visitor.*

The Lawyer.

By Mr. R. Seshadri, B.A., B.L.

Here is our friend, guess whom is meant
Who in the lighter vein is rarely lost
But when he has espoused a cause, however bad,
Is Seriousness himself and would strive
With all his eloquence and with tears withal,
How his injured innocence his client has fared
From his enemies who must sure be rogues,
Who are his foes; and if he succeeds,
Then is all laugh and merriment, young
Then, in his cloud of seriousness dispelled;
But if he fails at the woeful day,
Sullen, he frets and at the judge oft complains
As if a general injustice the world sustained,
And on his face is writ large in lines
The sorrowful pain of an injured cause
Unjustly dealt; but now again
When his adversary's counsel unprepared
From some mischance, then is his chance,
And with all his might persistent he would press,
More furious than his own clients might act,
That the cause must be never adjourned

But the day must be made now that the sun
Shines, and seldom in his purpose fails.
Oft he wins by stifling an honest cause,
But if he fails in so laudable an act,
Sure is his pocket to be filled by his foe
Compelled now to pay him for his grace
In suffering an adjournment by a terrible fight;
But when his adversary is now prepared
For battle ready and the odds against him feels,
Then at the initial moment 'not ready' declares
And in his plaintive mood now does plead
How poor his client to pay the enemies' costs,
Which to allow would be sure unjust,
A cruel act in equity for the Court
To inflict: so with equal zeal
For every cause he has tears full to plead
And every cause of his is sure but just
And every enemy of his is a rogue,
So our friend does build his practice high,
But withal we love him dear,
For is he not true, sincere in his cause!

Students as Citizens

By Prof. Indradeva Tiwary, M.A.

I. Our 'Little State.'

Our school is a little state. We who study in it and belong to it are its citizens. As members of our state, we enjoy certain privileges and have to perform certain duties. We can help our 'little state' in a variety of ways. If we are neat and clean, lead a healthy strenuous life, have a constant eye to beauty, think pure and noble thoughts, and perform unselfish and helpful deeds, the atmosphere of our school will be a pure free atmosphere. It will be *bracing* and *ennobling* in its nature.

Nothing so much matters as the *tone* of a school. If the boys and girls who study in it, are healthy, pure, cheerful and dutiful, if the scholars who believe in rules of self-discipline, if they have the correct *esprit de corps*, the school 'the little state'—becomes a great centre of radiating joy and perennial

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inspiration. We can then take a legitimate pride in 'our sweet school' as we do in 'our sweet home'.

2. Dignity of Work.

None of us can afford to be idlers. We must work steadily and regularly. We must build a strong physique. All of us boys and girls—must have abundant health, abundant energy and inexhaustible capacity for hard work. We must cultivate a keen methodical way of thinking closely, writing lucidly and speaking correctly. We must have sufficient self-control and believe in doing good to others. Strength, purity, culture and service, should be our main objectives in school education. Let us be strong and self-reliant, pure and cultured and devoted to the service of others—wherever 'a helping hand' is needed.

We must believe in the dignity of work. Every kind of honest work is dignified work. Much depends upon the spirit and resolution we apply to our work. If we are playing in a football or cricket match, let us play earnestly and faithfully. Let us play our part as efficiently and as whole-heartedly as possible so that we may in our humble way enhance the reputation of our team and win laurels for our 'little state.' The school which secures from its scholars spontaneous co-operation and willing work has justified its existence.

3. Courage and Honour.

Every well-established school has its tradition and unwritten laws. It is the duty of the scholars to cherish the traditions which are healthy and noble and pass them on, strengthened and enriched. Every school must needs have the tradition of public spirit, of courage, of honour. Tale-bearing, sneaking, betraying, back-biting, must be made impossible. We must build up a strong public opinion which will not tolerate anything which is mean and ignoble, and support and uphold everything which is noble and elevating. Our loyalty to our school must be an intelligent reasoned loyalty. We must love truth, have the courage of our conviction, and live and act honourably. We must learn to be gentlemen and gentlewomen and must learn to play the game in our school-community and school-state.

4. Kipling's "If."

Let me close with quoting below Rudyard Kipling's "If" which tells us how we must cultivate not only physical heroism but the courage of the mind and heart. This poem is prescribed

for recitation in many English schools in Great Britain and her colonies.

"If"

"If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait, and not be tired by waiting;
Or being lied about, don't deal in lies,
Or being hated, don't give way to hating,
And yet don't look too good, nor talk too wise;

"If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim;
If you can meet with Triumph and disaster
And treat those two impostors just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to broken,
And stoop and build 'em up with worn-out tools;

"If you can make a heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the will which says to them: 'Hold on'.

"If you can talk with crowds and keep your virtue,
Or walk with kings—nor lose the common touch;
If neither foes nor loving friends can hurt you;
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the earth, and everything that's in it,
And—which is more—you 'll be a Man, my son."

"The Hill Men of Travancore"

(By Mr. K. P. Padmanabhan Thampi.)

There are about 12 to 14 Hill Tribes in Travancore, numbering to about 13,000. They consider the forest as their

natural home. They are dark in complexion and have short noses and thick lips. They are still in the lowest rung of the ladder of civilisation and are contented to be so. They are strong, sturdy, and well built.

They subsist mainly on agriculture, fruits, roots and games. They make periodical migrations in groups from place to place. They are a set of people well fitted for the forest. They possess a very rare and remarkable power of scenting wild animals, in whose midst they live happily.

They dwell together in clans and each settlement consists of a large number of small huts some on the ground and some on tree tops. The huts are made of reeds, bamboos and leaves. The safety huts serve as a protection against wild elephants. The Mootha Kani, the patriarchal chieftain, is the uncrowned Monarch of the tribe. He exercises vast power over his men. He is the supreme director of the religious, social and agricultural affairs of the tribe. A village Council of Elders, which is presided by the Mootha Kani, is the final Court of appeal. The Hill men live in the inaccessible wilds. They surpass civilized men in honesty, integrity, trustfulness, simplicity, modesty and hospitality.

They are attached to the Forest Department. They collect and supply some of the forest produce. Once in a way, they come to the capital to pay their respects to the King. They bring with them presents for the King. The King rewards them with cloth, money, salt, tobacco and the like. They return with gay hearts.

The Hill tribes have acquired very remarkable skill in shooting with bows and arrows. Their chief weapons are bows and arrows, billhooks and knives.

They prefer the aboriginal method of producing fire by rubbing two pieces of wood. The wood used is '*Isora Corlifolia*'. Their dress is very simple. They grow their hair long. They adorn their bodies with heads, shells, and pendants of brass, iron and lead. The men make it a point to carry a cane bag always, on their back.

Around every Kani's (Hill man's) waist, you will see a number of strings tied. The age of the Kani is ascertained by counting the number of strings. Each year, he adds a string.

Their songs are mostly prayers, and are sung by their priest. They try to cure diseases by songs, prayers and

have used the English equivalents side by side with their vernacular. For some time to come pupils and teachers cannot altogether dispense with a help of this kind.

The text-book on the whole is a laudable attempt and deserves the support of all Mathematics teachers in the Tamil area.

S. DORAISAMY, B. A., L. T.

4. SIX LECTURES IN GEOGRAPHY published by the 'South Indian Teacher', 41, Singarachari St., Triplicane, Madras. Price : As. 8. To subscribers of the S. I. T., As. 4 only.

These lectures have very aptly been called 'A Refresher Course in Geography'. The two given by Mr. N. Subramania Ayyar, M. A., L. T. on the 'Nature and Scope of Modern Geography' and on 'Geographical Equipments for High Schools' deserve to be read closely not only by the teachers who handle the subject but also by most of the Headmasters and Managers who are still slow in recognising the importance of, and in providing the necessary accessories for, the effective teaching of the subject. The lecture on 'Oceanography in the S. S. L. C. syllabus' by Prof. Watkins, B. Sc., F. R. G. S. gives in a nutshell the salient points to be borne in mind by the Geography teacher and saves him from aimlessly wandering over unlimited space. His warning that selection, rather than inclusiveness, is the keynote of good teaching is worthy of careful attention. The other three lectures are equally illuminating. The Madras Teachers' Guild and the South Indian Teachers' Union deserve thanks for the pains taken towards rendering these lectures available to the teaching public in the mofussil also.

D. MANUEL, B. A., L. T.

5. DESINGU (in Tamil) by T. Krishnasami Pavalar published by Alliance Company, Mylapore, Madras. Price : As. 8.

Very few in India can claim ignorance of the remarkable exploits of the romantic hero Desingh. Delightful accounts of the prince's courage and patriotic fervour have come to exist in popular ballads, but, probably, this is the first time that an attempt has been made to render an authentic epitome of his life and doings in popular literature available for school children. Written in a simple style free from pendency, it is

sure to be appreciated by the readers for whom it is intended. It has been approved by the Text Book Committee also.

6. A TEXT-BOOK OF HYGIENE (in Tamil) by C. Ramamurthi, (translated by Messrs. M. S. Sundareswara Ayyar, M. A., L. T. and A. Varadachariar, B. A., L. T.) Published by Macmillan & Co., Ltd., Madras. (1929). Price : As. 10

A lengthy appreciation of Mr. Ramamurthi's book appeared in our columns some time ago, and it would be needless to recall all its merits. Suffice it to say that it has been written on up-to-date lines and illustrated from South Indian life, covering the essentials of Physiology, Bacteriology, Prevention of Diseases and First Aid. The book also answers to the requirements of the S. S. L. C. candidates under the revised scheme. Our impression after actually introducing the book into the hands of pupils was that the matter could have been abridged in certain chapters and better arranged throughout. We hoped that some improvements of the kind would be made in the Tamil edition, but the publication seems to be only a faithful translation of the original. A free and simpler rendering would have been of value, with the inclusion of English equivalents in brackets side by side with the vernacular terms. An index of the chief English terms and their corresponding Tamil equivalents is given at the end. It is neatly got up with profuse illustrations and the contents will be of value not only to students but also to the general public. We are sure that with the increasing impetus to the vernacularisation of studies in non-language subjects, there will be a great demand for this useful volume.

7. YOGIC PHYSICAL CULTURE by Mr. S. Sundaram. Published by Gurukula Asram, Kangeri, Bangalore, Price Re. 1. Cloth Bound Re. 1-8-0.

With the recent revival of general interest in physical culture all over India, the publication above will be welcomed with pleasure by all who love good physique and dynamic health. The book is a self-instructor in Yoga Asanas, Pranayam and Yogic cure, and contains detailed instruction for the practice of the various poses. The exercises are psycho-physical in nature and are mostly those actually experienced by the author. Demonstrations of these have been given by Mr. Sundaram in several centres, and people should have been convinced of how it is after all a simple matter for us to be master of our muscles rather than be slaves of them as most

of us are. The author has also clearly explained how with the application of certain of the exercises it is possible to cure most of the intra-abdominal ills and ensure a correct working of the nervous and vascular systems. It is indispensable to all who desire to revel in health, strength and vitality. Important poses are beautifully illustrated with half-tone pictures and the book is very neatly got up.

8. THE UNIFYING OF CIVILISATION by G. D. Watkins, Published by the Christian Literature Society for India, Madras.

The 'Unifying of Civilization' is the attractive title of a small collection of lectures delivered under the auspices of the Madras University by Prof. G. D. Watkins of the Madras Christian College. The subject of these lectures was the 'League of Nations', which is the latest instrument for the realisation of the poet's dream of a 'Parliament of Man and the Federation of the World'. Anybody desirous of having a knowledge of the aims and the methods of the League will find excellent matter in these pages. The first chapter has the pregnant title of 'Our business of living together' indicating the nature of the problem which has a long history and received varying attention in different ages. The book fittingly concludes with a chapter on the 'place of India in the League of Nations'.

It, however, strikes one as a little curious that controversial problems like the Charka and its efficacy and the Neill Statue Satyagrahists should have received the attention of the learned lecturer in a discussion on a world organisation for peace and the business of living together. "The Charka is India's worst enemy in the long run" (P. 95) is a statement that has not been discussed from the economic point of view of Indian welfare as a whole. R. C. Dutt is quoted in this connection. The trend of the arguments of R. C. Dutt in his '*Economics of British India*' will not at all help the professor in the point of view taken by him. A sentence like 'the volunteers who attacked the Neill Statue in Madras gladly went to prison for their crime feeling not disgrace but triumph in their actions' is not in keeping with the spirit that ought to pervade the atmosphere in which an organisation for ushering in a 'Vision of Peace' is discussed.

C. A. KRISHNAMURTI, M.A.

Editorial

The Great Month.

By Mr. E. S. Sunda, B. A., B. L.,

Associate Editor.

We congratulate ourselves that two of the world's greatest personalities celebrated their respective birthdays during this month, and it is no small pleasure to see that Mahatma Gandhi's and that of Dr. Besant should fall in such close proximity of each other. The Mahatma's eloquence is in his action, peace and silence, while Dr. Besant's force is in her organisation, combined work and effective utterance. Their spheres of work are different, methods divergent but both take to the only goal. Service is the watchword of both. One conquers by humility, the other by personality, sometimes by vocal force. Both do not belong to any nation, they are international. They are the products of the Age, noble representatives of the World. Their work and activity, their writings, shall be the heritage of all. They are the best links in the chain of world brotherhood,—stronger than the League of Nations, mightier than several International Unions, and more potent than World's Conferences. We wish them many more happy returns of the pleasant day and many more grateful rejoicings of the nations.

The New Government Grant for School Playgrounds.

By Prof. C. A. Krishnamurti, M. A.

Associate Editor.

It is gratifying to read in the Madras dailies of recent date that, in the midst of the multitudinous duties and anxieties those controlling the transferred subject of education, it has been found possible to secure from the Government an annual grant to schools for extending their playgrounds. It is graceless to look a gift horse in the mouth; but it is permissible in the recipient to point out that a sustained and clear-cut policy in the matter of giving and apportioning grants could be better appreciated for the more direct fruits they would bear. In fact it is the recipient and not so much the giver of the gift that is in a

better position to suggest the methods, the shape and the season of the grants. From this point of view the grant in question deserves a little examination so that the wearer might show where exactly the educational shoe pinches and requires mending.

Gratitude for this as for any grant, must be shown by the recipients who are in this instance the managers whose burdens are somewhat lightened, the teachers whose scope for work is enlarged the students who stand directly to gain and the parents whose anxiety for an all-round development of their children is relieved by the authorities concerned. But the conspicuous feature of our present educational system is the disproportionate importance attached to the externals and the superficials as opposed to the internals and real values and a striking indifference to, if not a positive ignoring of the human element in this most vital of national problems. The building, the furniture, the degree, the dress, the form and the formal, count for more than the teacher, the atmosphere, the culture, the depth, the robust outlook on life and the establishing of a vitalising link between life and learning. It will thus appear clear that grants to enhance the salaries of teachers in aided indigenous institutions are more urgently called for than the expansion of playgrounds, valuable certainly in its own way.

The present instance of evidence of encouragement to physical education, however welcome does not disclose any clear or settled policy in the matter of giving grants. Is it to create an impression that all branches of the educational system have received attention however inadequate and unsatisfactory it might be? Is not the distribution of grants to be in accordance with the order of importance of the factors of educational production? None but the interested will dispute the necessity and the urgency of relief to indigenous institutions and to the human element—the teacher. Who would say that the position of the teacher leaves nothing to be desired? If the teacher is a negligible factor, why not eliminate this death-in-life existence of which many a teacher is a notable example, and divert more of teacher's grants to other objects certainly laudable in themselves?

Neither the student nor the parent is keen on the extension of playgrounds. The teacher is (humanly) indifferent to it. The management is more concerned with the payment of its

teachers who constitute a peculiar problem defying analysis by the ablest management. Every time such grants are made the chord is tightened round the necks of the managements by pressure of fulfilling conditions disproportionate to the grants given and taken.

The present cry is for more useful and hearty instruction possible only where the teacher gets a living if not a liberal wage. It is no good to say that the sanitary condition of the Government House is perfect. The strength of a chain is tested in its weakest link: It must be immediately realised that a discontented teacher no less than an insanitary lane in the heart of the metropolis is a grave and growing social danger.

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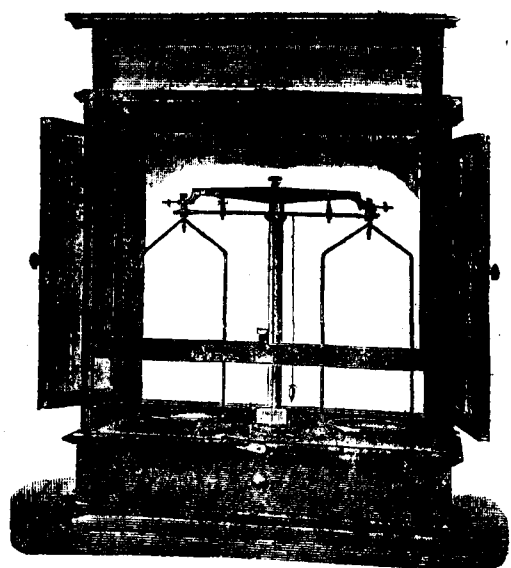
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Contents for November, 1929.

No.		Page.
1.	EDITORIALS :	
(a)	The Universities Conference, By Prof : C. A. Krishnamurti, M. A.	1
(b)	Students' Strikes, By Mr. A. S. Venkataraman, B. A., L. T.	3
2.	New Experiments in Educational Practice, By Mr. P. T. Verghese, M. A., B. Paed., L. T.	5
3.	Rural Reconstruction, By Prof : K. S. Srikantan, M.A., F.R. Econ. S.	10
4.	Agricultural Unemployment, By K. R. S. Narayanan, M.A.	18
5.	"I pine for the pastoral of the perfumed Past", By Prof. S. Uma Maheswar, M. A.	20
6.	Apostasy in Religion, By Mr. N. Simhadri, B. A., L. T.	21
7.	Mr. Richard Hughes. By Prof. K. R. Srinivasa Aiyangar.	25
8.	Curious Superstitions, By M. G. Walsh.	31
9.	Thirumal Naick's Palace, By Mr. R. Seshadri, B. A., B. L.	33
10.	In the World of Education.	34
11.	On Books and Book-men.	37

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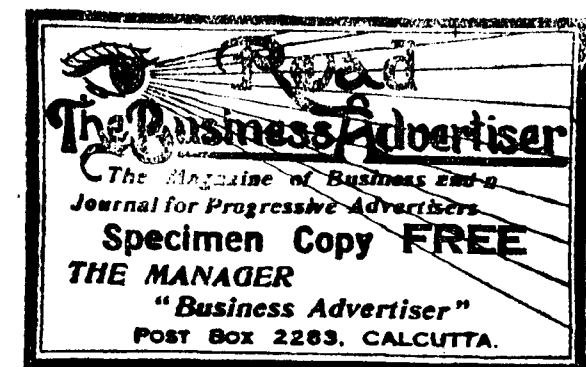
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Editorial.

1. The Universities' Conference.

By Prof. C. A. Krishnamurti, M. A.

Associate Editor.

The speech with which H. E. Lord Irvin opened the Universities' Conference recently at Delhi is remarkable for the choice and happy language in which His Excellency chose to define the true function of a University. He defined it, with a simplicity that was truly sublime, as being the creation and the maintaining of standards—standards of learning, judgment and conduct. He was equally clear and emphatic in the note of warning that he sounded against the tendency to lowering the standard for degrees. That His Excellency thought it fit to allude, on this occasion, to this deplorable feature may justify the apprehensions of its existence. It was graceful on the part of His Excellency to have left to the body of experts assembled there the Hartog Committee's suggestion to relieve the pressure on the Universities and Colleges by the Government ceasing to insist on the degree as a passport to service except in the higher services. He did not seem to be less of an expert than any in his audience; but from his position he could not have done better.

"The civil and military implications of India's political future laid obligations on the youth of the country" is redolent of the atmosphere in which His Excellency had just made his notable pronouncement on the "Dominion Status" of India. But the stress laid on this aspect of India's great problem was as opportune as it was statesmanlike.

The papers read and the discussions held in the conference itself were no less important than the opening proceedings.

The paper by Sir Philip Hartog was on "The paucity of books possessed by students". He found that the number of books possessed by the students of Dacca and Lucknow exceeded by far those with their brethren elsewhere in India. He commended the system of La Martinere College at Calcutta which enabled a student to pay a third of the cost of a book for each year he uses it, taking the life of a book as 3 years. He maintained that the need for the lecture existed as much as for the student's independent study and discussion of difficult questions with the professors. Mr. Amaranath Jha in the course of the discussion, pointed out the greater paucity of books among teachers! Messrs. S. E. Ranganatham and G. A. Natesan made a correct diagnosis when they said that the reading habit should be developed among the students.

The importance of the development of this habit cannot be over-estimated. The lack of this habit has been in evidence for the past 10 or 15 years, and this has been at the bottom of the whole trouble in High Schools and Colleges. The evil can be traced directly to the system of Non-detailed textbooks used from the first form upwards. The time previously spent on the teaching of grammar, translation, and the art of understanding, speaking and writing good and correct English, is wasted in the non-detailed wilderness now; and these texts have the peculiar knack of appearing every year in ever-varying forms, to the bewilderment of the parent and the student, though to the satisfaction of the Bookselling agent. The text books of prose and poetry contain quite commonplace material; and even good passages are taught with poor spirit. The taste for good English is not, and perhaps cannot be, created under the present circumstances by the teacher. The reading habit here means the habit of reading *English* books, for obvious reasons. And how can this habit be developed without a love being engendered for the study itself? The present standard requires answers of prescribed dimensions which are provided by the teacher, the text-examiner, or the annotator. Little demand is made on the students' powers of independent thinking and articulation.

The remedy for the paucity of books first lies, curious though it may seem, in the immediate abolition of all non-detailed texts at least from Form I to V. The next step should be to make conscientious and persistent attempt to create

with "good" English teachers, a taste in the minds of the young for the excellent pieces of English literature which they should be invited to appreciate and enjoy. The reading habit would then naturally follow, and the paucity of books automatically disappear.

2. Students' Strikes.

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

Associate Editor.

Students' strikes are becoming more common and familiar that it is high time that we stopped to examine the causes and consider the remedies. In a sense, there is discontent in the student mind and there is a general restlessness everywhere and if it takes the undesirable form of a strike, it is only an outward expression of an inner force, which exists either as a mild or strong one. In some cases when it bursts out, the manifestation is sudden and violent, and seems the only method though vociferous and demonstrative—open to students to ventilate their grievances.

Into the predisposing cause, let us not enter in a detailed fashion. It is hard for us to agree with those sticklers who have a worshipful regard for the theory that "Strike" as applied to students is a mis-nomer", though as a doctrine it is perfect. We have to take things as they are and to take into account, the changing circumstances, and the spirit of the age. The causes as diagnosed by the Mysore students' Strike Enquiry Committee are the influence on the students of the political and economic unrest, absence of good home influence, defects in the organisation of our educational system such as lack of co-operation between the home and the school, undue stress on the intellectual side of education to the neglect of other sides, absence of personality among teachers, lack of intimate contact between the teachers and the taught, due to the frequent transfer of teachers, unwieldy size of classes, and the taking up of other occupations by teachers.

It seems to me that no adequate provision in schools is made for pupils to use their animal spirits and when we expect implicit obedience to rules laid down by authorities, by asking the pupils to "keep quiet", we insist on an unnatural conformity to impossible requirements and in so doing, the authorities themselves violate every law of GOD and Nature. One way in

which this can be got over, is to introduce in school life such extra-curricular activities as will satisfy the need for creative instincts of pupils. Some of these are scouting, excursions, athletics, military training, newspaper and magazines, dramatic clubs and literary societies, music clubs, student councils, etc..

As regards the lack of intimate contact between the teachers and the taught, and lack of sympathy between students, teacher and administration, we have to note one thing. Points of contact must be established. While it is imperative on the part of the administration to put an end to its indifference and callousness, it is equally necessary and urgent that teachers and pupils should be drawn near together outside the school, as inside it. To this end, the parents have to bestir themselves and provide such facilities as may be deemed necessary. A feeling of corporateness and a sense of loyalty to the institution as well as a devotion to and pride in it, have to be cherished and nourished by means of frequent meetings, formal gatherings, a diary containing information regarding the history and traditions of the school, flags, colours appropriate to the school and an alumni register. As prevention is better than cure, it is wise for the authorities to create opportunities for students to take interest in and assume responsibility for school activities. The honour and traditions of the school are as much in their hands as in the hands of others and pupils should be made to feel it. In this connection, we have to note that teachers should not be frequently transferred and the unwieldy size of classes should be reduced.

There are other ways also in which the situation may be remedied. Every pupil who does not live with his parent or guardian should be obliged to reside in a hostel. Discussions of political and social subjects by college and high school students may be permitted. Leisure time or spare time activities of pupils may be encouraged. Greater freedom to school authorities should be given in the grant of holidays and in matters regarding school discipline and management.

There remains the question namely the handling of the situation when the strike is on. When opportunities are given to pupils to make representations, and if the pupils even then defy the decision of the authorities, they deserve punishment. The forms of punishment now in the armoury of the school

authorities are quite sufficient. When the strike is general, the mode of punishment should be determined by a common authority to which all schools are subordinate. Acts of lawlessness and vandalism of students should be put down with the aid of civil authorities. Above all, it is not too much for us to insist on co-operation between the educational authorities on the one hand, and the public and the press on the other, for the maintenance of discipline.

New Experiments

In Educational Practice.

By Mr. P. T. Verghese M. A., B. Paed., L. T.

(Concluded from the previous number.)

THE GARY SYSTEM.

Gary is a city in the state of Indiana, only a few miles east of the city of Chicago. It is not yet 20 years old and to-day has a population of over 50,000. The town is built on the shores of Lake Michigan, and was planned by the United States Steel Corporation as a suitable site on which to erect their industrial works and build a town for their workers. Happily, there came to it a superintendent of its school system, early in its history, Mr. William A. Writ, a man of practical genius in educational matters. The system which he installed in the mushroom city soon became the much talked of educational system on the American continent.

The outstanding feature about the Gary system has been said to be its school architecture. Mr. Writ did not believe that there must be just as many desks and benches in a school as there are children. The usual supposition on which managements proceed is that no more pupils can be admitted than there are available seats. But in modern schools there are a great many additional features, such as manual training, drill, gymnastics, library work etc., Mr. Writ's plan was to make use of the class rooms when a group was engaged upon manual training or some other occupation. He therefore planned to provide accommodation for only half of the children, calculating that only about half of the school time would be spent in the class room. As the system was developed, there was provision made for several extras, such as extensive well-equipped play

grounds, a swimming tank, laboratories, an art room, a conservatory, room for manual training, libraries and recreation rooms. The school day is made much longer than the ordinary school day being seven hours, to provide for all the changes, and to allow time for all the classes to get in their required work.

The Gary schools are made an integral part of the city in a commendable way. There is a spirit of co-operation that marks the entire system. As an example, the town analyst is also the teacher of Chemistry in the high school and a good deal of the analytical work is conducted in the laboratories of the school. Periodical analyses of the town water and of the sweet meats made in the various shops are made in the school laboratories by the pupils under the direction of the analyst. Obviously, this gives the pupils the sense that they are actually engaged in the problems and tasks of life and not merely in the business of getting ready for something serious which is to follow. The Gary schools are in that way schools in citizenship and the activities of the school revolve about the interest of the town itself, giving to the whole educational work a sense of communism or partnership in real or worthwhile tasks. Moreover, the Gary schools are perpetual centres of activity.

Many criticisms have been put forward against the system, because the schools have been made to function seven hours in the day and seven hours in the week. But on a closer examination of the system, it is seen that no teacher or pupil is kept busy all of that time. It is because the school is the centre of community activities that it is open so much of the time and there must be a sufficient number of teachers employed so as to provide for shifts and enable all to have the recreation and leisure that they need.

The Gary system is in harmony with the Dalton and Howard plans in its emphasis on specialisation. A splendid corps of specialists has been gathered in the Gary schools, so that the students have the advantage of the best of instruction in whatever branch of learning they may be engaged. In addition to the regular teachers, there are supervising masters who have charge of the different forms. They teach English or Scripture and thus are not divorced from the teaching work of the school. Some of the form masters are also specialists in some subjects,

but in the forms over which they have supervision, their work as specialists is made subservient to their work with their boys.

The longer school day which the Gary system provides, enables a larger provision for choice on the part of the pupils. Thus the freedom which the Montessori, Dalton and Howard plans seek for in their own way is secured in the Gary plan by the extension of the school day so as to provide a much more varied programme and that one that operates over a wider period of time. At the same time each pupil must arrange his programme in consultation with the supervising master, and no change is permitted without his consent. The Gary system may be said to be still in the experimental stage but none can doubt that it is making a contribution to educational administration and method which perhaps in a modified form will persist.

THE PROJECT METHOD.

The Project method has been defined as the use of the purposive act in the educative process. In this respect it is in harmony with the whole emphasis of modern education. Pupils must be made to understand clearly why they do and what they do. It is no longer possible for a teacher to conduct the school or the class on the principles of coercion. The pupil has a right to know why he studies the various subjects which are given a place on the school curriculum. The whole trend of education is a recognition of the personal element as of paramount importance.

The project method gives a new significance to the word 'problem'. It is considered entirely from the practical point of view. It means not simply imagining a situation, but so far as possible making the pupils face the actual situation in its natural setting and solving the problem with reference to the needs of the project. Even a miniature project carried through in the laboratory is not quite adequate. Let the pupils get beyond the school confines and work out the project. For example, a class of boys may be asked to undertake the project of building a house or cultivating a field. In that case they are made to see the significance of every detail of the work, the need for Arithmetical and Geometrical processes, the need to know something about sanitation and irrigation, the need to study climatic conditions, soil rainfall and other elements in physical geography, the use of a knowledge of chemistry in studying the

soil and the actions of lime and so forth. It will make the boys realize, as they would not otherwise, the significance of much they are asked to study in school. They will realise its practical purposiveness in relation to real projects. A real experiment along these lines is being conducted at Moga in the Punjab, and has attracted a great deal of attention on the part of those engaged in educational work in India. Mr. W. J. Mackee is the genius who is behind the Moga project and he is doing a great deal in making his students and also other teachers realize the practical elements in the purposes of education.

Modern education lays a great deal more stress on the social element in the process than did the older methods. The Project method is an attempt to remove any apparent conflict between the demands of the social situation and the interests of the child. It tries to make the child feel that he is a part and an integral part of the group. Our entire fabric of social situation is an evolution from human needs and interests. They grew up as the group's responses to stimuli. Now the pupil is a member of the group and by participating actively in the group's activities he is made to feel his integral unity with the group life. This is the proper foundation of the building up of moral character. Children in school are in themselves a society in miniature and may be taught under the guidance of a skilful teacher to make their own discrimination as to the right and the good. A moral situation is social and implies a sharing of purposes by the members of the group. The perpetual sharing of purposes which necessarily characterizes school life brings about that attitude of give-and-take which is necessary for the moral life of the society. The great contribution of the Project method is precisely their development of personality in a democratic atmosphere.

THE PLAY WAY

The child is the most serious creature in the world. The play way is not a matter of lowering serious work to the level of flippant entertainment, but of introducing a joyous element into the grim region of hard work. There are two main lines of misunderstanding. The use of school plays is now so common that it is perhaps not unnatural that it is a widespread impression that Mr. Caldwell Cook, the originator of the plan, has written a treatise on how to carry on stage work in schools on educational principles. His main concern is to get the pupils

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to take at least their fair share in all school work, including especially that part that is usually called 'lessons'. The youngsters are engaged to carry on debates, give little lectures, write topical verses, draw quaint imaginative maps. The second line of misunderstanding is to regard play as a diversion; a recreation, and a relief from work. Mr. Caldwell Cook is always vehement in his rejection of this diversion theory. He assures us that the play methods suggested throughout his book are not a relaxation or a diversion from real study but only an active way of learning. The introduction of the play spirit into the work is often regarded with suspicion. But there must be a casual relation between the work of the teacher and the learning of the pupil. The business of the class-room must be carried on in a partnership in which the teacher is the directing spirit and the pupil does most of the work. Naturally, this does not mean that under the new scheme he is to have an easier time of it than before, but merely that in the class-room he is to take a less prominent part than under the old scheme. In certain subjects the text book has been dethroned in favour of the pupil's notebook. In such subjects as Geometry, Science, History, Geography, the pupils are now often called upon to make, from the lessons given, such a set of notes as will practically serve the purposes of a text book. Since the preparation of the note book is thrown upon the pupils, it is clear that their responsibility is greatly increased. The same principle is involved in the present revolt against bookishness. The claim is made that, wherever possible, pupils should be made to do things rather than read about them. Open Air Schools, school journeys, nature study in the fields and gardening work at schools are all examples of their revolt against bookishness. But it has to be admitted that the revolt is not intelligently conducted. There is sense, and these are circumstances, in which the new education stands in need of more book work and not less. The Boy Scout and Girl Guide Movement exemplifies in a very wholesome way the modern combination of knowing and doing, for knowledge is treated as of fundamental importance since it enables the boys to acquire an intelligent understanding of the processes in which they seek to acquire skill. Scouting is carried out entirely on the lines of the play way. It is essentially a game, full of make-believe that at the same time is harnessed to the practical in such a way

as to lead to serious effort in order to attain a greatly desired skill. No better illustration can be found of the principle of making drudgery tolerable. For the ages at which scouting is most popular, it is an admirable training for cultivating the social virtues and enabling the youngsters to get a clear practical acquaintance with the duties and responsibilities of citizenship. Here indeed we have the play way in *Excelsis*.

Rural Reconstruction.

(Concluded from the last number).

By Prof. K. S. Srikantan, M. A., F. R. Econ. S.

The next line of Reconstruction is in respect of his health. Rickety limbs, contracted chests, hacking coughs and hollow cheeks are what welcomes you to the village.¹ Deplorable, indeed, is it to find that the human body which is a marvellous Epitome and Mirror of this Universe should be in this miserable plight. The villages in India are the hotbeds of every conceivable disease. They are the most insanitary places that one could imagine. They have been constructed on no definite plans. In fact, they are growing and decaying almost everyday. The houses are as ill-built as the dwellers inside are ill-clad. They have to provide accommodation not only for men but also for cattle. They are overcrowded. In some of the villages surveyed it was found that the least number living in a house was twelve. The streets are strewn with cow dung and night soil, and the villager has become proof against bad smell. The townsmen hesitate to walk with their feet bare in places where the villager takes his bed. In every village, we find the manure pits in the very heart. And all sorts of rubbish are thrown into it in the name of manure. Just as in political life, communal warfare is heightened by the word politics, in rural life it finds an analogue in the rubbish being called manure. Most deplorable is the lack of good water to drink in many villages. Drinking the dirtiest water, living in most in-sanitary conditions and breathing the most congested air, it is no wonder if the villager falls a prey to all diseases. Nothing short of a remodelling of all the villages after the fashion of *Lalitha tripuram* in Mysore, will restore health and vigour to the villagers.

1. Edward Carpenter—Towards Industrial Democracy.

Another most depressing affair in the villages is the lack of a cheery outlook on life. A smile is a rarity on the face of the villagers. This is due to the uncertainty of his employment. It undermines his physique, deadens his mind; weakens his ambitions; destroys his capacity for continuous, sustained endeavour, induces liking for idleness and self-indulgence—saps self respect and the sense of responsibility—sends him to work worried and underfed—plunges him in debt. When people come to value beauty in our daily life more than they do now, when they long intensely for that kind of Industrial Freedom which causes men's handi-work to become an art and a joy, when they perceive that the glory and sweetness of the Blue Sky and a clean air are assets which we cannot neglect, when they understand that co-operation is not only valuable, because it increases the productive efficiency of man, but much more valuable when it liberates their dormant instinct of mutual helpfulness and love, then indeed the present misery would have passed away.² He lives on a starvation limit and he is concerned more with keeping the body and soul together than anything else. This want of a cheery outlook on life is as much a cause as a result of his poverty. No policy of Rural Reconstruction can have any justification if it does not aim at eradicating this evil which eats into the very marrow of rural life. It is hoped that joy, without which life is not worth living, will be given to him in the near future. Joy is the water of the body social. As it is, his pessimistic outlook on life, his fantastic notions of fate, and his extreme superstition have curbed all his zest for life.

The above lines of Reconstruction concern the man primarily and his occupation only secondarily. But a thorough Reconstruction policy should devote as much attention to the Man as to his occupation. The Indian villager is first and last an agriculturist. Agriculture in India is open to all the objections that can be levelled against such an occupation. As previously noted the first defect that strikes us is the over-crowding or as it is called the pressure on land. The fragmentation of the holdings and their subdivision are a direct result of this pressure. No remedy is worth the name if it does not aim at freeing the land from this pressure. The

2. Edward Carpenter—Towards Industrial Democracy."

question of questions is how to get rid of the pressure on land. Remedies like a change in the law of inheritance, consolidation of holdings and consolidation of cultivation are like the "top-dressing" of the Indian cultivator. The root cause of all the evils is the overcrowding on lands. But it is easier to finger at the remedy than to suggest the method of working it out. Emigration has been suggested but the prospects of such a policy are not hopeful. Ceylon, the Royal Commission observes, has reached the saturation point nor are the other colonies offering a welcome land. New Guinea which appears to promise something is certainly not a perfect remedy, for only a small fraction can find accommodation. It is necessary to emphasise the importance of emigration within than without. India is more a continent than a country. There are unoccupied lands to which emigration may be of immense use. To this must be added the importance of opening out new industries. Cottage industries, says Wolffe, are necessary not only as a balancing factor to agriculture, but also to ensure against the uncertainties of agriculture. It is, as he says, a skittish occupation and always requires to be balanced if the cultivator is to lead a certain life. The Royal Commission have therefore suggested "implement making," weaving and spinning, making of paper from bamboo pulp, glazed pottery as cottage industries which should be given encouragement. To the creation of new industries, they add the necessity of opening out factories where the surplus population in the villages can find occupation. The Jayakar Committee's recommendations it is hoped, if carried out, would employ a very large number of the rural folk. The railway construction almost in all parts of India employ a large number and any development in either road construction or of railways is sure to result in a triple benefit. It benefits the villagers by giving them occupation, the people by offering an easy means of transport and the government by giving huge profits.

The next line of Reconstruction is in respect of the consolidation of holdings. Many of the villages surveyed present most surprising fragments. In *Ratnagiri*, the Royal Commission observes, the existence of holdings as small as 1-160th of an acre. Agricultural improvement by means of scientific manure should be the last stage in any policy of Rural Reconstruction. The creation of economic holdings, however difficult the task may be,

is worth attempting. In the opinion of Keatings, an economic holding should consist of as many acres as would suffice to maintain the farmer and his family with a decent standard of life, after meeting his necessary expenses of cultivation. The progress of consolidation in the Punjab has clearly shown that it is eminently a practical proposition. In the chapter on agricultural improvement they point out the importance of the new varieties of manure as synthetic composts, poundrette, sulphate of ammonia and so on. But what they need most is capital. Otherwise these suggested improvements would be like asking a blind man to search for a black cat in a dark room. Capital, he needs not only for agriculture, but also to free himself from the bond of debt. "Rural indebtedness" is a topic on which all possible criticisms have been poured upon. The total indebtedness is sometimes shown to amount to eight hundred crores of Rupees for the whole of India. This enormous debt has reacted upon the life of the villager in more ways than one. First of all it has made him a slave to the creditor; then it has created a pessimistic outlook on life, lastly it destroys all that he has. When speaking of the agencies of Reconstruction, the writer will point out the part played by co-operation on the one hand and the government on the other in mitigating this evil. A perusal of Slater's "Some South Indian Villages" will convince every one of the miserable condition to which the villagers have been reduced by the money-lenders.

The villager must be made to want more wants is a cry very often heard. The cure of poverty is not in personal economy but in better production.³ In India the idea of thrift has been overworked. The great and tragic fact of waste is impressed on our minds. The result is, paradoxical as it might appear, extravagance. For extravagance is usually a reaction from suppression of expenditure. You are not saving when you prevent yourself from becoming more productive. Unwise economy is waste—it is, the waste of the juices of life—the very sap of living.⁴ As it is, the life he leads baffles all definitions of standard of life. Of course a change in the standard of life is not an easy thing. This low standard of life like many other things concerning the villager is as much the cause as

3. Henry Ford.

4. Ibid.

the result of the poverty of the villager. However, unless his standard of life is improved there is absolutely no prospect.

The secret of an effective Policy of Rural Reconstruction consists more in the improvement of old methods than in the introduction of new methods. The Village Officers and those concerned with the peasants do not even know the use of the various agricultural implements used by the cultivator. Some of his implements are as interesting as they are useful. The tragedy of the situation is the local officers do not even know the existence of such instruments and all that they do is to advise him on the utility of new instruments. While agriculture is thus a prey to so many defects, his other occupation, industry, is none the better. It is sad to think that no villager is proud of his occupation. He does not think of his industry as a source of income. He spends very little time over it and makes use of every opportunity to waste his time. He is forced to waste his time, for, if he produces more, he gets less in return for want of facilities for marketing his produce. Thus when Reconstruction is aimed at his occupation, attention should be given to both agriculture and industry.

In the above paragraphs some of the lines of Rural Reconstruction have been laid; we will now proceed to consider the agencies of Reconstruction. It is not possible, however to divide the one from the other. For when speaking of the lines of Reconstruction, it is not possible to divest ourselves of the agencies of Reconstruction, nor is it possible to avoid references to lines of Reconstruction when speaking of "Agencies". However, the difference may be made clear by laying a discriminate emphasis upon the one or the other according to the particular topic on hand.

At the outset, we should take stock of the Agencies already at work. The Governments in India should be given the first place among the engines of Rural Reconstruction. Nowhere in the world have the governments been burdened with so many duties as in India. This is due to the most wonderful conception of Government the people have here. This has reacted most seriously on the nation. The slogan of less Government in business and more business in Government has nowhere more lesson to teach than in India. We have not yet realised that the Government is a servant and never should be anything but a servant. The moment people become

adjuncts to government, the law of retribution begins to work, for such a relation is unnatural, immoral, and inhuman. We cannot live without business and we cannot live without government, but business and government are necessary as servants like water and grain, as masters they overturn the natural orders. Governments can promise something for nothing, but they cannot deliver.⁵ We in India look upon Government as the veritable *Kalpa-Viruktcha* which would give for the asking anything the people want. If the village needs anything all that the inhabitants do is to make a request to the Government. They do not realise that the Government is essentially negative, it cannot give positive aid to any really constructive programme. It can remove an obstruction to progress, but cannot itself contribute to progress. Thus there is absolutely no idea of self help among the villagers. But we would not be justified in condemning the people only, for the Government itself is partly responsible for the creation of this fantastic conception. A time there was when the Indian Constitution was a structure of subterranean democracies—each village Democracy looking after itself as carefully and efficiently as possible. In days of old the villagers never looked for external help. Their corporate organisations such as the guilds and clubs, the *panchayats* and the village elders did everything for the village by means of communal funds.⁶ This autonomy of the villages could not survive the indifference of the British Government, particularly to her local Institutions. Naturally, the result has been the old communal democracies have disappeared and with them the communal spirit. The villagers have ceased to look upon themselves as their own protectors with the consequence the Government has come to be looked upon as a foolish father who would give all that the sons want.

It would be paradoxical to say that all that is expected of the Government, if the policy of Rural Reconstruction has to do some good is that it should try to do as little as possible to the village and that well. But now the Government thinks as being capable of doing everything and is therefore holding out impossible hopes to the villagers. It promises social, political and

5. Henry Ford.

6. Mukerjee—Local Government in Ancient India.

economic Reconstruction to the villagers. The failure of the Governments in India is directly due to this carrying of too many responsibilities which they have no idea of carrying, or even if they have, it is impossible to carry out. Thus the public, particularly the illiterate mass, are placed in a most anomalous situation. The promises of the Government are so many that they think it superfluous to do anything by themselves. The Government's promising as they do everything tempts the man to do nothing, but be easy going. But in course of time the villager finds that nothing practical has come out of the promise of the Government. Thus the villager begins to have little faith. Everywhere we find them saying, "what is the use of this device or that device? We are disgusted with all these, for every Government officer talks much but does little." The situation to-day, in a word, is the Governments, by promising much, have stimulated the scepticism of the villagers.

One undesirable feature in Indian administration is the fact that we have more talkers than doers; and very rarely the tongue represents the heart. Whether it is the low pay they get or want of interest in the work, or whatever it may be, they have no love for the villagers and all they do is to make the thing look well on paper.⁷ They do not strive to encourage local initiative but make all efforts to win cheap popularity. This, they get by promising much, and by the time the question of doing comes the local officer will be shifted elsewhere.

The question is what is the way out? The answer suggested by the foregoing remarks is the Government should give up taking so many responsibilities. It should as far as possible encourage the people to help themselves and they may be profitably educated to help themselves by officials and non-officials.

The role of educator in the progress of the village cannot easily be exaggerated. As it is, it is deplorable to note the almost placid interest that the educated man shows to his village. A love of education, the spirit of self-help, and many other means of getting on in life, should be taught to him. A part of the problem would be solved if the educated man would stay in his village at least during the time of his unemployment.

7. Exceptions, there are.

The educated class in India, it is sad to say, requires to be educated on their duties towards their unfortunate rural folk.

Philanthropic work has now come to play a very prominent part in the West. In the East there is also a religious sanction for it. Unfortunately, however, there is more talk but little practice of philanthropy. More dangerous than this is the fact that in India there is a false notion of philanthropy. It is often identified with charity. In the opinion of Henry Ford there should be no necessity for alms giving in a civilised community. The trouble is we have been using this great fine motive for ends too small. If human sympathy prompts us to help the hungry, why should it not give us the larger desire to make hunger in our country impossible. "I have no patience" says Henry Ford, with professional charity, or with any sort of commercialised humanitarianism. "The moment human helpfulness is systematised, organised, commercialised, and professionalised, the heart of it is extinguished, and it becomes a cold and clammy thing".⁸ In the opinion of the Royal Commission on Agriculture Associations of young men like the Y. M. C. A. and Servants of India Society should multiply and do all that they can for the advancement of the rural folk. The village schoolmaster may himself be made an efficient engine for Rural Reconstruction. Living as he does in the village itself, he has very great opportunities of knowing and studying their needs and it is good that the local officers take him into confidence and encourage him to do all that he can to reduce the illiteracy of the villagers. The idea of guide suggested by the Royal Commission is a very happy one. It is hoped that young and energetic men would come and undertake this work. Their sphere of work cannot be limited. Every kind of work connected with rural welfare should come within their Province. It is easy to enumerate some more agencies of Rural Reconstruction. What is wanted is not the mere enumeration of the agencies, but the method of their work. It is hoped that in future the work of Rural Reconstruction will be considered a labour of love and the people themselves will realise their position and do their best to improve themselves. It is no use throwing the responsibilities on the Government; lest its back should be broken by the very weight.

8. Henry Ford—My life and work.

Much has been said about co-operation as an agency of Rural Reconstruction in the Press. It is, certainly true that co-operation has extended the scope of credit and has stimulated among the villagers a spirit of self-help and class consciousness. In agriculture co-operation has a vast field. In America co-operation looks with pride on what it has achieved in Canada and California. What is required in India is action on those lines and the development of the spirit of mutual unity and mutual helpfulness. A true Co-operator is a social Engineer who realises his power as a human being and who in his generation has grasped the full meaning of social responsibility.⁹ The hope of the movement has been its capacity for adaptability. In England it has occupied those channels of activity in which the Governments do not function. In fine co-operation has become in England a state within a state, and it is hoped that in India also it will be so and thus be a source of self-government.

It may here be pointed that men engaged in the task of Rural Reconstruction should be aware that it is not right even for a moment to think that Indian ryots feel what we feel regarding the present day conditions. "He sees the world with other eyes than ours. Where we see progress he only sees darkness and trouble. When we think of public welfare he sees only a gratuitous interference with the even tenor of his daily life. Our regulations and inspections are to him a weariness of the flesh without meaning or purpose. He pities the man who can change the eternal order of things by writing on pieces of paper, but he forgives the man because he imagines his efficient activity must be an infliction of the Almighty."¹⁰ Difficult, indeed, is the task of Rural Reconstruction in India!

Agricultural Unemployment.

By K. R. S. Narayanan, M. A.

According to the Census report of 1921, 70 % of the total population of the country depend upon agriculture for their livelihood. India is essentially a rural and agricultural country which is becoming more and more subject to famine and

9. Mysore Economic Journal, 1929.

10. Wadia & Joshi—Wealth of India.

economic distress. If famine and distress have been on the increase of late—we have it on the authority of Mr. Digby, the well-known English historian of India that famines have recurred in the country more after the British rule began than before it—it is due to increasing agricultural unemployment, consequent on the decay and extinction of several precious indigenous arts and crafts. As the last Indian Industrial Commissioners pointed out, India was famous for the wealth of her rulers and the high artistic skill of her craftsmen even at a time when Western Europe, the parent of the modern industrial system, was inhabited by wild barbarians.

The condition of Indian agriculture is such that the cultivator has plenty of spare time. Dr. Gilbert Slater, sometimes University Professor of Economics at the Madras University, calculated that on a single-crop-land, the agriculturist works only for about five months in the year and on a two-crop-land for about eight months in the year. The Royal Commission on Indian Agriculture also seem impressed by this feature. They write: "A prominent feature of Indian agriculture is the amount of spare time which it leaves to the cultivator. This varies very greatly according to the local agricultural conditions, but it may be assumed as a broad generalisation that by far the greater number of cultivators have at least from two to four months' absolute *leisure*." (Italics are ours). The periods of inactivity in agricultural production become longer in the event of irregular seasons or insufficient irrigation facilities, neither of which is a rare phenomenon in the agricultural life of the country. The question has, therefore, long been to find out productive channels for the economic utilisation of the abundant spare time at the disposal of the average Indian cultivator.

As early as 1880 the Famine Commission suggested that the only remedy for the recurring disasters of famine is the rapid industrialisation of the country with a view to the creation of diversified employment to the people. Since then, the controversy has been going on as to what should be the nature of this industrialisation, whether it should be in the direction of building up huge factories or of developing cottage industries. General Indian public opinion has on the whole leaned towards the side of cottage industries. The report on the survey of cottage industries in the Presidency ordered by the local

Government shows the great scope there is for development in this direction. Even those who urge the establishment of up-to-date, large-scale factories admit the necessity for the revivification of the ancient Indian industrial organisation side by side with the organisation of factories.

The question is often asked in this connection, whether a cottage or small scale industry can in these days hold its own against factory or large-scale industries. Small scale industries which exhibit any distinctive genius can and do possess as much vitality as any large-scale industries. The famous Sheffield Cutlery of England, for instance, is thriving gloriously, though even to-day, it is chiefly made by hand. It seems to us therefore, that the spare time at the disposal of the Indian cultivator may be most profitably directed towards the development of some cottage industry that will suit his local conditions and show off his genius and temperament.

'I Pine for a Pastoral of the Perfumed past.'

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By Prof. S Uma Maheswar, M. A.

I pine for a pastoral of long-past days,
I crave to drink of a beauteous idyll of old;
I wish gray Time will take me on her breast,
And give me suck of the sweet ballads of yore.
One little thought and a host of memories hoar,
Gather a round me as children by their sire.

How shall I work to cut and carve a word,
To set it on the forehead of my heart,
To make it shine like a necklace of the times,
Instinct with intimacies of the soul;
I am like a faery-float in the sea of dreams,
A bird among the star-lit woods of night.

I am wandering in the trackless paths of life,
In fields of harvest and vales of autumn-tide;
I saw the roses of the morn and eve,
Plaited with jasmines from the garden of stars,
And hung on the lofty brows of the Immortal One,
Who sings the epic of the many worlds.

I am straying in the labyrinths of a song,
I hear the gamuts sweeping to and fro;
The shriek of babes and birds and maids in spring,
And lilts of lovers and funereal lays;
The songs of the sad Earth made me sore at heart,
And a red-eyed minstrel sang by the ruin of the world.

It grieves me thinking of the golden tears they shed,
Meeting and parting, the tender and sweet of old;
And an Angel from a crescent weepeth gold,
And her crystal heart is sobbing sad and slow.
Oh God, how many are the sorrows here on earth,
I pine for a pastoral of the perfumed past.

Apostasy in Religion.

By Mr. N. Simbadri, B. A., L. T.

There is no word more misunderstood than the word Religion. The connotation of the word seems to differ with men. The specialist, meaning thereby the students of philosophy give the word a technical significance; the ordinary middle class people with their university passports explain it as something worth having to act as a sort of a moral lever; the last class which may be taken to be the Bhadralog class give it a more utilitarian sense and mix it with the texture of a life of the work-a-day-world. But a careful analysis will emphasise the undisputed fact that more often than not the proper significance is lost sight of and the practical conception of all classes of people in the society veers to the view point of the Bhadrалogs. Religion is purely an attitude of the mind but it is made a matter of art. One sees the gradual decay of Religion and the invasion of scepticism to devastate the community. It is encrusted with meaningless excrescences that we now do not see the wood for the tree. Religion is not merely intellectual or scientific but it is essentially of the heart. It is broadbased upon sincerity and love and not upon logic or cold reasoning. It was Emerson who said that "miracle comes to the miraculous, not to the arithmetician" To many of us the idea of religion brings before us a bundle of rituals and "holy practices". The silken thread that ran through the fundamental conception of Religion is snapped and in its place we see to-day something which is the

very reverse of it. It has become highly materialistic and intertwined with the things of the world. It is no longer of the spirit. The present religion believes in a "Providence which does not treat with levity a pound sterling". We do not ask for light or leading but say bluntly "Grant her in health or wealth long to live". This is, I believe, the sum and substance of all our religion, our worship and our existence as we understood it to-day. There is no honest thought among us but some motive to subserve our human interest. That is why we feel the reaction quite disastrous and devastating. India which is reported to be the cradle of all religions and all philosophies has receded to the background and people have become more intellectual and less sincere in their outlook and failed to think that their present existence is only a parenthesis. Mundane existence is considered to be the be-all and end-all of Life and the "Almighty Dollar" is enthroned in our hearts. Honesty of thought is given the go-by and our existence is warped by every conceivable artifice. The eternal verities are discarded and attention is pinned to the fleeting moment. The result is a break-down and we find ourselves to-day between the devil and the deep sea. Satan is tempting us and we are getting farther and farther away from all that is holy, all that is great and all that is spiritual. We have literally become God-less, Religion-less and morality-less. We have become dual in nature caring for the nonce. People who are considered orthodox in the popular sense of the word, pass off as great spiritual heroes. These are the worst tyrants in a society and impose their will with the infallibility of Pope's decrees. They are treated as highly religious though very little has to be said of their character and of their sincerity of purpose. It is the opinion of many that religious attitude or spirituality, call it what you will, is considered to be different from character, morality and fixity of temper. It is a paradox that a great many of the so-called religious minded men are highly susceptible and prone to temptation more easily, yet they hold out that they are unsullied and that the life of a voluptuary is easily compatible with that of a religious man. This I take to be the ruling principle amongst a majority of men with the result that in a temple they are religious, God-minded and all the rest of it and that outside it they are what the worst

infidel is. As a result God is unseated from the temples and Satan has taken the place. That is why like the Devil we are able to quote scriptures in defence of our actions. Religion has come to be something of a cloak to be donned on occasions and to be cast off when the ceremony is over. We have, therefore, become a bundle of contradictions, or shall I say, living 'Oxymorous' as Thomas Hardy said somewhere. Vox populi is never the Vox Dei in this country and I am forced to think that it is always the Vox Diabolic. Religious men must always be straightforward men; they should be men with sterling character, no temporal things should swerve them from the path of rectitude; they can see no compromise with the baser things of life. Truth is their guide, Divinity their beacon light and Nirvana their Supreme Goal. If this is not our conception, we must say with Coleridge that "if a man is rising upwards to be an Angel, depend upon it, he is sinking downwards to be a devil. He cannot stop at the least. The most savage of men are not beasts; they are worse, a great deal worse."

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Mr. Richard Hughes.

By Prof. K. R. Srinivasa Ayyangar.

The month of August finds the book trade all but dull: so say publishers, and authors over there, in England. Not so at any rate September, for with it commences the glorious autumn season. Once more the publishers are busy—the authors too—and book announcements crowd in muddled fashion in the columns of the innumerable newspapers.

One of the most fascinating, perhaps the most fascinating book to be published in September of this year has been "*A High Wind in Jamaica*" by Mr. Richard Hughes. It is his first attempt at the long story which is only another name for the novel. Mr. Hughes indeed, though among the youngest of modern writers, has for some years past been regarded as an authentic man of letters of unlimited potency. Of the few plays he has published, "*A Comedy of Good and Evil*," elicited from the unapproachable G. B. S. a highly appreciative article which concluded in very significant Shavian fashion thus: "Anyone who can't enjoy all this must be an idiot." Not content with Drama, Mr. Hughes turned his attention to poetry, to the short story and finally to literary criticism. "*Confession Juvenis*," the only volume of his published poems, is as the title indicates, a record of certain entrancing moments in the author's early years, a record in which poetry at its truest imparts its unforgettable hues to almost every line of the entire bulk. It is not riotous, it is not gloomy: there is no depressing fatalism, no shallow whimsicality: but it is genuine poetry all right.

Mr. Hughes had in the meantime edited a selection of Skelton's poems: that is his tiny bit of critical work. With this brief respite he returned once more to the flowery fields of literature. "*A Moment of Time*" and "*A Girl in the Egg*" were issued in succession by his publishers, the well known firm of Chatto and Windus. His circle of readers grew wider. People learnt to find in his stories a new quality of indisputable power with the very minimum of thrill. There was another feature, too, which singled out his stories from the ordinary run of the same commodity. They had the inimitable ring of reality which, paradoxical as it may sound, sang in unison with

an enveloping veil of romance. The most distinguished among his admirers wondered what he may be doing next.

To be sure, he was working at "*A High Wind in Jamaica*" (Strangely enough the book in its American edition has undergone a metamorphosis in its title, being announced as "*The Innocent Voyage*"). Well, already it has placed him among the foremost writers of the day. The Editor (Mr. Desmond MacCarthy, I think,) of *Life and Letters*, a high class monthly journal devoted mainly to Literature, did not, while serializing the novel in his magazine, think that he might possibly be accused of having lost all sense of proportion. He thought presumably that "*A High Wind in Jamaica*" more than deserved that special honour. But this was not all. The judges of the Book Society of England, surrounded as they were by many books of unassailable integrity and distinction, had the perversity to pitch upon this book as their first choice for the month of September. And Mrs. Sylvia Lynd, the sternest and most uncompromising perhaps of critics, wrote for the Book Society News, an appreciation of the book in which the intensest note of frenzied admiration sounded uninterruptedly from first sentence to last. How was this? The Literary Press of New York and London have since sung in one chorus of approbation. Mr. Ralph Straus reviewing the book in "*The Sunday Times*" went so far as to write:—There have been some splendid novels published this year but I am not at all sure that Mr. Richard Hughes's story will not have to be given the first place among them all. In the same vein wrote Miss Rebecca West, Mr. Ford Madox Ford and—well, there is no need to particularise.

And yet when I read the book for the first time bearing in my mind most if not all of these affirmations and assertions, I rather felt inclined to consider it a very ordinary novel. But happily the feeling, if it actually amounted to that, died away at once. Ordinary though it seemed still on the surface, I found it had nevertheless unfathomable depths of greatness. At first sight indeed "*A High Wind in Jamaica*" might quite easily be mistaken for a dull, even a drollish kind of novel. No plot, no visible glare, no tickling sensation, no, certainly we haven't got these there. The idiotic might well expand their mouths in self-engrossed snobbishness, hisping desperately "no plawt, hal" and write it down a worthless novel. But those who have any real taste for literature know better. They will dig down the

smooth oily surface of Mr. Hughes's novel to find, to their agreeable surprise, something more than a mere array of well-chosen words, something more than a happy fluidity of chaste English—they will find that they have been inadvertently transported into a world of the author's own creation in which life pulses and throbs with a breezy sensibility, where the magic of his art chimes and tolls with vivid realism.

You may dig deeper. As you go lower down the never-to-be-sounded depths, you encounter stranger things and your thirst for the waters of the bottom springs may grow well nigh insatiable. You will find in Hughes the boiled down romantic, the inveterate realist, the hater and the creator at once of children, the heartrending psychologist and indeed many other visions and conceptions of the young author mixed pellmell in the discordant chambers of your imagination. You will try to dig still further: meanwhile the frenzy of your unbridled enthusiasm would vaporise to ecstasies and raptures and you would probably close the book with a resigned content, a calm satisfaction.

The story is all simple—it is no story at all. It is a mere peep into a world that is gone—never to return, perhaps! He is but a projection of the imagination on the plane of a life that has long since passed away. It is about the life of some children in the eighteen sixties on board a pirate schooner floating on mid ocean. The life of these children in Jamaica serves only as a prelude to the real life depicted in the novel. Mr. and Mrs. Bas-Thornton and their five small children are an English family settled in Jamaica. The Fernandez pair and their children are set out as foil to the Bas-Thorntons and their children. While Emily Bas-Thornton fascinates everyone, Margaret Fernandez strikes everyone cold. It is odd: but so unevenly are the scales of justice balanced in this world. And then the "High Wind" in Jamaica it is a furious Hurricane that knocks down Mr. Thornton's house. The couple are greatly troubled over the question of their children: they finally decide to send them away to England to be put to school or to be trained in good English tradition or something. By a curious coincidence, the Fernandez children are also to sail to England by the same Barque. While plodding through the Caribbean Seas, pirates attack the Barque. Mainly owing to the inefficient captaincy of Jas Marpole, a huge nincompoop

of a man, the seven children come under the care of Captain Jonsen and Mate Otto of the pirate schooner, who are two of the most vibrant characters in the book. They are unlike any other pirates described in the altogether ample mass of piracy literature—they are eminently human creatures endearing themselves to us at every turn in the story. They no less than the crew of the schooner make life for the children as pleasant as it is in their power to make it. Emily almost forms a friendly attachment to the captain, and next in order to the mate. As with the pirates, in the portraiture of the children again, Mr. Hughes has brought to play the full force of his originality. These children,—and what children? They rattle, they play, they scheme and they are still children all through. The age long conventionality of sweet innocence is all very good: but Mr. Hughes has apparently no use for it. His concern is only to make his children live and live with a retentive vitality: he would have nothing to do with moulding them according to traditional patterns knit in insipid and repulsive sentimentalism.

The motley company on the schooner have a perfectly pleasant time however. John, one of the Thorntons, falls from a height, breaks his neck and dies, but the children left behind bestow no thought on the departed soul. They find no cause for murmur. They feel elated that they have just a chance of forging the career of a future band of pirates. Emily dominates the rest wherever she is: and she is everywhere. Poor Margie is neglected, ridiculed, despised. The eldest of all, though only thirteen, she broods inwardly and shrinks. Now an awful thing takes place on the schooner. The captain of a Dutch steamer is bound hand and foot and left in Jonsen's cabin which Emily, being ill, is using as her temporary bed room. The other children, the crew, Jonsen and Otto leave Emily and the captain alone and go to the steamer to have a nice diversion out of the wild animals she had brought in her circus cages. In the meanwhile the Dutch captain tries to come by a knife, by rolling on his breast, that he might cut the ropes that bind him fast. Emily, in a fit of exasperated indignation jumps out of her bed, snatches the knife and "in the course of next five seconds she had slashed and jabbed at him in a dozen places". He dies and the suspicion, as luck would have it, falls on Margie, poor Margie. Sometime after, the six

children under cover of a cock and bull story of Jonsen's invention are left in charge of an England-bound steamer. Emily in a moment of responsive animation leaks out the secret that Jonsen and Otto are the real pirates. They are caught and for all their trouble locked up in a London cell. The Children on the other hand find their parents (not Margie's of course) and this happy reunion almost fills their cup of happiness.

But John is dead and none can say how he died or if he is dead at all. Jonsen and Otto and the rest are tried on a charge of piracy and in the second place on the grave charge of murder. Murder of—? The prosecution could not answer themselves. The case for the prosecution seems hopeless. The counsel for prosecution makes little way in clearing up the matter. But quite unexpectedly the defence counsel does: and in a way startling to himself. He puts a naive question to Emily, one of the chief witnesses asking for any clue which she might be able to furnish about the disappearance of the captain of the circus steamer. The indictment points straight at herself, guiltily the girl thinks: she turns white in horror: she loses all self-control: then she bursts out in broken accents: "He was all lying in blood;..... he was awful.....! He he died, he said something and then he died!" The thing is settled at last: there could be no doubt about that. The pirates are surely guilty of the crime; therefore they are to pay the highest penalty for their deed: they are to be hanged. The Bas-Thorntons are satisfied: John is so soon to be avenged! As for Emily she recks not. Why should she?

This is the substance of this most delectable tale. Emily, barely ten, "with her huge palm leaf hat" and "her thin, almost expressionless face" is little better than a murderess. She is, one cannot help feeling at times a tiny devil created for making mischief with that infernal imagination of hers. But Margie, she is a dear. Jonsen and Otto are of course the most lovable of men. And as they pay the penalty for no crime of theirs, they rightly invest the story with the sombre colours of the tragic, and fling an unbearable taunt at "the cruel twist of fate". "As flies to wanton boys are we to the Gods." One may substitute the word "girls" with greater appositeness. At any rate the refrain remains: "They kill us for their sport!"

Mr. Hughes has achieved a remarkable thing. He has created a dream world of children with the unique instinct of

his imagination: he has endowed them with palpitating and lurid life and set them among the surroundings of a bygone epoch. Another point: children are elusive beings, they are baffling and perverse beings, they are indecisive and irresponsible beings, they are curious and clever beings and above all, they are potentially dangerous beings. Mr. Hughes has understood these aspects of the child and brought them all within his purview. And though he has depicted them artistically, he has yet laid them threadbare. And hence they live before our eyes, dance and scream and yell before our eyes. Mr. Hughes's achievement is no insubstantial phantom: it has the solidity of his own creations. It is solid itself.

There are other marks of greatness also in this "really great novel": that of the style, for example. A quotation from Mr. Lytton Strachey's essay on *Madame du Deffand* may not be wholly inappropriate: "Brilliant, charming, easyflowing, gay and rapid it must have been: never profound, never intimate, never thrilling; but also never emphatic, never affected, never languishing and never dull." That is how Mr. Hughes writes. He can write with humour: he can at times scatter the very stuff of poetry. His witty reflections, spotted all over are admirable. These for instance—

"Philosophically speaking, a ship in its port of departure is just as much as in its port of arrival: too point events differing in time and place but not in degree of reality."

"After all a criminal lawyer is not connected with facts. He is concerned with probabilities."

"A robed judge in court looks like a catholic bishop would if he were to celebrate mass in some municipal bath."

And what is specially noteworthy in the style is Mr. Hughes's ready adaptability. He has an infinite variety at his command. By turns he plies us with spirit and subdues us: and thus the undulating movement is maintained. As the Editor of "*Life and Letters*" remarked: "Both in style and narrative '*A High Wind in Jamaica*' not only at every turn surprises but also satisfies the imagination. And whatever in it surprises most, the reader recognises the next moment as right. This is the test of true originality." And we may add 'genius'. For what could be more original than giving Marpole's letter first in the course of the narrative, and recounting the real adventures later? Or again what could be more pathetic in the unredeemed irony of

fate than Emily's parting outburst on the steamer "Come and stay with us..... come soon!", and the manner such an yearning was fulfilled, so different from her original calculation! "*A High Wind in Jamaica*" is a terrible book: there is more tragedy in its smoothness than in all the violence of a "labelled" one. The encomiums showered on the book and the author have not been commensurate with its greatness or his genius. This is a treasure to be dipped into as often as the throat is parched for sheer intellectual nourishment. This is a lucky find to be cherished in the memory with the most fervid devotion. Nor is all this extravagant eulogy: it is but the barrenness of just appreciation shaping itself in the form of inarticulate words. The exactitude of Mr. Hughes's artistry as displayed in "*A High Wind in Jamaica*" is a broad-based promontory leaning on the massive rock of his genius: against the waves of the ocean of everlasting Time, their marble rigidity is secure indeed!

Curious Superstitions.

M. G. Walsh.

IMAGINATIVE races living in wild districts are largely superstitious. Their surroundings seem to exert an unconscious influence over their minds. Little wonder that in pagan times strange deities were worshipped with stranger rites. To the remnant of this paganism still existing in spite of Christianity—often fervently professed—must be attributed the mental attitude termed superstition.

Celtic peoples have this characteristic markedly developed. For instance, in the country parts of Ireland many queer superstitions still exist, and weird practices are carried out. The following are among the most curious examples.

To cure toothache:—"Go to a graveyard; kneel upon any grave; take a handful of grass from the grave, chew it well, casting forth each bite without swallowing any portion. After this process the sufferer, were he to live a hundred years, will never have toothache any more."

Rather a gruesome proceeding! But here is a harmless one.

How to tame a horse:—"Whisper the Creed in his right ear on a Friday, and again in his left ear on a Wednesday. Do this weekly till he is tamed: for so he will be."

Whooping cough in children is often the object of peculiar treatment not only in Ireland, but in other countries also. In the three following remedies occult powers are attached to animals. In the first, nine hairs from the tail of a black cat are taken, chopped up and soaked in water, which is then swallowed and the cough relieved. The second concerns the touch of a piebald horse—even a piebald horse pawing before the door helps the cure. The third requires the child to be passed seven times under and over an ass, while a red string is tied on the throat of the patient.

Charms and omens for good or evil are also firmly believed in such as:—

The touch from the hand of a seventh son cures the bite of a mad dog.

When a seventh son is born, if an earth worm is put into the infant's hand and kept there till it dies, the child will have power to charm away all diseases.

If a chair falls as a person rises it is an unlucky omen.

Never take an infant in your arms nor turn your head to look at it without saying "God bless it." This keeps away the evil eye.

Do not put out a light while people are at supper, or there will be one less at the table before the year is out.

If you want a person to win at cards stick a crooked pin in his coat.

Years ago an extraordinary thing happened in which the present writer was involved, while visiting in the west of Ireland.

One day a party of four, including a doctor, drove in an outside car. The doctor was going to visit a patient, a young man who had been seriously hurt by a falling tree which he was in the act of cutting down. The tree, it should be remarked, was a solitary one, and in that part of Ireland the belief is prevalent that to cut down such a tree, is sure to bring ill luck; consequently the accident was considered as proper punishment. Before leaving his dispensary the doctor was approached by an old country woman, who strongly advised him not to go to this particular patient; "the good people" (*i. e.*, the fairies) would be angry at the interference. Moreover, she prophesied that, if we did go, something bad would happen to us before our return. The doctor, a practical, level-headed man, merely laughed at

her, and prepared to continue his journey undeterred by thoughts of probable disaster.

The patient was visited and prescribed for while we three remained outside. Then the return journey was begun. On the way home we came slowly down a gentle hill. Suddenly and without the slightest warning the pony fell on her knees, and we were all four violently flung out. The doctor and I were thrown up against a stone wall, the other two (his wife and another cousin) were flattened out on the road. Fortunately beyond a severe shaking and a few bruises we were not seriously hurt. The pony was helped up. There was no sign of stone or rut or hole which could have caused her to fall, and never before or after that single occasion was she known to do such a thing.

When the dispensary was again reached, there was the old dame ready with a loud and emphatic "I told you so!" News of our spill had spread rapidly, and she could not restrain her triumph at finding her warning so startlingly justified.

I make no comment on the incident related. I merely state facts as they actually occurred.

It must not for one minute be supposed that all this superstition goes unchecked or unproved. The clergy constantly denounce it from the pulpit, but notwithstanding strong denunciations it survives. And not only in Ireland. Here in England some of us have perhaps felt distinctly uneasy after spilling salt, and many also are unable to observe with absolute equanimity the sight of crossed knives; or a new moon through glass.

What is the explanation? It lies in the fact that to an astonishing extent we still pander openly or otherwise to the pagan that lurks in each one of us and which can only be repressed and subdued by incessant care and watching.

Per Leland J. Berry.

Thirumal Naick's Palace

By Mr. R. Seshadri, B. A., B. L.

1. Wrought in an architect's fancied lines
Full solid dost thou gleam,
Or brought from heavens suspended chains
Indra's Palace beams,
Wherefrom hast thou come, unfold
Oh! thou magic dream.

- For how could our mortal mind behold,
When divine-born, thou besseem.
2. Like the star of the South, Agastya + divine
In the seat of ancient lore,
Thy glories, to the ends of Earth doth shine,
And from the occident, pilgrims pour
And princes and peasants do equal trod
Within thy portals line
And at thy sublime vaults absorbed
How by thy pillars line.
3. Art thou the fane where dwells unknown
That beauty, the fairy Queen,
Who like a spider on her web woven
Like her creator hides unseen?
For in thy lofty domes and spires
In thy pillars her ornaments shine;
And smiling, does not thy silence whisper
Where she does royal reign?
4. In days of yore, in this sacred land,
Thy compeers many might shine
Where the race of Raghu, their dominions grand
Or the race of Puru reigned.
But now crumbled by Time's fell hands
When Empire's homes remain
The ancient glory to remind, thou stand;
Oh! long thy life sustain.

In the World of Education.

MINOR MORALS IN EDUCATION: The *Manchester Guardian* writing on 21st, September, says:— The civilisation that has the sensibility to see all heaven in a wild flower will equally see all hell in a filthy piece of paper among the leaves and buds. Civic virtues depend not only on a larger patriotism in great issues but on the tiny details of self-control and common-sense.

EDUCATIONAL ENDOWMENTS IN AMERICA: The total value of the 7 largest of them is £ 212,000,000. Carnegie, Rockefeller, and Peabody are among the greatest of the founders. The sum is variously distributed over libraries, technological, and scientific research scholarships and schools, colle-

+ The Star Canopus

ges for training of teachers, international scholarships, promotion of international amity and the prevention of war, pensions for teachers and their families, medical research for the eradication of human disease etc. etc. All the donors belong to the U. S. A., where their charities began, but they have overflowed their boundaries.

STUDENTS AND POLITICS. The Rt. Hon. V. S. Sastri speaking in the Y. M. C. A. at Lahore, observed:— India wanted the best men of character and intellect and not the second best. The finest material should go to make the Indian public workers have the fullest efficiency and ripest judgment to fashion India's destiny. Was there such a dearth of public men in India that young immature students should rush to fill up the gaps? I don't deny the youth its share in politics but youth must come prepared. India can wait. I beg most respectfully to differ from Youth Leagues and youth movements in the country.

THE INTER-UNIVERSITY BOARD: REPORT FOR 1924-29: The Board functions admirably as a co-ordinating agent for the Universities in India, and as a Bureau of information here and abroad. Its noteworthy features are the annual reports, and the publication of 2 pamphlets describing the facilities for research work in India. The half yearly bulletin is to become a quarterly. It aims at securing exchange of professors among the Universities. Joint invitation of distinguished scholars from abroad is contemplated and the American example is learnt to develop this scheme. The Board corresponds with foreign Governments and other organisations like shipping companies for concession for travelling professors on study leave. Four of its members are on the Imperial Council of Agricultural Research. It is an appointment Bureau, and a recent development is the holding of sectional conferences for Universities in the same province. The most satisfactory feature is its financial position.

CARE OF THE YOUNG: Principal Ross of the Teachers' College, Saidapet, thanked Mr. Ramachandran of the Gurukula Institute for giving the Teachers' College Association, an idea of an ideal type of residential education to be copied in hostels attached to schools with teachers to take a parental interest in the lives of boys who were left adrift under vicious modern influences for lack of guidance.

EDUCATION OF THE SOUL: Prof. Wadia of Mysore speaking under the presidency of Mr. J. C. Rollo observed that real education was that which enabled the soul to shine through thought and reason.

THE AVERAGE ENGLISHMAN: Dr. Moonjee addressing a meeting of students said the average Englishman combined administrative, military, and industrial virtues. Indian students anxious to partake in the struggle for Indian freedom must cultivate those virtues for equal partnership.

REDUCTION OF SCHOOL-TIME: An American magazine proposes to revolutionise the system of education by visual oral education by talking films, reducing school-time by one half.

WOMEN IN CONFERENCE: The Maharani of Pithapuram will preside over the Women's Educational Reform Conference to be held in November when matters affecting the welfare of women morally, mentally, and physically will be discussed.

DEAN TO SUPERVISE COLLEGE LECTURES: The Guntur Correspondent of the "Hindu" refers to the appointment of Dr. Raja. B. Manickam, Ph. D. of Columbia, as Dean of the Andhra Christian College, Guntur, his duties including the inspecting of lecturing classes in all subjects and reporting to the authorities the merits, etc. of the various lectures.

The Trichy Guild Conference.

Mr. S. K. Devasikamani, B. A. L. T., President of the Guild and Headmaster of the Bishop Heber College High School in the course of his address welcoming the delegates, referred to the following: The revised S. S. L. C. scheme divided into A, B, and C groups retained all the glaring defects of the matriculation scheme, and he condemned the introduction of the scheme in the middle of July to be in force from 1st June, 1929. The scheme did not take into account new methods in education or new ideals on psychology which had to play a large part in the science and practice of education. He traced the history of the new educational revival in Europe and pleaded that India was no exception to the revolutionary ideas in politics, sociology, medicine, economics, education, etc. He deplored that marks of self expression and self-determination were visible everywhere except in secondary education and urged that the high school course should not be solely determined by the university ideals and the tyranny of external examinations. Most of the subjects should be taught through the medium of the vernaculars of the country, greater freedom should be allowed in the management of schools and there should be less of State control and State interference, schools being permitted to develop into the type of schools in England known as public schools. It must be possible for trying educational experiments by which alone personality could find expression. He emphasised the value of games in the building of character as a moral safeguard and as an instrument for founding physical health, strength and grace.

WRONG AIMS OF INDIAN EDUCATION: Speaking at the Prize Distribution in a school at Folkstone, Lord Burnham said that clericalism is the guiding motive of the educational life of the great country (India). In his opinion half of the appalling conditions in India is due to the wrong aims of education and idea that examinations are the be all and end of all of teaching.

BOOKS AND NATIONAL FELLOWSHIP: Sir Henry Newbolt in his address at the opening of the new Library at Brentwood School, said that nine-tenths of education consisted not merely in the knowing of Grammar, Chemistry, Physics and so on, but in the coming into contact with the minds of persons greater than oneself and who spoke to them through books which contained the essence of their thoughts. He opined that people could not found a great national unity or fellowship on religion because they were divided into sects, nor on politics because politics only existed for the purpose of dividing a nation and not unifying it. Education of the highest kind, education in the humanities, he added, was the only direct and simple means by which unity in society could be produced.

On Books & Bookmen.

1. *An Indian in Western Europe* by A. S. P. Ayyar, Esq. M. A., I. C. S.—R. C. S. Maniam, Publisher, Seshadripuram, Bangalore, S. India.

A close two hours story takes us through the difficulties a young Indian experiences in reaching an English College. The Conservative Hindu home, its encouragement more to drop the idea of a foreign tour, the palpitations of the girl wife at the mention of her lord's proposed stay in the West, the dietetic difficulties of a vegetarian, the experiences in the ship are the initial obstacles. The English language does not help us far, on the continent. A knowledge of French is necessary.

The stay in England, too, is not without its dangers. A good landlord, better a good landlady—is not everybody's fortune to get and Mr. Ayyar's gratitude is well placed when he refers to Mr. and Mrs. Reginall in his book often. The student life at Oxford of Mr. Ayyar's has many interesting revelations.

The Indian House at London—21 Cromwell Road—should be set free from the suspicion that the inmates are being spied. It is hoped that Ayyar's statement about Miss Beck is true. It is up to the Government of India to state openly and remove such fears.

The book of Mr. Ayyar has its autobiographical interest. It has a tale for all as almost every average Hindu may have to meet the same situations. It gives an interesting account and any reader can be prepared to meet situations after a perusal of the same. The book does lay claim to literary excellence but it is told in a racy manner interspersed with humorous anecdotes.

Few write out or speak out their experiences frankly, partly out of false modesty, and partly out of a feeling to hide their own follies, but nobody is free from faults. If Mr. Ayyar mistook a doll for a living person there are a hundred who mistake a living person for dolls as Ayyar's friend did. We ought to

enjoy at our follies. If Ayyar does it now enjoying at his own folly, he does it along with others and it is the surest sign of good life in him.

2. *The Story of India, Book III, the British in India* by E. S. SUNDA. Rai Sahib Sohan Lal; B. A. (Hons) (London). Macmillan and Company, Ltd. pp. 242.

This book is calculated to present British Indian History to school children in an entirely new and improved way. The writing shows considerable ability. On the one hand the style is simple and attractive, suitable to the requirements of school-children, at the same time there is an excellent grasp of the course of British Indian History and all the original sources are properly utilised. The arrangement of the matter in the book is unique. The progress of different sections of the country is treated in separate chapters without adherence to a strict chronological arrangement. The book is different from others of the kind for the very intelligent accounts given of the progress of the different aspects of life in the country: There are chapters on the Indian Forests, Industrialism in India, the rise of the National movement and Modern India. The book is profusely provided with maps and illustrations of a very apt quality. The design of the cover and the coloured frontispiece of the Delhi Council buildings are excellent. We must give unstinted praise to this publication but for an obvious betrayal in it of a motive of propaganda. Obtrusive words of praise for the British authority at every stage of its history in this country mar the general style. The chapter of Stories of British Heroes shows the propaganda motive rather plainly. The higher art for a historian would be to present the facts and leave the conclusions to the reader.

3. *A Practical Note Book of Tropical Botany* - By Mr. A. H. Sundararaman, M. A. and published by Macmillan & Co., Ltd. Madras.

The book is by an eminent lecturer in Botany. It takes upon itself the modest title of "A Practical Notebook", but modesty certainly cannot conceal worth. The worth of the book is in inverse ratio to its bulk. The worth of the book is in inverse ratio to its bulk. The book has a claim to be read by everyone, for, as the author says, "It is not always realised that Botany is a disciplinary science," and that it should be taught with this end in view.

An attempt has also been made in this book to lead the students to look upon the plant as a product of the physiological balance of functions. Creditable indeed is the fact that while serving as an excellent guide to teachers of Botany, it also promises to be a good text book in the hands of every student. There are as many text books as there are teachers; but the good ones in both can be counted on fingers. It is no flattery when it is remarked that this book comes under the latter.

May we hope that students of Botany will gain by making use of this eminently practical work on Botany.

V. YEGNANARAYANA AYYAR, B. A., L. T.

4. BHISHMACHARYA (in English) Longmans' Indian Reading Books Grade III Published by Longmans, Green & Co., Ltd. Madras. 1929. Price: As. 5.

Bhishmacharya is the ideal Bramhacharya of the Mahabharata whose simple and austere life has valuable lessons for us moderns. An attempt has been made in this book to present a picture of his life and doings in a simple style so as to be easily understood by the pupils of Form III or IV. The story is very interesting. The author has weeded out portions not directly concerned with his life. Neatly got up and aptly illustrated, the publication will prove a good text for non-detailed study.

5. BLACK-BOARD DRAWING: Book 1. Part I, By P. K. Muthukrishna Mudaliar, Drawing Master, Sarvajana High School, Peelamedu, Coimbatore. 1929. Price: Re. 1.

This is an attempt of the author to stress the importance of Drawing as a subject of the school curriculum and to create a love for it in youths. Very few recognise its value as a means of training the young in attention and accuracy and of exercising the faculty of observation and expression. Drawing correlated with other subjects adds to the impressiveness and interest of the lessons. The author has been alive to these aspects of the subject, and his attempt in giving a graded series of lessons covering illustrations of stories, map-drawing, sketches of apparatus in science, pictures of birds, animals, etc., is quite praiseworthy. The plates are neatly executed throughout, and the instructions accompanying them add to the value of the book. The publication will be found eminently suitable for pupils in the Training and Elementary Schools, and in the lower Forms of Secondary Schools.

6. ENGLISH COMPOSITION FOR HIGH SCHOOL CLASSES: By H. Martin; M. A., O. B. E., Principal, Islamiah College, Feshawar. Price Re. 1-8-0,

Composition, is, indeed, an art. It has to be learnt and mastered by systematic practice and careful study of the best models. Indian pupils are at a serious disadvantage owing to the foreign medium. Mr. Martin's book on "English Composition" supplies a real want and provides a systematic course of

composition written on practical lines. The *raison d'être* of the book rests on two grounds :—

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(b) It follows a well-established maxim, *vizi*, "Example is better than precept." A study of good models is a better means of writing English than listening to any amount of formal advice.

The general procedure consists of instructions first (brief of course), specimens next and afterwards exercises. The contents form a rich variety. A mere enumeration is proof convincing. Reproduction of a short story, stories from incomplete outlines, reproduction of a story-poem, reproduction of a short poem other than a story-poem, reproduction of a prose passage, summarising, paraphrasing, expansion of passages, letter-writing, Certificates, advertisements and telegrams, Essay-writing and inventive and imaginative exercises—all these are as complete as they are varied. The value of the book is enhanced by the specimens which are carefully chosen and by the exercises which provide plenty of practice.

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OUR CONFERENCE NUMBER, DECEMBER, 1929, CONTENTS.

	Page.
1. EDITORIAL :	
The All India Teachers' Confederation, By Prof: C. A. Krishnamurthi, M.A., <i>Associate Editor.</i>	1
2. Reforms needed for the spread of Ele. Education, By Prof: N. Rengaswami, M.A., L.T., <i>Associate Editor.</i>	4
3. The Broadening of Education in the West, By Prof: Mir Ahmed Ali, M.A., M. Ed. (Leeds.) Barrister-at-Law, Hyderabad	7
4. The Law of Demand and Supply, By Prof: M. R. Paranjpe, M.A., B. Sc, Poona.	10
5. The Ideal of our High School Education, By Mr. G. Vaidyanathan, B.A., Colombo.	14
6. Teachers' Conferences, By Prof: P. R. Krishnaswami, M. A., Kumbakonam.	17
7. Corporate Activities, By Prof: V. G. Rama Krishna Iyer, M. A., F. R Econ. S, Annamalai University.	20
8. Education, Curricula and Examinations, By Mr. K. S. Ramaswami Sastri, B.A., B.L., District and Sessions Judge.	22
9. Primary Teacher and Rural Reconstruction, By Principal B. G. Sapre, M.A., Sangli.	25
10. Agriculture as a Subject of Study in Secondary Schols, By Rao Bahadur M. R. Ramaswami Sivan, B.A., Dip. Agr. I.A.S., <i>Retired Principal, Agricultural College, Coimbatore.</i>	28
11. Maurice Dekobra—A Contemporary French Novelist, By Prof: Jayanta Kumar Das Gupta, M.A., Nepal.	33
12. Schoolmasters and Scouting, By Mr. K.R.R. Sastry, M. A., B. L., L. T., F. R. Econ. S., Madras.	36
13. The Ghost of the Future—A Vision, By Prof: S. Uma Maheswar, M.A., Trivandrum.	38

[P. T. O.]

14.	World Peace Through Education, By Dr. George Chainey, Editor, 'The World Liberator', California.	43
15.	A Foreign Language as the Medium of Instruction, By Dr. L. P. Larsen, M.A., D.D.	48
16.	A Music Performance, By Prof: N. R. Kedari Rao, M. A., L. T.,	51
17.	The Ruler of Baroda, By Mr. A. S. Venkataraman, B A., L.T., Chittoor.	53
18.	Miss Mazo De La Roche—A Canadian Novelist of Fame, By Prof: K. R. Srinivasa Ayyangar, B.A., M.I.M.S.	55
19.	Defects of Indian Education, By Mr. A. Rengaswami Ayyar, B.A., B.L.	59
20.	Developments in the Structure of an Atom, By Mr. K. G. Krishnan, B.Sc (Hons), Rangoon.	63
21.	The Plight of Teachers, By Prof: Diwan Chand Sharma, M. A., Lahore.	66
22.	Poems by Herbert Porter.	67

The Showers of God's Blessings

BHARI GODI.

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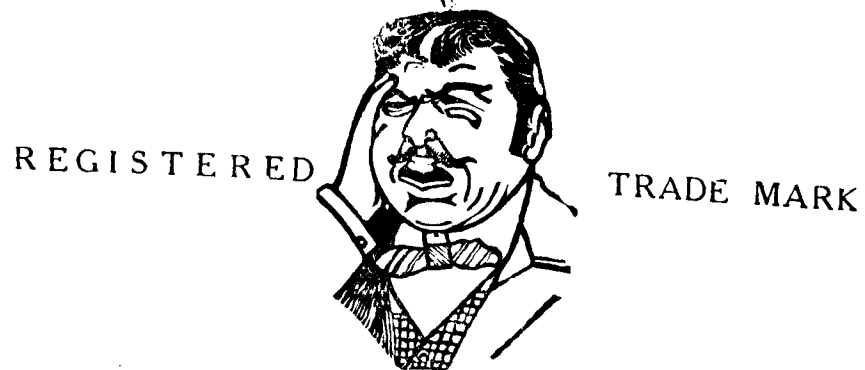
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E d i t o r i a l .

The All-India Teachers' Confederation.

BY PROF. C. A. KRISHNAMURTI, M. A.,

Associate Editor.



THE ALL-INDIA TEACHERS' CONFEDERATION which is to meet in Madras in December promises to be an eventful one. The same has been said of every session of every great gathering. But the assemblage of Teachers from all parts of India in Madras this year bids fair to leave its mark on the Indian Educational world, as a result of the enlightened and practical guidance that can be expected with certainty from its President-elect.

The Teachers of All-India have but honoured themselves in honouring Sir P. S. Sivaswamy Iyer with their Presidentship, and by this very act, stand acquitted of the charge usually levelled against them of being unpractical. The teachers do not stand in need pedagogic advice so much as a liberalising of their views, and the attainment of a clearness of vision with a determination to bring out in action what they have resolved upon in deliberation. Sir Sivaswamy Iyer, an ex-Vice-Chancellor of the Madras University, an avowed liberal and moderate in politics who never hesitated to give out the most courageous views when the occasion demanded them, a distinguished student of military affairs,

and a patriot in every noble sense of the term, will certainly figure as one of the worthiest presidents of the All-India Federation of Teachers making this year's session momentous and memorable.

Being an All-India Federation, it is to be expected that attention would be concentrated on problems affecting the country and the profession as a whole. Its very meeting is an effective expression of the attempt to indicate its nationwide solidarity. That this is in itself an achievement will be admitted by all who are familiar with the general debility of the profession and the fissiparous tendencies in it. It will inaugurate a new era with the help of its eminent President if it embarks upon a policy of "something attempted, something done" every year, instead of passing resolutions that endlessly lie awaiting translation into action. The one relating to the adoption of vernaculars as media of instruction is an instance in point.

A survey of education in India reveals interesting features, nor are signs of progress wanting. There is a general unrest indicative of a healthy desire for a better order of things. New Universities functioning to the loftier demands of research and diffusion of higher learning have sprang up. The Inter-University Board and Conferences have erected a bridge connecting the various Universities within the country with one another and with similar foreign bodies. Scientists like Bose and Raman are winning for India an eminent place in international fellowship. There is a general awakening to the needs of practical education, and an urgent demand for an effective programme. Both Secondary and Primary Education have received an impetus from a movement that is general. The investigation of the defects of each branch of education as well as the adjustment of the relationships among them are receiving increased attention. The Viceroy's recent call to the youth of the country to realise the full implications of the political future of India has added a glow to a picture that has already been rich with promise.

But we would invite the Federation to address itself to the supreme task of solving the problem of educational problems to which the Hartog Committee has drawn prominent attention in a general form, namely, the poverty of the teacher. Private-managed institutions, whether Collegiate, Secondary, or Primary, cater to the educational needs of the community much more than institutions under the management of Government or Local bodies; and the problem of the teacher is the problem of the teacher in the institutions, especially those managed by the non-missionary bodies. They relieve the burdens that would otherwise fall on the state which may perhaps but vaguely realise such substantial help rendered to it. But, controlled by the University or the Department, both teachers and managements are left to shift for themselves as best as they could. Here it is the teacher that is the greatest sufferer. It is idle to blame the managements of such institutions. Between the clamorous teachers, and the insistent authorities, their position is unenviable. Many of them have excellent records to show in the past. To locate the blame on the one or the other may be an entertaining game but can be no solution of the problem. Both teachers and managements must put their shoulders to the wheels to extricate them from the ruts into which they have got. A confession of helplessness, however honourable for the candour exhibited, would bring into question our fitness for higher things besides amounting to a declaration and a registration of our own death. The disease is not peculiar to any single province in India. Hence it behoves a body like the All-India Teachers' Confederation to find a cure for the chronic poverty of the teacher and the private-managed colleges and schools which minister to the educational needs of no small or unimportant section of the population. It is a slur on the community to allow its teachers to be obliged to brood over prospects of reduction and retrenchment not infrequently, having spent their money and brain on education and a career where perpetual penury "chills the noble

rage within, freezing the genial current of the soul". It would be blindness to shut our eyes to the appalling effect on the youth of the country by committing them to the charge of such famished men who are constantly obliged to resort to all sorts of means and methods to stick to a living that is miscalled so.

Reforms Needed for the Spread of Elementary Education.

BY PROF. N. RANGASWAMI, M. A., L. T.



THE FIRST INDISPENSABLE CONDITION OF success in the spread of Elementary Education is the choice of the teacher and the freedom for action given to him. He must be made a man first before he could make men out of the children. As it is, he cuts a sorry figure; he is a despicable dependant. He is not even an intellectual helot. Has he the fulness of training the L. M. P. or even the compounder has? Is as much money spent upon him as on the draughtsman or the surveyor? Has he the resource and pluck of the vakil gumasta? The Lower Elementary Grade Training has been scratched out of existence; the Higher Elementary should follow suit: the Elementary teacher can but manufacture sub-elementary products. The present secondary grade standard should be the minimum qualification for educational service. The lower grade salaries will automatically disappear with the lower grade men.

The problem then centres itself round the question, paucity of men, of qualified men it may be put. There is reliable evidence of opinion held by educational administrators, high and low, that the money spent upon the training of teachers, as it is done now, though it is increasing year by year, does not make him put his heart into his work. How are we to create the lively teacher interest in his work? The following are the possible remedies:—

Firstly, we must educate the teacher before he begins to

educate the child. A fuller and more varied system of training should be adopted; a bit more of Indianisation of the methods now in vogue; a little more cultivation of the emotions and the soul; some greater touch with the traditions of the Indian past; the most approvable parts of the old pial school system being taken in; a greater adaptability on the part of the trained teacher to meet rural needs and to work in the rural atmosphere, inspiring greater confidence in, and commanding greater respect from, the peasant parent. A suitable modification of the present training course should be possible of creating a more congenial enthusiastic type of teacher.

Secondly, it would be my recommendation that the result grant system be introduced anew and tried again. If not the old system out and out, a suitable combination of the monthly salary and the annual results-grant should be effected; the teacher is rewarded not only because he is a trained teacher, but also for the effective good work he has turned out during the year. A healthy spirit of emulation between teacher and teacher, class and class, and between school and school will thus be created. The uniform indifference to the work of the teacher, good, bad or indifferent, should disappear once for all.

Thirdly, as an inevitable corollary, should reappear the old Boards for Primary Examinations for each district as well as the Primary Examination conducted by the Government. (the Re. 1½ Examination we used to call it in those days). The Elementary School Leaving Certificate should be granted to pupils finishing their course not by the Deputy Inspector of Schools as is done now, but by a specially constituted Board of Examiners, not automatically at the end of the school course, but on the results of the All-District Public Examination above referred to. This certificate need not necessarily be a passport to higher studies, nor to Government service. Superior civic rights and greater responsibilities of rural public life and administration will be sufficient induce-

ment for boys to possess these certificates from a publicly accredited body. Examinations rightly conducted arouse intellectual competition among pupils and enliven the imagination of the parent, public, at least as both are constituted as at present.

Fourthly, the curriculum of Elementary studies. The old world mental arithmetic, rapid ways of and short-cuts for calculation, the rough and ready wit of the village mathematician are fast disappearing, if not gone perhaps beyond recovery. Recitation by heart of classical maxims in inimitable language is unreasonably discarded. The lively aspects of old world tradition are fast given up under the plea of modernism and psychological up-to-datism. Here, as in many other efforts of our national life, a life-sustaining combination of the old and the new could be effected, and in the name of universal popular education it is well worth trying.

Last but not least, to use the worn-out phrase, come the pay and prospects of the teacher. So much has been felt and said on this subject that I need not dwell upon it in detail. As much will be got out of the teacher as is given to him the ability to maintain his self respect and dignity. There is truth in the coupled statement that the teacher should deserve more and the deserving teacher should be paid more; not the law of precedence and succession, but that of co-acting simultaneousness should operate with regard to this.

Remedies connected with educational authority and administration are purposely kept out of this short survey. The Elementary Education Bill of 1927 is still hanging fire. All questions sundry and similar have been put into the melting pot awaiting the great political issue before the country



The Broadening of Education in the West.

BY PROF. MIR AHMAD ALI, M. A., M. ED. (LEEDS)

BARRISTER-AT-LAW.

IN THE WEST AT THE PRESENT TIME EDUCATION is not confined to the narrower school sense of mere learning. It took some two centuries for Europe to reach this stage of realization, for it was Eighteenth Century that forcefully struck for the change.

First came Rousseau with his gospel of revolution all round. He preached that every one had the right to be educated: that bookish learning was false learning: that the child was the centre of education: that the individual should have full opportunities for development and self-realization: and that education is life, neither more nor less. Pestalozzi took up the work left by Rousseau: improved the atmosphere of the school-room: based the discipline of the school on sympathy and love: attempted to seek parental co-operation in the work of the school: and emphasised upon the thorough study of the child nature. Herbart took a different line in improving the situation. He insisted upon the external factors of environment, instruction and the work of the teacher. Froebel went further than Rousseau or Pestalozzi in the matter of child-study. His aim was to create Unity in life and his method was based on the self-activity of the educand. Then came the Scientific tendency with its insistence upon the modification of the curriculum and the revision of the meaning of Liberal education. The Sociological along with the Scientific tendency introduced commercial and industrial training in schools. It was due to the philanthropists that the education of those incapable to educate themselves came to be recognized as the duty of the State. Europe

owes to them also the inclusion of many humanitarian measures in the programme of education.

Thus the present is, firstly, a fusion of the views and tendencies of the past two centuries. It shows, secondly, a progress undreamed of in the past. There are movements, such as, moral, industrial and commercial training in schools, the education of mental and physical defectives, the use of experiments in education and the application of the theory of evolution—movements that are far beyond the vision of the early reformers. Even Democracy, the most forceful idea of the Eighteenth century, has only recently been applied to education. Besides these, the present shows a constant effort to go ahead, and both theory and practice of education are marked by an unceasing change.

But despite this change and progress, despite advance, the central problem is the same now as it was in the beginning of civilization. The individual is there and the group is there. The question is as it was, viz, how to make a proper adjustment between the two and how to balance the rights of the one with the duties to the other ?

The 20th century Europe recognizes the complexities of the modern social conditions; it realizes that the new conditions of the present can only be met successfully in a new or at least in an improved way. The growing society has given a wider meaning to education. Now one is considered to be properly educated only when each of his needs is met and when all the essentials of his nature are supplied.

The school is required to supply the new and the enlarging demands. As a meeting place for the different types of social work and workers, it cannot serve its purpose by limiting itself to the mere supplying of learning or rudimentary instruction. Its functions had to be reshaped and extended; its instruction had to become more practical and helpful; its attitude and spirit had to be more socialised; and its activities had to be widened sufficiently so as to supply

the needs of the educand on the one hand and meet the requirements of the society on the other, and thereby enable the boy to grow "into his fuller adult self through assimilation into his own personality of that which is, and which he recognizes to be, an essential part of the life of society around him".

The physical side of individual development is duly acknowledged, and physical education has now come to play a very important part in the character building of the individual. After testing in turn the Aesthetic, the Ascetic and the Knightly aims of this kind of training, the West is now looking to the Scientific ideal, which rests on the belief that there is an intimate connection between body and mind. Physical education is encouraged for the development of physique, so as to enable people to maintain health and gain physical efficiency. It is encouraged also because through it character can be trained. In other words, it helps mental development. The individualism is not pursued exclusively. Correctly speaking, the pendulum has swung towards social sense. Concrete instances fully indicate the intention to create a team spirit among individuals. More than the introduction of physical education in the school are the ameliorative measures to improve the condition of the educand. Meals are provided to the underfed; medical advice and treatment cure the ailing.

The influence of social impulses and social feeling has now been recognized and attempts are made to develop and transform these from infancy upwards. Through activities such as school excursions, games, clubs and societies opportunities are provided for the exercise of corporate sentiment and social tendencies. Though the individual loses something of his individuality, he gains at the same time by becoming useful to his fellows. This is not all. The activities aim at driving out shyness and unnecessary reserve from the individuals, and by means of persuasion and practice they create confidence in their own powers.

Another broadening influence in education comes in through combining the utility aim with that of Culture. It is not less recognized now than before that individuals differ in their capacities and that some are more capable than others in reaching the highest place in knowledge or feeling. But along with this it is also realized that the culture of a people should not be judged only from its best product, i.e., it should not be confined to the life and work of the best men and women. On the other hand it is now required that the contribution of the best should be considered along with the spirit or attitude of the people as a whole. That is, there should be a meeting point between the two. On this understanding the capable among the young are encouraged to reach the highest that is possible in education, and at the same time access to attain culture is not denied to others. This accounts for the opening and maintaining of libraries, museums, and picture and art galleries, where people, young and old, are readily admitted, and are thus given opportunities of improving their knowledge and cultivating their minds.

The idea of the School as the link between the home and the world outside is becoming more acceptable and popular these days. Through its work, through its activities and through its spirit the school is required to train the young not only to become fit and capable individuals, but also to help them to grow into liberal minded citizens of a progressive state. This is truly a wider conception of education, which has come out of the modern age.

The Law of Demand & Supply.

Does it Regulate the Salaries of School-Masters?

BY PROF. M. R. PARANJPE, M.A. B. SC., Poona.



WHENEVER SCHOOL-MASTERS DEMANDED

better salaries they are told that salaries like the prices of commodities are regulated by the inexorable law of "Demand and Supply". "The

demand for teachers is limited while there is almost an unlimited supply of teachers. If I advertise for a teacher I get hundreds of applications and some of the applicants are willing to serve on any salary I offer. It is against human nature to choose a more expensive person when a cheaper one is available. To pay a man more when he is willing to serve on less salary may be an act of kindness but it is bad business."

The argument is obviously fallacious. When an engineer advertises for tenders he puts in a note that he would not necessarily accept the cheapest tender. He knows that a cheap tender is often more expensive; when he examines the tenders he inspects not only the rates supplied but also the pedigree of the contractor, and it is not uncommon for an engineer to reject a cheap tender submitted by an unknown or newly established firm in favour of a more expensive tender submitted by a firm of repute.

When we go to market we do not always buy the cheapest things; rather we instinctively avoid cheap stalls for we are certain that we shall there be deceived either in quality or quantity or both. When we advertise for a teacher should we not exercise the same caution? Should we not doubt the bona-fides of the person who is willing to serve on a pittance? Once I appointed a clerk on Rs 15 p. m. and I was surprised to find him exceptionally clever. He was obviously worth five times as much. On inquiry I discovered that he had served a term of seven years rigorous imprisonment for breach of trust. When a teacher is willing to serve on a low salary we may take it for granted that, whatever be his paper qualification, he is unfit to be a teacher or that he is seeking the post as a temporary makes shift.

There is somehow an impression that anybody can act as a teacher. A friend of mine after taking his B.A. degree turned his attention to business, and became a successful cloth merchant. After about twelve years, possibly owing to

continued illness in his family, he incurred heavy losses and closed his shop. Then one day he approached me with a request that he be taken as a teacher in my school on any salary I was pleased to pay. It was a pitiable case and it would have been "an act of kindness to appoint him a teacher. But it was bad business". It was against common-sense to believe that after twelve years of shop-keeping the gentleman would retain any qualities essential to a teacher.

Last year I had an applicant for a teacher's post an old gentleman of fifty-five. He said he had just retired from service and wished to add to his retirement allowance by working as a teacher in my school. I thought he was a teacher compelled to retire under the super-annuation rule and asked him in what school he was working last. His reply was that he worked for thirty years as a clerk in the Customs' Department. I do not remember now if I felt more angry or more humiliated at the answer. Just imagine a retired teacher seeking employment in the Customs Office. He would be immediately shown the door. No teacher would ever think of doing it; but for the teacher's post anybody and everybody may apply.

That Teaching is a profession and that like any other profession it needs special training is a fact which is not recognised even now partly because we can point to some excellent teachers who never had professional training in a Training College, but chiefly because the effects of bad teaching are not as immediate and as obvious as the effects of bad doctoring or bad building or bad pleading. Anybody who has a tongue in his mouth and a certificate in his pocket is considered qualified to act as a teacher, and there is no wonder that often he turns out to be a cheater.

In his recently published book "Language in Education", says Dr. Michael West: "The Law of Supply and Demand applies to teachers just as much as it does to jute and India rubber; for what is rare and difficult to obtain one has to pay more. English-knowing graduates are as common as

black-berries, and, if a man knows English properly, it is not difficult, by means of a sound ordinary training to make him into an effective teacher of English. Hence, the price offered does not need to be very high. On the other hand, men of literary taste and capacity in the mother-tongue are not common; still less are such who possess also the patience and personality to teach and control-children. Hence for such men we must pay more—especially in view of the fact that efficiency of teaching in the mother-tongue is much more essential to the spiritual well-being of the nation than is instruction in English. And since we have here the special difficulty of contending against a deeply rooted tradition of wrong teaching method, it is very necessary that the training of these men should be of an exceptionally efficient nature."

And what has actually been done? "The vernacular teachers are recruited on a lower scale of pay, not only that, but they are given a definitely inferior training." The average salary paid to a vernacular teacher in Bengal is Rs 16 p.m. and in one division for the unaided vernacular schools the average is Rs 3-6 p.m. Obviously the division has an unlimited supply of cheaters—I mean teachers.

What can the educational reformer do if the public is willing to be deceived in this way? We can get only what we pay for and if we want better education we must be ready to pay more. The National Education Association of U. S. A has adopted the slogan "Every American child is worth a two-thousand dollar teacher." India must similarly assert that "Every Indian child is worth a hundred-rupees teacher." Let us demand from our teachers better educational qualifications, superior training, closer acquaintance with child mind and unbounded willingness to work and let us be prepared to pay him proportionate to our expectations. In less than ten years the plant of education in India will bear the sweetest fruit.



The Ideal of our High School Education.

(BY MR. G. VAIDYANATHAN, B.A.)



NE WONDERS WHETHER THERE IS MUCH benefit in descanting on ideals which have been talked of to surfeit and consigned to oblivion, most of us being satisfied with a little over the minimum and the practical side of work rather than an enquiry into abstract principles. This philosophic state of mind is perhaps on the whole more conducive to comfortable living than that constant strenuousness of mind, which is ever demolishing and ever building, ever grumbling and never satisfied. Nevertheless, a discussion on the subject can at least provide entertainment for a few minutes, irrespective of the good it can achieve, or the action it may stimulate.

The history of High School Education in South India can be divided into three well-marked stages:—the first from about 1800 to 1891, under the very old Matriculation system; the second from 1891 to 1911, when nearly the same order continued but with the abolition of the English text-book; and from the year 1911 to the present time, when the so-called S.S.L.C. system supplanted the old order, with its elaborate formalities of marks and entries and school records, and a cart-load of second-rate English text-books, too voluminous for master or pupil to digest. Each of these stages has taught the educationist wisdom, and in the light of that wisdom, it is more easy to look ahead and judge what exactly will suit our children in the years to come.

The first place among the subjects of study in a High School in any part of India must naturally be assigned to the vernacular classics, chiefly poetry. There is now a consensus of opinion in regard to the importance of the vernacular. Even our European friends are beginning to realise the value of the vernacular in our schemes of studies.

Mr. Molony, late of the Indian Civil Service, in an interesting book he has recently brought out, dwells eloquently upon the absurdities of Indian teachers haranguing in English to their scholars during the best part of the time at their disposal. He even goes so far as to say that the best English scholars among Indians, within his experience, are those whose minds have been formed and trained by an intensive and extensive study of the vernacular. As a prominent instance he cites Rabindranath Tagore. Two periods a day is not too much to assign to the vernacular in the school time table.

Side by side with a thorough knowledge of the *Lingua Paterna* a certain amount of acquaintance with Sanskrit is a *Sine qua non* for a native of India, for many good reasons. Absolute ignorance of it, as prevails among no small number of otherwise well-educated Indians, is a serious drawback. Two hours a week would not be an unreasonable allotment for Sanskrit.

For the study of English, one hour a day ought to be the maximum. It is a delusion to suppose that quantity is all-important in study of a foreign language, however valuable it may be. I have Ruskin on my side when I venture to say that quality is infinitely more important than quantity. Writes that gifted author, "you may read all the books in the British Museum, if you live long enough and yet remain an utterly ignorant, illiterate person; but if you study the pages of one good book letter by letter, that is to say, with real accuracy, you will for evermore in some measure be an educated person."

I shall not dwell much on the methods of teaching English. Suffice it to say that conversation must be the carefully prepared on the teacher's part must be the basis of every English lesson in the High School. Further, the use of the vernacular, far from being a hindrance, is often an effective aid in an English lesson. I may add just one caution, that any teacher who feels at all diffident in that subject, does very well to decline to teach it.

The poetess Avvai tells us that “எண்ணும் எழுத்தும் கண்ணென எந்தரும்”—in Letters and number are the two eyes of knowledge. Mathematics, therefore, ranks second to language in importance—not that piece of crabbed, hotch-patch which goes by the name of the S. S. L. C., Elementary Mathematics, the like of which, seems rare in other parts of the world, but the goodly grouping of its three branches, such as was in vogue in the pre-S. S. L. C., days, and of a standard of difficulty that is consonant with moderation and good sense.

History and Geography and Elementary Science have their own place undoubtedly: their abuse arises when they are allowed to step out of their legitimate place and arrogate a position for intensive specialisation. Elementary Science, in France, is concerned to be an epitome of the minimum of all Sciences, Physics and Chemistry, Physiology, Botany. Geology—just the bare essentials of all these, without the slightest attempt at specialisation. That the medium of instruction in the subjects ought to be the vernacular is an axiom that hardly needs demonstration.

Neatness in writing and figures is a matter to which the greatest attention is paid in French Schools: the British school seems to stand more for liberty. A training in good manners and common sense, and good behaviour is justly regarded as an important item in the pupil's education. This naturally involves a closer association between pupil and teacher than seems now to prevail—a greater friendship, and freer communication of ideas, a larger manifestation of sympathy.

When all is said, the staff of a school is the most important unit in the prosperity of a school, and the well-being of the pupils that have been entrusted to its care. Their training, their facilities for progressive improvement, facilities too, for rest and recuperation, their healthy living, are all matters to which no sane educationist can afford to be indifferent. Though to all appearances negligible and unimportant, the High School teacher has it in his hands to

make or mar a pupil. Therefore the considerate treatment of teachers by all concerned by the public, the Manager, and the Department, will go further than any books or curriculum or scheme of studies to improve secondary education. In criticising the High School teacher, one is apt to ignore the difficult conditions under which he labours. Large classes, heavy correction work, low finance, lack of stimulating prospects chill and blight his outlook. All honour, therefore, to Managers who will rise equal to the need of the hour and effect a revolution in the status of the high school teacher. All honour, too, to the teacher, that, by devotion to work, self-forgetful exertion, thoughtful discovery of ways and means, and absolute loyalty both to the manager and the powers that be, will earn the confidence of all. Nothing succeeds like success: and the teacher that succeeds in making little perfections of his charges succeeds not only in advancing his own prospects, but also in ennobling the profession to which he has the honour to belong.

Teachers' Conferences.

BY PROF. P. R. KRISHNASWAMI, M.A.



THESE ARE DAYS OF CONFERENCES, AND teachers among others must have theirs. A conference is some excitement. First, there is a big man chosen to be the President over it. When lawyers meet, a lawyer is chosen as President, and engineers and doctors will similarly choose one of themselves, a veteran in the profession to preside over their deliberations, but teachers alas! are beholden to outsiders to guide them. Then there is the Presidential Address which will contain a number of common place observations. It will speak of sympathy for the teaching profession and of its national importance. Then there are the difficulties besetting the profession, the precarious tenure of teachers, the lack of bright prospects and of the freedom which is indispensable

for a full growth. Next comes an exhortation to teachers to disregard the hard conditions of their existence and to strive to keep aloft the ideals of their profession. It is also pointed out, by the President who is not a teacher, that the lay world is not so well pleased with teachers now as in former days, that discipline is very lax, and that the young people are not taught the virtue of obedience.

Then come the resolutions. The aid of the government is sought for numberless things affecting the teachers. When managers dispense with the services of teachers, government should compel the managers to do better by the teachers. When grants are made, government should see to it that managers distribute them as additions to teachers' salaries. Government should also help teachers for their Provident Fund. Then every school should have a Teachers' Council to serve as a constitutional check on the power of the head master. A resolution may also agitate for the proper housing of teachers. Holiday homes may also be constructed at hill stations for the benefit of teachers. A more important matter is the maximum number of hours in the week for a teacher to work. The University fixes the maximum for teachers in colleges, why not a similar regulation be passed for teachers in schools? Then probably questions of the school syllabus will come in.

The conference is at an end. The spectacle of the assemblage vanishes. The thrill of seeing the representatives from the different parts of the country is over. The general run of the teacher's life continues as before. Are conferences to be tamashas in themselves? Are they merely a form of attractive holidaying? Not quite. They serve as a publicity agency for the profession. Once in a time, the general reader of news-papers sees in bold headlines the principal problems affecting the teaching profession. That may lead perhaps to educate the public to sympathise with teachers.

Are we to put much faith in collective thinking? Much of the business that is carried on at meetings is usually the

product of one man's thinking. Where a worthy and capable man succeeds in imposing on others his ideas, the result is beneficial. But where meetings and conferences become the occasion for the expression of opinions of the many the result is chaos. Is one to be beholden much to collective thinking and collective action? What is the best way of stimulating the power of the individual? If each individual can become strong, probably little will be left for collective resolutions.

It is good for a profession that its members are welded together by a sense of corporate existence. It is good also for a profession to make a united stand against others who may try to do injury to its strength. But distinction without positive strength is a great evil. Nature often endows its animal creation with features which efface their identity over the background of their movements. An insect that dwells among the leaves is green like the leaves, a worm in the earth grey like the earth and so on. What about teachers? If the existing conditions are such that they must submit to them without demur, and without the power to alter them, safety may lie for them in their trying to live like the rest of the people in the community. Consciousness of his own profession has not probably always done him good. He may forget then his professional identity and live the civic life like others. Let him not take to himself a lower standard, at any rate than the men of similar status of his, in other professions. Let there be considerable individual adventure and individual enterprise. Let a teacher consider the suitability of the profession to his personal qualities and equipment, and leave it, if disagreeable. After all every man is the architect of his own fortunes in a very wide sense, implying here that collective action can do him little good. The prejudices against a profession may be engendered by its poor specimens. An individual member has only to conduct himself in a manner that will give the lie to the previous record on which the prejudice is based. A teacher like any other man must solve his own difficulties. If his pay and the conditions

his service are unsatisfactory it is left to his own power to devise means of adding to his income or to better the conditions of his relationship to others. A teacher must have ceaseless endeavour to solve his own problems. When he does this he need be beholden little to the fruit of collective action.

Corporate Activities.

BY PROF. V. G. RAMAKRISHNA AYYAR, M. A., F. R. Econ. S.



OUR PRESENT EDUCATIONAL SYSTEM IS often criticised on the ground that boys are found on leaving schools to have lost much of what they had learnt at school, that they are not taught the application of what they have learnt to the affairs of everyday life. There is a good deal of truth in this and so in choosing teachers, educational authorities should aim at choosing men whose outlook of life is not exclusively academic or professional and who are not disposed to base their curriculum on some conventional examination system. There are many excellent teachers who are competent in their own subjects but are lacking in wider interests and have too limited a background of general knowledge to be able to link their own special knowledge in an interesting way with the affairs of everyday life. It is men with wider interests in life that can bring the schools into touch with modern problems. We do require for teachers men who besides possessing an intimate knowledge of the boys' needs have also developed an extensive range of interests and shown themselves to possess initiative and capacity to strike out fresh lines of development, and to introduce a new spirit into their schools. It is a mistake to do nothing but strictly utilitarian schemes of work. It is necessary to develop courses of instruction by cautious and with judicious experiment spread over a number of years with a view to bring the pupils into closer touch with local conditions and with requirements of modern civilisation. A teacher, for instance, familiar to some extent with

the details of some industries or commercial concerns could introduce such knowledge judiciously into his teaching. Such scheme of work, if well thought out and properly planned, might be regarded as providing an introduction to modern social and economic life. It is a mistake to suppose that such schemes of work are opposed to true educational development. So long as such work is not too specialised and is carried on in conjunction with an adequate measure of cultural studies, it often tends to raise rather than lower the standard of general education. It has also the additional advantage of bringing out the relation between life and livelihood.

If Education is therefore regarded as a preparation for good citizenship, one of the important functions of the school is the development of the corporate spirit. This is a factor in school life that cannot be sought to be achieved by a mere reform of curricula. However sound and thorough any curriculum of studies might be, the effect on the school will be a failure unless some thought is given to the life of the boys outside the class room.

The boys should be encouraged to control and inspire one another in all the subtle ways that suggest themselves to sympathetic teachers. Means should also be devised for creating a specific and close relationship between the interests of the younger and those of the elder pupils. Much of the discipline of the class room, playground, entertainments can be left to the pupils themselves. Games, plays, and every form of social activity call for organisation, and this organisation should not be done by teachers but by the boys. A boy will have missed much of the value of school life if he has not many opportunities of making mistakes. It is far better that a football match should be lost than that the overzealous watchfulness of the teachers should leave nothing to the initiative of the taught. In fact teachers should be advisers rather than organisers. It is perfectly true that the extent to which boys will be able to organise

themselves will depend upon a number of circumstances, as the age of the boys and the nature of the work. But in every case the aim of the teacher should be to help pupils to organise as many of their out-of-school activities as possible and to carry as much responsibility as is compatible with age and experience.

In all out of school activities, it is important to enlist the sympathy of the parents. Without the parents' sympathy, they will wither; with the parents' encouragement, they will cease to be irksome. A wholesome public interest can be created in such activities only with the co-operation of the parent.

Scouting has done a good deal in our schools in developing the corporate spirit. It has substituted the joy of learning for the boredom of being taught and has developed a team spirit and resourcefulness.

Compulsory physical Education is another means of developing corporate activities. Physical education has a physical effect on the body and an educational effect on the mind. The physical results are a sound and healthy body. The educational results are the acquisition of habits of discipline, obedience, ready response, and self control which are essential for all forms of healthy social activities. There are various Indian group games whose value from the physical and educational standpoint has not been fully appreciated.

In fact it is by the development of the social virtues through corporate activities along these lines that education can be made a real preparation for life.

Education, Curricula and Examinations.

BY MR. K. S. RAMASWAMI SASTRI, B.A., B.L.



OUR COMPETITIVE EXAMINATIONS IN the educational system have become an inextinguishable law of nature. We do not pause to reflect whether that was the case before or whether it need

necessarily be so now or hereafter. Every year we send up our children to the shambles and the slaughter of the innocents goes on. The sight does not evoke any stirring of the heart in us. We have lost even the quickening impulse of compassion. The great evil of man is always inertia. The modern man is always having a fling at the inertia of the past. But he is foolishly active in immaterial things and destructively active in regard to the good and excellent things, but he is supine in the face of the evils of life more than his forbears were at any time before.

The examination system now obtaining in the modern world is only one aspect of the universally prevalent competitive laws of life. It is the first intensifier of our egoistic nature. Education has its primary value in its being an eliminator of egoism. But modern education is an enhancer of egoism. In fact public examination is more attended to than self-examination.

If to the examination mania we add the curriculum mania we can see how badly we are off to-day. The curriculum of to-day is at the same time too much and too little. Mr. Lyttleton says well: "when young people are hustled from one subject to another no new knowledge is allowed to sink. That is to say, the opportunity is withheld of relating the new to the old. But if this is not done, the mind is not being fed, but is being stuffed with matter which it cannot assimilate." Such mental dissipation is an admirable prelude and preparation for the moral and spiritual dissipation to come. But does the curriculum at least secure a continuity of knowledge or a love of learning? The subjects are so many and are so unattractively taught that the crammed knowledge oozes out very soon; and the love of learning is left so unkindled that it is not found at all when the course and its attendant evil genius, i.e., the competitive examination have ended and vanished into oblivion.

If the evil effects are bad in the case of boys, they are far worse in the case of girls. Their more delicate physical

and mental organisation feels the strain more and hence cases of breakdown are more frequent. The bloom of life on their young fair faces wears off very soon. We do not know yet what functional disorders are the results of such a miserable strain. Dr. Muthu once said: "I am strongly opposed to our girls being given higher education. They generally become bookworms and work so hard at their study that they are physical wrecks, and, after one confinement, are in the grips of tuberculosis." Mr. Lyttleton says: "Their minds have lost freshness. They bear the marks of a long and unavailing struggle; and even where the positive evidence is less decisive, there is no doubt whatever about the negative failure. The facts—the information—have not been retained; if they had been, the results would have been more deplorable still."

A layman is afraid to tickle the teachers by such views. They shout out at once many meaningless dogmas and shibboleths and rant against lay crudities. But they have no vital touch with the real values of life. They concentrate on the showy and secular and transient values and ignore the substantial and spiritual and eternal values. They are themselves the victims of a wrong system of culture, and hence, even though India has Swaraj in respect of her education, the situation is, if possible, worse than before.

What after all is the value of education? Is it an end or a means to an end? Is the true ideal of life to be or to know? Which of the two is higher—knowledge or character? Should we apply factory methods of standardisation and mass production to culture as well? Should quality make room for quantity? Let us not fail to see the wood for the trees. Let us not forget the spiritual values in education, because after all the end of education is in Milton's noble words, 'to know God aright and out of that knowledge to love Him, to imitate Him, and to be like Him'.



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Primary Teacher and Rural Reconstruction.

BY PRINCIPAL B. G. SAPRE, M.A., SANGLI.



F LATE MUCH ATTENTION IS BEING PAID to the subject of village improvement and an article on the kindred subject of Rural Reconstruction by Prof. K. S. Srikantan, M. A., appeared in the October and November numbers of the "Indian Educator". Rural Reconstruction is a subject much wider than mere agricultural improvement and I shall here briefly analyse why it is now receiving such prominent notice from the public.

In the very first place an important change is taking place in the economic condition of the Indian village. Before the introduction of railways and improvement in other means of communication the villages were isolated, self-contained economic units. The cultivators raised food for domestic consumption or local exchange and the artisans supplied their simple needs in the direction of housing, clothing &c. The economic self-sufficiency of the village found its political counterpart in the Panchayat. The village elders not only decided disputes but oftentimes introduced, by example and precept, improvements in social customs and traditional practices. But the economic sufficiency of the village was assailed, in the first place, by a widening of the market in which the local produce could be sold, and in the second place, by the variety of articles that could be imported in exchange. Its political autonomy was sapped by administrative centralization which until recent years, was the guiding principle of British rule in India. A local body of the status and influence of the Panchayat would have been of the greatest service to the village at the present moment when it is caught in the vortex of disruptive forces. Not the least of the difficulties of village improvement lies in the lack of men of light and leading in the village.

Again spread of education has aroused interest in village life. So long as education was an easy passport to employment the villages were deserted by those who had any pretensions in that direction. Of late, education has penetrated even the backward communities and increasing unemployment among the educated classes—intensified in the peculiar conditions of our country by communal jealousies—has forced the attention of some to the villages.

Politically, two causes have conspired to divert the attention of the people to the villages. The reforms have resulted in a measure of decentralization and in the field of Local Self Government the village is assuming a new importance. Further, Responsible Government, to be a reality, must have a trained electorate and candidates for election to the Local Boards or the Provincial Council have to visit the villages for their votes. Villages are also receiving attention from the paid and unpaid agents of numerous associations carrying on propaganda ranging over the whole gamut of untouchability, cow protection, khadi *prachar*, non-violent, non-co-operation, and non-payment of taxes.

In the field of economic enquiry also there is in evidence a similar interest in village studies. Western Industrialism bringing in its train class conflict and the exploitation of the coloured races and tropical regions by European capitalists has ceased to attract some. Others though they would fain adapt it to Indian conditions feel or fear formidable opposition from vested foreign interests in the country. The difficulties of pursuing a truly national industrial policy are forcing a few to the conclusion that in agriculture alone lies their salvation and they regard village improvement as the most pressing problem of the day. The Report of the Royal Commission on Agriculture has also served to focus attention on the villages.

Whatever the motive there is no denying the fact that interest in village life has revived of late. No improvement

is possible unless the outlook of the villager is widened and a desire implanted in him for a better standard of living. Who is to do this work? The touring of official experts and of non-official workers will be of little avail unless there is a permanent nucleus in the village to supply light and energy. At present the country is as amorphous a mass of villages as the village is a helpless heap of illiterate folk. In each village we must have a Panchayat or its equivalent a Co-operative Society. In the absence of either and as a first step to it, the experiment of Mr. F. L. Brayne I.C.S., the author of the Gurgaon Uplift Scheme in the Punjab, deserves careful study. Conditions in that District were as bad as elsewhere in India, possibly worse. Mr. Brayne realised that what the villagers most needed was guidance. They had the will but did not know the way. He therefore put a handful of selected primary teachers through a course of practical education with a view to turning them into 'Guides'. The idea was that a teacher so trained would be the guide, friend and philosopher of the villagers. He would supply them with all manner of useful information, direct them to the proper Government agency for help, and assist them to form co-operative societies for various purposes. The results obtained by Mr Brayne through the agency of such Guides and the methods he followed have been carefully described by him in a book called 'Remaking of village India.' It should be in the pocket of every volunteer who wants to take his turn at rural reconstruction. It is being realised that the Primary School teacher alone can, to some extent, fill the void caused by the break-up of the Panchayat. For this purpose he must be something more than the traditional pedagogue purveying the three R's. There is much hope for the regeneration of the countryside if the Primary teacher could be turned into a successful "village Guide".



Agriculture as a Subject of Study in Secondary Schools.

BY RAO BAHADUR M. R. RAMASWAMI SIVAN, B. A.,
Dip., Ag., I. A. S.,

Retired Principal, Agricultural College, Coimbatore.

IT HAS ALMOST BECOME A FASHION amongst some members of the Legislative Council and some educated Mirasdars to ask Government to open more Agricultural Schools, whatever they may mean. Now Agriculture is not one subject, as is generally supposed, like Botany or Chemistry. To the onlooker, it is no more than the ploughing of the land and the sowing of seeds or the transplanting of seedlings on that land and trusting to nature for a good harvest.

It is well to bear in mind that, even for doing these operations in a proper manner and at the correct time, some knowledge of the sciences related to Agriculture will be useful. This is the rationale of successful farming. For instance, a knowledge of the elements of Botany, will teach a student the differences in the habits of growth and food requirements of various field crops. Chemistry teaches him what are the ingredients of plant food which are available in the soil, which of them can be manufactured in the soil and which of them have to be added on to the soil. A knowledge of Entomology and Mycology is necessary to protect crops from insect pests and fungoid diseases. Some knowledge of the common ailments of cattle, at least as a first aid, is also necessary. To teach agriculture in all these aspects, in a number of schools, in different districts, is not an easy matter, let alone the question of cost. An ordinary school could be started with a building and a few benches and blackboards. But to start an Agricultural School, a farm, of some area in extent, has to be first obtained and put in order, cattle have to be purchased and maintained and daily super-

vision is required to run the farm. Is there a demand for such a school?

Vernacular Agricultural Schools of this type were started in the Bombay Presidency, and students were attracted for the first two or three years by the grant of stipends or the provision of food and clothing, and later on, even this inducement did not bring in sufficient number of pupils to the best school of the lot—the Loni School. The Agricultural Schools at Anakapalli and Taliparamba in our own Presidency have had a chequered existence and stand the risk of being closed down for want of students. The Royal Commission on Agriculture in India went into this question very carefully and have come to the conclusion that Agricultural Schools of the Loni type are not to be recommended. On the other hand, they commend the introduction of Agriculture as one of the subjects of study in ordinary schools. Such a system has been in vogue in the Punjab and the United Provinces and has proved successful. The further training in Agriculture of carefully selected teachers for one year, at the Lyallpur Agricultural College for the Punjab and at the Bulandshahr Agricultural School for the United Provinces, has helped a great deal to the successful working of these schools. The boys learn in these Vernacular Middle Schools, corresponding to the I, II and III Forms in our Presidency, the usual subjects like the vernacular of the province, sometimes, and not always, English as a second language, Arithmetic and Geography and also Agriculture. A small farm, and sometimes only a school garden, is attached to each school, where the teachers and pupils actually work for some hours every week. Regular school instruction of pupils is not interfered with; and as no Indian parent can forecast what the future of his boy would be, those boys who desire to go to the High School classes are not handicapped in any way, while others who stop with the vernacular 8th standard, corresponding to our III form, have learnt something useful, be it ever so little.

Whenever any scheme of Education is proposed to be organized, it is usual to appoint a committee for the purpose, and it is also common knowledge that each expert member of the Committee generally would insist on predominance being given to his own subject—his own fad, rather—in a course of general culture, with the result that the children are taxed beyond measure, and find no time to digest the matter dinned into their poor brains. Look at the number of note books which each child is carrying daily to school! If the committee which may be formed to organize rural schools will only be more sensible, a system may be evolved in Madras, whereby a large number of the Lower Secondary Schools in rural areas may agree to teach Agriculture as one of the regular subjects from the First to the Third Form.

As regards teaching of Agriculture in the High School stage, there is already a syllabus prescribed for Agriculture as an optional subject and one or two schools in the Presidency—the Pasumalai High School, for instance—teach Agriculture to the School Final Class to a small number of boys. The syllabus is, in my opinion, too wide and covers nearly as much ground as the curriculum for the B. Sc., Ag. Degree. Along with other subjects required for a pass in the School Final Examination, there is not sufficient time to teach Agriculture to the extent demanded by the syllabus. It must be guaranteed that a student who passes the School Final, with Agriculture as one of the optionals, must have an equal chance of admission to the Intermediate Class as any other School Final candidate. To this extent the University regulations have to be modified. The point is that a student who takes Agriculture need not be given an additional credit, but he should not be penalised for taking up such a useful subject. If the elements of Agriculture with its application to the different sciences be taught carefully by a properly trained teacher, the student will be as good as any other School Final man for the College course. A student who has taken

Agriculture as an optional subject in the School Final Class is no more a professional Agriculturalist than a student who has taken Chemistry or Physics has become a Chemist or a Physicist. What matters, however, is that the student gets an Agricultural bias, appreciates the dignity of manual labour, has developed powers of observation and will turn out to be an all round man, with a better physique than the average school boy.

Mr. Champion, the Principal of the Teachers' College, was deputed recently to study the working of the rural schools in the Punjab and I believe his report will soon be available to the public. It must contain useful hints for the managers of schools who wish to introduce Agriculture as one of the subjects in their Schools. It is out of the question to think of teaching Agriculture in town schools. It can only be attempted in rural tracts where considerable cultivable land is available in very close proximity to the school, not entailing, say, more than five minutes' walk at the utmost. It may not be essential or feasible in every case to purchase land outright for every School Farm. The necessary area could be leased out for a number of years on yearly rents, somewhat similar to the lease of lands by Agricultural Co-operative Societies.

The success of teaching Agriculture in Secondary and High Schools depends upon the selection of suitable staff. For the Secondary Schools, trained teachers who have had an additional one year's course at the Agricultural College, in a special Training class provided for the purpose, will be most suitable; and, with a view to encourage teachers to take up this additional training, a small personal allowance may be attached to the usual salaries of such teachers. As regards Agricultural Teachers for the High Schools, it is necessary that persons who have taken the Degree of B. Sc., Ag. with an all-round knowledge, are selected and given an additional training in a Teachers' College, if necessary, made

to take the Degree of L. T., as well. Their salaries and prospects should not be less than those of their Colleagues who enter the Agricultural Department, as otherwise, only those men who are not good enough for the Agricultural Department will come for the Educational.

One more suggestion is made, and it is made with some diffidence. In the management of Agricultural Co-operative Societies Agricultural Demonstrators are lent, at Government cost, to manage the farms run by the Co-operative Societies. In a similar manner, will it be possible for the Agricultural Department to loan the services of their Agricultural Demonstrators to Government or Aided High Schools in rural tracts for purposes of teaching? The suggestion is made only as a temporary measure, until the schools have organised Agricultural teaching on proper lines. Teaching does not come easily to everyone. An indifferent teacher is the worst one can think of, for introducing a new subject. The best man has to be obtained and he has to be paid his proper wages. The management of most aided schools will not be able, however willing, to pay higher salaries to Agricultural teachers than the scale adopted for other teachers in the High School classes.

It is hoped that this article will stimulate some thinking in the minds of managers of High Schools and Secondary Schools regarding the introduction of Agriculture as a subject in their schools.

[We may state that Rao Bahadur Ramaswami Sivan submitted detailed schemes recently at the invitation of the Vice-chancellor, for organising an Agricultural Faculty under the Benares Hindu University; and these schemes have been accepted by the University Council. We believe that he will be glad to render any help in the matter of working out details or organisation of Agricultural teaching in Schools, if managers seriously contemplate the teaching of Agriculture and require his services. He may not care to ask for any remuneration for the task, but it is reasonable that the actual cost of travelling for the inspection of the site and the personal talk with the management should be met. Ed. I. E.]

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By V. Srinivasachari, Senior Asst.,
Madras Progressive Union School,
Sowcarpet, Madras.

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Maurice Dekobra.

(A Contemporary French Novelist.)

BY. PROF. JAYANTA KUMAR DAS GUPTA, M.A.

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IT IS NOT OFTEN THAT FOREIGN MEN OF letters, authors and writers visit India. Yet from time to time the lure of the East has been irresistible and Pierre Loti, Vincente Blasco Ibanez, among the more modern ones came to the wonderful land about which so much that is fictitious has been written by men and women of the West. Not long ago there was a French writer who travelled through different parts of India and his forthcoming work embodying his Indian experiences is certainly awaited with interest. A little more than forty years in age, Dekobra has been in turn art-critic, newspaper correspondent, military officer during the Great War and for his war services was decorated with the Legion of Honour and the Croix de Guerre. He is also an extensive traveller and once undertook a motor car journey through Central Europe on behalf of a prominent newspaper.

Of his works, many of which have been translated into various European languages and whose sale has reached millions, "Prince or Clown", "Flames of Velvet", "the Madonna of the Sleeping Cars" and "the Crimson Smile" deserve special mention. In most of his novels love is the central theme. The background is always romantic, the scenes of action being laid in Paris, Bohemia, Africa and regions of Russia which are little frequented. There is a flavour of adventure and mystery and pistol shots and attempts at bloodshed are not uncommon in Dekobra's writings. Continental fashionable and gay life has a special attraction for him and his characters are often rather unrestrained in their actions and words. Sometimes this outspokenness cannot be relished as it seems to be indecency



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clothed in a polished garb. This lack of decorum at times makes his humour a little bald. His excuse may be that that is the prevalent fashion in the West of which M. Dekobra knows much more than we do. His writings are far above the level of popular novels which like mushrooms grow up and wither within a short time.

The society that he depicts is European society after the War, bankrupt and impoverished in ideals. It is concerned with post-War affairs and is rampantly feministic and ultra-modern. The War was a rude shock to Western mores,



PROF. JAYANTA KUMAR DAS GUPTA, M. A.

thought and outlook. Dekobra analyses that attitude. He exposes the hideousness of that life with a realistic pen and behind his laughter there is much that affords food for serious thought. But are those for whom he writes ready to listen to him? He suggests at times that real happiness does not lie in unrestrained pleasure-seeking and run after mad adventures, but in love and sacrifice lie the supreme bliss of human life. Some of his characters leave a trail of sadness and incompleteness behind them as if something is wanting in their life. This restlessness is one of the after-effects of the

War upon European life. People do not know where they stand and what they desire. They grope after something in darkness but the Blue Bird is missing. Who will be that fairy Prince who will awake the Sleeping Beauty from her long slumber with the magic wand?

Dekobra's interests are many-sided and comprise many things. He has a bit of the Sheikh mania also. "Flames of Velvet" transport us to African region where a gallant desert chief entertains society ladies who are used to the hotels of London and the restaurants of Paris. He brings in the Bolsheviks in "Prince or Clown" and "the Madonna of the Sleeping Cars" and is not at all kindly disposed to them. But are they really so blood-thirsty as he thinks and paints them to be? He introduces hypnotism and will-force in "Flames of Velvet" and discusses psychic problems with great gusto, and his picture of the Bohemian doctor with a terrible cat and a harem of strange women conjures the vision of a man in league with the devil. But Dekobra is true to his ideal. Ultimately love triumphs over infinite obstacles and wounds are healed and peace is restored to bruised hearts.

"The Crimson Smile" has a special charm of its own. It is a collection of short stories from several well-known Russian authors Tchekhov, Vlass Dorochevitch, Arkady Avertchenko, Madame Nadine Teffy, A. Boukhov and Don Aminado. The editor himself contributes a valuable preface on Slav humour and Boris Mirsky, a prominent Russian journalist now living in Paris, writes an illuminating note "the Common Sense of the Crowd," supplementing Dekobra's own observations. The stories show the comic side of Slav life. Those who form an opinion of Russian life by reading Gogo and Dostoffeske will find in these stories enough to change their view and a perusal of Arkady's "The Cow", Madame Teffy's "Strategy in the Train", Boukhov's "The End of Sherlock Holmes" and Aminado's "Auto-Suggestion" will be a really intellectual

treat. There is plenty of humour, laughter, smile and wit in these stories and the emigrants from Russia after the Revolution have not lost their inherent gift of enjoying fun in spite of the shocks of the upheaval. As Dekobra truly observes, humour accommodates itself to all grammars and syntaxes. "It plays with the French participles, revels in the German declensions and juggles with the Spanish jota and the Russian TCH." Boris Mirsky expresses the Russian view-point quite explicitly when he writes, "The laughter of a healthy race has a universal appeal whether it is in the Steppes or on the hospitable banks of the Seine or the Thames". It has been Maurice Dekobra's signal service to have culled for the lover of literature a choice sheaf of stories from the literature of a people about whom there is still so much ignorance.

Schoolmasters and Scouting.

BY MR. K. R. R. SASTRY, M. A., B. L., L. T., F. R. Econ. S.

Advocate, & Member Madras Dt. Scout Council.



THE OTHER DAY, MR. A. J. LEECH DT. COMMISSIONER for Boy Scouts, Madras South, wrote in the administration report that "With some honourable exceptions, the Schoolmaster makes the worst Scoutmaster" (*italics mine*). This led to a spirited protest in the annual meeting not merely from among the class affected but from outsiders as well. Enthusiastic and sincere as Mr. Leech is, any attack of mala-fides is as out of place as it is ill-conceived.

The reason given is that by "the end of school-day both master and pupil are tired of each other." Not so well-informed is the continuing passage that "it is hard for a boy to feel at 4-5 P. M. that the schoolmaster who has been caning him at 3-5 P. M. is his real elder brother and is full of sympathy with him as a scout master ought to be." This finding betrays

an unfortunate ignorance of the rule that the Headmaster alone can cane boys; and every one knows that it is very rare that the Head of the High School is the Scoutmaster. Nor does the remark do justice to the many enthusiastic assistants in High Schools who do zealous scouting work also.

Mr. Leech comes to the conclusion that a "School troop in itself is excellent; and I am quite in favour thereof, but it should be run by some non-official, an old boy of the school by preference, who in a Scouting spirit wishes to help the old school." This proposition if feasible is bound to be a sound one; but the practical difficulty is that a sufficient number of non-officials is not forthcoming. Attacks are not unoften found against the non-Indian character of scouting which often appears to be started to welcome Governors and other Government Functionaries.

In spite of the unfortunate impressions of Mr. Leech, the movement in this presidency owes its origin, growth and development to the many enthusiastic teachers, who had taken to the movement in spite of positively discouraging circumstances in school and apathy outside.

If Mr. Leech will try to answer the following questions of mine, he would not have rushed to a hasty conclusion based on ill-tested first impressions over a small area. Has an Indian setting been given to the movement? Has Scouting been as actively helped as it should be by the heads of institutions? Have the heroes of our land been adequately tapped? Why have not a sufficient number of non-officials figuring prominently in the all-important political struggle taken kindly to this movement? It is as much our duty to answer these and other relevant questions as it is Mr. Leech's.

If this great movement can be conducted as a real training ground for citizenship, if the Scoutmaster is allowed to work amidst contented surroundings, if scouting be run as a truly Indian institution as the Seva Samitis, and if the banner of self-reliance is ever held aloft by Scouts, then and then only

can the movement stay in the critical south. Any misconceived observation on the hardworked class of schoolmasters is positively harmful in view of the future development of scouting.

The Ghost of the Future.

—A Vision—

BY PROF. S. UMA MAHESWAR, M.A., TRIVANDRUM.

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ONE MOONLIT NIGHT, THE POET WAS walking out as if in a trance under the star-scown space over wide earth. Strange thoughts were besieging his brain and dreams uncanny. He was breaking into new visions that day, visions that flame and fulfil. A wild hope had taken him out into the wilderness. The air was still around him, as the silence on the snow-crowned peaks. Every voice was hushed, even the palpitations of his breast were inaudible. In that rapt reverie, the lonely soul trod the weary sands of the desert.

He was standing by the ruin of time at the edge of the world where the dim vastnesses begin. Face to face with the infinite depths he stood there in a world of half-known ideas. He turned back and could see in the nebulous light of the calm, a shadow muffled in surplices of 'white clothed in mystic samite wonderful'. It moved and yet it did not. Did the veiled figure speak? Its lips seemed to shake and mutter. In that silence, where the least pinfall would raise a thunder, the words that the muffled one seemed to speak died on its lips. It was more shadowy than shadow itself, nay it seemed to pass off into the light of the moon.

Arrested by the ghostlike figure, the poet turned back and questioned it in petrified surprise. The questioner and questioned, both were mute with the muteness of mighty doubts conflicting. The ghost, for it seemed to be one, moved and the poet followed its footprints. However much he might

expedite his steps, there was still a stone-throw between him and the muffled one and lo! it disappeared into the mist. This was worse than silence. Involved in this perplexity he stood for a while, and gazed on the ancient moon and the placid stars.

As in a trance he wandered on, till a huge monolith obstructed his path. What might this be? He looked up and saw the mysterious sphinx rising high as if it was in alliance with the speaking silence and the conspiracy of the stars. This was another problem for him. It whetted his curiosity further. Behold! the ghostlike figure was again there, tripping on the light fantastic toe. He dared not venture further but asked the sphinx "what may all these mean", to which he received the voiceless negative of the stone. The moon was in the west and the broad desert looked pale without a shadow.

II

In a chamber lit softly by a green coloured candelabra, was the Spirit of the age lying bound in slumber on a fair couch. The crown was on the table and the sword and spear by it. Beautiful trophies hung on the wall and many shining armours. The map of the world was spread and the names of mighty nations were written therein. A list of famous names great for peace or war pende from a peg. A soldier stood guard by the threshold but he stood like a carved figure in sleep. The tendril green with spring and golden with flowers just peeped into the window.

In through the door walked the muffled figure, seen in the desert. A mystic hand wrote on the wall in characters of fire, "The Ghost of the Future hath come". Slow, majestic stalked the figure still in white surplices. The soldier at the gate scarcely knew it, for it slipped in as a dream. You could hear the foot fall of the angels but not the sound of its airy feet. The ghost came up to where the Spirit of the age lay asleep, and touched it as with a charm. Azure-lidded it slept on. The ghost walked round the chamber and

looked at the crown, the sword, the armour and everything that was there. The tendril by the window laughed a smile of snow. Could it recognise the muffled one? Probably it did. The crown on the table, the ghost took up in its slim fingers and broke it as if it were brittle ash. The sword it broke as if it were lath. The spear it broke into fragments. It touched the trophies and the armour on the wall and lo! they crumbled like a smoked parchment. With its tender palm it rubbed the map of the world and the map turned blank. With a splinter it crossed the roll of honour on the wall. It took the book of the present and marked every page of it with red. It wrote on it "It changeth, it changeth".

The Spirit of the age stirred in its slumber. The ghost looked on it steadily for a time. The Spirit of the age tossed in its bed. The tendril by the window shed its blossom. Outside, the stars fell from the sky and the moon set behind a dark floating cloud. The soldier by the gate tried to wake but he could not. In the hush, the ghost retraced its way.

III

The spirit of the age broke the charm and rose up. Oh its weariness, a fever was on its brow. Its limbs were palsied. Ah! what a change! The gleaming crown lay shattered in the dust. The sword was broken. The armour and trophies were like smoked parchments. The roll of honour was crossed. The map was blank white. The look of the present was red-marked. The tendril had shed its blossom. "Oh! what a change," the spirit cried and the cry rang sharp silver in the air. The spirit went to the soldier at the gate. A wrinkle of sorrow was on his face and the seam of age on his forehead. "What! the soldier sleeps," the spirit asked. She touched him and still unresponsive. The breath had left his nostrils. She looked out into the sky. Oh! not a star!

Alone she stood and wondered and stared at the walls.

She saw the characters of flame "The ghost of the future hath come". She looked into the book of the present and read "It changeth, it changeth". The spirit of the age fell down a-swoon.

IV

The king in his throne trembled. He saw a mailed figure walk into the imperial hall and occupy the throne. Was it the ghost of the future? He heard a voice ring in his ears "It changeth, it changeth". The politician in the Council Hall felt his hand arrested and his voice choked. The Warlord felt the weight of a millstone tied round his neck. The guilt of many battles rose scarlet before him. The capitalist had a tremour in his heart. Persons in authority who had misused their power dreamt of a clog round their wrists. The ghost of the future haunted these pitiable creatures.

On a fair day there came a prophet from the wilds, dressed rudely but with a voice of thunder. He came to the street corners and spoke in Centaur tones "It changeth and it changeth." A multitude gathered round him. He spoke unto them saying, "The kingdom of the future is coming. It is in your hearts and in your lips. It is of the essence of your being, nay the very air that you breathe." Then there toiled up the highway a poor man but now he looked strong. He said he was going to his inheritance. There came the sick-man behind him but lo! he was healed. The sinner had new light in his eyes. The leprous were clean, and out of the mouths of babes and sucklings was wisdom heard that day. What cometh in the distance? Are they the pall-bearers? Whom are they bearing and unto where? They whispered "The Spirit of the age was sick and is dead. We bear it unto the burial ground." The pall-bearers took the corpse by and disappeared into the dim twilight, shedding tears all the way. Behind it passed a sad procession of kings, of prelates and warlords, politicians, capitalists and their kin.

"The present age is passing by" said the prophet in the crown of the crossways "and let it go. The future must come and is with us. Prepare ye for the kingdom of the future." A ghost appeared in the twilight. The multitudes saw it. The imagination of men was set on fire that day. The hearts of men were made bold that day. The purposes of men knew a point that day. The future had half come. The babes and sucklings went out into the streets and cried as for a festival. Young maidens sang to their lyres. "Bliss was in that dawn to be alive, but to be young was very heaven."

V

The martyr in the prison house or by the burning stake beheld a vision of the fulfilling days. He said in the distant horizon, a symbol of the coming age. Was it the ghost of the future? The poet heard a voice in the dusk of the evening and a chorus from the closing flowers. The birds sang from shady branches the lay of the future. The morrow came softly tapping at the hearts of the dreamers. In the scripture of the future new things were written. In the Bible of the future nought of wars and conquests nor of sin and deceit shall be told. The song of liberation will be its opening page and the song of friendship at its close. Love will be the story teller in the coming times.

The prophet from the wilds saw four silver doves flying from out of the doors of morn—the auspices of the happy morrows. The farmer stood in his plenteous fields and sang a strain of contentment. The granaries were filled with golden grain and delight was in the heart of every man. The kindness of Buddha was in every conscience. Christ descended from the blood strewn cross preaching new laws unto mankind. No more did the labourer pine in ignorance or want. Men in the kingdom of darkness saw light and were no more blind. Woman from her slavery was emancipated. Nations in trouble got free. White sailed fleet swam the seas like swans. The skies were filled with the echoes of merry

minstrelsies and so "the worlds are shaped anew". Future hath shed its veil and is looking like an angel crowned in every heart and home.

World Peace Through Education.

BY DR. GEORGE CHAINEY,

Editor, 'The World Liberator', California.

(BY AIR MAIL)



HERE CAN BE NO WORLD PEACE WITHOUT Education ; and this can only be accomplished through a great advance and change in present methods. So long as education is confined almost entirely to the development of the mental faculties, it will be utterly inadequate for the achievement of Universal Peace.

The first and foremost business of every nation should be the education of every child born within its dominion or admitted therein. This should be considered far more vital than physical safety at home or abroad. The educational force should be better trained and provided for than any army or navy, police or civil service. So long as education leaves out God and the spiritual life it must be a failure in the production of Peace. God is just as much an object of knowledge as mathematics; and the spiritual life as understandable as the air we breathe. Because we cannot fully define and understand God, it does not remove Him from recognition and practical Knowledge any more than our capacity to understand illimitable space removes space from our constant use and adaptation thereto.

How to know and live with God should be the warp and woof of anyone's life who is selected to teach and guide the unfolding life of little children. This should be our most

vital consideration in all educational reforms. "As the twig is bent, so the tree is inclined."

Education should be for all. It should begin as soon as the child can be subject thereto. This should be made a subject of diligent enquiry. The wisest and best of all teachers should have care of the Kindergarten period. The instruction should cover the inner, as well as the outer world, in keeping with both science and religion. Anyone licensed to teach, first and foremost, should have a rich and manifest aptitude for knowledge and consciousness of the spiritual life. This should be far more important than a knowledge of mathematics, geography or history. The very greatest men and women of genius are everywhere awakening to this responsibility. Our highest right is the privilege of each to know and live with God in a free and personal sense.

Our next and most precious possession is our own selfhood. Anything that weakens or sets this aside is unjust and immoral. Besides requiring every child to be educated under the care and inspiration of the highest and best, the next effort of each and every nation should be to see that poverty does not make such care impossible. Parents who cannot feed and clothe their children should be made an utter impossibility. These two evils of ignorance and poverty grow side by side and should be eliminated by every self-respecting people.

The most splendid beginning in this direction has been made in New Zealand. There provision is made for any honest man or married couple to secure a homestead and enough money for home, team, implements and seed for the first year; all to be paid back to the State in small yearly payments. As a consequence, poverty has been almost entirely punished. To do this with justice to all, each nation or state should reclaim and settle all land that is held unproductive for merely speculative increase of value. In our land millions of acres are lying idle and unimproved, while thousands of our workers are, from time to time, out of

employment and herded in over-crowded tenement houses because of the difficulty of securing a footing on the land.

It is useless seeking to perfect our educational service until this evil of neglect has been utterly abolished. We should hunt, to everlasting destruction, all that makes poverty possible, as eagerly as we should try to eradicate the cause of contagious disease, child labour and the degradation by white slavery, the drug and alcoholic curses. There should be such a condition in every land as to make any man or woman utterly ashamed of idleness and want.

A country full of happy self-supporting homes is the best security against crime, war and famine. But these things cannot be achieved in a day or year. We must learn to reverence and use the great value of time. It is on the Spirit's long travail in Time that has been placed the iniquity of all one-sided states. We catch and play with eternal excellencies that are like productive seeds that have no value until they have been planted, cared for and cultivated in the unfolding years of Time. This is the One in which many see no beauty that they should desire him. This is the Ulysses - the hated - that has to undergo so much hardship and danger before he can recover wife and home from the false suitors of the many impartial or one-sided states of being. To counteract this childishness, it would be very wise to call for consecrated wealth to build and establish a World Peace Home, and hold therein an annual conference of the greatest educators, writers and workers for universal ideals. Such an assembly not to make laws, but to give advice to all law making assemblies, would be far more potential for good than all our present legislative bodies.

Ask each country and state to send thereto a few of its best from every great interest of life in statecraft, economics, education, religion, art, science and literature. Let a selection for such service be a greater honour than was ever before bestowed.

This Congress should give its most careful advice for systems of study, for young and old, and especially the wise division of time in every school, between intellectual, physical, moral, social and religious training. The supreme good of all education should be to divide and blend all means of improvement for the equal development of spirit, mind, body and soul.

This alone is the meaning of the city that lieth foursquare, called by Jews, Zion - the extended view; and by Christians Jerusalem - Habitation of Peace. So long as we think of this great state as a local place on our physical globe, we must remain utterly blind to the real value of life and nature of Peace. Of Mount Zion, or Jerusalem, God has said: "I have chosen Jerusalem that my name might be there. Out of Zion shall go forth the law and the word of the Lord from Jerusalem. Behold, I create Jerusalem a rejoicing and her people a joy. Awake, awake, put on thy beautiful garments, O Jerusalem. Beautiful for situation, the joy of the whole earth, is Mount Zion. Out of Zion, the perfection of beauty, God hath shined." These are but a few of the many rare and wondrous things God has said concerning the place He desires for His habitation. This is no material city called Zion, new or old. When the people of the Jewish race get the material Zion they are working so hard to secure, they may be further from the real Zion, the city that lieth foursquare—than they are today. Fortunately, the best of them are beginning to see and acknowledge this. The habitation that God seeks is the men and women who are foursquare; who are in conscious and intelligent touch with spirit, broad and cosmopolitan of mind; pure and health whole in body, and strong in the moral of every quality of soul goodness. Only such can live in God and show in word and deed that God knows, guides, and lives in them. Only such are fit to guide and unfold the latent capabilities of the children that are to grow into the men and women of all nations who shall banish envy and hate; war and strife; poverty and

crime, in a world of Peace, based on just and international laws.

The scientific and religious recognition of the life within, as well as of the life without, should be our first and most devout consideration. No one is fit or worthy to have place in such a World Peace Conference and Chamber of Council for the entire world who has not reached to this state of development. This is the meaning of The Holy Spirit that comes after the New Life of the Resurrection. This Resurrection, not of an individual but the race consciousness, is only achieved after we are entirely dead to all separation of spiritual, mental, physical and soul values. This Spirit comes as cloven tongues of fire. This is the two-fold love and devotion to all things and truths within and without. This develops a Universal Speech that all understand because it is the finding of what mankind has so long been desiring, seeking and laboring to discover. But this speech is only understood by those who have come to worship at Jerusalem, because this is the uplift of our world into the state of life that lieth foursquare.

Besides holding such an assembly as the one proposed, it would be well to establish a small experimental school of all that is highest and best from this standpoint, as a supplement to the work of the Conference. For this purpose a group of children should be selected that are noted for their intuitions and conscious experiences of the world within, independent of all our so-called religions, but thoroughly and naturally religious. Such children should be selected of all nations. From a personal and independent standpoint the Indian Poet, Tagore, comes the nearest to this order of realisation in his School in India.

One of the greatest teachers along these lines was Delsarte, of France, and in this country much has been done to make his discoveries of service in private schools. But the very best methods of instruction in these advanced schools for life and expression (of which the Emerson School in

Boston is the best known and most efficient) should be taken into Universal Education. In every school there should be a thorough system of physical breathing and artistic exercises, not for the development of mere physical health, but for the embodiment of most perfect expression of all the qualities of Universal Being. No time should be wasted in school hours for mere reading and memorising, but all should be spent in drill for the embodiment, experience and expression of what has been studied of school hours. A very great increase of results would be gained in all our schools by this reform. Our greatest waste of all that is best and most vital is in our excessive valuation of mere muscular strength. All our newspapers are, to any well grown individual, utterly degraded, and at least half wasted by the space and interest given to the department of sport. This is another form of intoxication the race must eliminate by right ideals and methods in Universal Education.

Before World Peace can become an actualization we must, in all education, realize and make a part of all development that state which today is greatly thought of as Cosmic Consciousness and Human Solidarity based on the fact that the well being of each is waiting equal good and justice to all.

To reach this end, not by any sudden jump or miracle, but by a graded education of all that lies between the childhood and grownup state of Humanity, is really the purpose of all education. As this is the goal, not of Occident or Orient, of Europe or America, we can best uphold and establish this claim by a study of the one meaning pervading all the Great Sacred Books that hold the highest and deepest devotion of East and West, North and South.

A Foreign Language as the Medium of Instruction.

BY DR. L. P. LARSEN, M.A., D.D.

IT IS NOT IN INDIA ONLY THAT THIS HAS been a live question. Though conditions may have differed widely it is not impossible in India to learn something from the experience of people elsewhere in this matter.

In many of the countries of Europe, Latin was the one language used in study and teaching till not much more than a hundred years ago. That was not due to political influences. Latin had ceased to be a living language many, many centuries earlier. But it was the language that had so long been developed and used as the carrier of scholarship and of culture that it had come to be accepted everywhere without any kind of external compulsion. For diplomatic purposes, and in private intercourse between society people, the French language might be used. But whoever aspired to scholarship and culture could think of no other way than that which was opened by the use of Latin. I have a Danish book that was published ninety years ago, written by a young professor of the University of Copenhagen, a book on Moral Philosophy. It was first written and published in Latin. Some years later the author found courage to put it into Danish; that was still an unusual thing.

The fact that it was not a living language which was in those days used in Europe as the medium of instruction and study makes it of course impossible to compare things in India with things where Latin was thus used. But in one or two respects the problems are very much alike.

Culture becomes exclusive, the monopoly of a few privileged classes, where education is based on another language than that used in the homes of the country. The two patent effects in Europe, during all the many generations when this state of things obtained, were a feeling of superiority among those who were "educated", and on the part of that education, an inability to spread. As long as Latin was the only recognised language of study and culture 'mass education' was neither attempted nor thought of. When a hundred years ago Macaulay and those who worked with him advocated in India the introduction of 'occidental learning', one of their arguments was that those who came under the influence of this foreign learning would be

interpreters up and down the country, the new ideas would spread through them to all the others. This is one of the directions in which results have been found most disappointing. The experience of Europe might have served as a warning against any high expectations of that kind. Language and ideas are not so independent of one another that ideas can be expected to be spread without any reference to the language in which they are expressed. And if the terms are adapted without any real familiarity with the ideas behind the terms we get results that are not of very great value. A time came in the country of Denmark when the use of Latin words without any real understanding of their meaning was growing so alarmingly that one of our great writers set himself to exhibit in his comedies the dangerous and ridiculous effects of such habits.

Another aspect of the regrettable effect of building up all study and education on a foreign language may be seen—painfully clearly in some cases—where minorities under foreign rule in various parts of Europe are made or have been made to do their school-work in a language which is not their mother tongue. There is no co-operation between school and home. The language used in the home is not the one used in the school, and the separation becomes still more serious if these two worlds are not only different in language but also in ideas. The school work becomes harder. If the things that are studied in the school are also talked of in the home the pupil learns many things at home without any effort and without any idea that he is adding to his knowledge. If on the other hand there is no connection between school and home the boys and girls have to struggle themselves to learn all that is required and to remember what they have learnt. And what is learned in the school is not assimilated so thoroughly if no help is received in the home. The meaning of many things becomes clearer and the right application is better understood, when these ideas and expressions are also met with in the talks and conversations at home.

A foreign language as the medium of instruction and study means a serious loss. That is the plain testimony of the experience of Europe, both where in former days a classical language was voluntarily so used, and where at the present day another language than the mother tongue is involuntarily used in the school.

A Music Performance.

BY PROF. N. R. KEDARI RAO, M. A., L. T.



NOVEMBER, 9, 19—WILL ALWAYS BE A MEMORABLE day in my life; for, I met a very remarkable individual that afternoon. The circumstances in which I made his acquaintance were nothing out of the ordinary. There was a marriage celebrated in the house of one of my friends and I was specially requested to be present for the music performance which generally follows a festival of gaiety.

It was to be a *Jalatarangam* party. I must confess, even like Charles Lamb, I have no ear—I mean for music. Still I stayed on, anxious to lose myself in a crowd and thus the better observe the large concourse of humanity assembled at that time.

The performance began punctually at 5 p.m. There were the inevitable accompaniments of the violin, the harmonium and the drum. But within a quarter of an hour I found out that the chief attraction for me lay, not so much in the music that was produced as in the musician himself.

He appeared an old man—as old age is reckoned in India—a man on the wrong side of fifty, as might be inferred from his grey hair, his bald head and his sunken cheeks. But the expression of his face was something never to be forgotten. He seemed an orthodox Brahman from the obtrusive caste-mark on his forehead and the many *Mudras* on his cheeks and temples. As he was dexterously thrumming with his small bamboo sticks on the ten or twelve cups of porcelain, half-filled with water and placed before him in the form of a rough semicircle, you thought you were before a regular pantomime. His parted lips seemed to utter inaudible words. His agile frame gave him a wonderful vitality as his mouth, (with a cunning smile or frown on its lips as dictated by the emotional fervour of the song that he was rendering into music) seemed to form the words without breathing them into the air.

Nevertheless I was in the presence of a very alert mind which enjoyed to the full the beauty of the song as it was imparted to the audience. In fact, this is one of the most important points of difference between a merely mechanical art and a fine art such as music. In the former while the pleasure derived is always one-sided, in the latter it is otherwise; for whoever enjoys the melody of the sound or not, the musician is his own admirer and critic. At any rate, it was evident in the scene before us. He had in him the *joie-de-vivre* of life, as might have been noted from the very quick movements of his fingers. In the twinkling of an eye, you saw his bamboo stick, like the magician's wand, getting along all the cups imparting to them a sounding vibration in harmony with the music in his own mind. He would play on leisurely and slowly at first; but when he came to the middle of the song and the demand for quick movement was imperative, the rapidity of his play with sticks in both his hands—for gentle reader, you must know that he has a stick in either hand—nodding his head,

spreading wide or contracting narrowly his brow so as to suit the seething and surging emotion in his mind—sometimes practically raising himself on his pedestal the more to impart a certain liveliness, without which the whole thing would be dull and insipid—the answering signs and signals of the professional musicians whose looks of joy and wonder at his skill gave him an additional impetus to excel his own past record—all these told me as plainly as words that I was before a “giant” of the olden days—one who loved and hated, lived and enjoyed life to the best of his unusually large capacities. He is not, like your modern pigmies, half-hearted in any of his affairs. If he admired, it was without bounds. If he hated, it was with a real hatred. There was no half way house. There was nothing of the sham or the hypocrite in him—no assumed kindness, no masked revenge, nor any simpering airs about him.

So I considered my life was the richer for having made his acquaintance. He was of a slight build and of spare diet, as I was informed afterwards. But for physical or even mental alertness, I should confess there are very few that can beat him. Naturally I was amazed at his singular proficiency in his own life. On further enquiry I learnt that he hailed from a family of musicians and that the thing was in his blood. His brother who died at the height of his fame was always known as Fiddle Venk—. And therefore he is popularly greeted as Fiddle Venk—’s brother. The more famous name casts a shadow on the lesser individual. But be this as it may, the sprightliness of his talk—for he was a gifted conversationalist besides being a talented musician—impressed me visibly and brought back to my mind the stories of Maha Vaithi and Tyagayya—the giants of old whom we so much reverence.

It is common enough to sing of departed greatness and to lament the decay of the heroic in this modern prosaic age. But dear reader, had you met with the same experience, as I had the other day. You would surely agree with me that the present is as romantic and as heroic as the past—if only you have eyes to look for it in the proper quarters.

When I came home late that night, I blessed the stars for my ignorance of music. Had I that distraction I would not have observed him with the same keenness and thus I would not have understood a tithe of his greatness. Then it was the truth came home to my mind. We know what our best possessions are. For, is it not literally true that sometimes our best qualities are our worst defects and those qualities of which we are usually ashamed come in as our best aids?

The wonders then of the Law of Compensation in life, who can adequately describe them!

* The Ruler of Baroda.

(A Study in Biography.)

BY MR. A. S. VENKATARAMAN, B. A., L.T.



USE THE LEARNED WORDS OF THE PREFACE

“Gifted by Nature with a remarkable power of brain and a very strong will; deprived by circumstances of education of any kind up to his twelfth year; lifted entirely beyond expectation, from the life of a peasant boy to a throne and great riches; thereafter subjected to a course of intensive culture which would have given most boys a profound distaste for study; but which left him with a sense of his deficiencies and a determination to make them good; invested with full powers, within the limits imposed by his position as a native ruler in India at the age of eighteen, and called upon, without the aid of any one on whom he might look as a friend and companion, to exercise those powers—His Highness Maharaja Sayaji Rao III was marked out for a human experiment of the highest interest.”

The greater a man is, the better qualified he is, as a theme for biography. Possibly of all the rulers of Indian States, the Ruler of Baroda takes easily the first place. Whether we look at the subject from the point of view of accomplishments and attainments of the ruler, the work done by him or the progress all round in the state, the safe assertion may be made that the state yields to none.

Though the biography lacks the strictly official *imprimatur*, it has all the advantages of one, since the author, as the guest of the Ruler has had access to all materials. Now it is at once an advantage and a disadvantage. The question before us, is, whether the author has successfully withstood the temptation of a consistent praise of the Maharajah and has displayed a critical spirit. While it is true that a nearness to and an identification with the subject of the sketch, guarantees a truth in details, very often on that very account, the main impression is falsified. That would mean then a defect in the biographical sketch, and I fear, there are no indications of the author's having made any attempt to overcome it. What one would like in a true biography is a stress on the virtues and an equally good stress on the weaknesses, so that the foibles may set off the virtues in a lurid light.

* By Philip W. Sergeant, B.A., Published by John Murray, Albemarle Street, London, W. 1. Price 16 S. net.

Treated as a biography, the work has its own lapses. The impression one gathers from a study of the work is easily summed up. The Maharajah is excessively fond of visits to Europe having made as many as sixteen. He resents and chafes at the interference of the India Government as a restriction on individual liberty and personal freedom. In the matter of internal administration, he is an autocrat, if a benevolent one. In the earlier part of his reign, the ruler has been forward in his ideas, liberal in his ideals and broadminded in his outlook. The reactionary tendencies, if any, noticeable in his later years are only the manifestations of the deeper forces of his character, which have been there from the very beginning and which, far from being the expression of any reactionary spirit, serve only to bring out his more pronounced opinions. If this is all the make up of the stuff in the Gaekwar, one wonders if he is in any way different from an ordinary ruler of an Indian State, in which case, Mr. Sergeant will be the last person to attempt a biography. It is an admitted fact, however, that the Gaekwar is a remarkable Indian ruler of a progressive Indian State, more remarkable than what he is described to be, more so, in spite of his European trips than because of them. (though by the way he has made good the several occasions for a profound, intimate and personal study of the conditions abroad, with a view to adapt western ideals to an Eastern State), and as a study more delightful and more interesting than what these pages make him out to be. What is needed then, is a sense of proportion, and a more critical, if less devotional, attitude. To quote only one example, the reference to the Durbar incident is made to occupy a place out of all proportion to its importance. The flux of time of almost two decades has drawn a veil over it and there it might remain untorn. An elaborate discussion of a comparatively trivial incident, even with the best of intentions to do justice to the maligned Maharaja brings back unpleasant recollections, which he himself may not cherish. On the other hand, a review of the many-sided activities of the Maharajah, both as an individual and a ruler, would have better set forth, their due perspective, significance and value, if they had all been treated as an integral part of the biographical portion instead of detached jottings.

Considered purely as history, the volume fails, in as much as no adequate justice is done to the work of a brilliant galaxy of ministers who are dismissed, here and there with a word of mention. To that extent, the Ruler is so deified, and so depicted as to provoke the wonder 'Whether the monster of a Perfection exists', when even the ablest of men, is necessarily imperfect. A historical account, for that matter,

would assess at its true value, the work turned out by each minister and his contribution to the well-being and progress of the state, more so, when the Ruler was an absentee one. It is obviously impossible that an absentee Ruler, however enlightened and forceful as the Gaekwar is, should have exercised any great amount of care, initiative and reforming zeal demanded by a successful administration. The picture would have been more convincing if the Diwans had been given their due. Sympathy with the subject, is, no doubt, an essential requisite of a good biography but the biographer who means to put up a defence for all opinions and actions of his subject, seldom does justice either to himself or his subject. The author's remarks on the Gaekwar's social reforms and his *ex-cathedra* statements illustrative of his attitude towards the demand of the subjects for constitutional Reform, would bear this out.

Apart from the defects, the book is bound to command a wide appeal, as it happens to be the only long available account, so far, of one of the most notably great, distinguished and popular of Indian princes. The style is very elegant and the book is profusely illustrated and attractively got up.

Miss Mazo De La Roche.

A Canadian Novelist of Fame.

BY PROF. K. R. SRINIVASA IYENGAR, B. A., M. I. M. S., Ceylon.
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UNLIKE Mr. GERALD BULLETT AND Mr. RICHARD Hughes, Miss Mazo de la Roche, incomparable authoress as she is, is very little known even in England. England—so curious and so conservative, so narrow and so fertile,—has too many authors herself to spare time to think of a foreigner, even if that foreigner should write exquisite English, and be a Canadian moreover. The English are almost unresponsive to external stimulus and their ultimate perception of the glory of an Ibsen or a Tagore is brought about only by the persistent obstination and undaunted advocacy of a few intellectuals. They are of course technically impartial. They had no more ear for Shaw when he first burst forth in all his portentous paradoxes than they had for Ibsen when he maddened the exasperated stage with his social dramas. One might conclude therefore that the national characteristics are so violent that they make Englishmen morbid to a degree in receiving new impressions.

However, speaking only of Miss de la Roche, it would be impertinent indeed to call her a promising novelist. Her first three books *Explorers of the Dawn*, *Possession and Delight* and the book of plays entitled *Low Life and other Plays*—mind, I don't pretend to have read them,—might have shown promise, might have heralded a sure enough dawn. But the promise had become solid achievement, the morning had dazzled already an expectant world when she gave us *Jalna*. (Macmillans, 3-6). It fetched and with thorough justification the ten-thousand dollar prize of the *Atalantic Monthly*. It created a sensation in America. It made Miss Mazo de la Roche one of the foremost of Canadian novelists.

But in England, though Messrs. Macmillans sponsored it, though the ageing Mr. Walpole "spoke of it on every possible opportunity" "it did just nothing at all". England apparently was far too much occupied with her innumerable "promising" novelists. And yet, *Jalna*, judged dispassionately is quite sound. It is almost a revelation to the Indian mind—revelation of the multitudinous niceties of Canadian home life. A strange family are the Whiteoaks, all but imprisoned in the ancient imperishable *Jalna*, quite at home with the tense atmosphere of petty quarrels and self-inflicted aloofness. But *Jalna*, even as it houses such petty quarrels, has them scrupulously on the surface. The Whiteoaks are united at heart; they'll stand one, on occasions; and no doubt.

Two years passed and this autumn she has given us a sequel to *Jalna* appropriately entitled *Whiteoaks*. (Macmillans 7-6). This time certainly she could not miss an English public. For one thing, Mr. Hugh Walpole is the respected President of the Book Society Selection Committee. And for another *Whiteoaks* is as supreme an achievement as its forerunner. The Book Society Selection Committee, convinced of the positive merits of the book and perhaps inwardly conscious of the necessity for doing tardy justice to this highly talented authoress, marked *Whiteoaks* as the first choice for October. It is reasonable to prophesy that this book will be given much more than a passing nod of recognition.

Whiteoaks exceeds by about more than half the conventional limit of a Georgian novel. It is to its credit that it is not the more fatiguing on that score. Though intended as a sequel, it quite elegantly stands on its own legs. The old family at *Jalna* is introduced to us again. Still Mrs. Adeline Whiteoak's (now a centenarian with the ruthless vitality of a woman of forty) principal companion is her Indian parrot, Boney. The admirable egotism of the centenarian is

nowhere more conspicuously expressed than in her retort to her grandson Wakefield who suggests that she might creep as far as the dining hall. She replies to the suggestion with characteristic vehemence—"Creep, eh; One of my family creep! A court creep! A court, let me tell you, never creeps nor crawls, even before his Maker! He walks upright, even if he has to lean on someone else to do it. Let cowards creep—let snails creep—let snakes creep—." There we have her, the woman born to rule—never for one moment to wince at "the bludgeonings of chance".

The one fear—and a formidable one for the matter—in all such portraits of woman living to a ripe old age is the inevitable shrouding of it by sentimentality. It must be said however to the glory of Miss de la Roche that this pitfall has almost successfully been avoided. Every time Gran' ejaculates "Somebody kiss me—quick!" or "I won't have it!" it rings devastatingly true. Her unquestioned hold on the members of the family is not merely due to her age, not merely due to the intractable radiation of her vigorous personality—there is a pecuniary consideration too. "She must be worth between nienty and a hundred thousand, all in reliable bonds and stocks," thinks Uncle Ernest. Further: "She had thought it enough for them to know it was willed in its entirety to one member of the family. Thus her power over them was kept undiminished through the years."

Wakefield prays every night for Grandmother's ease on the morrow, thus to ingratiate himself into her favour. Uncle Earnest, Uncle Nicholas, Mrs. Whiteoak's aged sons, are silently expecting, half-hoping, half-despairing. Renny and Finch say nothing; perhaps they too are not without their thoughts. Why not? Piers however is more optimistic owing to his facial resemblance to Gran's dead husband. No wonder the sanctity of the family tie is kept in tact: Gran' effectually serving as the converging point of the divided interests of the family.

To label *Whiteoaks* a mere 'family' novel is to be lacking in the critical sense. For it is also a tale of vivid characterisation, which is concerned not only with the "how" but also with the "why" "of the incidents that give the book its distinctly dramatic colour. In the second chapter where we find the several members of the family meeting for meals in the dining room, the Whiteoaks' individual characteristics as members and their abiding characteristics as a family are revealed, as the most natural thing in the world, in the medium of their talk and their little actions. Interesting as all the characters—and they are as many as

they are varied—are, yet, it is Renny and Finch perhaps that the authoress has worked out with that logical, meticulous care and that microscopic attention to detail which alone could make the characters hum with the breath of life and endure as magnificent slices of art. Undoubtedly Renny is the hero; but Finch is not the less important, the less lovable. Though only half-brothers, the attachment between them is of a more superb kind than is ordinarily found even between real brothers. Piers and Finch offer an apt illustration of this ironical fact. It is true there are differences in outlook, taste and bearing which differentiate Finch and Renny more than any other pair in the family. One is mad after music; the other after horses; the one is naturally timid, the other incomprehensibly domineering. But the centres of their beings, in spite of the discomforting and disturbing citadels surrounding the inner shrines, are in perfect harmony. What the one lacks, the other has in abundant measure. Complementing one another in all essentials they constitute in their combination a unique whole. The last few lines in the book confirm this interpretation.

The heroic heroes of novels cannot help marrying in the end:—at the very worst it is imperative that they hold out a promise of a happy marriage at no distant time. Renny satisfies this test. We learn that Alayne is to divorce Eden (a brother of Finch's by the way) and is to be united in wedlock with Renny. That's good anyway. The war of love, long waged by Renny and Alayne, is painted with a deep understanding and sympathy and Miss de la Roche has written a divinely moving tale that not seldom draws tears from our eyes and which nevertheless bears the unmistakable stamp of veracity. There is nothing unreal in the love of Renny and Alayne. There is nothing unreal again in the fervid attachment of Arthur for Finch. One finds something really splendid in the character of Arthur, the model youth of twenty-two, whose affection and devotion for "darling Finch" permeates his whole being and gives him a new zest each new moment of his life. Arthur and Finch teach us, that modern as they are (the time of *Whiteoaks* is 1927) they do not accept the modernist's astonishing, almost detestable point of view about friendship. Our undergraduates and school boys ought to read this highly instructive book.

There is one more quality in *Whiteoaks* which will eventually push it among that small class of books that may rightly be called great. It is the fascinating theme of the story and the way it swims in cadenced rhythm through the vicissitudes of affections, humours and combinations. Finch, if anything, is a rebel; but he is such a rebel, the most pacific of

rebels. The hoary atmosphere of Jalna chokes his very soul and even the incomparable Renny drives him eternally to desperation with his steely stony affection. When Finch runs away from Jalna to New York; when every night he escapes from the gloomy walls and halls of Jalna and finds his way to the church to sing and then to swim undismayed and untired in the moonlit lake; when at last he attempts to drown himself when he understands that Gran's legacy to him has caused a storm of resentment in his family—on all these occasions we have glimpses of Finch rebelling against his "circumstances and environment". But unlike most rebels, Finch is absolutely honest, almost fanatically religious. He is the higher type, the more angelic type of the rebel. Mr. Hugh Walpole, writing of Miss de la Roche's view point of Finch, says; "She thinks that honesty of conduct, fidelity, and kindness of heart are often united with ability, independence of mind and a sense of humour." The book, in consequence, will hurt no one's feelings.

Any one could enjoy its sweet reasonableness. In its blend—a rarity which ever becomes rarer in modern fiction—of the flowery grace of movement and the subtle, entrancing cohesion in characterisation will be found the perennialness of its fascination. What Miss Mazo de la Roche may be writing next, one wonders in rapturous expectation!

Defects of Indian Education.

BY MR. A. RENGASWAMI AYYAR, B. A., B. L.

Indian Education, as far as it has progressed up to now, has been shaped and moulded by circumstances partly cultural, partly historical, and partly political, so that the defects have been to a certain extent accentuated, and operate to hinder the progress of the Indian Nation. The contrast is prominently observed when one sees the result of that education in India, and compares it with the result of similar education in Western lands. Education in India, both in the theoretical and practical side, and in its relation to the cultivation of art, science, and philosophy, and its bearing on the progress of the Indian peoples, dates from very ancient times older than the nations like the Greeks and Romans classed amongst the ancient peoples of the world. The universities of Taksha-Shila and Nalanda which attracted to their halls of learning pupils both from the distant provinces of India and foreign lands, belong comparatively to a modern epoch in Indian history. The ancient "forest universities", Benares, the central seat of Hindu Religion which co-ordinated and unified for ages

the culture of this land, and stamped its *imprimatur* of approval or otherwise, and the specialised institutions scattered in different towns and villages like Nuddea, Conjeeveram, or Madura. over this vast sub-continent, carried the torch of learning all along the centuries. A nation which has the responsibility of governing itself cannot but adapt its activities to the currents of national life ever flowing in unceasing streams. Therefore, India's progress in the cultivation of concrete sciences and arts was arrested after Islam succeeded to the political hegemony in this land. Education of Hindu India became restricted to the religious side or confined to literary and metaphysical pursuits; and the creative energy of the Hindu nation which displayed itself in the cultivation of natural sciences and arts like medicine, surgery, chemistry, engineering, agriculture, politics, etc. became arrested and gave place to the writing of commentaries, and the cultivation of metaphysics and philosophy, and the pursuit of literary studies. The association of education with the practical side of life and life's problems became estranged, and it continued more or less in the same condition even amidst the later rise of Hindu political power, as in Vijayanagar, or amongst the Mahrattas and Sikhs. Education became imitative instead of creative.

After the English East India Company succeeded to the political ascendancy of the Muslim, the Mahrattas, and the Sikhs in this land, the education that was organized by that Company and continued by the Crown after its abolition emphasised still more the divorce between the theoretical side of education imparted and its value in practical life. The Government wanted an army of subordinates and clerks to carry out the details of the policies and schemes framed by the dominant English elements of its ruling machinery, and the education was adapted for that purpose. The defects which came to exist before in the field of Indian Education became deeper and more pronounced, and additional factors were introduced to aggravate the many-sided character of these defects. The education was necessarily imparted in English; and the use of English as a medium of education, and as the avenue through which the new knowledge of the West can permeate amongst the Indian people displaced the use of the vernaculars as such media, and arrested their development as vehicles for the conveying of knowledge of modern sciences, and arts. Therefore, even after the lapse of more than seventy years after the founding of our first universities, we have not evolved a rational set of scientific terms in our vernaculars to cope with the rapid advance of human knowledge in sciences and arts during recent times. This has led not merely

to the starvation of our Vernaculars, and deprivation of that degree of vitality which must sustain them as living languages, but has also shut off the infiltration of modern knowledge to the masses, to the majority of whom English language will always remain as a *terra incognita*. English language is not merely a medium for official business. It has become, especially in Southern India, the medium for domestic or social correspondence amongst the educated people. The fashion has spread to the non-English knowing people who are issuing now their marriage or obituary announcements, intimate in their nature, to relations and friends, in English, and not in the vernaculars as was usual up to quite recent times. The loss is much more serious than we have realised or would appear from a superficial examination, and its extent can only be appreciated when you travel to other countries where both governments and peoples are engaged in an intensive devotion to the use of their respective vernaculars as ordinary media for the transmission of knowledge, without in any way ceasing to give a legitimate subsidiary place to the study of foreign languages. This serious mistake in education tends to induce in us a kind of wholesale cynical attitude towards our institutions, whether social, cultural or religious, or a blind regard for them without discriminating between their virtues and defects, and without entertaining a thoughtful criticism of them not inconsistent with the existence at the same time of a tender regard for them. It saps at the cultivation of capacity for giving rational values to the various problems which beset us in life. The government which is essentially foreign at present and guided at the helm by people who could easily recognize the serious consequences of this evil, if a similar situation arose in their own country, may not easily become alive to its existence amongst us. For it is difficult for the individuals of a ruling race to put themselves in the place of the members of the ruled and to compare the free and bracing cultivation of their emotions and minds with the aid of their own mother tongue adapted to modern requirements, with the cramped and artificial cultivation of the same emotions and minds through the medium of a foreign language, which at every turn and in diverse forms induces the ruled to look down upon their mother tongue and the culture expressed by it as inferior. Only a national government giving due place to the spoken language as the medium of education, and imparting knowledge through a national scheme of education calculated to induce a discriminating regard for the past along with recognition of the needs of the more important present and not less important future can avert this steadily growing danger. After Europe emerged from

the middle ages and the introduction of Reformation, it has evolved, especially during the past one or two centuries, an intense nationalism, an alert keenness to probe to the full the practical problems of life, a readiness to act with quick decision in the solution of those problems, and a rational attitude of mind in understanding their different phases and adapting suitable means to achieve particular ends in view. The leading countries of Europe and the United States of America have moulded their educational institutions for the achievement of these purposes. Everywhere you find, whether in their Pantheons for glorifying the great dead of the past, or in their statues and monuments raised to the memory of their national heroes in streets, churches or chapels, or in their songs and text books, or in the giving of names to their cities, streets and institutions, and in diverse other ways too numerous to mention that they take constant care to instil into the minds of their young the inspiration derived from their association with the memories of their old and venerable institutions and their illustrious heroes, and thus to stimulate them to do their duties by their country or nation whatever be the sacrifice entailed thereby. Each nation depends on its own institutions for giving the highest training in all modern arts and sciences and do not look like us to foreign agencies for imparting such education, in its midst, to its youths, nor would feel the need of sending them to foreign countries for lack of facilities for such advanced training at home. Even small countries like Holland, Denmark, Norway, Sweden, Czecho Slovakia, and Hungary strive to be self-contained in giving training in different arts and sciences to satisfy the multi-sided aptitudes of their rising generation. Their respective Governments, and the private national agencies engaged in imparting education co-operate and work together in achieving these national aims in education.

European education and to a far greater extent the system of education in the United States have given an impetus to laboratory work and research, to the training of the eye and hand, and to elevating the dignity of manual labour to a level undreamt of in the old world civilizations of which India is a notable survival. We have to make up a considerable way before we can come up to them. If we do not succeed in doing so, we would lag behind other nations in the race of progress and the distance will grow larger and larger, leaving us a long way behind.

Superficial observers from outside are likely to mistake the symptoms of our defective system of education as inherent defects in

the constitution of Indian mind and character. Nothing can be farther from truth. Individuals here and there by their own inherent powers have no doubt overcome the cramping influences of the system of education to which they are subject, but it cannot be expected of the average boy or girl to overcome the limiting influences of such a system; and a radical change is necessary to be introduced into it.

That change can come about only fully, when there is no conflict between the view-point of the state and its subject and both work towards a common purpose in education. India should be free to work out her educational purpose as England or Canada or Australia or any other country within the British Commonwealth.

Developments in the Structure of an Atom.

BY MR. K. G. KRISHNAN, B. Sc., (Hons.) Rangoon.

A world made up of atoms which are in incessant motion was clearly conceived by the Greek philosophers of the School of Democritus (420 B. C.), Epicurus (320 B. C.) and Lucretius (Roman 50 B. C.) as conceived by the modern physicists. But this conception had its roots in one case in a mere speculative philosophy: in the other case upon "direct, exact, quantitative observation and measurements". The Greek genius was only philosophical, lucid and logical. On the view of Lucretius, if subdivision were carried out sufficiently, one would come at last to the individual corpuscles or atoms; the word atom being taken in its original sense, something which cannot be cut.

The first model of an atom that properly belongs in the present scientific period is that of Newton (1704). Newton says, "It seems probable to me that God in the beginning formed matter in solid, massy hard, impenetrable, movable, particles of such sizes and figures and with such other properties and in such proportion to space as most conduced to the end for which he formed them and that these primitive particles being solid or incomparably harder than any porous bodies compounded by them, even so very hard as never to wear or break in pieces; no ordinary power being able to divide what God made one in the first creation." Here Newton imagines the atom to be hard particles and according to him the soft bodies are due to the mutual action of their hard constituent particles.

In 1758 Boscovich conceived the atoms to be "centres of force" and in 1810 Dalton gave definite weight to each atom.

In 1867 Lord Kelvin completely reversed the mental attitude of Newton and put forward the explanation of the hardness of bodies in the rapid motion of something very soft and yielding. According to Lord Kelvin an atom was like a smoke ring—a vortex atom which could vibrate from a circular to an elliptical shape and back again and send out ripples in the surrounding etheric light waves. But unfortunately Kelvin's atoms refused to attract each other and this sealed the fate of his vortex atom.

Then began the great discovery of the X-rays and this has brought us one important thing about the atom; it must be electrical in its structure. Beneath the 19th century world of atom a new world of electrons has been discovered. These electrons, since they can be detached by X-rays from all kinds of neutral atoms, must be constituents of all atoms. By the new agencies, X-rays, radio-activities, ultraviolet light, etc, the insides of atoms are thoroughly examined.

When Rutherford shot Alpha-particles through a thin metal screen he observed a general scattering. Occasionally, however, there were departures after passing through the screen from incident direction. Rutherford traced the effect back to very intense electric field present in the atoms of the scattering elements. He considered that these electrical fields started out as the origin from a very small element of space within the atom called Nucleus. At his suggestion Chadwick made very careful measurements of the deflection and found that the nucleus charge in each case was approximately equal to the Atomic number of the scattering elements. Since the positive Alpha particle hits the impenetrable portion of the nucleus, and is turned back upon its course, Rutherford concluded that the nucleus charge is positive. Again since the atom is electrically neutral if it contains Y positive charges on nucleus, it must also contain Y equal and opposite negative charges (i.e.) Y electrons. This system is unstable since the electrons would fall into the nucleus being attracted and the atom will collapse. So Rutherford suggested that the atom might consist of planetary system in which the electrons revolve about the nucleus as the planets revolve round the sun. In this the centrifugal force of the atom counterbalances the force of attraction of the nucleus and the atom is therefore stable.

From ordinary theory of Electro dynamics an electron rotating in a close orbit sets up periodic electric magnetic disturbances in ether. Therefore, Rutherford's rotating electrons should experience a continual drainage of energy and the electron orbit gradually getting smaller and smaller, finally fall into the nucleus. So Rutherford's atom is not

stable. In addition to this Rutherford's atom failed to account for the observed distribution of lines in hydrogen spectrum or even to account for the existence of the line spectrum at all, since electron rotating in orbits whose radii are gradually diminishing should emit frequencies which are increasing and so spectral lines emitted from a number of atoms should be evenly distributed.

Bohr over-ruled all these objections and retained Rutherford model by casting aside the whole of the older principle of electro dynamics and formulating a theory of non-radiating of quantum orbits. In order to make his atom work, Bohr found it necessary to play fast and loose with established electrical principles, discarding them where advisable and retaining them where convenient without any excuse other than necessity. For example, a charged particle such as an electron should radiate energy when revolving in a circle. Bohr said that an electron rotating in a quantum orbit emits no radiation, but in the next break he said that when an electron jumps from outer to an inner quantum orbit radiation is emitted and the frequency of this radiation is given by $h\nu = E_1 - E_2$. Thus Bohr's statue had feet of clay. We tolerated it for lack of a better, knowing that it was doomed to fall as soon as a more logical and consistent substitute should make its appearance. Something did really make its appearance in 1925. It was the wave atom of Schrodinger. The difference between the Schrodinger atom and the Bohr atom is one of the distribution of electricity. In the Bohr atom positive charge was on the central nucleus and negative charge on each electron. Thus the charge was localised in spots. But in Schrodinger atom the charge spreads out the whole volume of the atom. In Schrodinger the electric charge does not move about but in Bohr's atom charges were in a rapid motion in their orbits. The charge in the Schrodinger's atom, however, changes its intensity at different parts at different times. This fluctuation in the intensity of charge sets up light waves in the surrounding ether space. The Bohr atom used to throw off one of its electrons occasionally as was demanded by the experimental evidence. But in the Schrodinger atom the quivering ball of electric charge shoots a small part off itself, a little vibrating energy which represents the electron. Then everything that the Bohr atom could do and a little more can be obtained from the new WAVE ATOM and the best thing about it is that it works without doing violence to the established electrical principles, as did Bohr's atom.

The more refined experiments, however, provided results which could only be explained by attributing to the electron some of the properties of train waves and hence the necessity for the application of wave mechanics. The newer theory of an atom is more satisfactory than the older, narrower theory.

The Plight of Teachers.

By Prof. DIWAN CHAND SHARMA, M.A., Lahore.

At one time it became a fashion with English poets to sing the praises of the country. The convention gathered such force that every poetaster began to write about smiling fields, happy cottages, cheerful swains, bright nymphs and rural innocents. These thoughts were repeated so often that in the end people grew sick of them. At last an English poet said that he would paint the cot as truth would paint it and as poets would not. He, therefore, began to write verses about the poverty and ignorance of peasants, their lack of opportunities in life, the drudgery of their occupation and the dilapidated condition of their cottages. The kind of fiction which the English poets used to cherish at a time about the country is being cherished by us about our teachers. We call them by very fine names. They are the builders of their nation. It is they who mould the lives of young men. They are the architects of the fate of our youth. All these things are very fine in themselves, but they do not describe Indian teachers exactly. There is as much difference between the real teachers in India and the teachers of our imagination as between real cottages and those described by poets.

What are then our teachers?

In my opinion, most of the teachers in India are objects of pity. In the first place, the life of most of them is dull and monotonous. They lead a life in which one day is just like the others. They have almost the same round of duties and the same distractions from the beginning to the end of their career as teachers. They pass their lives in doing the same lessons and facing the same problems. Thus their lives get into a rut, and they have not much variety.

Their life is not only monotonous, but also hard. Of all the learned professions they are the most meagrely paid. On a slender subsistence allowance they have to rear up families which are sometimes very large. They seldom have the money to buy books, to pursue wholesome recreations, to cultivate hobbies, or to go out on travels to other parts of the country. Not only do they themselves suffer on account of their lack of means, but they also find it very difficult to educate their children properly. In some cases their premature death leaves their families destitute and ill-provided for.

Again they work under managements or inspecting agencies, which do not allow any free play to their powers of initiative. Routine soon blights all their enthusiasm, and the tyranny of a rigid system destroys their originality and freshness. They have no academic freedom, and they have absolutely no freedom of action. They have to take their orders from the people to whom education means power and not a sacred trust. Thus they are slave-driven by their officers and lose all their joy in their work.

As long as they are teachers they are seldom given an opportunity to refresh their knowledge, to imbibe new ideas, to experiment with new systems and to read and meditate. I once read about a man who started with a pot of butter on a long journey. In the beginning he was quite happy, but as days passed he had to spread it thinner and thinner.

POEMS.

67

Similarly, our teachers start with a good stock of knowledge, which grows less and less as years roll on. At last they find that their fund of knowledge has been depleted and their intellectual resources have become scanty. This is the greatest tragedy in a teacher's life that he cannot renew his acquaintance with the subject he is interested in at stated intervals.

In society also the teacher occupies a back seat. Everywhere he finds that men of wealth and position are honoured, and that nobody cares for a poor teacher. He likes to do some service to his community but opportunities are rather few. The pushing wakil, the all-powerful government official, the clever member of the provincial council, the moneyed trader, all seem to conspire against him to keep him down. He does not find fair field and favour. Thus he is deprived of his due, and suffers from inferiority complex all his life.

These are some of the difficulties of a teacher's life. How will he be able to overcome them?

POEMS: BY HERBERT PORTER.

TO LAW.

Immutable, eternal, stern and just,
Thou sittest on an universal Throne
Proud placed beyond all human sense and power,
Exalted in sublimest Spheres of Light,
Above the natural worlds—in Spirit set:
For out of Spirit came all Matter forth.

Inscrutable, immeasurable, thou
Standest amid the Thunders, holding Light
Aloft—the riving lightnings of the Rule
Flash to the Deeps from pure, celestial Force.
How terrible thy Majesty—thy Face
Serene in Strength, flames like a thousand suns!

PLATO SPEAKETH.

I am the Prince of Knowledge,
Attend the stately College:
Let Learning flourish in the Land,
Let Art and Science join the hand:
The great Academy exalt,
Let low-brows scoff and wags find fault,
But Knowledge yet the world shall fill—
Heaven speaks in thunders by the quill!

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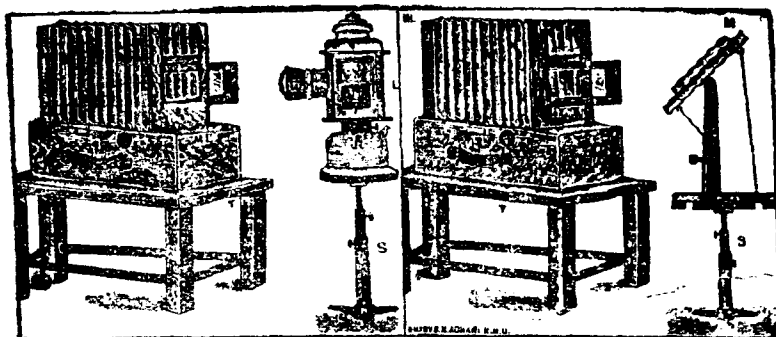
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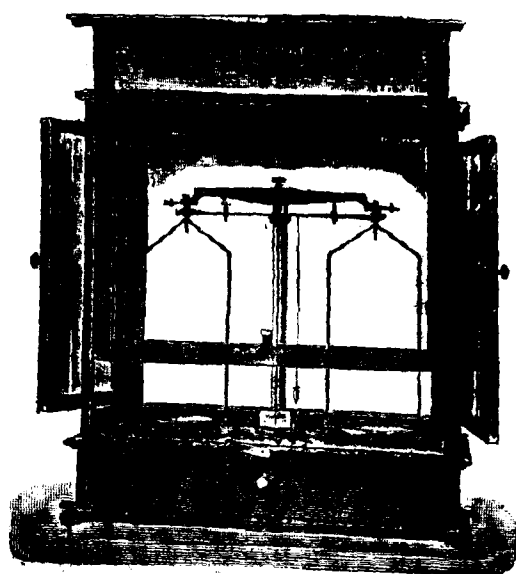
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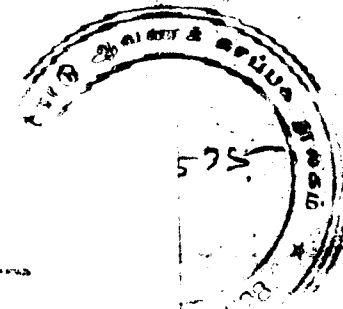
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