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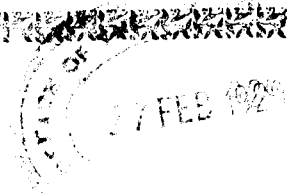
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Mr. V. Aravamuda Iyengar, B. A., L. T.,—Managing Editor

Vol. V. MADURA : June '29 No. 6

Editorial

A College of Indian Music.

A College of Indian Music was recently sponsored into existence at Chidambaram under the munificent patronage of Raja Sir Annamalai. It is the first of its kind in Madras Presidency, which supplies a long-felt want. Schools of Music have been established in various Native States, which have been the result chiefly of the traditional reverence and patronage shown by the rulers to this priceless heritage. Organised institutions have not been possible or have been few and far between elsewhere, owing to lack of encouragement by the powers-that-be and the people's incapacity under the present conditions to appreciate the values of music. The present effort to revive and maintain the pristine purity of the fine art derived impetus from a band of experts who luckily hit upon tapping the princely munificence of Raja Sir Annamalai. The Raja Sahib, gifted with a unique blending of culture and wealth as he is, readily acceded to the proposal, placing music-lovers of this country under a deep debt of gratitude to him.

The science and art of Karnatak music have been languishing rapidly owing to various causes. Firstly Education is lopsided and the value of music as synthesising emotional and intellectual activity has been ignored in the glamour of possessiveness. Secondly, the old Gurukula system enabling masters and students to live their full life in constant association has become obsolete, and this has minimised the possibility of acquisition by students of an accurate knowledge of the science and exposition of the art. Thirdly, the generality of professional musicians with no opportunities of common train-

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ing and inculcation in the high ideals, has been drifting into excessive popularisation, at the expense of art.

Attempts to rescue South Indian Music and preserve it unsullied have been the aim of various Sabahs and Academies. The Madras Music Academy and the Y. M. C. A. Summer School of Music among others have been responsible for infusing a sincere respect and love for the art by attracting large and enlightened congregations.

A recognition of the values of music was recently accorded by the Madras University by giving it a place in the course of studies, and the Committee on the Re-organisation of Secondary Education is likely to follow suit. These reforms mean that a large band of trained experts is in urgent need.

The inauguration of the Music College in the circumstances above is very timely and is destined to fulfil various purposes. It will not only conserve the musical talent in South India, 'preserving all the available musical compositions of acknowledged masters of Indian music in some suitable and lasting form and promoting research in the technique and history of Indian music', but also 'bring into existence proficient in Indian music' who will zealously maintain its highest traditions.

These noble aims Sir Annamalai hopes to achieve by offering suitable courses with the co-operation of talented musicians. The scheme provides for a proficiency course of two years, next a diploma course of further two years, and lastly a specialist post-diploma course of another two years. Instruction is free, and stipends, too, in deserving cases, but the admission is limited to ten in each class for the present. In addition to the usual teaching, special occasional performances will be arranged for from time to time, and acquaintance with the musical minds of old accorded by the Library, the Museum and the gramophone. Perhaps, Annamalai Nagar may be made a broadcasting centre and the wireless will carry home to the remotest villages the musical reverberations and discourses within the sacred precincts of the College. We wish the noble endeavour every success.



Social Service and Education

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

John Morley in his election campaign, when confronted by some of his pious electors with a question as to his religious opinions, replied much to the chagrin of theologians, in these words: "Religion has many dialects, many diverse complexions, but it has one true voice of human pity, of patient justice and to that voice your candidate to the best of his knowledge and belief, has always done all he could to listen." Religion or no religion in its accepted sense, these pregnant words, of one of the truest, though not the greatest, of living humanitarians carry with them the essence of what is known as social service. Human pity, mercy, patient justice, these form the original springs of the spirit of social service. God manifest in the universe, and, what is the latter without the supreme Lord of creation—man? The worship of man by way of service is the true and sure way to find one's name in the list of those whom love of God has blessed.

This idea of social service, showing mercy by deeds of love is nothing new. It is not the find of the 20th century A.D. It is as old as humanity itself. At any rate, in ancient India it can be traced so far back as the 7th century B. C., the age of Gautama Budha, the founder of a religion, which in the words of Edwin Arnold "has in it the eternity of universal hope, the immortality of boundless love, an indestructible element of faith in final good and the proudest assertion ever made of human freedom." Listen to the highsouled word of Gautama himself uttered while renouncing the world, to the messenger he sent to his father. "Give the King all, and say 'Siddhartha prays, forget him till he come.' Ten times a prince, with royal wisdom won from lovely searchings and the strife for light.

Where if I conquer, lo! all earth is mine
Mine by chief service 'tell him mine, by love,
Since there is hope for man only in man
And none has sought for this as I will seek
Who cast away my world to save my world."

Patanjali in his Yoga aphorisms says, "we must have four sorts of ideas. We must be merciful towards those that

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are in misery. We must have friendship for all. When people are happy we must be happy and to the wicked we must be indifferent. Every action in the form of hatred, is so much loss to the mind. Every evil thought or deed of hatred, if controlled, will be laid in our favour. Each time we suppress anger or hatred, is so much good energy stored up in our favour to be converted into higher powers."

In the India of the pre-Christian period, the idea of Ahimsa was not restricted to the narrow sphere of human life alone. True to their grand philosophic conception of the divinity in man and their discovery by prevision or otherwise, of the unity of life in the midst of apparent diversity in the phenomenal world, since verified and confirmed by the researches of the eminent scientist of Sir J. C. Rose, the Rishis of old claimed kindred with lives other than human and extended the scope of mercy in its operation to the beasts of the forests, the birds of the air, nay, even to the crawling worm on earth. To them no living creature, however small, was beyond the scope of mercy. The institutions founded by Asoka from the Himalayas to the Cape for relief of suffering are an eloquent testimony to the harmony between the precept and practice of ancient days. The veterinary hospitals of modern times had this counterpart, so history records, in the days of that Raja Rishi. So much then for the recognition of service to life, human or otherwise, in theory and practice in ancient days as a means of the material advancement of the masses and the spiritual elevation of the enlightened social worker. Social service implies the existence of social evils. What they are, we shall proceed to examine.

1. The first and the foremost that never fails to strike any keen observer is ignorance, ignorance that lies at the root of all other evils. The forbidden fruit has to be carried to every hearth and home. Man has to be once more tempted into the original sin, despite God's anger. Our mother Eve like the Saraswathi of our own mythology yearned after knowledge and had the courage to drink at its fountain and has thus led the way for the social worker to tread upon. An ignorant villager is at the mercy of swindlers in various forms. Like the proverbial ass he bears the burden of the whole world. The Revenue

Divisional officer, nay, the officer of every shade and colour in public and private service, the unscrupulous money-lender, the wily priest with his sacerdotal robes, the country Vydhyan with his poisonous drugs and a host of other parasites of the courts of law—civil and criminal—these and others too numerous to mention are the friends from whom the illiterate cultivator has to be saved.

Education affords an ample field to the social worker for his activities. Schools and colleges resorted to by the wealthy and middle classes cannot penetrate into the slums of cities and of villages. Establish night schools for the labouring classes and indigenous schools in the village tracts. The social worker may give one or two hours a day for the town schools and a similar period of time to the surrounding villages. If mountain will not come to Mahomed, Mahomed must go to the mountain. I know some such efforts are being made in this direction, but very often they fail; for, Mahomed expects a continuous move of the mountain to him. No, that should not be the spirit of a social worker. Failure should be powerless to arrest him. He should refuse to be downhearted by disappointment, cold indifference on the part of those whom he wishes to lift, and the scorns of the scoffers. Teach the artisan classes and the manual labourers the arts of reading, writing and casting accounts. Suit the course of studies to the classes and also their time and condition. Recreation should be provided for those that all day long have to work for their bread. The old institutions of reading at night Ramayana, Mahabharata and other puranas in the houses of the well-to-do for the benefit of all classes of people, served a useful purpose on the lines indicated above. They afforded both moral and spiritual instruction as well as mental relaxation to the manual labourers and the illiterate women. How much the older generation owed these national institutions for character development, only those who have had personal experience can bear witness to. Why not harikathas be transferred to the bazaar street from the Aghraharam? The expounding of Kambaramayana in the language of the people may find a receptive audience, affording literary food to the learned, moral instruction and mental recreation to the hard-worked labourer.

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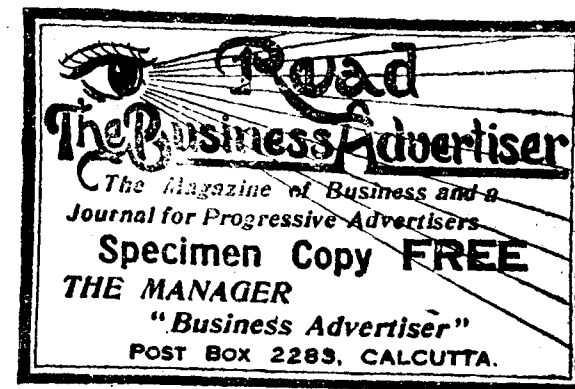
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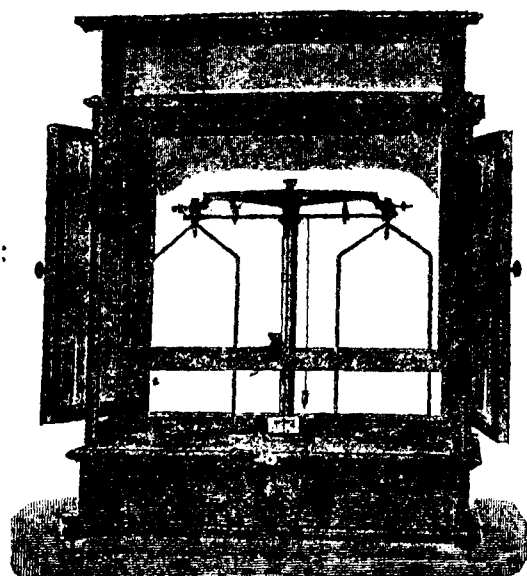


2. The next social evil that has to be tackled is poverty, which by slow but sure degrees is sapping the vital energies of the nation. It is too late in the day to deny that the pagoda tree has been shaken to the last fruit, and stripped bare. Lord Curzon in spite of his official resources of statistics and arguments has proved no match to R. C. Dutt and the grim realistics of hard facts. But let there be no illusion on this point. Poverty is a permanent tenant of this earth in all climes and ages. It is idle to talk of removing it by pure human efforts. But, it lies in the power of man to mitigate its suffering. The establishment in this land of charity, of various rest houses for the weary pilgrim and chatrams for the needy traveller are no doubt some efforts for the mitigation of the suffering of an empty stomach. Even a casual observer can see in the public streets, especially in times of scarcity, the natural flow of human sympathy among our people, by way of rice doles, cooked or raw, to noisy beggars in the streets. Springs of individual charity, however, cannot be expected to be ever flowing. Organised effort must be to relieve real suffering when the occasion demands. But the social worker cannot afford to wait for occasions to spring for him. He must find occasions for the display of his social work. This is best done by acting on the principle, "Prevention is better than cure." Instead of waiting for hard times to come for him to organise social work, he must try by his efforts to ward off the evil day. To the unemployed he may by his influence and vigilance find work. Instead of encouraging, by doles, idle begging, may he infuse in their minds the importance of dignity of labour and the relish of an honest bread. This result again can be achieved only by the fruits of education. Educate, Educate, Educate, should be the war cry of every social worker. Teach some craft in addition to the three R's. Teach some skilled labour to those that have the natural bent and to others find some employment or occupation so far as you can impress on them the necessity of cheap living, of domestic economy, of laying by some fraction out of their hard earned wages, as a provision for old age and last but not least to lead a life of temperance. In this way you may hope to soften their lot, though not altogether eradicate their misery.

3. The third evil in importance that affects society is disease. This is the natural outcome of poverty, intemperance in life and habit, and negligence of laws of health. Life, even of princes, is not worth living, devoid of health. What can a social worker do in this field? Again, prevention is better than cure. Teach in the night schools in the public forums and from platforms the laws of health by the aid of magic lantern. These are not altogether unfamiliar to Indian minds. The daily life of a true Hindu is based upon the indisputable laws of health. They are sanctified by mandates of Religion. It is a well known fact that the surest aids to good health are pure air, pure water, and pure food. Which Hindu does not know this by the injunctions of religion, if he has only paid sufficient attention to what is enjoined therein? Only these are badly understood and therefore practised in these days.—Pure food and pure air and pure water. How simple and cheap the preventives, why then this squalor and disease we see around us? Why the tens and hundreds of victims to influenza, cholera and diseases of like kidney. One can dwell at any length on this aspect of the question. But suffice it to say that the neglect of this religious injunction lies at the root of all our ills concerning health. Pure water, gentlemen, how easy to keep drinking water and bathing tanks pure by vigilance and yet how much sin is allowed to be committed. One cannot contemplate with equanimity the enormity of the pollution made in our public tanks by men and women in their daily ablutions. This, mind you not merely by the ignorant but also by the reckless criminality and downright perversity and downright perversity of knowing people. The social worker may as well take up this task of preserving the water in public tanks pure. He may mildly remonstrate with such criminals, I can call them by no other name. When he sees them violating this law of health, let him appeal to him in the name of his religion and persuade him not to repeat it again and even turn him into a social worker by enlisting his co-operation in a similar work. If the man is intractable, he may even be handed over to the authorities and the government help in the maintenance of public health. This is one point on which I feel very strongly. With the ignorant and the illiterate persuade, teach, and educate again and again. Knowledge is the only panacea for the ills of society, much more in the matter of public health.

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times of epidemic, instructing the people to keep their surroundings neat and clean, these are points which every tiro in social work is cognisant of.

4 A lack of sense of one's rights and duties and responsibilities as a citizen is another evil to be overcome. It is needless to state here that in the dawn of the new era of constitutional reform into which we have been ushered, political knowledge has become a necessity. The franchise has been largely extended. Men quite innocent of the significance of the voting power vested in them have to be educated into an intelligent exercise of that power. Education by itself has been given no recognition in the coming democracy. A citizen has to be enlightened both on his rights and duties to the State. There is ample room for the worker here. Educate again is the burden of my song. Teach the ignorant voter the duties, responsibilities of civic life. Go to villages and organise work in this direction as well. Educate again.

5. Finally service purifies our mind leading to the elavation of the spirit. The spiritual influence of social service is no mean reward to the social worker. It has its springs in love. It broadens our outlook, breaks down our prejudices and overcomes barriers of creed and colour. It brings to common platform men of diverse views on religion, sociology and politics. It levels all distinctions between the high and the low. The prince and the peasant feel alike like comrades in battling against social evils. Man for a time lays down his pride of birth, wealth and rank, submitting to the pleasing yoke of discipline and service impelled by a sense of duty.

6. I am afraid I have taken much of your space. The subject is vast and reflections that come upon us, when we think, are so many that one is tempted to be carried with the current and lost to all knowledge of time and a sense of proportion. I shall, therefore, bring these stray thoughts to a close with one observation. In this country, there is ample material for social work and I know that the spirit of social work animates many a heart. The question naturally arises, why not organise a regular body of social workers. A social service league may as well be formed in all important places consisting of the senior section of the people. At present, the young students and more especially the members of the Scout movement attached to the schools mostly have alone put their shoulders to the wheel, doubtless under the inspiration and guidance of the elders. Why not the elder members of the Society form themselves into organised body, chalk out a programme of work, enlist the services and sympathies of those elements of the society whose superfluous energy, for want of healthy occupation, run to waste and even to destruction. The league may, instead of being confined to the educated classes alone, try to drag in the wild spirits of the bazaar and turn them into useful channels.

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## Vivekananda—a Hero of New India.\*

(Translated from the French of Mons. Rolland.)

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(Continued from the previous issue)

Naren returned home. He had found some work as a translator and as an assistant in a solicitor's office ; but he had no permanent footing, and the state of the family was never assured for the morrow. Next time he visited Ramakrishna, he requested the master to pray for him and his family.

"My child," replied Ramakrishna, "I cannot offer these prayers. But you, why don't you offer them yourself?"

Naren went to the Mother's shrine. He was in a beatific mood ; a flood of love and of faith inundated his being. But when, on his return, Ramakrishna asked him, "Well, what have you prayed ?.....", Naren became aware that he had forgotten to pray for the relief of his poverty. Ramakrishna said to him, "Go again !" He went back a second time, and then a third time too. Hardly had he entered the temple, when the object of his prayer was forgotten. At the third time, however, the thought did occur to him, but a sense of shame overwhelmed him: For what petty things have I come to pray to the Mother ? ".....And he prayed : "Mother, I have no need of anything except to know and to believe."

From this day onwards, a new era opened for him. He knew and believed ; and his faith which was born of poverty, like that of the old harpist of Goethe, never forgot the taste of bread soaked in tears, and never was indifferent to his suffering brethren who shared the crumbs. He intimated this faith of his to the world :

"The only God in whom I believe is the sum-total of all the souls ; and beyond all, my God the wicked my God the miserable, and my God the poor of all races ! ...."

*The Galilean had won.* The tender-hearted master of Bengal had bent the resistance of the proud young man. Ramakrishna had no disciple more faithful and submissive than the great Kshatriya who was destined to be the leader of peoples.

[M. Rolland next refers in a brief note to the events that followed, and to the Master's demise. These topics are dealt with at full length and in their harmonious proportion in M. Rolland's book. In the present article intended as a preliminary sketch through which the great Indian personalities are introduced to the Western reader, he has selected only certain aspects of their life for discussion.

After indicating the events that followed M. Rolland proceeds to discuss how the personalities of Ramakrishna and Vivekananda were complementary in their contrast.]

The great disciple, Vivekananda, the spiritual heir of Ramakrishna, who was going to sow the seeds of the master's thought in the world was, physically and morally, his absolute antithesis.

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The saintly master had spent his life at the feet, or in the arms, of the Beloved Divine, *the Mother*, the living God. From childhood onwards, he was betrothed to her, as is customary in Indian marriages. Even before he became conscious of his self, he had become aware that he loved her. And if afterwards he had to pass through years of tribulation before he became united to her, it was as in the mediæval epics of wandering chevaliers whose trials were solely aimed at deserving and conquering the beloved. She the multiple God, with a thousand forms,—she alone was the goal of all the intersecting roads of the forest; and when he had reached her, he had learnt to know one after another, all her forms and to realise her quite. Thus he had embraced, through her, the entire world. And the rest of his life was spent in the serene fullness of this Cosmic Joy, of which Beethoven and Schiller in the West have glorified the revelation, through their songs.

But Ramakrishna had realised it far more than our tragic heroes. Joy appeared to Beethoven only as a blue-glance, across the chaos of the clouds; but the *Paramahansa*—the swan of India—had soared up to the sapphire lake of eternity, beyond the screen of tumult and conflict.

It was not given to his most active disciples to follow him there. The most powerful among them all, the soul with the broadest wings, reached this supreme stage only through the midst of tempests such as those that assailed Beethoven. Even when he stationed himself there, the sails of his bark were battered by all the winds that blew. All the lamentations of the earth and all the sufferings of his time surrounded him like a hungry group of gulls. All the passions of strength (not of weakness) strove for the possession of this lion heart. He was the human embodiment of energy and he preached energy to men. For him, as for Beethoven, it was the foundation of all virtues. In his repugnance for passivity whose century-old yoke is hanging on the broad shoulders of the East, he went to the length of proclaiming:

"Above all, be manly and strong! Young men! I shall respect even the vicious man, if he is manly and strong; for, his strength will some day enable him to give up his vice and even his selfishness, and will lead him to truth".

His athletic stature was a contrast to Ramakrishna's tender frame, so frail and yet so resisting. He was tall, square-shouldered, large-chested, corpulent and heavy; his arms were muscular, and well-exercised in all games. He had an olive complexion, a broad face, a high forehead, a strong jaw, and wonderful thoughtful eyes, a little bulged-out, with thick eyelids, whose shape recalled the classic comparison with the lotus flower. Nothing escaped the magic of his glance which could charm with its irresistible spell, could sparkle with wit, irony and genius, lose itself in ecstasy, or pierce overpoweringly into the depths of souls and confound them with its fury. But above all, no one in India or in America, having met him, failed to be struck with his superior majesty. He was a born king. When this twenty-nine year old young man, then unknown, appeared

at Chicago at the inaugural session of the Parliament of Religions, he made all people around him pale into insignificance. His strength and his beauty, the grace and dignity of his bearing, the thoughtfulness of his eyes, his superb gait and the splendid music of his warm and deep voice, cast a spell over the multitude of American Anglo-Saxons who were biased against him on account of their colour-prejudices.

And the message of the warrior-prophet of India left its indelible traces on the people of the United States of America.

None could have taken him for a second-rate man. He loomed foremost, wherever he was. Even his master Ramakrishna, in the vision described above, represented himself, by the side of the loved disciple, as a child by the side of a great *Rishi*. It was in vain for him to reject these tributes, and to humble himself by harsh self-criticism. Everyone, from the first glance, recognised in him the greatness of a leader and knew him to be the Lord's Anointed, the man marked with the impress of dominating strength. Somebody who without knowing him, met him in the Himalayas, ejaculated in admiration: "Shiva!"

It was as if his favourite god had inscribed his name on his forehead.

But this face of the master was battered, like a mountain summit, by all the tempests of his soul. Very rarely he enjoyed the calmness and the serenity of the regions in which smiling Ramakrishna soared. His very strong body and his capacious head were fated to be the battlefield on which all the shocks of his tempestuous soul were felt. The present and the past, the East and the West, dream and action made assaults on them. He knew and dared too much to agree to accept a harmony made of the sacrifice of a portion of his nature, a portion of truth; and the synthesis of these powerful, and conflicting forces necessitated years of combat, in which his along with his life, was consumed. For him, life was synonymous with struggle. Very short was the span of life allotted to him,—sixteen years also intervened between the death of Ramakrishna and that of the great disciple... He was only below forty, when his athletic body was laid on the funeral pyre.

But the flame of this pyre is still burning today; and even as in the case of the fabular phoenix, from his ashes is being reborn the conscience of India—the magic bird, the faith in its unity and in the great message, cherished ever since the period of the Vedas, by the spirit which dreams longingly of a millennial people and for which India has to account to the rest of humanity.

After the mystic vigil at Baranagore during the Xmas Eve of 1886 (described above) when the new communion of Apostles was founded with tears of love in memory of the deceased master,—months and years were to pass, before the work which was to translate the thought of Ramakrishna into living action, was organised. The bridge had to be built; and they never came to a decision. The only one among the apostles who had the requisite energy and organising genius was Naren, and he

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

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No. 1

## Editorial.

We wish a Happy New Year to all our Subscribers and constituents., both here and abroad.

## Education-A Dream-A Review

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

We have before us the Presidential address delivered on by the Rev. G. S. Arundale, M. A., L. L. B., before the All-India Federation of Teachers' Associations at its meeting the 4th November in Bombay. With his characteristic freedom of thought the philosopher President begins by saying "the supreme gift of a teacher to the vocation to which he has been called is to be his very best and biggest self, and not a lifeless imitation of someone else, however wonderful that someone else may be." According to him an ideal teacher is one who has an individuality of his own and is able to inspire his pupils to become all that they wish to be, however much his activities may be circumscribed by the limitations of a system to which he has to conform. He gives expression to this idea by tersely remarking that a teacher must not be a gramophone record, nor a parrot. His teaching must be such as to provoke thoughts in his pupils and enable them to summon out the light which is already in them. In fact, a teacher's work is judged not from what he is but from what his pupils have been able to achieve under his guidance.

He defines education by saying "that its object is to enable the individual more and more to absorb such Light as there may

hesitated. He was yet uncertain like the other apostles or more than any other, wavering as he was between dream and action; and before building the arch which would connect the two banks, he had yet to know and explore the other bank: actual India and the world of today. But nothing was yet clear to him and the mission of the future only glowed obscurely in the feverish heart of the young twenty-three year old apostle. The task was so difficult, so vast and so complex. How was he to tackle it, even in his mind? And how and where was he to begin? He put off the moment of decision with anguish. But how could he avoid hot discussions about it in the secrecy of his heart? Even since his youth it obtruded itself at night,—not indeed among his ideas, but among the ardent and conflicting instincts of his nature, among the hungry Desires that strove for mastery: the Desire to possess, to win and dominate the earth on the one hand, and on the other, the Desire to give up all things, in order to possess God.

This struggle recurred all his life through. To this warrior of the soul, the world and God,—both were necessary. He desired to dominate all and to renounce all. The super-abundant forces which filled his body of a Roman athlete and his head of an Emperor, clamoured for chieftainship. But where was the river-bed sufficiently large to contain these torrential waters, except that of the stream of God symbolised by a full, free and ungrudging gift to Unty? Who will settle the quarrel between pride and imperious love, between the great rival desires that strove for ascendancy, with equal dominance?

There was a third element which Naren had not foreseen but which Ramakrishna's prophetic glance had seen from afar. At a time when others showed their uneasiness or their mistrust about the young man in whom tumultuous forces were at grips, the master had announced: "One day when Naren will have come in contact with suffering and misery, the pride of his nature will become merged in a kind of infinite compassion, the strength of his faith, will restore confidence and faith to weary hearts."

This contact with human suffering and misery, not indeed of the vague and general type, but actual misery seen in close proximity, the misery of his own countrymen and the misery of India,—was to be the impact on the flint, whence would shoot forth the spark that set his entire soul on fire; and on this altar in this mission of human service,—pride, ambition, love, faith, knowledge, action, and all forces and all desires were cast and commingled in one continuous flame: "A religion which inspires faith in us and respect for others, the power to feed the famished, to alleviate misery and to succour the masses. If you wish to find God, serve man!"

But this awareness of his mission was to come to him and to dominate his action only after years of direct experience during the course of which he saw with his own eyes and touched with his own hands that misery-stricken yet glorious body of humanity,—his mother India, in her tragic nudity.

## Maxim Gorky

### The Prophet of Russian Democracy.

By Prof : Jayanta Kumar Das Gupta.

Few intellectuals in modern European literature loom so largely in the public view as Maxim Gorky, the great Russian novelist and thinker. If he had not written anything else except his epoch-making novel—the "Mother"—the clarion call of proletariat Russia, his name would have gone down to posterity as one of the world's foremost of letters. Gorky is not only an able writer, he is a philosopher, a prophet, a discerning artist, a painter of life as it is, but he is also the interpreter of a new order of things in Russia.

In that wonderful book the "Mother" he has painted a clear and bold picture of the new state of things in his country, the end of tyranny and the power of the few, and the dawn of a new democracy. We get a vivid portrait of the great change that was taking place in the minds of the Russian people and by what means this stupendous change was wrought. With the close insight that is given to prophets only, Gorky could probe deep into the meaning of things and form a definite idea as to the trend of thought-currents in Russia. This preparation for a new order was made mostly by the labouring and the lower middle classes, the two who were most affected by the inequities of Tsardom in Russia.

Republican systems of Government have been in existence since the days of the Greeks and the Romans, but those democracies were the puppet-shows of one all powerful personality, e. g. Pericles in Athens and Caesar at Rome. But here is another picture of democracy of a new kind. In the character of Sofaya Gorky has symbolized the new Russian spirit. Even when in the throes of death, she does not yield to the torture of the archfiends in the service of a rotten administration. She boldly declares, "There are no tortures more bitter than those which quietly gnaw at your heart everyday, waste your breast and drain your power."

"The resuscitated soul, they will not kill", "They will not drown reason in blood; they will not extinguish its truth"—she

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be without, so that his own Light may gain in brilliance, so that he too may shine upon his surroundings, bring Light to his, to the world." In common language it means nothing else than that a teacher's work must be such as to give a free scope to his pupils to put forth their own innate qualities and shape their own individual outlook in life. In attempting to give a practical turn to an ideal there arises a necessity for the elaboration of a system in which provision has to be made for methods, plans, examinations and conventions. In doing so, there is always the risk of the means having mistaken for the end itself. A teacher's primary function is to guide his pupil in the direction of Truth and nothing more. To do that he must be himself true to himself. He often loses sight of his high ideal in his zeal for translating his own ideas and opinions into his pupil's mind and begins to dogmatise, forgetting that the last word has not been said in any branch of learning. To obviate this evil, the lecturer observes: "I know the part systems have to play in educational life. We cannot altogether do without them. But let us ever be on the alert to subordinate the form to the life, ever to honour originality, freedom, above all that is slavish, unfree, subservient". Then education will be "not a standard to which pupils have to conform, but an inspiration to which it is hoped that they (the pupils) will reach." So a teacher's work consists in helping his pupils to find out their own truths and to encourage them in their voyages of self-discovery.

Naturally from this the lecturer is led to speak of punishments and the coercion brought to bear upon a pupil in his attempt to conform to a system having a definite end in view, such as passing an examination. His ideal drives him on to conclude that examinations are an abomination and discipline a by-word for tyranny. In his system there can be no pass or failure. A 'pass' is no passport for success in life nor does 'failure' deter a man from making his own mark in life. On the other hand, many a man, who rose to eminence, has had to congratulate himself on his so-called 'failure' in an examination. It is within the experience of many individuals that what is good for a University is not always so for life. As regards punishments, he is a poor teacher who falls back on authority

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to enforce obedience in his pupil. Then at best he is but a prison warder or a hammer. He must be able by his attractive personality to command, and not to demand, respect and obedience.

One great qualification which he demands of every teacher is that he must recognise the fact of every one of his pupils having an immortal soul pregnant with predilections resulting from past experiences and full of potentialities for future development. A child is a child only physically, but has a soul which is, perhaps, far more majestic than that of those who have the poor advantage of years. So it behoves every teacher to be the friend of the soul and the adjuster of the body to the requirements of the soul. The world may content itself with knowing the body alone, but a teacher has to know the souls he has to deal with. Therefore, in treating about philosophy, religion or Ethics a teacher is not warranted to assert what is true and what is not. By all means let him place before his pupils the opinions and conclusions of other people, even with observations of his own. But the very freedom of thought he claims for himself must enable him to concede the same freedom to his pupils and so he must encourage his pupils to set out on a voyage of discovery for themselves. After all, it is the problems of life that count and not the problems of a question paper to the satisfaction of an examiner.

The lecturer then summarises his ideas of true education in admirable language, which is worth reproduction:—"If education were for living, and not merely for livelihood, if education were for joy and happiness and not merely for temporal success, if education were for self-expression and not so exclusively for imitation, if education were as much for service as it is for self-seeking, if education were as much for eternity as it is for time, if education were as much for wisdom and truth as it is for so-called facts, if education were as much for the soul as it is supposed to be for the mind, then indeed would the younger generation be well equipped for life."

He bemoans the fact that present day education, while catering to the mind, does not take stock of the emotions, which play no insignificant part, in life. A man's happiness and

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utters with every gasp of her failing breath and her last words are—"You will not drown truth in seas of blood"—words pregnant with wisdom and bringing in the message of hope. The history of the world has again and again repeated this great truth. Could the august presence of a mighty emperor intimidate Luther at the Diet of Worms and prevent him from giving vent to his free views about Roman Catholicism and the Papal power? No wonder Carlyle said that the new era of European history dated from that hour. Could the ban on Tolstoy make him speak in less bitter terms of Tsarist Russia? His "Letter to a Russian Liberal" is one of the strongest indictments of the Government of his time. Can the mighty voice of a Gandhi be drowned in the babel of Imperialism and amidst all the meshes that a bureaucracy might devise from day to day? Sofaya was throttled to death, but the immortal voice of truth could not be stifled.

Any one reading that soul-stirring book of memoirs—"My Childhood" will find in it enough materials for forming an idea of the dirt, squalor, filth, ferocity and horridness which surrounded Russian provincial life in those days when Gorky was young and amidst what surroundings and circumstance he grew up. In the hands of a less powerful writer, the whole narrative would have been repellant and disgusting, but Gorky felt that there was a necessity for exposing such vileness and therefore he wrote, "As I remember the oppressive horrors of our wild Russian life, I ask myself often whether it is worth while to speak of them, and then with restored confidence, I answer myself—'It is worth while because it is actual, vile fact, which has not died out, even in these days—a fact which must be traced to its origin, and pulled upon by the root from the memories of the soul of the people, and from our narrow sordid lives'."

Again, in the "Fragments from his Diary", Gorky has made us feel his personality. These fragments, however, differ from the systematized autobiography of his younger days. They are truly speaking memories culled out from the experiences of his life, and these memories are of a variety of people and on a variety of subjects, some tender, some emotional, some cruel, some mysterious. But all of them lead to one object—Russia which fills Gorky's soul, that Russia

which was Gogol's, Dostoiiffesky's and Tolstoy's, Russia in the horrible days of bloodshed and intense suffering. Yet in that Russia there was love, affection and finer sentiments and out of that Russia has come forth the message that the days of the selfish autocrats are over and the great age of the world has begun anew. Another novel of his, "Three of Them", depicts the picture of man's gamble with life in a reckless way. But in spite of the sad and pitiable environments around many of his characters, they bring us into touch with something of a better world. "I see nothing but God. Every thing's His, everything's for Him, everything's for Him" says the hunchback grandfather of Jeremiah. People who have such faith even in the midst of most sordid circumstances have certainly hopes of finding better times and that belief has been vivified in Gorky's works. His latest novel, "Decadence" deals with the fortunes of a Russian peasant family which could not find happiness even in wealth and power and the fortunes of which ultimately culminated in the abyss of the Bolshevik Revolution.

In spite of attempts to belittle the great upheaval in Russia no amount of mischievous propaganda will be able to block its march. That Bolshevism is a new force in the world and that we must watch its career with patience few right-thinking people will deny and Gorky is one of the highpriests in the liberation and regeneration of the Russian people. Others there might be whose weapons are of a different nature, but he wields a mighty pen, stronger than the arms and ammunitions of militarists. His voice rises high above the subtle discussions of specialists who limit themselves to their respective spheres, the world listens to his words with interest and draws inspiration from his writings.

## Sun and Rain

### A Summer Day.

By Mr. N. K. Venkateswaran.

The air is an invisible fire, a blazing white heat, the sky a simmering Sahara, a threatening destiny over a helpless race of men. The blinding sun drowns the whole expanse of earth and sky in a fierce glare. It is an avenging punishment swallowing the little universe like a python crushing its prey.

peace depend more upon the emotions than on the intellect and "without the co-operation of the emotions the mind becomes hard and narrow, just as without the co-operation of the mind the emotions tend to become aimless and uncontrolled".

Turning to education in India, the lecturer as a Theosophist soars into the region of Theosophical speculation and examines how far Indian education now conforms to the ideal of the formation of Universal Brotherhood and the rich heritage of Himalayan wisdom the Hindus have inherited from their glorious ancestors. It cannot be denied that western education with all its developments and aspirations cannot contribute to help the soul in its onward march towards the realization of Universal Brotherhood, which the present day world in its struggle for existence and thirst for material prosperity has lost sight of. India must learn to assert itself and try to go back to the ideal of its ancestors. The learned lecturer concludes in a characteristic manner:—"Under a foreign system of education no youth of any land can truly grow. Only with an education full of Indian ideals, full of Indian spirit, full of Indian power, full of Indian unity, full of Indian simplicity, full of Indian purpose, full that is, of Indian life, can Indian youth grow into Indian manhood, can India be herself."

The learned lecturer has appropriately styled his lecture a dream. His very ideal precludes him from descending to details and suggesting to his hearers any proposals in a concrete form. In an inimitable style of language he has set before his hearers an ideal of true education and in doing so he has taken care to show that he but advocates a return to the ideals of our glorious ancestors, whose wisdom, in all matters mundane and celestial, shines forth in greater glory as Western science and philosophy grope their way towards the Light of Truth.

## A Vindication of William James

(Continued from Vol. IV. No. 11.)

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

Mr. S. R. has devoted the second section of the chapter under discussion (P.P. 256—266. Reign of Religion) to an examination of some of the criticisms urged by James against Absolutism. (1) James holds that Absolutism does not adequa-

tely account for finite consciousness. What is Mr. S. R.'s criticism of it? Just see. "James's criticism assumes that the abstract atomic individual is the final reality... Logic and life clearly establish that what is is not the particular self, but the universal embodied in the particular. (*Italics mine.*) I had always thought that as far as the discussion of the relation between the universal and the particular is concerned we have only an instance of philosophical RES JUDICATA, and yet there is no harm in reopening it, provided the parties scrupulously kept their feet on the terra firma of facts!" Now what is this universal embodied in the particular? Is the particular not the embodiment? Is the embodiment then not as real as the thing embodied in it? QUA embodiment, it must be as real as the embodied universal, as otherwise the latter would be obliged to embody itself within something unreal! The particular is therefore as real as universal, and exists too in its own unchallengeable right, even as the universal. Why is the individual stigmatised atomic and abstract? QUA centre of experience which is unique (my toothache is not yours surely though we may compare notes afterwards and see the two aches are similar) the individual must certainly be atomic and abstract. There is nothing unpsychological or illogical about that.

I wonder how Mr. S. R. and others so nicely distinguish between ultimate and proximate reality! "What absolutism denies" writes Mr. S. R. (P. 257) is not the existence of the individual, but his ultimate reality. "What are the criteria by the application of which ultimate reality is to be distinguished from proximate reality? How does the absolutist know that the individual is not ultimately as real as he is admitted to be proximately? How can he deny ultimate reality to the individual mind—especially when the particular is the embodiment of the universal? It is surprising that Mr. S. R. in the next sentence confuses the question of reality with that of existence! In the preceding sentence he admits the *existence* of the individual, and subsequently he denies it when he says that what *exists is not* the particular self but the universal embodied in the particular!"

The burning and illegitimate passion to relegate the particular and the individual to the limbo of the illusory began to

The earth is thirsting, dying. The trees hang down their withered heads in dumb melancholy. Where are the breezes? Gone perhaps into the bosom of this apparition to lie there like hardened cords! Looking out through the window I can see a solitary crow, a black speck, floating unbeaten on the ominous ocean of heat. A gnarled mango-tree, a hundred years old with a cluster of skinny branches and a few undefined leaves, stands yonder, a streak of smoke fluttering out from a conflagration. The village is an inhabited waste, a living devastation and people move about like scalded ants with their umbrellas hanging over them like broken shadows fallen from a dark fate. It is a sight that creeps on the soul like an icy scar.

I must shut the windows and shut the eyes and sit breathless in the room. There is the only refuge from the wild vitality of the angry old sun. But there are little holes and those furious rays rush in like jets of molten heat. The enemy has breached the stronghold and the hiding inhabitant is made a prisoner of war.

The conquest is complete and the sun has ascended to his highest glory in the universe, has become the All-powerful and assumed charge of land and sea, of sky and air, of men and mice. The soul may still escape his tremendous sway and dream of cool harbours and coming breezes bearing the waters of the Indian ocean.

### The Monsoon Comes.

Scorching sun, panting earth, burning air. The hardest blade of grass at its last gasp. Life drooping, drying, nearly dying everywhere. This was yesterday.

To-day the rain is come. The skies are weeping and the thousand clouds have pushed the proud sun, the erstwhile emperor of the heavens, into a deep crevice in the sky. The little stars, that used to swarm like fireflies on the firmament and twinkle all the night, are gone, too. This is the annual ragging of the elements. Soon the earth and sky will embrace each other in mortal combat, and men have to creep to their business through the wild booms and bursting tumults of war. The horizon frowns. The ocean heaves at its feet. The

maddened surge leaps up mountain-high and breaks into spray in mid-air. Tumult and thunder have been unleashed and anarchy has assumed the role of king.

There is a comfort to live in the battle-field, and, too, brave the blows. When the sea foams and howls and the sky comes tumbling on the earth and the rivers well and seethe, a timid joy stirs in the heart. It is the spirit of youth that likes to see battles and seek dangers. And because this spirit lives in most of us the face brightens. Under the eaves of this war of the elements life becomes abundant. The languid spell of the long deleterious drought is at last broken and an impoverished peace has given place to a prosperous war.

Look at the house-tops. They sway to and fro under the storms of the air and thunders of the sky while the inmates huddle together, half frightened and gladdened, and smile. A million frogs assemble in the fields and send forth a combined uproar of ecstasy to announce to the world that the Monsoon is come and life renewed.

### When it rains.

It pours, it rains deluges. The heavens roll and toss. Thunder tears the orderliness of the universe and the celestial bodies seem to stop in their procession. This is the time for joy and men and women and children may sleep the sleep of the innocent and dream dreams of angels.

All things change when it rains. Precise pedestrians often suffer a sea-change. For, look what happens. They put their umbrellas up while those liquid beams fly at them from the skies. They try to hang from the 'iron-girders' of their umbrellas like bats from the branches of trees. They try in vain. Their precision is blown to pieces. Their correct clothes stick to their skins perseveringly. Their hands convulsively clutch the handles of the umbrellas. Their teeth collide and clatter. Thus reduced to drifting wrecks of dignity they hang down their heads in shame and go along as best as they can.

Not all pedestrians, however, allow themselves to be dragged thus to ignominy. For some bravely 'face the music.' These hold their heads high and put their umbrellas up. When it begins to rain "cats and dogs" they quietly tuck up their gar-

sway the minds of metaphysical speculators as early as the time of Parmenides, and each subsequent attempt at any such relegation, be it that of Plato, or Spinoza or Kant, in the history of philosophy has only demonstrated the utter impossibility of the feat and firmly vindicated the reality of the finite, the individual, and the particular, which is as much its own birthright as of the Absolute. It will thus be seen that James's criticism that Absolutism does not account for finite consciousness still stands.

(2) Mr. S. R. then turns his attention to the *Vexata quaestio*, why the Absolute should ever have lapsed from perfection, self-sufficiency etc. James and other pluralists are perfectly justified in demanding an explanation as to why the Absolute should have manifested itself, nay split itself, into so many finite objects and selves. What is Mr. S. R.'s criticism of this demand? Mr. Bradley confesses this to be a mystery! To Mr. Joachim, it is all a puzzle! Somehow, the Absolute is obliged to split itself into so many finite centres of consciousness. The Absolute alone would never suffice. The *Elean Vital* did not either. It had to be interrupted by something alien to the Elan itself. Whether the Elan and the Absolute were taken by surprise in their onward march by some interrupting and obstructing agency or whether such an interruption had already been anticipated by them and ascertained too as something to which they must submit, had never been clearly explained by Bergson and the Absolutists. Yet somehow (The Bradleyan Mrs. Harris of Metaphysics!) all are asked to believe that the Absolute would smoothly manage matters to the satisfaction of itself and the finite selves. Such a position in philosophy is as good or as bad as that of Old Khayyam who believed that he was a good fellow and everything would be right in the end!

The remedy suggested by Mr. S. R. is unfortunately worse than the disease. "Absolute idealism contends that there is no god without a universe." "The Absolute is not a blank eternal which denies the finite world of change and striving... There is no absolute apart from the finite process." (PP. 258—9.) In one breath it is asserted that there is no God without a Universe, and in the next the Absolute is identified with the finite

process! What then is the meaning of the arch and flamboyant assertion that there is no Absolute apart from the finite process? If the Absolute is immanent in the finite process by all means let it! Why not that immanence be pressed into service by the Pluralist in order to regard the finite process as ultimately real as the Absolute in virtue of this very immanence? Bradley might confess all to be a mystery. Joachim might be struck dumb! No amount of argumentum ad hominem would ever invalidate James's perfectly legitimate question, why did the Absolute issue out of its perfection and self-sufficiency—or putting the question in Bergsonian terminology—why did the Elan degrade itself? Or at least submitted to any degradation if it was brought about by some agency other than the elan?

(3) Monism is fatalistic. With his characteristic flash of humour James remarks that Absolutism grants us "Moral holidays"! What is Mr. S. R.'s criticism? "While morality requires pluralism, religion to which morality leads and in which it is swallowed up demands the abolition of pluralism in a monism." (P. 262.) Mr. S. R.'s loudest complaint against contemporary philosophy is that something like a bureaucratic reign of religion has effectively gagged genuine metaphysical speculation, and that all the pluralistic systems owe their origin to the interference of religious prejudice with genuine philosophical speculation, and now when it suits his purpose he does not hesitate to swear by religion against the reign of which in contemporary philosophy he so dithyrambically protests! Does Mr. S. R. then say that the religion against the reign of which he protested is not the same as the religion which swallows up morality? It is all a palpable polemical trick. If under cover of religion and mystic experience you can bolster up the cause of a tottering and discredited absolutism, by all means resort to religion. If on the other hand you find that religion cannot come in handy for your purposes, condemn it and raise a hue and cry against the reign of religion! and denounce it in scathing terms! We all know how a particular animal can be given a bad name and hanged! If religion be so badly wanted to administer the finishing touches to morality, nay, to swallow it up, by all means have recourse to it, but it is passing strange that at the same time Mr. S. R.

finds the reign of religion in contemporary philosophy a veritable reign of terror! I am unable to understand how by the assertion that religion is the truth and completion of morality (P. 265) Mr. S. R. so self-complacently believes he has rescued Monism from the charge of being fatalistic. If all reality, perfection, achievement, and attainment, etc., are the property of the Absolute by right, the freedom of choice and action of the finite must necessarily vanish, and only fatalism would be the logical culmination. Mr. S. R. has not unfortunately the courage of his conviction to say that the "Moving finger writes and having writ moves on," and I expect an orthodox absolutist not to fight shy of fatalism.

(4) James contends that the absolute has yet appeared immediately only to a few mystics and indeed to them ambiguously. (Pluralistic Universe, P. 129.) What is Mr. S. R.'s criticism? "So many things which appear to us real are found to be unreal. Mystics are the specialists who attempt to see God face to face.....The testimony of mystics is not ambiguous." (P. 263). By pitting one assertion against another, the game of philosophising could be played no doubt to a certain extent, but in that case, trite as it might seem, it should not be forgotten that one assertion as emanating from the pluralist is as good as the other emanating from the Absolutist. A too dubious and suspicious subjectivism cannot but considerably impair the value of the vision of mystics whose deliverances on the question of coming face to face with the absolute are by no means unanimous. The absolute appears to be too partial to be within the easy reach of all. It swallows all. It is to James a metaphysical monster. To the mystic, Mr. S. R. tells us, it is the supreme all-enveloping spirit which his perfection its lf. Who is to decide between the two assertions? The logic absolute is more than capable of confuting any number of jarring and warring sects. Why should the *eaches*, so many birds in the hand, be surrendered in anticipation of something in the mystic bush! Being secured by placing oneself in specialised states of trance or mystic swoon? This criticism of James, therefore, that the absolute has appeared only to a few mystics in an ambiguous manner stands quite intact. The pity of it lags! Mr. S. R. himself is not quite convinced about the efflorescence of the average man

into a full-blown mystic at some future date. On page 262, we are told "The average man is not a mystic." On page 263, we read "The mystic career is not within the reach of the majority of mankind...In matters of religious belief we live at second hand." On page 264, however, we are assured that "the mystic insight is within the power of all". The difference between mystic career and insight is too palpable. Mr. S. R. who roundly accuses James of lack of consistency (P. 269) should himself have endeavoured to write and argue a little more consistently. If the mystic career is not within the easy reach of all, what is the significance of the sapient assertion that mystic insight is within the power of all? There is applied the flattering unction to the soul. James is inconsistent. His critics are not. It is hard to swallow such a pill.

## Business-men's Advice to Employers

By Prof. P. V. Parameswaran, B.A., (Hons.)

While fully recognising the right of the labourers to strike work and the power of the employers to lock out it must at the same time be understood that these two methods of settling the industrial disputes are costly, obsolete and barbaric methods which produce a large number of devastated industrial area for a very small achievement. The nation as a whole simply cannot tolerate this industrial anarchy. When labour and equipment in the whole or any part of an industry are rendered idle by a strike or lockout, the national dividend must suffer in a way that injures the economic welfare. Furthermore, the loss of output for which these disputes are responsible often extends much beyond the industry directly affected. Moreover, there may be lasting injuries to the work people in industrial career interrupted, a load of debt contracted to meet a temporary emergency and permanent damage to their children's health through the enforced period of insufficient nourishment. And to day strikes are increasing to a disquieting extent. Anything that makes it less likely that these breakdowns will occur is bound to prove of sufficient benefit to the national dividend. How to effect this is a real problem.

Prof. Pignon observes that "in Industrial as in Inter-National negotiations, perfection of machinery counts for far less

ments beyond the enemy's reach, and go their way. Such placidity provokes the heavens and they come down upon them with heaps of deluges. But that does not stop them. There they go! Poor Monsoon! vainly does it strive against these stone-age walkers on the road.

But whatever prestige the Monsoon loses in its conflict with these "Tartars" on the highway, it soon makes good in its onslaught against the well-bred, gracefully-dressed ladies who venture out on a rainy day. The fair sex seldom brave the fury of the rain, but when it looks 'set fair' they quite frequently go out for a turn. Look what happens. The Monsoon has been lying in wait. All on a sudden the clouds rally in military uniform and 'open fire.' Yes, the Monsoon is a rogue. Should not the charming things be spared the terrors of treacherous ambush? But this Alaric of the heavens has no pit and pours all his ammunition upon the dear creatures. The fragile little umbrellas they put up desperately have now turned to foam and spray. Where is their toilet? Where is their charm? Will no knightly eye fall on these thrice-distressed women? No, they have walked into the crack of doom. And the glory of sex has been shattered, and the flying fragments strive to cling together to make a tale of tears.

There are other things, too, happening when it rains. A dozen little children huddle under a single umbrella and move edgewise in the middle of the road, their chins shivering like one. A heavy sea of umbrellas rise and fall further ahead. Three little brave chaps race along the road at the top of speed while six little hands draw tremendously swift circles above their heads in the air cutting the rain. A poor little girl crunched by the cold and smitten by the rain stands desperately on the roadside with an unruly umbrella in her hands. Quite an important-looking gentleman in brave clothes crosses the road nonchalantly, when, like a shrouded widow, a motor-car stealthily rolls up and knocks him over. A big bullock-cart with a whole hay-stack unsteadily accommodated upon it comes pounding along and stops. One bull lies down philosophically dead in the centre of the road while the dripping cartman furiously twists its tail.

Behind the cart is a huge cadjan umbrella. Beneath it is a person with a meagre fin-cloth who walks leisurely with measured steps. The agitation of the elements and the hullabaloo of the street leave him unconcerned. A good many people have been going up and down conquered by the rain, and in a sense, conquering.

Sun or rain, the gods turn their mills, the sisters ply their looms and men carry on their business. Only the women sometimes suffer.

## Stray Thoughts on Great Subjects

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

### The Ideal Life of a Hindu

A life without a definite aim is a boat without a rudder. If nature had meant that man should lead a vegetative life only there would have been no necessity for it to implant in a man's heart desires and aspirations, which carry him beyond the grave. A desire unfulfilled must have its fulfilment somewhere as in the economy of nature nothing can perish—not even a thought or a feeling. What then, is the end of the life? To feed, grow, decay and die? That cannot be, since no earthly pleasure gives complete and lasting enjoyment, without leaving an innermost recess in the heart that yearns for something beyond—a void which nothing mundane can fill up. The ancient Hindu fully knew this fact and has, therefore, chalked out a series of activities, which, at no stage, acts detrimentally towards the goal. To him every individual life on earth is but a course of apprenticeship, helping onwards in enabling him to break once for all the claim of birth and rebirth. Life is but a preparation for death and death is but a preparation for a new life with increased facilities. Life must be lived, death is inevitable, but a rebirth can be avoided, if the seeds of regeneration are fired and reduced to a cinder. A well-ordered life, if lived according to the rules of conduct laid down, leaves no residue to sprout out again in a succeeding life. According to him, society is a huge edifice whose wing, nook or corner can not be tampered with without detriment to the whole. Every individual man or woman has a place and a status assigned in which he or she must work out his or her way to salvation. Each walk of life carries its own responsibilities, evading which puts back the clock to degeneracy and several rebirths. Step by step the ladder must be mounted and once beyond the topmost rung, the ladder could be dashed to pieces with impunity. As a gossiping maiden, indulging in endless frivolous talk, never forgets the water pot balanced on her head, so a man in all his actions and activities, must never lose sight of the purpose for which he has been born.

An ideal Hindu, soon after he reaches the age of discretion gets himself initiated into the path of realising his inner self by undergoing the ceremony of Upanayana and begins to lead the

than good faith and will." The Business-men have to repeat the same thing to the employers. To-day there is an urgent need for closer personal co-operation between the heads of industrial concerns and the workers in those concerns. Much of the trouble in industry to-day is due to misunderstanding and a lack of appreciation and tolerance of the point of view of the other side. These obstacles to progress could be considerably reduced if there was closer contact between the *actual* employers and work people so that each might be better informed as to the needs and difficulties of the other.

At the same time it is encouraging to note that a great deal of common consent is becoming manifest in industrial questions. Sir Alfred Mond observes that "Progressive industrialists and thoughtful leaders of labour both realise that what is wanted is a practical means of eliminating industrial disputes, of improving the economic position and status of those engaged in industry and of creating an atmosphere of greater confidence and comradeship between co-partners in Industry".

How to create this confidence and comradeship in Industry? For this it is absolutely necessary that there should be the introduction of a new psychology into industry, creation of an industrial League of Peace with a definite programme, definite policy and definite sanctions. Employers can be sure of industrial peace, provided they follow a liberal far seeing policy which do not consist in waiting for claims to be made, and then yielding to them reluctantly, but in foreseeing reasonable demands and in granting them even before they were asked. It is only through this personal contact maintained from one generation to another with a friendly human spirit between those engaged in various capacities in the industries concerned that the much wished for industrial peace can be made a permanent factor.

But the difficulty in maintaining these personal human relations is almost made insuperable by the growth of large size organisation. The joint stock company which is the leading form of business organisation removes all chances of personal contact between employers and employees and consequently de-humanises business relations. Well has Prof. Gide charac-

terised this form as an association no longer of men, but of money bags. Hence this problem of maintaining personal relations requires the earnest attention of all those who are placed at the head of large industrial concerns.

In this case, nothing helps the cause of industrial peace than that of joint consideration of problems. The committee appointed by the Association of British Chambers of Commerce to inquire into the subject of industrial unrest lay a great emphasis on the desirability of informing the workers on matters affecting the industries in which they are employed. The Committee had examples given as the result of closer contact. In one case, where a larger order could only be secured if it could be completed within six weeks, the firm from previous experience had no hope of being able to accept the order on such terms. They called all the men together, placed the facts before them and it was finally agreed to accept the order. The work was completed four days before the specified time.

Education in the form of information and explanation of economic facts and human psychology is desirable both in the case of the employer and the employed. General information can be presented by the printed words—but this is insufficient if not supported by individual contact. It can be said with much of truth in it that there is at present a strong necessity for the publication of economic principles and also facts regarding the position of industry generally, including the wages paid and the conditions of unemployment in other countries. While individual employers can do something in the way of supplying information, the teaching of such subjects would necessarily be mainly done by organisations which have for their object economic study circles and the giving of general industrial information.

Now, a deeper analysis of the problems of industrial disputes and industrial peace will clearly show that the two prominent forces of industrial disputes are Acquisitiveness and Self-assertion. Influenced by the former force—acquisitiveness—the employer wants to make very large profits quite disregarding the condition of the employee and often at the cost of the employer. On the other hand the employee also impelled by

the same motive wants to increase his wages, quite disregarding the prosperity or otherwise of the business conditions. Again influenced by the latter force—self-assertion—the employer wants to have the whole management of the industry in his own hands without being forced to consult the employee and the employer on the other hand wishes to be respected as an individual and to say something in the affairs of the industry in which his life and welfare are vitally concerned. Now if by any course of action a conciliation can be effected between capital and labour on these two vital points the problems of industrial peace can be very easily solved. But the difficulty is that we cannot very easily effect any compromise of long standing character on these two points.

But at the same time it should be remembered that the case has not been left as something hopeless and impossible; for various measures are devised to effect this much desired for conciliation between capital and labour. A prominent place should be given to welfare work which generally and to a very great extent improves labour conditions. The importance of welfare work as a means of redressing some of the grievances of workers cannot be minimised, especially under the present social and economic conditions of India. But the difficulty here is that the field of welfare work is very limited. "Welfare work or philanthropy as a method of solving the Labour Problem is, however, quite inadequate. At best, it is only a palliative measure. It deals with the symptoms rather than with the diseases. The wage earning classes are the products of the modern industrial organization and any permanent change in their conditions can be brought about only by a change in the economic institutions."

Another measure suggested to effect the conciliation between capital and labour is the promotion and the recognition of Trade Unions. Paradoxical though it may seem, Trade Unions at the best are the promoters of peace rather than of war. The failure on the part of employers to recognise such Unions has been one of the important causes of recent strikes in India.

More valuable than all these is the formation of the Work's Committee. The importance of the Work's Committee

cannot be very easily exaggerated. The object of the Work's Committee is to 'enable the employer to realise the difficulties and hardships of his men and to give the employed an opportunity of making known their needs and of influencing directly the policy of those who control the factory or workshops in which they work. The most important cause of labour disputes is economic and if the Work's Committees are not allowed to express their opinions on the wage questions, the success of the Committee as a means of preventing strikes is extremely doubtful.

The machineries for the preservation of industrial peace like conciliation, mediation, arbitration etc., have got their own value when rightly applied. But better than all these is the weapon of direct negotiation. "At least in India, direct negotiation is a much more effective means of bringing industrial peace. It has a very great effect on the mind of the working people. One of their keenest desires is to have access to the employer and tell him their grievances. Direct negotiations between employers and employees will lead the latter to take active part in their affairs and to preserve their interest by making them self-conscious, self-reliant, and will, therefore, afford a training ground for democracy." This will be the Business-men's best advice to the employers.

## National Festivals.

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

Political philosophers tell us that history repeats itself. Tennyson has said, "Through the ages one increasing purpose runs." Revolutions, Civil Wars and religious persecutions have repeated themselves in various stages of the world's life. Individuals fought and evolved into communities; Communities fought and evolved into nations; Nations and Empires fought in 1914 and are evolving the larger consciousness which makes all mankind kin. If the Angles and the Saxons fought in England, so did the Slav communities in Russia. The Empire of Rome failed as the Empire of Alexander failed. Discontented France gave to the world a Napoleon, as discontented England found its hero in Cromwell. What happened in Russia in 1917 happened in Turkey in 1920.

life of a Brahmachari. This very word connotes the task he has undertaken to perform. Leaving his home, kith and kin he leads a mendicant life and seeks instruction under a Guru, who puts him in the path of learning suitable to his capacity and aptitude. Education is made suitable to the capabilities of the child and the child is not reduced to a phantom obeying a system, which imprints an uniform hallmark on his forehead and leaves him adrift to the tender mercies of an unsympathetic world. His education is not of a mere theoretical course, but by a course of disciplinary measures and practices he is made to learn the art of self-control and conquest of the senses, side by side with picking up knowledge at his Guru's feet. After he has gained essentially self-mastery and incidentally some branch of learning to fit him up for some walk of life, he is sent abroad to marry and settle in life.

Then he marries and enters into the stage of a Grahasta. He takes to some profession congenial to his inclinations. The Taitriya Upanishad has distinctly laid down that an average man must pass through this second stage, though mentally and morally, he may be fit to discard the world and turn out a sanyasin. He obeys the laws of God and man and never swerves from the path of duty nor allows the world to gain the upper hand. Riches he seeks, but not with greed and pleasure he indulges in, but not with lust or craving. He is, as it were, a drop of water on a lotus leaf. He is a man led of a family or a community, but at the same time is an individual self detached from the ties of the world. He cherishes his wife with no carnal appetite, brings forth children and breeds them with a sense of duty and not of infatuated love and serves his sovereign and community with no motives of greed or self-aggrandizement.

When his children come of age, he betakes himself to a life, of seclusion and retires from the world with his wife as his partner to prepare himself by a series of austerities and penance for a life where he loses his individuality and lives for the good of the world only. At this stage he is known as a Vanaprastha and when he is sufficiently prepared for the coming battle between the spirit and the flesh, he cuts himself off entirely from the world and goes out a sanyasin. Even before becoming a Grahasta, he has subdued his senses and realized his inner spirit, but now he has conquered his flesh also. The sun does not scorch him, the rain does not drench him and fire has no torment for him. He goes out into the world a hero before whom the Gods bow their heads, and monarchs shake with fear. He sees the entire universe in himself and himself in the entire universe: he seeks no favour of God or man and is cowed not by any threat of panic or torture. His frown is enough to destroy kingdoms and a smile is enough to bring peace and prosperity. Verily he is a god on earth and earthly power is but an atom branching at his feet. Lo! my countrymen you are the children of such great men and when will you wake up to see it and blush at your degeneracy?

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But does history repeat itself? I have great doubts about it. It is meaningless to speak of repetition of movements, because history affords no identical events. The results which movements apparently similar produce are diverse. The materials which movements work upon in various stages of the world's life are varied. There is no analogy between the over-taxed peasantry of France in the 18th century and the peasantry of England in the 17th century. It has therefore appealed to a few writers that history is but a record of exploded shibboleths which cannot be brought under scientific analysis.

### Festivals repeat themselves.

To the average Indian, the repetition of movements in history has no material significance. The peasant in the Indian village is sure that national festivals repeat themselves. He lives to enjoy the festive occasions year after year. Every year the *Deepavali* radiates joy in the villager's household. The young and the old in the village know that the *Deepavali* is the occasion for the purchase of new clothes for the year. From year to year the villager anxiously looks forward to the celebration of the *Navaratri* in the village temple. The religiously inclined rustic knows when he has to meet God Alagar in the Vaigai sands. In striking contrast to the villager is the Scholar. The great movements of history pass before his mind. He vainly tries to draw analogies between the world as it is, and the world as it was, and visualises the spreading of a conflagration or the bursting of a storm in the future.

### Two Festive Occasions.

The two recent festive occasions, *Navaratri* and the *Deepavali*, are fresh in my memory. I have felt that festivities in India are the expression of the heart of the nation. In Mysore the *Dasara* is a state festival which radiates joy to the people uniting the sovereign and the subject in bonds of affection and loyalty. The *Puja* celebration in Bengal marks the beginning of a year of hope and prosperity. To all Hindus alike the *Navaratri* is an occasion for the renewal of family ties. Poor and distant relations find warm welcome in rich families.

The *Saraswati Puja* is the last day of the *Dasara*. The invocation to the Goddess of learning is a fitting termination to the gaiety which the *Dasara* inaugurates. The *Saraswati Puja* day is devoted to contemplation, not study. For the "whining schoolboy" it is both a holy day as well as a holiday. The student is spared his masters's strictures. The scholar lays down his books and thinks of the Holy Being who permeates the world with culture in all ages and in all climes.

The *Saraswati Puja* is to-day celebrated in the manner in which it was celebrated hundreds of years ago. Conquerors have swept over the Indian soil, but the national festivals, traditions and culture have survived the shocks of Time. It is impossible to rightly date the genesis of the *Saraswati Puja* celebration. From little homes in villages, from rural schools, from clubs, from hostels and from colleges, the invocation goes forth on the *Saraswati Puja* day to the Goddess of culture "Bless us with prosperity." The Indian nation sends its prayer to the Goddess "Let my nation awake." I have felt that the *Saraswati Puja* is immortal and immutable. The *Puja* is omnipresent also.

### The Puja Day.

I well remember how the *Puja* day was celebrated in my home last year. I can picture in my mind how all the books in my house were arranged early morning, and placed on a raised platform. Before me was a picture of the Goddess playing on her usual *veena*. There was a flickering light by my side which lent a golden appearance to the picture of *Saraswati*. An unpoetic Brahmin was chanting mantrams. The *Puja* over, I prostrated before the goddess with the prayer "Goddess! Crown my efforts with success."

### The Deepavali.

I come now to the *Deepavali*. The *Deepavali* is the children's day. The noise of crackers, the roaring joy of children, and the dignified smile in the countenance of the old—these seem to be the characteristics of the *Deepavali* morning. The origin of *Deepavali* seems to be shrouded in mystery. But in the mists of antiquity, the rustic dimly seems a *Rakshasa*

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## Universities in Germany

By Mr. S. V. Sovani, B. Sc., Bombay.

The German Universities are of late attracting an increasing number of students from India. One meets a few Indian students in most of the important German Universities studying medicine, sciences, philology, and also technical subjects. The reasons why a larger number of our students do not go to Germany for studies are mainly two. Firstly, they think it as too hard a task to study the German language. Secondly, they find that in India qualifications of an English University are preferred when appointments are made to lucrative posts.

The German University offers to an Indian student a freedom in his method of work hardly to be found elsewhere : and the faults that still hamper our school training will interfere less with his work in Germany than in the more rigid French educational system, or the far more conventionalized academic life of Oxford or Cambridge.

What our students lack is method and thoroughness. The College student has generally wandered too widely, lacks definite aim, and has worked too much only to pass examinations and too little for knowledge. Examination is the only thing that matters.

The aim of a German University is not to impart miscellaneous information in scattered lecture courses. The aim is to prepare the student for independent work ; to furnish him with the methods and the tools of his subject ; to introduce him to the present achievements of learning at some particular point, and put before him the questions and difficulties that have still to be faced. The ideal of the German doctorate is to make the aspirant competent to work independently in enlarging the bounds of human knowledge in one chosen principal field, and to see that he has competency on two or more minor subjects akin to his main work.

The aim of the German University cannot, therefore, be reached by lectures. These are important, but really of secondary importance. The real work is done in seminars, small classes for exercises, in laboratory work, and in personal

torn to tatters by a tiny human being in a single combat, to the merriment of the innumerable villagers who suffered from the attacks of the Rakshasa. And it is this triumph of a primitive human being over a Rakshasa—a huge embodiment of vice, that the Deepavali commemorates.

#### Reflection.

There is much talk of Hindu Moslem Unity. In India the foundation of Hindu Moslem Unity can be found only in common love and respect for the traditions, be they Hindu or Moslem. Mutual love and respect for the achievements of our ancestors alone can bring real and lasting unity. In future the Saraswati Puja must be made as much sacred to the Moslem as it is to the Hindu. The *Mohurram* should be an occasion for joy to the Hindu as it is to the Moslem. This is the road to real Hindu Moslem Unity.

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## Text-books on English History -the Chronological and topical Methods.

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

Everywhere in the Presidency the answer to a query on the proper text-book for English history is uniform and consistent and Mr. Tout's Book III commands or has commanded so far the support of teachers and pupils in large numbers. The allegiance to Mr. Tout is now shaky and it is not difficult to analyse the reasons for it.

None will deny the excellence of Tout's Book. The sense for chronology and time sequence, the balanced description of the good and bad points in a character, the mastery, if a summary sketch of policies, the comparisons and contrasts, suggested here and there in a casual but telling manner, and above all, the balanced and dispassionate style, are very largely, no doubt, the virtues of the book. I fear, however, that in the very points of strength the elements of weakness also lie from the point of view of appeal to juvenile readers. Possibly we cannot think of a more proper book for beginners than that which follows the order of time sequence, for the very reason that events do not happen in a logical order or fashion. This treatment can be easily overdone. For example, the opening paragraph in a chapter on Henry VII dwells on his character; but if the succeeding one takes up Charles VIII's invasion of Italy, because it comes next in chronological order of important events in the reign, it is a matter for serious consideration whether such treatment makes for ease of understanding. This manifests itself in a pronounced form in Mr. Hassall's book, it is only less so in the case of Tout. To mention another example, in Tout's Book II, it is found that the battle of Spurs and the battle of Flodden, in a lesson on Henry VIII are described as to convey the impression that the two battles are not merely incidents in the struggle between England and France but also places in the same country viz France. I fear that this has decoyed not only the careful reader in his first reading but also perplexed the wary teacher for sometime.

contact with chosen teachers. Under two or three good and friendly teachers the student can acquire method, gain inspiration, and be compelled to concentration and thoroughness. Moreover, he comes in contact with men with whom he may if he shows himself serious, form lifelong friendship, and who will guide his work long after he has passed out of the student stage and has become a fellow worker. He can also gain a more intimate knowledge of the periodical literature in Ger-



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many in which the best work of the specialist appears, often long before it is published in book-form.

Foreign students receive every consideration, and often more than full allowance is made for the difficulties they may have with the language. The trouble that a German Professor of even world-wide reputation takes to help a really industrious and promising pupil is as remarkable as it is unselfish. He does it simply from a desire to educate workers for the future development of the particular science in which he is interested.

In the beginning at least Indian students should better go to one of the smaller University towns like Bonn, Gottingen, Heidelberg, Marburg, Tubingen, etc. He will find the surroundings congenial and will get more quickly into contact with German life, he will find just as able teachers in his chosen field, and the cultural life will be just as high as in a large city. Living would be comparatively cheaper, costing nearly Rs. 125 p. m. for good board and lodging in families. If he stays for two or more years in Germany he should better spend one or two terms at a University in one of the big cities like Berlin, Leipzig, Dresden, Munich, Frankfurt a. M. or Cologne. Information for students can be had free from "The Indian Information Bureau".

(N. G. Ganpuley) Berlin. W. 30 Maassenstr. 13.

For a doctor's degree a student will have to spend some eight to ten terms. Whether he is working in natural science, in philosophy, in medicine, or in philology, he should concentrate his attention on some definite, and not too ambitious, field and exhaustively study in that field.

The Universities of Germany are again filling up with foreign students, for experience has shown that whatever may be the merits of French and English education, they cannot take the place of the German University with its happy mingling of complete freedom and strenuous discipline.

## ***Chums Indeed!***

By Mr. V. R. M. Chettiar, B.A.

My chums, those happy comrades are so cheery that they ink my pen and goad it to the reader's notice: they are no obscure phantoms. They are five strange beings of flesh and blood who tread this planet with a purpose—the supreme purpose of sleeping away life and laughing out its seriousness.

They are five choice spirits who meet and part at will. Dreaming in the listening gallery, they specialise in sleeping and snoring violently. Though life is a racing panorama, those ideal companions unformly argue that they can afford to sleep on, till danger actually lashes them. With them duty

Lucidity of treatment has been sacrificed at the altar of time sequence.

Some say that the allegiance to Mr. Tout is not shaky but it is only divided between Tout's book and the Groundwork of British History by Warner and Marten. It is good if it is so, for the two books are supplementary to one another. If the one follows the order of Chronology, the other adopts to logical order or the topical method, as it is called, dealing with topics, one by one. If Henry VII's character and Charles VIII's invasion of Italy are remote in logical sequence, though near in chronological succession, George III's ministers, the seven ministers in the first ten years of his reign, are so near the American Revolution in point of time, that it may be said, that the latter was the direct outcome of the former. Yet the two are separated from one another by a number of pages in the Groundwork of British History as to lead one to think that they were scarcely even related to one another as cause and effect.

One wishes very much that this 'time' order disappeared and that the topical or logical order shared the same fate, for the obvious reason that the mind does not jump from event to event, though near in point of time, or primarily from cause to effect without the interlinking events, far and near in point of time. A compromise there must be and there always is. The psychological order is midway between the chronological and the logical order, and is apt to appeal in the best manner possible to the average intellect, letting alone the scholar and the genius to take care of themselves. For that matter, what it seeks to do, is to stress the fundamentals in a reign, leaving out or barely mentioning the important details in so far as they stand related to or in subordination to the former. It is obvious that under the present circumstances, students of History in schools and colleges all become men of one book, Tout or Warner and Marten, if not both. In more senses than one they are enslaved not only to the ideas, but also to the very words and phrases in those books. If we carefully examine the answer-papers of pupils, in most cases, we see words, phrases, and sentences torn out of their context from either

Tout or Warner and Marten or from other books, which are mostly handy, say printed notes.

If it is commonly accepted that the past throws a flood of light upon the present, so the study of the past is an essential condition of the present. It is also the other way about. Some aspects of the present also throw light on the darker aspects of the past. In course of time, as stress in History passes from some to some other phases of life, as peoples' minds are born to a new orientation, it may be and it is so, that attention which hitherto addressed itself to kings, queens, battles and sieges may engage itself as at present in economic, social life, imperial development and foreign affairs. It is also better that the past speaks for itself. In that case textbooks also require to be newly written. Verily the allegiance to Tout is tottering.

When I make these observations, I have in mind, that excellent book on "A new History of Great Britain by R.B. Mowat priced at 10 sh. 6 d., published by the Oxford University Press. It is also sold in parts. It has a bright future before it.

## *The Cultural Problem of India*

By Prof: K. T. Krishnaswami Aiyangar, M.A.,  
Madanapaltee.

"Winds blow and waters roll,  
Strength to the brave, and Power and Deity,  
Yet in themselves are nothing ! one decree  
Spoke laws to them, and said that by the soul  
Only, the nations shall be great and free."

One will be failing in one's duty to God, to India, and to the World, if one does not speak out the truth and deliver the message that God has written in one's mind.

Thank God for the many movements and currents of life and thought at the present time in India. They have searched us and known our hearts; they have tried us and known our thoughts, and we have seen our ways of foolishness and wickedness. They are all symptoms and manifestations, in varying

is light and gay and vain and nothing more. They instinctively discover the veritable bore if the lecturer outrags the megaphone. With all the dreamy languor of a true lotos-eater, they steadily go to sleep, and with a snoring symphony, they succeed in gagging the lecturer. Their aim in life consists in reading something of literary rubbish, and at once growing loquacious upon the tremendous trifles. Mistaken guesses are liberally allowed, for one speaks of what the other cannot even guess. A teeming variety of topics may be discussed simultaneously there with an amusing variety of moods. They never care to be consistent, for they hold that "consistency is the hobgoblin of little minds".

Their appearances differ as strongly as their views. We may just arrange them for a show—, why even for a London exhibition. Mr. S. V. is the presiding genius of the Chums' Circle. This ideal president with all his natural and artificial recommendations is the right person in the right place. He is certainly a queer figure of average height. He is a perennial and perpetual bachelor, a celibate charlatan to whom love is a big-conundrum or a blasting anathema. His head bristling with solitary strands of hair is a true and tangible expression of Wordsworth's "bald eminence". His face is nosy—, singularly grand with a stubborn independent nose. His deep dark eyes open like bulging goggles though none can deny the philosophical fire and the piercing glances of those significant balls. His brain spark outstrips the wind, while his walking pace is but the snail's. We at once discover the crawling splendour when he moves with a noble lingering hesitation. His fingers are more numerous than Nature's design, and his thoughts and moods are more numerous than his limbs. He smiles more naturally than he laughs, and his smile is rare and costly. He is most reluctant to waste a tear or a sigh, for he is thoroughly aware of the utter futility of screams and tears. With his infinite optimism, he is determined to be eternally cheerful, and even the demise of his beloved father never startled him beyond seeking solace in self and self-restraint. He strongly believes that man has no business to quarrel with the Wielder of this planet, and cannot question the very scheme of things. With Browning he asserts that God is in Heaven, and all is right with the world.

Among the favourites, he is the mainspring of comfort and inspiration. It is equally true that he is the guiding and governing spirit of this microscopic minority. Having understood the inefficacy of torrential eloquence, he uses the simplest device of slow and steady and spirited talk. A full-throated authority, he is respected as a literary oracle by his ardent disciples who listen to the president's peroration proudly and with patience. Reeling the fingers round the coat-button, he is hurling magnificent gems before his admiring audience. His words are thoughts born of deep thinking and wide reading. Sometimes he wields the Critic's sceptre with an incredible violence. He is merciless upon the so-called invulnerable critics who commit more mistakes than the authors. In this connection, he recalls to his memory the humblest preface to the Vicar Of Wakefield, and upholds Goldsmith's opinion—, "There are a hundred faults in this thing, and a hundred things might be said to prove them beauties. But it is needless. A book may be amusing with numerous errors, or it may be very dull without a single absurdity". It is certainly a poor time in literature when mere criticism leads the way. Nothing is more radiant and more fragrant than originality. Genius is a genuine blossom that cannot be transplanted from the native soil. Though it is dangerous and difficult to be original, our Oracle is most reluctant to hide his unique gift of originality. Slave me to tautology and sonorous repetition, he hates with all his heart and soul. Humorous and eccentric, he proves a creature of moods. Nothing can disturb his heart but music or deep silence. Music suddenly raises him to the entrancing climax, untwisting the hidden soul of harmony. His thoughts and sentiments are more complex than his nature which is now human and now superhuman. None can reject him, for he can charm the whole world at a chopping stroke of logic. He is a stern rebel who can always be on the safer side and who can be sure of victory in spite of odds. With him to read is to remember, his memory being too strong to be fickle. He is strongly aware that memory is the mainspring of personality.

The second figure in the cinema show is Mr. G. K. Angelci in form with a subtle brain and a delicate heart, he can be everyman's friend. His food-bag is half fed, while his head is

degrees, of the struggle of India against the chains that modern civilisation has forged and weighted her neck with. Her life-centre has been caught. Her eyes which saw have nearly been plucked. Her ears which heard have been closed. Her heart is fast ceasing to beat in rhythmic harmony to the dance of God in the Universe.

Let me describe the present unrest by a parable. Behold the tank behind the Temple in the heart of the Indian village wearing the heavy green robes of lotus leaves. The moon and the stars delighted with her quietness and beauty play with her in the night while the tall cocoanuts and the big round *peepuls* sing with their leafy mouths and watch and dance in the cool wind. At midnight while no man sees, the many-petalled lotus is formed of earth and sky. The new lotus babes struggle for life and open their thousand tender lips and laugh in delight at the kiss of the morning sun. The tank quietly rejoices with her new-born lotus children of Lakshmi and Saraswati. What envy, what reverence, what delight, what thought do they not inspire and challenge in the minds and hearts of all who behold them!

India's mystic and philosophic life has grown with the lotus. That has become her emblem of human life. The colour and the fragrance of the lotus have dyed and perfumed India's imagination and life. The lotus leaf is her religious symbol of human life, in the aspect of its contact with this world; and is her poetic picture of a great Teacher's great words, "In the world and yet not of the world." The lotus flower has whispered to the human heart the secret of the mystery of the Universe. It is the symbol of the heart so timid and so human. Yet God delights in the human heart. He dances in it and when the heart thrills with His dance, out of its unstruck music comes the manifold life of love and worship. It is His music that binds these petals and keeps them dancing round Him. It is the *pūja* flower and with it, we go to the Temple to worship His feet. The flower grows into the symbol of the union of the *Jivatman* and the *Paramatman*.

This is a picture of India's tradition, her thought, her education, her worship. And if some demon were to pluck the

lotus and root it up, he has almost plucked her eyes which beheld God. Modern civilisation and education have plucked the lotus and given her the delicate and short-lived rose of a softer and colder climate, that withers and dies at our warm and may be clumsy touch of passionate devotion. The weeping for the lost lotus is the present-day India's cry of unrest. If she weeps for the loss of her immemorial lotus, she is not cursing for the possession of the new-fangled rose. There is a dearth of the lotus for the worship of God. To Him, our Father, the native lotus is more precious *from* India than the borrowed garden rose. He wants *from us*, the lotus of the heart of the village. India's *pūja* flower or gift is to be the lotus of Realisation born of the tank of midnight Contemplation. Yet hers may *also* be the thorny rose born of wintry toil and labour.

This seems to be the true and real picture of modern India, interpreted by the far-seeing eye of love and contemplation. The present unrest is not solely a social or political, anarchic or Bolshevik movement. It is essentially and fundamentally a spiritual unrest. It is her birthpang for Realisation. The illusory and confusing appearances are due to the complexity and multiplicity of the problem. One hears a great deal of talk about ancient India. The talk is the feeble utterance in word symbols of the deep anguish of her soul. Her life seems to be ebbing away. Her strength of limb, her vision of eye, her purity of heart, her realisation of life is vanishing. The heart that beat in unison and in strength now beats alone and in feebleness.

What Mr. C. F. Andrews had said of Africa is true also of India. "We seem to be able to do great wonders of mechanical organisation and transport but the heart of things is unsound and so the evil grows like a malignant disease. On the surface, things seem so marvellous and men say—'What miracles have been wrought,' (and it is truly wonderful what has taken place mechanically), but below the surface, deep down there is such a terrible breaking up of things sacred, that nothing can stay the deadly plague. From ancient to modern India we pass from a bright, poetic, philosophic, religious India to a pessimistic, dusty, dirty, diseased and pestilential India. This, whether

full-fed. A grand skeleton scorning the load of flesh, he looks like an austere saint clad in austere simplicity. Humility, sincerity and patience—these three virtues are indisputably his own. The frail and tender being never stalks, but floats like an ethereal spirit whose ambition is to scorn the ground and to soar high. Just like poets and philosophers, he is one of the dreamers of dreams. A true poet is at the mercy of his own thoughts and sentiments and emotions which must be recorded for his own relief. Just like the poet snatching a piece of paper, he flings down his thoughts with a pleasing violence which is natural and irresistible. Poems flare out and shower at the top of inspiration. A bony dwarf in form, he is a giant in intellect. None can tempt him to waste his lungs unless there is a stern necessity to break silence by a signal and significant interruption. Sometimes he cannot hold his tongue: he feels a divine urge to shout out the ecstatic outbursts of the soul. Since the soul twinkles in his eye, none can suspect his fitness for something too lofty to guess. He prefers words and phrases to periods, and strongly believes in the subtle use of little words which tear to pieces mighty mysteries and grand themes. Even in his chance phrases, "more is meant than meets the ear". Though kind of heart, he is a little touchy. He is glad to disturb himself and to find a true delight in the internal disturbance. Frowning strongly, he brilliantly counteracts the spy's scrutiny. His voice is musically tender and spreads far and wide with a silvery vibration. He smiles quietly and laughs splendidly, and no roaring fit accompanies the silent delight. Books are his genuine comrades—, rare friends indeed, more spirited, more sincere and more enjoyable than human chums. They are his pride and joy and comfort. To him, an opulent library offers the great thoughts of resplendent minds, and a radiant tribe of immortal spirits shake hands with him most optimistically. It is here Milton finds out the precious life-blood of a master-spirit embalmed and treasured up on purpose to a life beyond life. Mr. G. K. is brightly conscious when silence actually blossoms into eloquence. To make his vision doubly sure, he wears a formidable pair of glasses which make the owner a tiny demon capable of chasing away huge demons of incredible

might. Let us congratulate him on the success of his ridiculously simple devices.

The third to adorn the circle is Mr. P. S. who is a little taller than the president. He has a fair exterior and a pleasing smile. His eyes are full of life and light, and his flippancy full of buoyancy. Humour is his element. With a gala-costume and a tripping accent of buffoonery, he makes himself the pet of the admiring crowd. He is again an adept in mimicry, simulating birds and beasts splendidly in their varied cries. With a greater success, he imitates the boys and the lecturers in talk and gait and gesture, it is a frank imitation of a grand trifle, and none can discover the disguise. By frequent flashes of wit and humour, he saves his friends from grief and tears. When he talks, others smile; when he smiles others laugh outright; when he laughs, the crowd roars out the excess of joy. He never sheds tears even for sport, for anguish already gnaws the world down. He reads well, he writes well and he is sure of success at the university ordeal—, the ultimate goal of his life. There ends the mediocre aspiration of mediocrity. As a true and typical monitor, he knows the best way of controlling the class with his winning smile and cunning words. Thus the borrowed violence preserves silence in the class. But he is not one of those born to rule.

The fourth item of curiosity is Mr. B. S. who is as tall as G. K. It is no glaring mistake to call him a dwarf. He is a slender nimble biped full of vigour and vivacity. His face has a peculiarly perplexing twist, and none can find a copy even in a multitude. He looks strange every moment from head to heel. His frame is quite flexible, and his joints too supple. When his fingers are restless and begin to dance, the eyes gaze on and complete a stare. He smiles less than he gazes. His smiles too never transgress beyond the lips. Though he laughs occasionally, he laughs most musically. Here he is a bit artificial, for he has an unerring passion for musical laughing. He laughs any moment, and lets the audience enjoy the tumultuous echo. He professes to be the author of an astounding theory that laughter is the cosmopolitan lin-uaphone of humanity. One is tempted to question the inflated, bombast of this stupendous theory. His face betrays terrible symmetry of lineaments, and his changing looks are more chasing

true or exaggerated, has become the terrible conviction of the millions of Indian India.

One hears incessantly the call of the quiet river-side and the fragrant *asram* but feels too much fettered to be able to obey. One's spirit goes on a pilgrimage from the south to the utmost north and from the east to the west. And imagination fondly dwells on the forest hermitage, follows the travels of Rama and visits the ancient rivers and places hallowed by old and sacred memories. Modern urban India is like a glittering dancing girl who allures us from the sweet companionable and homely housewife of the village. By all means let her feet move ever so much faster and her hands labour ever so much cleverer than in ancient days. Only let her heart be pure and strong. There must be a conscious and deliberate return to nature and to the village, if India is to preserve her soul and life. Her life must once more become also the song-action of a *Shantiniketan*. One's dream is to restore the spirit of ancient India, the ideal of harmony and perfection which conceived life as comprising four stages or *asrams*. It is the Brahmacharya (the disciple-student) ideal and life under the gracious guidance and magnetic influence of devoted *gurus* and *acharyas* that is going to restore purity of mind and strength of character among the young. In older India, learning was a kind of worship. Students began every lesson with a meditation and invocation to God, the source of all wisdom. But now learning has practically become a business-concern, a trade. What Ruskin says, is indeed true, "They turn their literature to lust and their arithmetic to roguery." The discipline and study of the Brahmacharya stage is to lead to the more difficult and more responsible life of the *Grihastha* or house-holder-if that be chosen, with his duties to the whole of creation from the lowest to the highest orders, from ants upwards to the *Devas*. This stage is in turn followed by the retired and peaceful life of the *Vanaprastha*, or the forest-dweller leaving his home to the charge of his grown-up sons and travelling from place to place and hermitage to hermitage, accumulating a rich treasure of thought and deed for the world, like bees that store honey for others' use and enjoyment. Last comes the

*sanyasa* stage, when the man so disciplined and purified becomes the Citizen of the Universe, now able to carry on himself the burden of humanity.

One simple suggestion in closing. What is our duty? We should not be afraid to face the ideal, otherwise we would be cowards. At the same time we should not catch any easy or ready opportunity for loosening our unfledged and undeveloped wings. Life is a struggle. If our aim is simply to talk loud, hate others, run away from duty and lead an easy and narrow life, then our life will be a curse. If on the other hand, our aim be for a greater reverence, a more strenuous life, a greater fidelity to the ideal, our life will indeed be a blessing and no one can stand against it. May our thought and effort lead us not to a lower but to a higher, not to an easier but to a more strenuous, not to a narrower but to a more full, a more comprehensive, a more universal life.

## Virtues of Music

(Concluded from the last number.)

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

Coming to our own country, the ancient kings attached more importance to, and were more fond of, the rhythmic music and dancing than anything else; and Bharata produced, therefore, nothing but the science of dancing, entitled "*NATYA SASTRA*". The God-fearing rule of Akbar was mirrored in the equally God-fearing music of Haridas Swami of Brindavan. Even the present phase of British rule in India and that of Modern India Music have a striking resemblance between them. To better understand this, it must first be noted that the music of India exhibits itself in Tune and Rhythm, that the singer wields the former, while the Drummer wields the latter and that, as between them, the singer is the chief performer while the drummer is only his accompanier. As I observed in my *Life of Thyagaraja*, "the singer like a master, should ever come to the front and play the roll of *Sokka seyu Dhriudu*, while the instrumentalist should remain in the back-ground

than winning. His legs carry him with an air-gun speed and he destroys distance by this device. Sometimes, if fear were to lend wings, his speed would be the speed of lightning. He deserves to be the King of Boys, as he is too full of the boyish whims and pranks. When he has no business to stammer, he stammers most rhapsodically, as if he had every reason to express the impediments of speech. It is just a case of the "brains stammering" as the president would have it. When he serenely inspects the mental chronometer of Iago, the veteran poisoner of souls, he rallies courage to defend his game as a mighty masterpiece of human amusement. Even though vanquished, he would argue still. It is true that his reason is sometimes razor-keen; but when he blows his own trumpet for long, his absolute lack of modesty prejudices the audience. Though he is often hissed off the stage, he never confesses defeat, fumbling along like an overworked elocutionist.

The fifth item of novelty is Mr. M. C. who is as tall as P. S. and flits about just like a walking stick. His business, he believes, is to keep quiet and to quiet the noisy crowd. A stern Puritan, he never tolerates excess in anything. He reads books and men together, and enjoys the differences. He is too ideal to be a man of action. He smiles under pressure, and is often obstinately silent, believing that silence is a sovereign virtue. He never plays games: his argument is that life, the divine gift, is not designed for such idle sport. Deep philosophic speculation is what he pants for. He is eager to study "the tool's true play". Humour is bitterly uncongenial to his temperament. He talks little and writes less. He is courting obscurity, though his friends tear away the veil of his incognito.

Happy chums indeed! There is a harmonious blending of eccentric natures which meet in nothing but a sweet caprice. It is very strange indeed that they never misread or mislead one another; for none is denied the privileges of liberty, equality, and fraternity in this charming ideal world which has no revolutions to fear nor reforms to make. Always they shun the "noise of folly". They often go to Nature's Theatre, and woo her in her most furtive and secluded haunts. First they read Nature across books and then ramble far and wide to feel her beauty in person. If she is tangibly touching and inviting, they at once begin to adore the poets who have offered the topazian splendour of the beauties of nature, giving each detail a rich poetic hue. To them God is neither multifarious nor multiplex—but a single sublime index of love without centre or circumference. Conscience is their sole moral key—a personal reflector.

May this laughing coterie of fraternal comrades enjoy the richest benedictions on earth, spreading culture and diffusing wisdom along the corridors of commonsense.

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and give the singer the needed relief. If the order is reversed much the same chaos and confusion will ensue in the region of music as we witness in the region of politics, consequent upon the servant of the Executive Council lording it over the master of the Legislative Council and reducing it to a despicably Glorified Debating Society. At least in South India, the said chaos is in its full swing, in both the regions of music and politics. And Confucius's Dictum is nowhere more applicable than in South India.

Mr. W. F. Webster delivered in America on March 3, 1927, a learned address on *MUSIC AND THE SACRED SEVEN* wherein he first enumerated the "Sacred Seven" to be health, fundamental skills, worthy home membership, vocation, citizenship, worthy use of leisure, and ethical character, and then clothed this bare skeleton with soft palpitating flesh thus:- "There shall come forth from our schools a people enjoying abundant health, trained to keen intelligence, finding confidently their places in the world's work, dwelling in happy homes, exercising wisely the obligations of loyal citizens, using worthily their leisure time, and guided by high principles in all their daily contact with their fellows. "Whereupon he proceeded to submit music to the test of his Sacred Seven and found it emerging out with flying colors.

Nevertheless, a person of calculating temperament may still confront us with the question:- "Will music increase my bank account?" "Can it put more and more money into my pocket?" In the first place, the wider the spreading of the knowledge of music, the larger the scope of earning for the professional musicians. As for the rest, that is with regard to those that do not earn by music but by some other profession, music serves them quite unobservedly like a lovely wife. How? The Sanskrit word YOGAKSHEMAM contains in it a direct solution to this point. In an immortal verse the word *Yogakshemam* is doubtless used in the sense of welfare or well-being. Can the mere increasing of your Bank Account amount to your welfare? Or can the mere putting of more and more money into your pocket really lead to your well-being? The answer to these questions depends upon whether

your outlet is bigger or smaller than your inlet. If the outlet is bigger you will be on the debit side; if it is smaller you will be on the credit side; if both of them are equal in size you will be on neither side. Your real welfare, therefore, depends upon your continuously remaining on the credit side, that is by preserving with careful economy (and not with rotten miserliness) what you acquire. Hence the correct conception of welfare is not the mere acquisition but the acquisition plus rational preservation. The word 'Yoga' denotes the acquisition, while the word 'Kshema' denotes the rational preservation. Hence the compound word "YOGAKSHEMAM" means not only the acquisition but also the preservation of wealth. When a family's Yogakshemam is said to be good it means that the husband does well the business of Yoga or the acquisition and his wife does equally well the business of Kshema or the rational preservation; and both of them contribute alike to keeping the affairs of their family on the credit side. If this principle is once grasped the fallacy of attaching more importance to the acquisition than to the preservation of wealth as well as the blunder of regarding the earning member of a family (the husband) as a more important person than its preserving member (the wife) will vanish into airy nothing.

But you may ask me, what have all these things to do with music? My answer is this: a man of even ordinary mind can acquire money. What Shakespeare said of greatness equally applies to the acquisition of wealth. He said; "Some are born great; some achieve greatness; and upon some greatness is thrust." Quite similarly, some are born with the acquisition of wealth made by others, as in the case of a child born with a silver (or if you please golden) spoon in its mouth; some achieve the acquisition as in the case of a poor child, who by dint of perseverance, attains eminence later on; upon some the acquisition is thrust, as in the case of a boy adopted by a rich man. I therefore lay stress upon the point that a person of even ordinary mind can acquire money. But it is only he that has learnt to keep his mind equanimous can successfully and rationally preserve it. In as much as music is a great factor that contributes to the preservation of the equanimity of mind it serves the purpose of a lovely woman and helps the dutiful, and therefore beautiful wife in a family, to give her husband he needed relief from the cares and anxieties which his acquire-

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THE INDIAN EDUCATOR

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## The Glories of a Summer Resort.

By K. V. A. L. Alagppan.

The title of the article may seem to many as being a little impudent. Among the diverse things in the world which are to be enjoyed by mankind, the line of demarcation should be drawn between those which give pleasure by narration and those which give pleasure only when personally experienced. An appreciation of Tennyson can, in a way, be had by reading the masterly exposition of his work by Stopford Brooke, without reading much of Tennyson himself. But it is impossible for one, however imaginative, to get *that* delight and happiness from any description of the Taj Mahal, which one experiences by an actual visit to the monument. To the latter category belongs an enjoyment of the Glories of a Summer Resort. It is to be had by actual 'sips from the cup', (as my ingenious friend S—would put it) and not from any imaginative description.

With this apology one has to enter the subject. It has been time and again pointed out that Indians have not been making as much use as they ought to of the gifts given by God. 'Nature, a mother kind alike to all' is lavish in her beauties and charms in many parts of India, but alas! we do not turn them to as much profit as possible. After all, horses are for those that can ride and tools are for those that can use them. An example of our inertness and carelessness may be seen in the way we have been neglecting our hill stations. Though one has to concede that of late due to the impact of the West we have been aware of the potentialities of a hill station, we have yet to confess that very much more is to be done. Even now, one is forced to accept that these hill stations may be put to much greater use than is actually the case. Were Kodai in the U. S. A., for example, who can conceive of its importance and value? The intrinsic worth of the place would have been doubled and trebled by man's application and energy.

Without more ado, let me try to give some account of 'The Charms of Kodai'. The Kodai Road is the foot of the hill. After a few miles of journey on plane road one gets up the ascent which is the delight of all! The windings in and out are

ing process ever involves and enable him to keep his affairs ever on the credit side. Such keeping one's affairs ever on the credit side—thanks be to music therefor—is, I again repeat, more important, than the mere increasing of one's bank account or the mere putting of more and more money into one's pockets, unmindful of a big leakage below.

You all know of the three great R's in education, viz. Reading, Writing, and Arithmetic. These 3 R's have been hitherto enabling man no doubt to acquire wealth. But a fourth great R, which would enable him to preserve his acquisition by attuning his mind to equanimity looms now into more importance and must now be added to the ancient trio. And that fourth R is Rhythm which is the upalakshana word for music itself. Instead of the old 3 R's we shall hereafter have the new 4 R's viz. READING; WRITING; ARITHMETIC; AND RHYTHM, which every blessed human being, living on this earth, must learn for the Yogakshemam of his family, of his own self, and of even his country.

If all the existing Colleges have hitherto represented the 3 R's, in education, the Madras Music Academy, that has been opened right royally represents the fourth great R which will ere long develop the ancient trio into a modern QUADRO, if I may so coin a word.

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## **Men I have Met-XVII**

Director N. S. Subba Rao, M.A., (Cantab) Bar-at-Law.

“ By Satya Kantha ”

It was past 12 noon, we were still feeling our way to the Director's bungalow. We asked for “ Prof. Subba Rao's ”, “ Director Subba Rao's ”, “ former Principal Subba Rao's ”. Nobody would answer; a blank face was the reply everywhere. A young student showed our way to the Director's house with some hesitation. We approached the gate. The Duffadar came out. We questioned whether the Director was in, he replied “ M.A.,-Subba Rao? ” We were baffled; we imagined that the initials differed and paused. But the livery came to our rescue. We said ‘ yes ’. Half the difficulty in the self-imposed interview was over. We never knew that Subba Rao was one of the earliest and one of the most famous of the Master of Arts (M.A.) of Bangalore City. None can imagine that the craze for the M. A. degree was so strong in Bangalore at one time that the father's, family's or village's names were wrenched out to give place to the high *imprimatur* of a University recognition. I don't suspect Subba Rao having been a party to this cut in the front!

The ‘ boy ’ took our card in—we were two;—as economists we thought one card could contain the names of both and if we braved any want of decorum we confess we were heroes! Why? instantly our good Subba Rao came out—surely not out of revulsion at the visiting card's contents but with that affection and politeness which bespoke the heart of a kind host. “ Surely. I am surprised—You, a Hindu, Brahmin, I am happily disappointed—no offence, I was bargaining for a Christian in you ” accosted Subba Rao extending his hand towards one of us. Naturally, the introduction of the stranger became superfluous and Subba Rao made us feel one with him in a second.

A tall well-built figure adorned by a good tweed suit, with a lace turban and polished shoes at either ends, with one hand standing close to the body, the other hand forearm bent and moving in a little happy punctuated oscillation. Subba Rao stood always for ‘ business ’. By nature serious, he feels the burden of a task only too manifestly. He chats, humours others a little but never forgets his mission on hand, with a grit and firmness he abandons the light vein, makes his listeners do

a pleasure in themselves. As the car slowly rattles along with frantic efforts, the everchanging vista of scenery impresses one with its imperishable charm and beauty. It seems as though nature obliges the car to go slow with the definite intention of drawing our attention to her manifold beauties by the very slow movement. It is only in going up the ascent that one wakes up to the mixture of the grand and the terrible in nature. No doubt the splendid scenes, the steep slopes and the sun lit valleys reveal to us the magnificent aspects of Nature, but who can imagine the plight of the traveller when he is just going up the steep height 'on slippery crags and juts of pointed rock'. And all the while, the transition from the plain to the hill is unmistakably impressed upon us by the cool breeze that is blowing. At such a moment one unconsciously bursts out in the lyric strain of the Nature Poet:—

'O There is blessing in this gentle breeze  
A visitant that while it fans my cheek  
Doth seem half conscious of the joy it brings  
From the green vales and from yon azure sky,  
What e'er its mission, the soft breeze can come  
To none more grateful than to me; escaped  
From the vast city, where I long had pined  
A discontented sojourner; now free---  
Free as a bird to settle where I will.

The ascent is after all covered up and one reaches the cool heights of Kodai. The change from the plains to the hills is forcibly brought to us by the invigorating climate. One does not suffer under the scorching rays of the tropical sun but merely basks under the sunshine with the greatest pleasure. But as the night approaches the new visitor has to prepare himself for the extreme chill that awaits him. The first day's Eve—'Ah! bitter chill it was.' For a time one shivers under the blanket chattering the teeth and in that cold weather one has got that funny tendency to cover himself up with anything that may be near by. The welcome hearth that is set up lulls us to sleep.

In the morning you get up—not at dawn as in the plains but—sufficiently late, say at 7 or 8. But you have to wait 'for the ninth hour of the day', to take a walk. When, however, you have started you find 'the level lake and the long glories of the morn'. Ah! the lake, the lake is the charm of Kodai. The lake with

its tranquil atmosphere and the reflected shadows is a pleasure in itself. One will be utterly deceived if one imagines the lake to have natural high banks. It is just the reverse. The lake is in a level with ground, devoid of the ugly monstrous banks. One never stands in solitude beside the water but hears the verses in his heart.

I heard the ripple washing in the reeds,  
And the wild water lapping on the crags.

The Lake is the great attraction especially for the weary visitor from the plains. The moment one gets into the boat, one forgets the toil and turmoil of life. The instant the oar is dipped into water, there is the immediate response—something delightful, and the rhythmic swings take us far into the lake. The boat moves on.

Leaving behind her still, on either side  
Small circles glittering idly in the sun  
Until they melt all into one track  
Of sparkling light.

The enthusiasm and the pleasure one feels bursts forth in boat-songs and the joy is indeed indescribable except it be in the words of the poet,

As one who hands down—bending from the side  
Of a slow moving boat, upon the breast  
Of a still water, solacing himself  
With such discoveries as his eyes can make  
Beneath him in the bottom of the deep  
Sees many beauteous-sights weeds, fishes, flowers  
Grotts, pebbles, roots of trees and fancies more  
Yet often is perplexed, and cannot part  
The shadow from the substance, rocks and sky  
Mountains and clouds, reflected in the dept  
Of the clear flood, from things which there abide  
In their true dwelling— \* \* \*

As the evening comes along we seem to hear 'voices in the wind' asking us to take brisk walks out on the main. One is at a loss to choose among the many inviting spots—The Bryant's Park, The Coaker's Walk, Dolphin's Nose, The Pillar Rocks, The Fairy Falls, The Doctor's Delight, The Silver Cascade, The Fisher's Seat, The Bear Shola—Oh! who can pretend to exhaust them all? Of these it will not be out of place if I venture to give a description of some.

the same and think of the business of the moment. A gentleman of impressions, he appears to be one of quick conclusions as well; grasps easily, has grit and adjustability, but one fears whether his foresight is as good as his powers of ready understanding. A good student, though not highly imaginative, and industrious and painstaking officer, though not remarkable for



MR. N. S. SUBBA RAO, M. A. (CANTAB.) BAR-AT-LAW,  
*Director of Public Instruction, Mysore.*

initiative, Subba Rao is one of the remarkable educationists of our Presidency. His place on the All-India Tariff Board is the logical evolution in the career of a typical Marshallian all round—as a student, a professor and an administrator. More sociable than Prof. K. V. Rangaswami Ayyangar of Travancore, more imposing than Prof. Radakrishnan of Pudukottah, statelier than Mathai of Cochin, more outspoken than Grieve of Madras, he lacks the commanding personality of the first, lucidity of the second, the determinate outlook of the third and the

steadiness of the last. In the policy of "Smooth sail and pleasant move", he is with Mathai, Grieve and Pudukottah Radakrishnan. He cannot share with Rangaswami in his pioneer strokes, cannot and will not enunciate new schemes but would believe in the stern realities of the natural evolution of organizations and culture. To a fault he is hesitating, will not strike when it is necessary but believes in a pious Providence doing away with his striking. A Mysorean whose impartiality cannot be doubted—talking for myself—said during the close of a discussion, "Yes———Subba Rao had a chance to avoid the Sultanpet School tragedy———. But what really happened, what transpired at the conversation between him and Diwan Mirza in the early stages, cannot be made public despite Enquiries and Reports." There is really something in the latter part of the view above stated. Subba Rao and Mirza's patriotism—call it, parochial—for Mysore is unbounded. Both are steadfast in their affection to their Highnesses the Maharaj and Yuvaraj and whatever they might have done—I shall not say 'blundered' as some of our ranting critics may state, they are not the people going about devices and explanations to shift the mistake on others' shoulders. Subba Rao's calmness and Mirza's exquisite and saint-like patience when a volley of stones was aimed at him—and what is more, their stern resolve not to requisition the Police to quell the student-mob, redound to the credit of Mysore Raj. One wonders whether the apostles of law and order want the bayonet charge against the students within the College compound, the one serious blemish in Dewan Raghavai's regime in Travancore, or a police assault and firing against the general populace in the neighbourhood of the school close to Abba's? Too many arguments for or against on the motives, pre-meditated plans of this party or that—long after the event—are either interested or far-fetched: in any case, it is not conducive to the cementing of differences. To foist on this incident—nobody is unconscious of the loss in the affray—a theory of Subba Rao's yielding to the Muslim Diwan, and, what is worse, Muslim Diwan's inclination and partiality for the Muslim partisans, is to say the least uncharitable, unsportsmanlike, untrue and entirely unwarranted. Effusions of this type or of the diametrically opposite,—that the Muslim Diwan under the influence of the mis-reporting Hindu Director who pulled the former by the

The Bryant's Park projects into the lake and it takes, the name after the officer who gave practical shape to the idea of laying it out. It possesses a miniature artificial lake, and is covered with mown grass, varied types of flowers, choice trees and beautiful shrubs. "Its object besides being an improvement to the place, is to form an arboritum of exotic trees and nurseries in which to rear seedlings for plantation out on the hills."

The Coaker's Walk again is named after the man who laid it out. The walk runs round a mountain and is only a few feet broad. It is a lovely stroll at any time, especially of an evening. The view from Coaker's Walk is indeed magnificent and is admitted by one and all to be the loveliest in many respects. It is a wonderful panorama that one sees from the Walk. To sit on Coaker's Walk of an evening is indeed to be alone with nature. Just to gaze on the panorama before you—to watch the lengthening shadows and to feel the living silence all around, is, to say the least of it, 'soul inspiring'. Such sweet stillness everywhere, save perhaps for the buzz of the wood-crickets in the Blue Gum Plantation below, or the note of a stray jungle fowl calling to his mate far away in one of the distant sholas. One can sit here by the hour and think and go away feeling somehow a "better man"!

There is many a resort in the vicinity of Kodai, fit for an all day picnic. One of those is 'The Pillar Rocks'. A road, called the ten-mile-round, runs round Kodai and passing along one reaches the thick groves-maintained beautifully by the forest officers. From the groves,—known as the Lovers Resort,—the Pillar Rocks are but a few yards off. These rocks consist of three imposing towers of granite, overhanging the plains. Its beauty as well as its terror consists in its 'Cave Entrance'. A very steep and rugged path takes one to the cave from which looking down the plains, one gets a kaleidoscopic view of Nature. The young and the energetic are never satisfied till they have been let down into the cave by means of ropes, and until they have climbed up from there through a tunnel called the Chimney. There are some nasty holes and fissures covered with earth and dead leaves, so the venturesome climber should make the ascent with care.

One feature which distinguishes Kodai from Ooty (Blue Mountain) is its lavishness of water-falls. One is called the 'Silver Cascade'. At season time when plenty of water flows in it, the reflected rays of the sun in the falling water twinkle and dazzle in such a way as to justify the name '*Silver Cascade*'.

One can go on endlessly writing about the beauties of Kodaikanal but I have to stop now. It is one thing to have unflagging interest in paying visits to all these places, but it is quite another to go on reading paper descriptions.

It is but proper that I should now venture to give a brief history of the place. Many have been the efforts to explain the name 'Kodaikanal'. Kodaikanal may have diverse meanings. The word Kodai with slight difference of intonation may mean 'an umbrella,' 'hot' weather' and 'the end'. 'Kanal' may mean 'heat' or 'wood' (shola). The settlement stands on the Palni Hills. It was first visited by B. S. Ward in 1821 on Survey duty and by J. C. Wroughton in 1834. The hills in those days were known as the Varahagiri (or Hog Mountains) so called from a legend which tells how a rishi transformed twelve children into pigs for scoffing at him. The first people to build houses in Kodai and thus colonize the place were the Missionaries. Somewhere about 1885 Mr. Kere Henry (later Sir), Collector at Madura, who took a keen interest in the place, constructed the bund to the lake and made many improvements to the town. A monument to his memory may be seen on the Southern side of the Lake, on a red granite pedestal.

The memorial bears the inscription among others :—

"A true friend to the poor.

No one however humble appeared to him in vain,

while his upright character,

his love of justice, and his kindly heart,

endeared him to all classes of the community,

European and Native.

And thus he bore without abuse

the grand old name of gentleman.

To him are due nearly all the improvements which

This settlement possesses."

Until recently the route to Kodaikanal was via Periakulam- and there were only 'bridle paths' and 'foot tracks to reach the

nose—are sure to land the unedifying discussion in a mass of literature which will see no end but will certainly detract men from occupying positions of trust and responsibility in an Indian State. A close discriminator and enquirer into the events—barring the bulky volumes of report—right in the vicinity, will show that the enmity between two or more individuals raised the small episode to the proportion of a rebellion and when generally enquiries are demanded of “Police charges against the unoffending people”, one had to hear of a clamour for an enquiry which was in effect “Why the Police did not quell or fire in time”. Protagonists of this would have been the first to demand a censure of the police if the other had happened. Police—a cursed race of officials cursed for things done and undone. The mob and even the infuriated mob can be allowed to settle their quarrels *as peaceably as possible* among themselves. Mirza's ideal is quite welcome but the anxiety for a “pound of flesh” on either side brought the administration to this. Neither Subba Rao nor Mirza could have tided over the crisis without giving some handle to the waiting warring elements and if a “Ganapati” and “the Muslim devotion of an Abbas” were trotted out as the ostensible reasons for the onslaught, it has the saving grace of a “Crusade.” Nothing more.

Subba Rao is one of our very amiable personalities, has got fortunately none of the reserves and cynical outlook of many a teacher. To a great extent fortunate in life, he is a stern realist and optimist. Quaint humour marks him out from the rest and he along with a good many others prominent among whom may be noted Madava and DeSouza has contributed not a little to the academic atmosphere of the city of Mysore. I do not forget of course the work of the avowed litterateurs of the place, Messrs. Makintosh and Rollo, especially the latter, who congratulated the Economic professors at the Mysore University Debate (held during the Economic Conference days) on their “transparent insincerity” to their own subject and who really made too good a case against Economics to provoke the remark that if “by any chance they lose their job they would do well as advocates.” His joviality not divorced from serious business was seen when one gentleman harangued on the provincial spirit evinced in several provinces and closed his address in the Indian Economic Conference thus out of courtesy to the host, “I shall not say Mysore for Mysoreans,” a statement which

was retorted immediately by Subba Rao laughing “not anyway for three days of the Conference.”

Subba Rao as a friend is loved by all. His director's airs do not hang about him wherever he goes. Whether at the office, or in the club or on a private visit, he is prepared to stand by himself and does not care to be announced with a liveried servant in advance. Is prepared to defy fashions and prestige based on conventions when situations require. The delegates to the Economic Conference had the proud pleasure of an escort in the State D. P. I. jostling along with them in one of the ordinary hired buses in all their rounds, though he could well have managed his drive in his own car. As a companion he was always pleasant. ‘Serangapatam is famous,’ I said when we approached it; ‘I wish I pay my detailed homage to it’ I added. “Yes, you ought to,” Subba Rao added laughingly, “It has produced three heroes, Hyder, Tippu and your friend Subba Rao.” A good deal of modern education in Mysore may be attributed to him and the great Economic Conference organization in the Mysore state is entirely his creation, or at least the latest achievements are due to his suggestion and supervision. That he may prove a hero is not doubted. We had visits to their above heroes scene of activity and abodes, but Subba Rao broke his promise and did not show us the birth place and scene of action of the third hero. Excuse was his anxiety to see us entrain in the passenger to Bangalore as originally fixed.

Director Subba Rao is loveable and is loved; he loves all, loves well those who deserve it. No pomp, no ostentation, no ceremony, he is up with you when he snatches at your ideas and feels overpowered by their goodness and practicality. He is not a genius but one of the ablest of Mysoreans, not a mere economist, but a practical disciple of Dr. Marshall, *apparently* strict and soulless but with all possible latitudes and emotional outlook. Task relegated to him is done to the finish and the whole work and organization is tip top. In his attitude towards his menial servant, up to the stateliest official, why even to the stranger delegate, one can see the acute anxiety of seeing the business through, he can't bear meaningless interruptions whether from the Vice-Chancellor or from his colleagues. A clean adept in time-keeping, his life is an automaton, a machine answering all demands.

Subba Rao's elevation is certain. A membership of Council is surely the next lift. But one hopes that the day will not be distant when the Director evolves into the Diwan Sahib—then he will surely remember this prophecy of the Hindu, though slightly sounding Christian (n n.....e) friend.

top. But some 15 years back, the Ghat Road i. e. the ascent from the Kodai Road was laid out. This is indeed a great step taken in the improvement of Kodai,

Apart from the importance of the hill as a summer resort, it is famous in more ways than one. There is the scientific importance of the place because of the Government Observatory. The Observatory, one of the best in India, is very prominent, being situated at a height of 7688 feet above sea level and about 850 feet above the Lake. The chief work was brought in here from Madras in 1899 as this was considered as having an equable temperature and as being comparatively free from mists. "Its work is directed to the prosecution of enquiries, in the sciences of terrestrial magnetism, meteorology, seismology, and the important subject of solar physics". The geologists have found out that the soil contains Aluminium, Meteorite etc. And as regards the forest, the whole hill is replete with Blue-gum plantation, which shoots up to frightful heights, Coffee and Tea at certain places, and Plantain trees at an altitude of 3500 feet. The importance, and the commercial value of these plantations, is indeed great. So then the hill soil is not without its own advantages. Another advantage of the place is that it is completely free from all reptiles, and wild animals. One may with safety penetrate into the thickest jungle and lose himself in study or reverie. But most important of all its value lies in the fact that it is the best recuperative agency to the tired intellectual worker of the plains. A certain member of the Legislative Council remarked that his life was considerably lengthened by his regular stay in the hills for about three months in the year. And we must admit that there is a great deal of truth in his statement.

The purpose then of this article would have been more than served if it induces some at least of its readers to go to Kodai and experience for themselves the indescribable glories of this Summer Resort.



## Child training and Child Education.

By S. Jagannadhan. Kindergarten Assistant, Teachers' College, Saicapet.

It is as much important to keep an account of the activity of the child during the period of childhood as keeping a diary or writing daily accounts. While the former is entirely ignored, the latter is attempted with great accuracy and much of the leisure time is otherwise spent, say in reading novels or going through the volumes of race guides. There is a human book which creeps before us, drawing our attention by its babblings, laughter, cries, and gestures. Who is there that does not enjoy the sweet baby talk? Who is there that does not wish to tend a child, speak to him in the same way as he does and play with him as his little child companion? But how often do we ignore to note the growth of the child in body and mind with a definite purpose of observing him. It does not strike us at all that we should watch our children in this direction.

### This is the 'Century of the child'.

Time has come when teachers, doctors, parents and politicians take a real and keen interest in the welfare of the child. Is not this century called 'the century of the child'? Western countries are rapidly organising Nursery schools and kindergartens to train and educate the child on right lines and also to observe the psychological growth of the child. What the parent is expected to do, the doctor and the teacher do with interest and eagerness to learn more about him. The child's health is very much looked after and much propaganda work in this direction is carried on by opening 'Baby Welcomes' and organising Baby Welfare exhibitions.

### Our position.

But what is the position of the child in the home? Elders, grandfathers and grandmothers take care of the child while the mother is engaged in her house-hold work and the father with his own duties of protecting the large family. Hence the real parents do not find time to bestow any care on the child nor are they keen about understanding the ways and means of rearing up the child. Even as at present, competent elders in each family

## Stray Thoughts on Great Subjects

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

### 12. Sacrifice.

The idea of sacrifice is as old as the world. There is no nation on the surface of the earth which has attached no importance to sacrifice. The idea of sacrificing one life for the redemption of another has been a favourite doctrine in all primitive religions. It looks, as it were, a bartering transaction between God and man. How God can be propitiated by taking away one life for the sake of saving another passes all comprehension, while He looks upon them both as His. Sacrifice implies a misgiving on one's part and shows that he is conscious of some transgression for which some atonement is necessary. So it is closely associated with sin and its implications.

All sacrifice is either objective or subjective. The ancient American Indian custom of slaying a man and offering his heart on the altar of his gods, the Vedic custom of slaying goats and horses at a stake and throwing their liver as oblations into fire, the throwing of live children into the hot embraces of Moloch, the Grecian and the Roman custom of pouring down some wine on the ground before drinking, the Indian custom of offering food, fruits and flowers to a favourite deity—are all instances of objective sacrifice. Sacrifice implies self-denial and when one denies himself the pleasure of enjoying a thing and willingly foregoes it for the sake of another then we say that he is a man of self-sacrifice. Helping others with food or money out of charity is also sacrifice. The greater the comforts denied, the more estimable is the sacrifice made. Sacrifice, in this sense, has a great moral value. Charity ceases to be charity if it does not involve an element of self-sacrifice and sense of duty. Helping others with a view to self-glory or aggrandizement is no charity.

The sacrifice contemplated in religion is essentially a selfish one. One has recourse to a religious sacrifice with a mistaken notion that it will contribute to redeem him from sin or to ensure his salvation in the other world. Such a sacrifice has no moral value and what is not moral cannot be religious.

As such the Hindu philosopher cares two straws for all the hubbub made in a sacrificial rite. He thinks of only the life or

the lives taken away and bemoans their fate. Though out of reverence for authority and custom he does not openly condemn the performance of a sacrifice, yet he attaches no value to it. He has given it a sanctimonious character by giving it a subjective turn. According to him true sacrifice consists in sacrificing the senses and their activities on the altar of Wisdom. One moment of introspection is worth an age of sensual enjoyment, because the one takes him nearer the goal and the other leads him farther astray. Controlling the outburst of Rajasic and Tamasic tendencies in man is, perhaps, the greatest sacrifice a man is capable of making to the God of his devotion. Good deeds are indulged in only to give increased vitality to his Satvic nature, which weeds out all evil and useless tendencies in him. As said on a former occasion, with a high sense of duty, offer everything good in you to your God, and you have performed the noblest sacrifice. The conquest of self being the greatest of all conquests, the greatest sacrifice which you must perform is to give up your taste for sensual pleasures and bring your unsteady mind under the control of your conscience, which is but another name for the Divine spirit working in you. Control leads to conquest and conquest ends in universal love. This is why Lord Budha has summarized his faith in two statements—Self-control and love to others.

The Christian has carried the idea of sacrifice to an extreme. He thinks that the wiles of Satan are so great and the original sin of Adam is so heinous that no human effort can ever save him from perdition, except through the intercession of Jesus, the great Redeemer. On behalf of humanity Jesus has sacrificed his life on the Cross and there is no earthly means of washing off one's sins except it be, through faith in Christ. Man has but to believe in Christ and resign himself into his hands—a feat more easily spoken of than accomplished. We had an occasion to observe that belief is a very potent factor in man's life and so we have no quarrel with his views. But the tree is always judged by its fruits and the Christian nations have betrayed that they have least the spirit of Christ in them. Other and mundane considerations have so powerfully influenced their hearts that Christ has been relegated into a lumber room or into the hearts of a few pious souls, who are too weak to stem the tide of the inexorable law of struggle for existence and the survival of the fittest. It is now Darwin who rules the Christian world and not Christ.

are becoming rare and hence the problem of child education and training is being felt acutely. The sooner the ways of child training are broadcast, the greater will be the results of school work. What is immediately required in children is the establishment of good habit, orderliness, power to observe and use their limbs in all ways possible.

### The various systems of child training.

In training a child, we shall have to take note of the system adopted in our own homes by the elders of the family and also the several systems of child training adopted by great educationists in other countries. In all our homes the elders sing cradle songs, rhymes for the movements of child's limbs, tell the aged child some nursery stories and sing rhymes. They also teach him prayer songs. Cowries, shells, and wooden dolls used to be the materials for play. The originators of the Kindergarten and Montessori systems have devised 'Gifts' and 'Didactic Materials' to be used by children in their early education. It will neither be feasible nor necessary to stock them all in an Indian home. However, it will be useful for parents and teachers to know the different materials used by Froebel and Montessori, the respective authors of the above two systems.

### Froebel's Gifts.

*Solids.* 1. Coloured balls. 2. A sphere, a cylinder, and a cube suspended from a rod. 3. A box with eight one inch cubes. 4. A box of the same size containing eight cuboids, each of which is  $2'' \times 1'' \times \frac{1}{2}''$ . 5. A box containing 21 one inch cubes, 3 one inch cubes cut once diagonally and 3 others cut twice diagonally. 6. 18 oblong pieces of the same size as in 4, six oblong pieces cut vertically and 3 more cut horizontally. 7. *Surfaces.* Number of cardboard pieces rectangular, square, and triangular in shapes for laying designs. 8. *Straight lines.* Sticks and Ruled slates. 9. *Curved lines.* Rings. 10. *Points.* Perforated cardboard for pricking work. The other gifts include clay, folding scale, soaked peas and apparatus for paper folding, cutting and weaving.

(To be Concluded)

## The Purohit

By R. Bangaruswami, B.A.

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There in the yonder street you see him. In one of his hands a small bundle of Kusha grass; a local-made willow umbrella in the other; a fan made of palmyra leaf tugged between his arm-pit. He is walking as fast as his legs could carry him; yet his countenance manifests a desire to walk more swiftly. Even if he had the power to dart like an arrow, he would still wish to acquire the speed of lightning.

But why friend, this haste, this haste, this breathless rapidity? Evidently he is in a hurry—to go where? Ask him. No, not even he can enlighten you in this matter. For he is like a winged bird which aimlessly flies away in the morning collecting all the little things that it might chance upon from place to place and returning to its nest late in the day.

His is an active soul. From morn to noon and from noon to dewy eve his is an unceasing round of activities. He rises at dawn, performs his morning ablutions, takes his bath, says his prayers and keeps himself fit for the day's work. 'Be Prepared' is his motto in life, for his is a profession in which he must be ever ready to answer the call that at any moment may come from anyone of his numerous customers for

A wedding or a festival.

A mourning or a funeral.

The Purohit at work is an interesting figure worth studying about. His body painted a dozen times over with caste marks is partially covered by his upper cloth thrown across his shoulder in the right orthodox fashion; his clothes, never a pattern of whiteness, are tinged with an yellowish brown, the result of daily self-washing in the river; beads of perspiration all over the body glisten like dew in the sunshine. His strident voice reverberating with holy mantras of which he is a sacred custodian. An enviable personality on the whole, he with his imposing appearance, his well-built body all flesh, bone, and muscle, his oily skin soft as velvet, and his well-looked-after belly of the size of a big pumpkin, now and again oscillating about in gentle harmony to the music of his chantings.

A good business man is he—the Purohit. Yes, if he is not one, who else is? He is a vendor of sacred threads, a business in which he and the members belonging to his profession have a sort of monopoly. They are the sole makers and sellers of this merchandise; they are their own agents, advertisers, middlemen, all rolled into one.

Your Purohit is an unquestioned authority on all matters connected with rites and rituals. Officials and non officials,

## *The White Ghost*

### —A TRUE STORY

By Mr. C. S. Krishna Aiyar, M.A.

Those that have travelled all over India will, I believe, agree with me when I say that the beauty of the West coast region of Kerala is hardly inferior to that of the charming vale of Kashmir. While the coconut palm fringed shores of the back waters of Travancore and Cochin specially look grand and superb in the golden rays of the setting sun, even other parts such as Nilambur, Kollengode, the Brahmin Agra-harams of Palghat, Cherukunam in North Malabar, Ponnani—all have a beauty of their own.

It was in one such out of the way village of Someswarapuram, barely five miles from the busy town of Palghat, that we a party of seven youngmen were leisurely wending our way along the soft, shining sand banks of the Kannadi river on the somewhat sultry summer evening of 23rd April 1923. A stroll, along this river bank due east brings to our view such a beautiful Panorama, that even a solitary walker is bound to be filled with ecstasy because of the inevitable communion with Nature, but, as for ourselves, a lively discussion on a variety of subjects ranging from Prof. Sarma of Madras to *Odiyans* and *Kuttichathans* of Mayanoor, made that day's walk a specially memorable one.

Though a few decades back, this village of Someswarapuram was one of the most prosperous villages of the entire Taluk—even the poorest tenant of its nearly 120 houses, getting an income of not less than 500 Paras of Paddy a year—the wheel of fortune had taken so adverse a turn, that in the year 1923 A.D. there were barely ten villagers enjoying that happy, contented, sweet rustic life of their great ancestors. Almost all had been compelled by dire necessity to sweat as exiles in foreign lands even for their bare sustenance and it was only during these two summer months of April and May that half a dozen adults could be seen strolling on the village river-sand. Unlike the other inhabitants of Palghat Agra-harams, Someswarapurians from the beginning, had a sort of apathy and even hatred towards the Western education and very often, it was the boast of a typical villager that a career

of business (Proprietorship of a hotel or a coffeeclub) was certainly preferable to earning Rs. 32-8 a month in the Postal Audit department at Madras, as a graduate or a failed B. A. Yet, the village was not entirely lacking in its graduates, even M. A's. A few of her inhabitants, who had migrated from the village nearly fifty years back, had brought up their children in the urban luxuries, the doubtful blessings of an English education inclusive. Therefore, we, who considered ourselves as the intellectual aristocracy of the village, its future Deputy Collectors, District judges, Engineers and College Professors, had, as usual detached ourselves from the "illiterate mass", and were walking along the bank of the river in a manner, that the very gait seemed to proclaim to the villagers "Ye fools, remember, we are celestial beings of superior talents". Though it was our sheer inability to talk in our mother tongue that led to our conversation being carried out in that monstrous jargon, a mixture of English and Tamil words, some of us justified this on the plea that it was the only way of making our talk unintelligible to the gossip-loving villagers.

It was Mr. Sahasranamam who opened an animated discussion on the existence of ghosts and spirits. He had appeared for the Intermediate Examination of that year and had high hopes of coming out in 1st class and joining the Honours class of the Premier college of the Presidency. He said that belief in ghosts was one of the superstitions of the masses, and that the scientific explanation for most of the strange phenomena was that they were the result of a morbid imagination. Mr. Naganathan (a Physics Hons. in search of appointment) said that he too really thought so, even though his own brother told him that he saw a Mohini like figure on the very sand, some three weeks back, when he was returning from Alattur at about 9 in the night.

Mr. Ramachandran, the Natural Science Assistant in the Sirkar High School, Cranganore, said that he had had definite and positive proof about the existence of these spirits, and that, if necessary, he was ready to convince the greatest sceptic among them of their existence, if he agreed to stay with him at Cranganore for a couple of weeks, succeeding the famous Bharani or Cock festival.

Mr. Venkiteswaran, who was eagerly awaiting his B. L. results that year, said that he would very much like to accept

officers and clerks, all quietly accept his ruling. Sometime they put him into an uncomfortable position by asking all sorts of questions. But the Purohit is equal to the task. He smiles a blatant smile and diverts the subject by paying compliments to the genius of the white men who are responsible for the present-day ultra-materialistic civilization.

The ready adaptability to all circumstances is the keynote of his success in his profession. He feels the pulse of a man's religious feelings and devotion even as a doctor feels the pulse of his patient. The Purohit knows that he is an indispensable element at least for some more time to come. But he is also careful enough to see that he does not over-rate or over-emphasise his importance lest he should by so doing turn the present reformers into outright heterodox men.

The Purohit, while practising his profession and leading an outward life of piety and punctiliousness, is ever vigilant to get the utmost material benefits from his spiritualistic work. The jingling of the coins is as music to his ears. Their magic touch leads him now and then to take liberties with Shastras and adjust his work according to the convenience and tastes of his clients or customers.

But don't imagine that your Purohit is rich because his practice is very large. With all his earnings he is as poor as the proverbial church mouse. He has a usually large family and all his income in cash and kind is often found too insufficient for its needs. His only consolation, therefore, is that he manages the affairs as best as he could.

The Purohit is often looked upon as a relic of the Past; a legacy of age-long Conventionality and Conservatism; a remnant—a sad and sorrowful remnant of the days that had long since gone by. He is regarded as an old-fashioned out-of-date gentleman with his own absurd notions and peculiar idiosyncrasies, as one who has out-lived his usefulness in these days of Democracy and Progress. Look not at him with such critical introspective eyes. Banish from your head all notions of Science and Civilization when you deal with him. But give him your sympathy and kindness; for more than ever he is in need of them. And with one voice join with me in wishing for him as bright and glorious a Future as was his proud Past.

## Notes.

We congratulate Sir C. V. Raman, Sir Jadunath Sarkar and Rao Sahib Dr. V. Ramakrishna Rao on the recent distinctions they received in recognition of their ability and talents.

## Education in Germany

*The Times Literary Supplement* gives an account of the recent reforms introduced in education in Germany, which will be of interest to the educationists of this country. Elementary education has been made compulsory for all classes of society throughout Germany. Secondary education aims at a sort of cultural unity in itself, whatever may be the type of school, this to avoid the over-burdening of the pupil and to prevent diffusion of effort. There are four types of Secondary schools; the first covering the culture of antiquity, the second dealing with languages and culture of Western Europe, the third relating to Western science including geography and the last encouraging a humane education through the medium of native culture, German literature, art and music. A special type of secondary school is being experimented to give scope for 'gifted' pupils of poor finances from the elementary schools in country parts, to enter the University in six years. In some schools, between the elementary and secondary schools, practical education is imparted up to the standard of the intermediate certificate. In all these, physical education and sports receive prominent attention, and provision exists for the admission of the deserving pupils free of fees or at some concession rates. The teacher's reports about pupils are taken into account while assessing their merits, and he enjoys freedom in framing his own syllabuses the State indicating only what subjects shall be taught. Establishment of continuation schools for child-workers between 14 and 18 is an important feature.

### Free discipline in schools.

Self-control versus disciplinary control was the subject of correspondence of a writer in the *Journal of Education* recently, the substance of which will be of use to Indian teachers. People are aware that the pendulum has swung from the old extreme of rigid immobility and silence on the child's part to that of irrepressible freedom of speech and action. This latter is believed by modern psychologists to be essential for the free and natural development of individuality in the child. People who subscribe to this view plead that the child must be helped to some sort of freedom in which self-control replaced disciplinary control. But experience has shown that self-control can only be attained as the result of disciplinary control. Men who are most self-reliant and who have achieved extraordinary individual powers are just those men who have been submitted to a long and rigorous training. It is the basic fact of human society, that each of its members must submit to some control, and must accept some form of discipline. The theory that the child can develop his individuality along his own lines, aided by expert device, but uncontrolled by adult authority is untenable. For learning true self-control, besides discouraging efforts at cavilling discipline, a teaching of true religion, an encourage-

Mr. Ramachandran's challenge and see for himself these mysterious beings. He contended that if they really existed, one must share the grand mama's belief in one thousand and things, such as, they are fond of milky trees, that they appear only in dark nights, (between 11 P.M. and 4 A.M.) that they will be visible only when the individual happens to be alone, that they are fond of young women, particularly would be mothers, that the wearing of any kind of steel, or tying a knot in the sacred thread after repeating Gayatri or Indrakshi three times, would cause them terrible pain, that they possess superhuman physical strength etc. etc.

"Perfectly right," said Mr. Parameswaran, a research student of Pusa. "I fully believe in every one of these things and even now I tell you; I won't go through our village burning ghat alone after 8 P.M., even if I am given a thousand Rupees."

"Booh!" said Balakrishnan, "it is better that you transfer your research a bit into this realm too. A thousand Rupees! Are you prepared to give me eight annas? This very night, I shall go and get you those bamboo pieces and earthen pots as proof. You know that they were thrown there only yesterday when Ayya Patta was burnt."

"You are indeed another devil," said Mr. Gangadharan who had just set up his practice at the moffusil bar of Tirur. "For eight annas, to go to the *smasana* after 9 p.m.? Oh God! Verily, there seems to be nothing in this world, which will not do for the sake of money." "What to do, sir," said Balakrishnan, a bit enraged. All are not happy barristers like you, earning hundreds a month. Perhaps, for you eight annas is nothing, not even the cigarette allowance of a day. But for persons like us, it means the earnings of a day."

Mr. Balakrishnan, who had come home on three months' leave was a thrice plucked Intermediate Veteran and a temporary clerk in the Postal Audit department, Madras, on Rs. 30 a month.

It was nearly 8 p.m. now. We all decided to sit there for a while, in the pale moonlight. Just then, we saw an Ezhava (a low caste Hindu of Malabar) coming towards us with some lighted wicks, cocoanut shells, flowers, cut tender cocoanut leaves fixed upright on Plantain barks, a small earthen pot of saffron water etc.,—evidently the remains after a Pooja to some

deity in charge of the spirits—and after coming to the big fig tree on the river bank, he put them all beneath it and cried out thrice "Po", "Po", "Po" and after spitting three times on the ground, went back, without turning his face to that side. We thought that we would do well to call him back for a moment and to get his explanation for this strange procedure—a bit of real research in Sociology and Folklore.

The most forward man amongst us being Parameswaran, he immediately called back that Ezhavan. Needless to say, that he was astonished at this summons of the "cropped *Thambrakkal*", for he apprehended some real danger. It was, therefore, after much hesitation that he decided to come near us and stand at a respectable distance of fifteen feet, with the characteristic signs and formalities of a low caste Hindu, in the presence of Brahmins. Parameswaran asked him, "What is all this, Velu? Why did you do this and who instructed you to do so? We are only curious to know something about it."

Velu was unwilling to speak; partly because he feared that a revelation of the facts might lessen the efficacy of the charm, and partly because he did not like to give out the name of his family, nay community, guru Arumuga Poosari. So he simply said, "All to satisfy the women-folks at home, gentlemen." So then you, yourself have no belief in all such things?" asked Parameswaran. "Not that, sir. It is such a delicate matter—to talk about gods and gurus—that I am afraid to speak anything more on the subject." "No matter, Velu," assured Mr. Parameswaran. "We shall see that no harm befalls you or your guru; what we want to know from you is why you do this, to please whom, and who prescribed this rite to you. That is all."

Thereupon Velu began to narrate the story thus:- "Nearly, a fortnight back, gentleman, when I was taking my eldest daughter (a would be mother) from her husband's house, to my house, it became dark when we reached this part of the river. Just then my daughter asked me to tell her what that huge white looking thing on the tree was; and when I looked at this fig tree I found nothing and so I told her that there was absolutely nothing. But immediately she shrieked "Ayyo, Ayyo" and fell in a swoon. For nearly 20 minutes, I sat by her side, fanning her face with my folded cloth. After sprinkling a handful of cold water on her face, she slowly opened her eyes and regain-

ment to cultivate tact and consideration for others, and the personal examples of teachers and friends are essential.

### Co-education.

The Female Education Committee of the Central Provinces and Berar recommended last year, we believe, that co-education beyond the primary stage was not advisable. Advocates of co-education in the higher stages will take note of the following observation in *Nature* that 'in higher education, which demands consecration and dedication, the presence of the other sex may act as a distraction'. Frank Arnold in an article 'The Mating Season of Co-education' in the *Scribner's Magazine*, refers to 'co-educational calf-love,' and argues that the finest type of woman is not likely to be produced by co-educational institutions. Such women need years of meditative acquisition, mental brooding as well as physical, and the fault of co-education is that it awakens the mating mother instinct too early'.

The teaching profession has been one of the most popular amongst women in France. Yet, school mistresses, to qualify themselves, have to incur considerable nerve strain. They have to incur contest in a number of competitive examinations. Only few of them get chosen. Successful candidates are entitled to posts as *professeur* in a *college* or *lycee*, and very few will be left stranded.

### School Mistresses in France and their salaries.

Their salaries have greatly improved since the War. Before the War, a woman *agregée* (which corresponds to our M. A. or B. Sc.) began at 3500 francs a year. Now she begins at 20000 francs in the provinces and 28000 francs in Paris with prospects of rising to 40000 francs, plus a little extra for house, children, etc. Her hours of teaching are now fourteen a week. She has therefore a fair amount of leisure, and is able to enjoy life, and even, if she is a married woman, as she often is, look after her home, husband, and children as efficiently as one who does nothing else.

*The Journal of Education.*

### The 'Pioneer' on Indian Education and unemployed graduates.

The *Pioneer* in a scathing criticism of the Indian Educational system and the unemployed graduates complains of over-production of half-baked elements of low academic standard and the indifference of the University to give them proper direction in respect of their future. It rightly remarks that the present condition of things is productive of endless social discontent and other consequent evils. We agree with some of the remedies it suggests, that there should be a real Appointments Board in every University to look after the students'

career and that proper liaison should exist between Government departments that have posts to offer and between all businesses capable of absorbing the University products. But we would ask whether it will stand to reason to expect the University to regulate its turn-out according to the needs as it seems to imply. Speaking of standards also, can it be said that the Indian Universities are inferior, seeing that numberless Indians despairing of success here easily manage to get dubbed with high-sounding degrees in the West? Reasoning clearly, one will find that the University is not to blame in the matter as the powers that be, who, keeping many of the services a close preserve, give stunted opportunities for Indian interest to thrive.

### Consumption of cigarettes in India.

The Tobacco Report of the Imperial Economic Committee has published figures revealing the appalling growth of cigarette mania in India during the last ten years. It is reported that the annual consumption of cigarettes in this country is now 6500 million, compared with under 1000 million pre-war. The situation is neither consoling nor commendable when one considers the huge economic waste involved, not to speak of the physical deterioration overtaking the consumers. In spite of the adverse testimony of eminent men regarding the effects of nicotine, people are more and more being lured into this fashionable vice by catching advertisements vying with one another in extolling the virtues of their ware. It will be something if the vice is confined to adults, but it is painful to observe numberless half-educated youths taking to it with a religious fervour. It is really unfortunate that the question of a deterrent legislation to combat this has been shelved *since* by the Ministry of Education in Madras, leaving the matter as a piece of disciplinary business to be looked after by the teacher. This is a cheap disposal, as it costs nil to the Government. One amusing feature in this connection is the role of certifying patronage assumed by the *Institute of Hygiene* proclaiming the virtues of Virginia Cigarette as of "Quality and Merit". What a perversion of functions is manifest here!

### Part time jobs for pupils in America.

It will be of interest to our readers to know how the Board of Education in America has tackled the problem of needy school-going pupils by providing for them part time jobs without prejudice to their studies. Children are allowed to work on Saturdays and on rush seasons, thereby being enabled to earn while they learn. The responsibility for their proper working and behaviour is entrusted to the school authorities themselves. Only deserving pupils who could attend to both office and school work efficiently are drafted into the line. The experiment has shown remarkable results in that the pupils acquire a keen sense of responsibility and business instinct apart from a

ed her consciousness. Slowly we walked and reached the house by 8-45 p.m. From that day onwards she did not feel alright. Seeing that every night she was babbling out all sorts of shrieks and cries, my wife grew nervous, and next day, without intimating me even, went straight to Arumuga Poosari and consulted him on the malady. He seems to have said that the devil *Chotalamalan* had taken possession of her and that unless he was exorcised immediately, there would be grave danger at the time of the delivery and, in all probability, the child would be a dead one at the time. When asked as to how much it would cost them to drive out this spirit, the Poosari told her that the minimum would be Rs 38. When my wife came and told me all these particulars, I too got alarmed and immediately ran to the Poosari's house, and told him that all had taken place on that day, near the tree. When I further explained to him how straitened my financial circumstances were, he said, "That is alright. If the facts are like that, it can't be *Chotalamalan*; it must be one of his deputies, perhaps *chinnapootham*. If so a Cock Puja costing Rs. 7 in all would suffice. Meanwhile let us have a *Balikalalayal* as a preliminary rite this Friday. I shall go over to your house at 4 p.m. Be ready with some tender Cocoanuts, Cocoanut leaves, Plantain bark, Raw rice, Red chembaruphy flower, Saffron and Kumkum Powder, one New cloth, Betel leaves and nuts, etc.'. He had come today to my house and we had that rite of '*Balikalalayal*'. Of course, now there is a decided improvement in the look of my daughter, Kali Amma, and I hope that there will not be any further trouble with her."

After saying so much, Velu departed as he was afraid that we might trouble him with further cross-examination, especially re : his guru, Arumuga Poosari.

We did not leave the discussion there. Even on our return journey, the same subject absorbed our attention and this time each one began to narrate some direct experience of his or the hearsay evidence of his nearest relative or friend. In the end, Sahasranaman said to his friends, "In spite of all that has been said tonight in favour of ghosts, I still maintain that it is all a question of temperament and belief. Strong willed persons need not at all be afraid of these beings."

Mr. Naganathan retorted then and there, "Greater sceptics than you, Sahasram, have weered round to our customs and

beliefs. The scholars of the West have certainly not paid much attention to the elucidation of this great Dravidian or Aryodraavidian civilization of our ancestors. It is all fast disappearing and we do not nowadays see or even hear about the great Mantravadins and their amazing miracles. Of course, England returned youths phoophoo our customs, but do you know that they do so only on paper? To tell you the truth, my own uncle, an I. C. S. officer *did consult*, though very secretly and diplomatically, the old Mantravadi of *Thulasithottam* and did perform some religious rites to satisfy the ghosts, since his Bungalow at Anantapur was said to be haunted by them. He had written to me a few days back, that now, after the ceremony, he and his family are having peaceful nights without any sort of disturbance whatsoever. Why I say all this is because I feel that Sahasram is as yet a youth who has not seen much of life. If only destiny makes him stay a few years, say somewhere in Cochin or North Malabar, I am sure he will change his opinion."

"Why Cochin or North Malabar, Naganathan?" asked Balakrishnan. You don't mean that the ghosts, like spices, are a special monopoly of Malabar, I hope."

"Not that, Balakrishnan. Proofs elsewhere may not be so convincing and decisive as here."

Thus ended that ever memorable river-talk of 23rd April 1923.

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(To be continued.)

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keener relish for their lessons at school. The system seems to have been availed by some University students as well. Will this be possible under Indian conditions when even full-fledged graduates and M. A.'s knock about unsuccessfully for decent berths in life?

## Books & Book-Men

*A History of Ancient and Modern India* by R. C. Dutt, revised and enlarged by Prof. V. P. Bokil, M. A. Published by Macmillan & Co., Ltd., Madras. Price: Re. 1-8.

Students should be familiar with R. C. Dutt's Text-Book of Indian History, whose popularity can be gauged from the number of editions it had run through in the course of nearly 30 years. The present volume is a revised and enlarged edition brought up-to-date. There are few books in the field of Indian History, which have such uniform treatment of the different periods as this. The ancient period occupies almost a third of the book, and is divided into many ages, beginning from 2000 B. C. to 800 A. D. and a summary of each is appended at the end of the respective chapter. The growth of Hindu and Buddhist literature, architecture and sculpture is clearly traced. Coming down to the later period, the author gives glowing accounts of Rajput bravery and Sivaji's statesmanship, which are capable of inspiring a lofty patriotism and love for our country in the readers. The British period presents a succinct treatment, detailing the rise and growth of the British power to the present day. It is a matter for regret, however, that the present author should have allowed such exploded myths as the Black Hole of Calcutta and the like to be retained, which modern researches do not justify. The maps and illustrations given are attractive, neat and accurate.

*Practical Lessons in Elementary Science and Hygiene* in Tamil for From III by M. S. Subramanian, Assistant, Hindu Secondary School, Viravanallur. Price: As. 12.

The above is the last of the series of publications on Elementary Science written by the author for the Lower Forms. Compiled on the same plan as its predecessors, the book presents an interesting variety of matter in a short compass, all lucidly analysed and written in simple and clear language. The author's teaching experience in the subject is evident in all the lessons. Each chapter begins with an introduction of familiar ideas connected with the subject, followed by a practical treatment of the principles to be taught. Pains have been taken to secure a rational coordination of knowledge gained in the classroom with daily experience. No lesson is unduly long or elaborate, and an attempt is made to emphasise the essentials alone. The Tamil equivalents used offer no difficulty in

understanding and care has been taken to add the English terms wherever they will be helpful. The recapitulatory and other questions form one of the commendable features of the book. The Hygiene part is a valuable addition, which was reviewed by us separately some time ago. The book deserves to be encouraged in all schools.

*Longman's New Method Readers—First Supplementary Readers* by Michael West, M. A. (Oxon), I. E. S., published by Longman's Green & Co., Ltd., Madras.

- i. Fairy Tales and Animal Stories As. 4
- ii. The Hair Tree and the Story of the Opal As. 4
- iii. Robinson Crusoe As. 4
- iv. The Deerslayer As. 5

The First Supplementary Readers above are useful sequels to the New Method Reading Books in English reviewed in our columns in the last number. They have been carefully designed to serve as interesting and effective revision Readers. They embody fascinating stories such as will keep children's imagination at play and will be read with ease and pleasure. For those who have mastered the Reading-books, they offer valuable practice which would tend to increase their fluency, only the same words coming over again. The division of matter under carefully chosen headings will train pupils in the habit of proper grouping of ideas to form good paragraphs. The questions at the end are very useful. Pictures have been included wherever the matter is illustrative. As books for Non-detailed study they are eminently suitable.

*Gokhale Tamil Readers II and III* edited by Mr. P. T. Srinivasa Ayyangar, M. A. L. T., published by V. S. Venkataraman & Co., Kumbakonam. Price: As. 3 & 4 respectively.

Elementary Schools will profit by these valuable publications nicely got up with pictures in profusion and print in bold type. A wide range of topics has been covered, narration, description, letter-writing, conversation and verse being attended to. Nursery rhymes are a special feature of the books. Hints for teachers and suggestions for practical work have also been included under each lesson. The treatment is in conformity with the latest psychological principles of learning. We heartily recommend them to be placed in the hands of children.

*The 'Bharati'*, a Tamil Monthly edited by Mr. R. Narayanaswami (Editor of the *Cardamom Planter*), Uttamapalayam, Mudura Dt. Annual subscription: Rs. 2

We welcome the '*Bharati*' into the ranks of Tamil journalism in this Presidency, as an organ devoted to the laudable object of uplifting the motherland. The magazine has manifold aims ranging from the promotion of the love of God, Crown and Country to the discussion of subjects intimately connected with

## Kipling's Kim

By Prof. B. Pattabhi Ramiyya, M.A., L.T., Rajahmundry.

(Continued from Vol. IV. 6—7.)

(Rights reserved by the author).

The main theme is the 'Great Game', detailing the ways of the 'Secret Service', not generally known to the outside world. It is also connected with Imperialism, Kipling's pet theme. The rulers and the ruled have to figure in the story and so the author has taken care to choose a hero who can claim intimacy with both the races—an amphibious being, a Sahib by birth, and an Indian (Hindu or Mahomedan according to need) by his domicile—and by the close contact with Indians gained by his Bohemian life, which, in turn, is the result of his becoming an orphan in early life. His intuitive skill at disguise, supplemented by his training under the expert trainer, Lurgan, fits him perfectly for his part as a political spy. The ground-work is furnished by the hero's wanderings with a Thibetan lama. The young man takes to him at first sight, and serves him with filial affection; while the other rewards him with paternal love, money for his education, and—what is more in the lama's estimation than all these—showing him the River of the Arrow, to liberate him at once from the "Wheel of Life".

If wandering with the lama is inspired by a religious goal, that with Mahbub gives him the secular training necessary to 'fit him for the road'. He learns the secrecy, tact, and circumspection necessary in a political spy. Lurgan and Chunder Mukerjee supplement these influences and make him a finished spy.

All the wanderings of Kim, whether with the lama or Mahbub, subserve the main end. They also afford Kipling opportunities for his sketches of Indian life.

Helen Rex Keller thus summarises the story:— "Kimball O'Hara, known as Kim, is a little vagabond of Irish parentage, orphaned when a baby, and left to shift for himself in the depths of the native quarter of Lahore. He meets an aged lama from Thibet, who is seeking the all-healing River of Arrow, or Stream of Immortality, and roams through India in his company. The two are lodged and fed by the pious people of the country, and, as they tramp about undergoing manifold experi-

ences, a deep affection springs up between them. Kim is presently recognised, reclaimed and adopted by the Irish regiment to which his father belonged, and is given education in a Catholic College. He endures the thralldom of St. Xavier's at Lucknow, only upon the condition of being allowed to tramp the continent in the long vacation with his beloved Buddhist priest. Col. Creighton discovers Kim's remarkable fitness for employment in the Secret Service of the English Government, and he receives tuition from proficient natives. The result is, that he distinguished himself, while yet a stripling, by capturing, in the high Himalayas, the credentials and dispatches of a formidable Russian spy. The author takes leave of Kim in the flush of his first victory."

Mr. Carl Von Doren, and Mr. Mark Von Doren describe the hero thus:— "The hero, like Mowgli, has two strains in his education, though his adventures are all along more or less civilised men. His real name is Kimbal O'Hara, and his father was an Irish soldier in India, but his skin is as black from the sun as any Hindu's, and his mind is wholly made over to an oriental thing. He is a gentle-spirited boy of genuine, spiritual distinction and destined to many wanderings; for he takes up with a benign old priest from Thibet, Teshoo Lama, and goes with him in a religious search, at the same time that he becomes engaged with members of the Secret Service."

A word about Kipling's humour before we take up the various characters one by one for analysis. His humour is, like Chaucer's of the mild, genial and spicy type, and never descends to ridicule or satire. It is seen in two things:—

A. *His Caricatures.* 'Caricature' is a term used in art parlance for a ludicrous representation of a well-known person. It requires a peculiar knack to be a successful caricaturist, whether in art or letters, for two seemingly incompatible elements have to co-exist in a caricature, viz., *realism* enough for ready recognition, and *exaggeration*, or overdrawing of some prominent picture or foible. Hurree Chunder Mukherjee, among the male characters, and the Kulu lady, among the female characters, may be called caricatures in this novel.

B. *Stray remarks.* These pertain to odd subjects, such as (i) the English parentage and 'Sahib consciousness' of the Scholars at St. Xavier's, (ii) sketches of courtesans, and (iii) the superstitions of the East.

the daily life, education, history, civilization and Government of the people. The two numbers before us, January and February bid fair to amply fulfil the aims set forth above, and in the accomplishment of these ideals, the co-operation of able writers ladies and gentlemen, is markedly evident. The contributions are of a varied kind, all written in chaste Tamil and printed neatly. Lives of great men and women form some of the topics and they are interesting. Pictures add to the attractiveness. The Editor observes that he is interested in the uplift of the country 'along modern lines in which Japan and Turkey for instance, lead the way'. While appreciating this commendable spirit, we are sure that the Editor will take note of the limitations of the social and educational upheavals in these countries and recognise that in certain aspects Japan and other nations do not offer the best models for India to copy. We hope he will feel his way cautiously to be able to inculcate in the readers a reasoned desire to bring about a national regeneration such as will conduce to the perpetuation of the high ideals for which India has been standing for ages, without a regard for the trappings of an illusory materialistic civilization which is sweeping over the East.

*The School Folk Annual, Tumkur.*

It is a pleasure to go through the tenth Annual of our bright contemporary. Its dutiful homage to the Mysore Royal House is best seen by the attractive frontispiece and the picture which give us a very good likeness of the Maharaja, the Yuvaraja and the boy Royal Prince. Articles of varied significance on a variety of subjects appear to suit the tastes of all. From literature to agriculture, from insects to electric power, from a school to the Kolar Gold Field, we have an excellent treat. The get-up is excellent and we dare say many of our South Indian journals may do well to imitate several virtues of *School Folk*. We most heartily wish all success to our industrious sister.

## History Text-Books

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

History Assistant, Town High School, Kumbakonam

1. A History of England in Tamil for form IV Re.1-0
2. Tanjore District History in Tamil for Class IV " 0-5
3. Stories from Indian History for Class V " 0-5
4. A History of India in Tamil for Form I " 0-7
5. " " II " 0-9
6. " " III in the Press.

For copies apply to the author.

## Our School Publications

1. கோபால் புதிய தமிழ் வாசக முதல் புஸ்தகம் 0 2 6
2. " " வாசக இரண்டாம் புஸ்தகம் 0 3 0
3. " " வாசக மூன்றாம் புஸ்தகம் 0 4 0
4. " " வாசக நான்காம் புஸ்தகம் 0 4 6
5. " " வாசக ஐந்தாம் புஸ்தகம் 0 6 0
6. எமாங்கத் திளவரசன் டி. என். சேஷாசலம், B.A., B.L., எழுதியது 1 0 0
7. புத்திமானே பலவான் (7ஆம் பதிப்பு) ஏ. பராகரமையர் எழுதியது 0 10 0
8. கிருஷ்ண சேவராயர் K. P. சேஷாத்திரி ஐயங்கார் எழுதியது 0 8 0
9. பச்சுரதன், பண்டிதர் ஆ. நா. கன்னையா எழுதியது 0 6 0
10. பத்திராயு அல்லது ஆட்சிக்குரியோன், பண்டிதர் மே. என். வேணுகோபால் பிள்ளை எழுதியது 0 6 0
11. ஆஞ்சநேயர், பண்டிதர் ம. குப்புசாமி முதலியார் எழுதியது 0 5 0
12. சிறுமணிக் கதைகள். எஸ். எஸ். அருணகிரிநாதர் எழுதியது 0 5 0
13. கம்பர் அல்லது கவியரசு: பண்டிதர் ஆ. நா. கன்னையா எழுதியது 0 4 0
14. சிறுவர் இந்துதேச சரித்திரம் வி. ஜயராம ஐயர், B.A., L.T. எழுதியது 0 5 0
15. ஸிவிக்ஸ் அல்லது துரைத்தன விளக்கம் S. சுப்பரமணிய ஐயர், B. A. எழுதியது 0 5 0
16. கோபால் வாய்பாடு 0 1 0

Specimen copies will be sent on request.

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112, N 25 18  
N 29, 5. 1-6

### The Characters.

These can be treated under four heads:—(i) The hero, for he is *Suigeneris*, (ii) The priest-trio, (iii) Kim's trainers for the Great Game," (IV) Women characters.

#### I. The Hero.

The following points need to be noted in Kim:—(a) *amphibious nature* (British by birth and education, and Indian by contact and breeding), which best fits him to be the hero of this novel, which may be styled, "A Tale of Two Races." (b) *Irritable Irish blood* (in dealing with the snake, the phonograph and the Russian), (c) *Keen ear and eye*, (d) *Skill at disguise*. This is supplemented by training under Lurgan. He is a nondescript creature when sitting on the big gun, Zum-Zummah, becomes a Hindu boy in a trice to be the lama's *chela*, becomes a Mahomedan to follow Mahbub and successfully transforms the wounded Mahratta (E. 23 of the Secret Service.) (e) *Strong nerve*, to stand the sight of Lurgan's devil marks and the sound of his phonograph and also to stand his severe tests. (f) *Resourcefulness* This is seen in a host of incidents—(i) getting dinners for the lama from a Lahore street vendor (by driving away a Brahmin bull) and also from the Jat, (ii) getting the Jat out of the way to metamorphose E. 23, (iii) pretending to have seen a night-mare in order to move away and warn Mahbub in time of danger to life. (g) *Love of a free Bohemian life*, due to his having become an orphan and street waif at an early age. His impatience under restraint first at the barracks school and next at St. Xavier's, his running away for a free tour during the school holidays. (h) *Powers of physical endurance*, enduring alike the cold of the Himalayas and the heat of Bikanir and surviving the sea sickness in an Arab *dhow* and the fever after the Himalayan journey. (i) *Superstition* as evidenced by his belief in his own destiny and his appellation "The Friend of the Stars". (j) *Loyalty* to (i) the government (as shown in his securing the red-topped *Kilta* from the foreign spies), to (ii) *Mahbub* (whose life he often saved and to whom he never told a lie), to (iii) the lama whom he served with filial affection till he himself fell ill).

#### II The Priest-Trio.

The Rev. Arthur Bennet. This is the least godly of the three. He is (a) *bigotted*—he treats with contempt not only other religions (e.g. the lama) but also speaks of his own

(Father Victor); he is (b) *suspicious*—(He wants to hand up Kim for punishment as a thief); he is (c) *imperious*—(as seen in his treatment of Victor and the lama). He is (d) *thick-headed*—(He can make nothing of Kim's papers till Father Victor interprets them).

*Father Victor*. (i) He is sympathetic towards Kim, perhaps; because by religion he is nearer to Oriental ways than Bennet. (ii) He is *superstitious*—he believes in Kim's destiny and respects him more after war breaks out according to his prophecy. (iii) *He has respect for other Churches*,—(as seen in his treatment of the lama). (iv) He is *large-hearted*.—(This is seen in his superintending Kim's education, and his objection to the word 'Roman' in the name of his church for it limits the true catholicity of his creed).

*The Lama*. (i) "A strange mixture of old-world piety and modern progress—(he makes use of modern inventions, e.g. the railway train, for journeys, but detaches himself in mind from it, calling it all "the Devil's work)" (ii) *Large heartedness*—(in paying for Kim's education, without any hope of reward, sparing the cobra, respect for the wisdom of the white men in general and that of the museum curator in particular, and exchange of gifts with him). (iii) *Heavenward bent*—(avoiding women, avoiding all worldly thoughts, suppressing anger and other passions, not even allowing a snake to be killed, disagreeing with Mahbub and the Rassaldar when they propose a worldly career for Kim). (iv) *Superstition*—(faith in the success of his quest after the River of the Arrow, faith in Kim, his heaven-sent *chela*, belief in the Wheel of life).

The lama is undoubtedly the most divine of the three priests.

(To be concluded.)

## On Books & Book-men.

### 1. The Madras Law College Magazine—Annual Number.

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the first page. Statements about success at the Bar by Dr. Te Bahadur, Sir. P. S. Sivaswami Ayyar, and S. Srinivasa Ayyangar, are remarkable as showing the measure and method of their success. The shrewd Ayyangar clutches at the truth with the experience he has when he says 'One must learn by one's own failures and the example of others and try to organise one's own will'. It is as bitter as it is true. 'Light Moments' is really a good collection. 'Five Years at the Bar' except for its personal references, is written in excellent narrative style and betrays the little incidents available always in a mofussil court. 'The Hindu Law of Religious Endowments' is the beginning of an erudite article and we wait for the subsequent instalments of the same.

The Annual is too good for a College Magazine and one of the best even as an Annual. We sincerely congratulate the Editorial Committee on the success of their enterprise and we hope other college journals will take a leaf out of the L. C. M. Committee's endeavours.

E. S. S.

## 2. Longmans' Saints of Indian Series—Longmans Green & Co., Ltd., Madras.

1. Rama Dasa and Manickavasaga Grade I Price As. 2½
2. Kabir Das and Guru Govind " " " "
3. Chaitanya and Madhava " II " As. 3½
4. Sri Sankara and Sri Ramanuja Grade III " As. 5
5. Tirumangai Alvar and Gnana Sambandar " " " As. 5

These are neatly executed publications written with care and elegance of style, the grades corresponding to the Forms wherein the books can be used with advantage. The subject matter deals with the lives of some of the foremost saints of India held in great reverence among the Hindus, Sikhs and others. The unswerving loyalty of the saints to God and the sacrifices they were willing to make in their search after Truth, are inspiring and young readers will profit immensely by an earnest study of the contents of these booklets. In these days when religion is divorced from the class-room in most of the schools and perverted misanthropes lead a crusade against our time-honoured ideals of Dharma, publications of the kind will serve to bring home to young minds a lasting regard for the spiritual value of life. Besides helping them to acquire a fair command of English, the Readers will prove an incentive

to wide reading on the part of youngsters. The matter is aptly illustrated, the pictures of the temples of South India being beautifully reproduced in half-tone blocks. The get-up and printing leave nothing to be desired.

## 3. Four Great Thinkers of the West (in Tamil) by Mr. K. Rajagopal, The Educational Publishing Co., Nungambakam, Madras. Price: As. 8.

The publication will introduce non-English readers to an appreciation of some of the rare specimens of English Literature. Many have not access to John Ruskin's *Lilies of Queen's Gardens*, Emerson's *Essay on 'Politics'*, Carlyle's *'Past and Present'* and stories from Leo Tolstoy in their original, and the volume on hand presents in simple Tamil the essence of these selections. The story from Leo Tolstoy will be found educative and all the four pieces will tend to give a real enlightenment to young minds. The style throughout is chaste and telling. Youngsters will be immensely profited by a study of this valuable work.

## 4. Natural Phenomena (in Tamil) by Mr. K. C. Veeraraghava Ayyar, M.A., L.T.

*Botany* (in Tamil) by Dewan Bahadur K. Rengachariar, M. A.

*Biology* (in Tamil) by R. Gopala Ayyar, M.A., L. T., Madras.

Price: each As. 10. Published by Macmillan & Co., Ltd., Madras: (1928).

These form Macmillan's series of Elementary Science books for villages, which are reprints of those compiled for the lower Forms of Secondary Schools. Each takes the pupils through a complete course as prescribed in the Government syllabus. The volume on Natural Phenomena sets forth the rudiments of Physics, Chemistry, Physiology, Physiography etc., and the others, respectively of plant and animal life related to India. Written by experts in the line, the publications are model and based on up-to-date scientific methods of teaching. Taught on the right lines, the books are capable of inspiring a true spirit of scientific enquiry in pupils and improve their observational powers. The plan of treatment is quite the same as adopted in those for the Secondary Schools. Elementary Schools will be benefited by prescribing these books for study.

## 5. Album of the Atank Nigrah Pharmacy, 1928.

The Atank Nigrah Pharmacy of Jamnagar has become almost as good a byword as Amrutanjani, and it deserves to be

proud of its achievements. The Album is a neatly and beautifully got-up souvenir to the public, containing numerous photographs of the proprietors, the staff of the Head and Branch Offices all over India, Burma, Ceylon, etc., and of the manufacturing establishments at Jamnagar. A cursory view of the contents will not fail to convince the public of the extraordinary business and organising capacity of the founder and his staff, which should serve as a model to other infant concerns in India to emulate.

6. The Yaksha's Daughter (in English) { Tales of India  
The Fairy Portrait (Do. Series; Mac-  
Senior Grade : Price As. 3 each. millan & Co.,  
Ltd., Madras.

These cheap booklets are intended to be placed in the hands of the pupils of the Lower Forms, and are, as usual, written in simple English suited to the standard. The subject matter is based on the translation of Dandin's Dasha-Kumara-Charita, and is generally interesting. *The Yaksha's Daughter* could have been made clearer. *The Fairy Portrait* treats of a hero who regains his kingdom by murdering the usurper with the help of the latter's consort. Though Indian and other legends may have several episodes of this nature and even worse, perhaps, authors will be doing a service by selecting only such as will inculcate some moral or other. The get-up and illustrations leave nothing to be desired.

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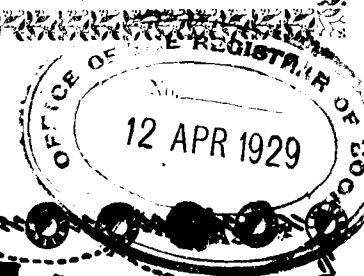
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MANAGING EDITOR.



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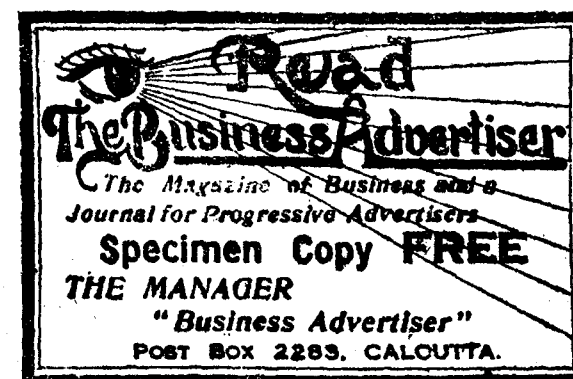
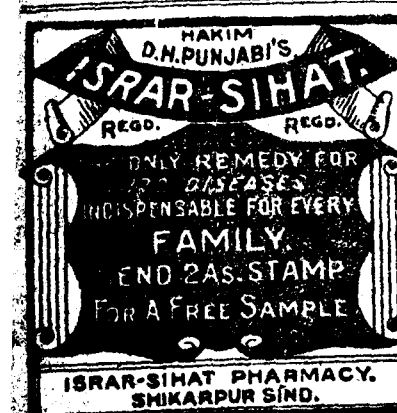
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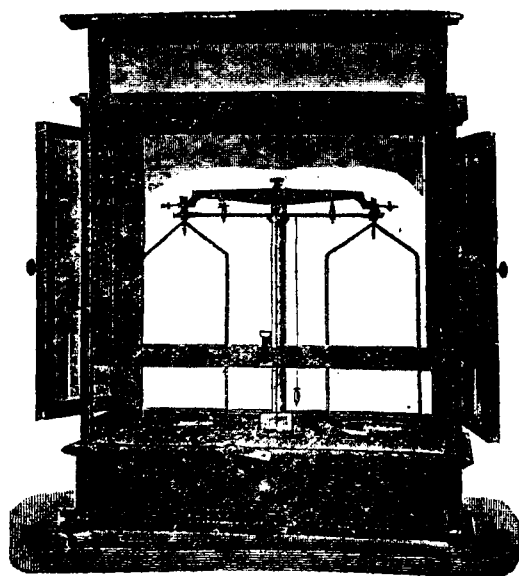
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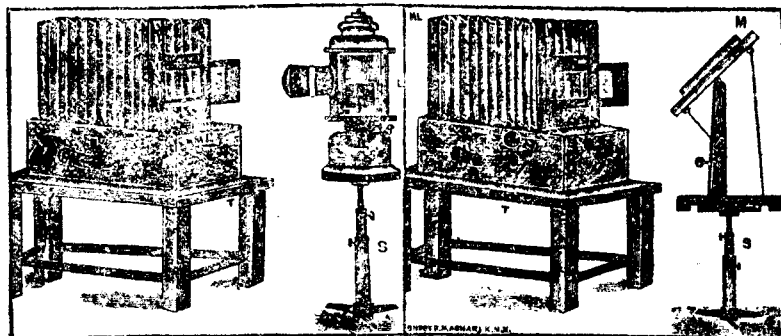
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I have had the opportunity of attending a demonstration of the Improved Magic Lantern invented by M. R. Ry. B. Narayanaswami Ayyar Avl., B.A., L.T. The pictures were clear and distinct, and with certain minor improvements, there is reason to believe that this type of lantern will be useful for health propaganda purposes in rural areas. Its great advantages are that not only is it intended for use in a dark room but it can equally well be used in sun-light.

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

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

(Sd). N. Thiagaraja Aiyer M.A., L.T.,  
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## THE INDIAN EDUCATOR

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

Vol. V. MADURA : February '29 No. 2

### Editorial

Prof : P. T. S. Aiyangar's Presidential Address  
Provincial Educational Conference,  
Chidambaram.

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

Prof : Ayyangar's address at the seat of the Annamalai University is a remarkable pronouncement. One should confess it has not got the reforming zeal of his old utterances, not the masterly suggestions of a pioneer. It is straight. Matter of fact. We are glad he shares with us the opinion that Annamalai University should not be a pious copy of the Madras University. He wants it to be a "Centre of culture, of poetry of science and art which can make life worth living in a sense that the uncultured man cannot realise" and that culture should be entirely *national*. The Professor's dismissal of those who question and parade with their sublime question "is there any culture as national, any education as national, any chemistry or geography as national", is rather interesting. His ready answer is that culture is national which will most readily appeal and give solace to the troubled soul and the language of that culture could only be national. As a corollary to this, he assigns a high place in the Annamalai University curricula of studies to Sanskrit and Tamil.

A still more important aspect of his subject is the story of South Indian History. "It is not the story of brilliant royal sins but the evolution of a special type of human culture by a special kind of people".

Mr. Ayyangar as a practical worker in educational politics suggests a prominent place for English also in the syllabus.

stating *seriatim* its advantages, but he would not suggest that English should be the medium in *school education* as opposed to *college education*. "It is literally impossible to give school students any education worth having unless the mother-tongue is the medium of instruction."

A refreshing confession of the working of the S. S. L. C. Scheme ought to be taken note of by the authorities. Mr. Ayyangar is not a rebel. He is one of the founders of the S.S.L.C. system and we dare say he feels now ashamed to own her as his daughter in view of her present ways. She was started with an idea of abolishing the external examination at the end of the school course (which was the bane and curse of the old Matric Examination). But what has been the fate of the S. S. L. C? She has fast developed into the place of the old Matric with other faults and a "pass" with commercial possibilities has begun to dominate the school work and school world."

This is really bad. A warning has been given. Who wanted a change in name into S. S. L. C. with the old sins and faults of the Matric Examination? "Trust in the school, trust in the teacher. You shall certainly have an excellent race of youths". Are these external examinations making the youth a whit better? "Select the best teachers, trust them or dismiss them at the slightest suspicion. But once appointed, let them have their full sway." A thorough reform in the Secondary Education of this Presidency is necessary. The Minister has promised to publish the Report of the Committee on the Reorganisation of Secondary Education in a few days. Let us wait and see.

### Some Future Trends in Education for Girls.

By Miss A. B. Van Doren, B.A., Poona.

In any survey of the progress of education in India, one of the needs that first strikes the attention of the thoughtful observer is that of a rapid advance in the education of girls, especially in the primary stages. Everyone acknowledges the paramount influence of women in the home; everyone grants that a nation's progress is indexed by the progress of its women; everyone allows that the forces of conservatism and reaction

are most strongly entrenched in a body of uneducated elderly women, yet very little is being done to prevent the little girls of to-day from developing into just such a body of women forty and fifty years hence. Strange to say, the greatest need is not of a development of higher education—that has grown with amazing rapidity during the last ten years, and is proportionately well-advanced as we may see from a glance at the Women's Colleges of the Presidency but rather the tottering foundations of the Educational pyramid, as seen in the small proportion of the whole population of women and girls who receive Primary Education. A great increase of girls who will go through five to eight years of the school course is absolutely essential to any real educational advance. Toward this end, it is necessary that every reformer who agitates for an increase of free compulsory education should see to it that girls as well as boys are included in the scheme.

But in girls' education, it is quality as well as quantity that needs improvement. The writer would not depreciate the value of mere literacy—anything that opens a gateway through which a girl may gain entrance to the world of books is well worth while. Yet this, while valuable, is not enough. Education should teach a girl not merely to read and write, but should also help her to grow into all things useful and lovely and of good report—an efficient cook, a tidy housewife, a clever gardener, an accurate house-hold accountant, a skilful nurse, a true companion to her husband, a wise mother to her children, an unselfish and socially-minded neighbour, a pure-hearted and spiritually minded follower of her religion. How many of these skills and attitudes are implanted by the course of study now offered in existing schools for girls? To produce schools of the desired type it seems to me that three things are definitely needed as initial steps.

The first need is for schools either within the Government system or outside it, that are willing to experiment with a new curriculum centred around Domestic Science and what are known as the "social studies." The Women's University of Poona with its college and its constituent high schools, is a leading example of what can be done quite apart from the Government system. But even within that system there is a

fair opportunity for introducing and emphasising the practical and aesthetic sides of education. It has been fully proved that children do not need to spend all the hours of the school day in toiling over the "Three R's". They learn them in less time when their attention is stimulated by other subjects which make a real appeal to their interests.

The second need is expressed in the familiar educational slogan, "We learn by doing." Many schools have Domestic Science listed as a required subject in the curriculum. But how is this supposedly "practical" subject taught? Chiefly by memorising answers to a domestic catechism, or pages of a text book. The little girl in answer to a succession of questions will tell you all about the characteristics of a suitable site for a house, the precautions to be observed in a cholera epidemic, or the remedies for snake bite. That these statements have any practical value or any connection with the life of her home never enters her mind. It should be the rule of every school that no Domestic Science will be taught aside from that which can be demonstrated by practical experiment in accordance with the laws of habit formation. Every girls' school should have rooms set aside for cooking, sewing, house arrangement and cleaning, and simple nursing and First Aid. Such rooms should be just as simple and just as "Indian" as the average home of the school community. The cooking may be done under trees in the school garden with three stones, a fire, and an earthen pot. The important thing is that it shall be done, not talked about. But in the case of High Schools and Colleges there is no reason why a laboratory for Domestic Science should be in any way inferior in equipment to that for Physics and Chemistry.

The third requisite, and the most important of all, is the trained teacher. These subjects can never be taught as they should in the Elementary School, unless teachers are themselves first taught and trained. Every Training College and School for women should emphasise such a course. But where is it to get its skilled professors? There are few, if any, European women who can enter so thoroughly into the life of the Indian home as to become fitted to advise on its internal arrangement. The best solution to the problem seems to be the selection of a few outstanding Indian women who are Science

Graduates, the provision of liberal scholarships in an English, Canadian or American University, with the understanding that they on their return, will be prepared to teach Domestic Science with full adaptation to Indian needs, in the Women's Training Colleges of India.

By the provision of suitable syllabuses, practical facilities for teaching through doing, and a supply of well-trained and enthusiastic teachers we may hope to recreate the type of education offered to our girls, and to see them grow into a real factor in the uplift of home life.

## Stray Thoughts on Great Subjects

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

### 13. The Law of Karma.

Since a phenomenal and a nominal state have been predicted of the Supreme Self (Paramatman), He is full of activity in the former state. The poet has rightly said that "By ceaseless action all that is subsists." The entire Universe, animate and inanimate, is full of activity in its Kinetic condition and this necessity of Nature has been known in Hindu Philosophy as Karma (action). Since God has chosen to bind Himself in the web of Karmic activity there is nothing in the Universe which does not obey the laws of Karma. Man, in whom the divine spirit is reflected in all its aspects, has his own exits and entrances in a cycle, till he gets over the trammels of his senses and realises his inner self (Atman). His exit at one stage of his development is known as death and his entrance into the world to begin anew at where he stopped the work of his onward march is known as birth. The Hindu's conception of God and of his cyclic changes has easily led him to believe in the doctrine of reincarnation, by which he maintains that every sentient being undergoes a series of birth, death and re-birth, advancing at each step towards the goal. What is known as death is but a change of matter in the physical body, setting free the self and its inevitable mental cloak to choose a fresh physical basis to work out its mental evolution. Activities and desires, void of completion find their fulfilment at a later stage in a fresh body. In the economy of nature nothing can

be lost, and so a mental aspiration must have its fulness at some remote period at least. To a Hindu Yogi "Dust thou art, to dust returnest was not spoken of the soul" is a truism and not a belief, because in his practice he is able to cast off his physical body and resume it at his pleasure, just as we do with our clothes. Successive rebirths tend towards the evolution of the mind and cease when the mind transcends all phenomena and loses its existence in the mysterious "I." When or how the resplendent "I" was caught in this mesh is an ultimate question and a practical man will first think of how he can free himself instead of wasting his energy in speculating upon how he got into bondage. Once free, you will come to know how you got entrapped, if you care to enquire.

Karmic bondage being a necessity of human nature, there is no use of ignoring it or trying to evade its consequences. The inexorable law of causation works most potently in this. Then is there no such thing as "Freedom of the Will"? According to Calvin even salvation seems to be a prearranged affair. This vexed question of "freedom" and "necessity" has engaged the minds of almost all western philosophers and none seems to have arrived at a definite conclusion. The Hindu philosopher does not trouble himself with this question because his philosophy gives room to the existence of both. All his states and activities over which he has no control—such as, the country and the status in which he has been born, his environments, his proclivities and cravings are all the result of his karma in his previous birth. But all his activities involving the element of choice and deliberation are the result of his own free will which, in spite of all limitations, he may direct in any channel he chooses. In fact, progress or deterioration is an impossibility if he has not the freedom to choose the one or avoid the other.

Thus the Hindu philosopher classifies all his karma under three heads.—the potentially accumulated ones (sanchita), the kinetically active ones, (Prarabha), and the newly acquired ones resulting from his own choice (Agamya). The first awakes fulfilment in later life, the second has set the ball in motion and he works them out and the third serves to enrich the first group to assume a kinetic condition at some future life. Thus

even in penance man plans sins anew and sinks deeper under the weight of this ever-increasing load. While feeling that he can do what he pleases, he is, at the same time, conscious of an inscrutable destiny which drives him on to do to repent and turn back to do again, to repent again, and to turn back again. A resolution once made dies in course of time and is supplemented by a fresh resolution which shares the same fate. There is no man who does not feel that all his misery is the result of his own unwisdom or folly and there is no man who does not blame his destiny for the misery he wallows in. Poor Soul! He fondly believes that whatever good he gets is the result of his own skill and cleverness and whatever misfortune befalls him is the work of destiny.

Predestination is true in the sense that his general tendencies are determined by the three great qualities of Satva, Rajas and Tamas manifesting themselves successively in different proportions at different times as a result of previous karma. The freedom of his will is also a true factor in as much as he is able to deliberate upon and shun whatever he deems injurious to his welfare. It is idle to deny that he has the power to avoid evil. No man sins without knowing he is sinning and yet it is possible for every man to turn away from sin if he has a will to do it. This interdependence of freedom and determination has made life a paradox and the springs of a man's action lie far deeper than he imagines. Knowledge brings enlightenment, enlightenment leads on to purification and purification finds its fulfilment in wisdom. Thus there is no God higher than man and no devil worse than the mind.

## A Vindication Of William James

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

Mr. S. R. has devoted three sections (6, 7 and 8) to a discussion of James's views of God, freedom, and immortality respectively. He writes, "James offers us a god, who is finite and limited but still lends his ears to our prayers, and looks after our wants." If instead of the god, we readily walk into the parlour of the Absolutist spider, and substitute Absolute, are we a single step nearer heaven? We are constantly told that the Absolute is the whole, the cosmic spirit, the infinite, and the

absolutist who arraigns James for the sin of having offered a finite and limited god, should explain how this hazy, nebulous, cosmic spirit can have anything to do with the affairs of men. One can talk interminably about the Nous, the Demiurgus, the world-soul, the earth-soul; the Substance, the thing-in-itself, the élan vital, the Absolute, but the entire trouble is whether words and terms like these carry any conviction to the minds of earnest inquirers. The sheer mystery of existence points to some agency other than ourselves, which should be regarded responsible for the phantasmagoria of metempsychosis, in the bamboozling terminology of A. E. Gough. All that the normal average person requires is a god who will lend a patient ear to his prayers and supplications, and on whose mercy he ultimately throws himself for his salvation. It would be impossible to make the average religious mentality so readily acquiesce in the absolute which is just no better than a mysterious Mrs. Harris of Metaphysics. The Vedanta therefore is definitely of opinion that the only proof that could be afforded for the existence of god, is the very mystery of existence itself of the universe, its evolution and destruction. (Sutra 2. Badarayana's Vedanta Sutra).

That there exist in the world, sin, misery, difference, inequality, contradictions, etc, neither the pluralist nor the Monist ever thinks of denying. Starting from the obvious facts and data of experience, James has constructed a system of thought in which he finds place for a sympathetic god, who fights against the forces of evil, and so to say takes sides with virtue and righteousness. If you stigmatise him as a finite god all that can be urged by way of reply would be, that the finiteness, or finitude of god, is coupled with supremacy and omnipotence which do not belong to the finite individuals.

Lest the existence of evil should discourage feeble-minded yet pious souls, it should be postulated that evil would be vanquished by God, and thus the ultimate triumph of virtue and righteousness would be guaranteed. The verbal quibble centering round the terms, finite, limited, unlimited etc. should be abandoned, and the issue should be definitely formulated whether the God of religion, or the absolute of metaphysics would satisfy all the needs, demands, and requirements of reli-

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gion, morality, and philosophy. If the issue be thus narrowed down and clinched, I am sure, many would never be disposed to abandon the god of religion, and hug the absolute of metaphysics with open arms. So far as I am able to see from the criticisms the absolutists have urged against a finite god, they have not proceeded beyond terminological and verbal quibbles. By merely dubbing the absolute as the whole, the totality, etc' by a convenient linguistic naivete, I fail to see how the absolutist so self-complacently believes he has explained, the problems of evil, suffering, misery, inequalities, freedom, etc. If the absolute offered by the Monists with a condescending grace, and advertised furiously, and heralded with a veritable flourish of trumpets, fails to explain any of the problems that cannot but cause uneasiness to an average mentality not sophisticated by an absolutistic metaphysic by spurious merit raised to had eminence, why should it not be relegated to the limbo of oblivion? If the absolute can explain any of the problems better it might have some locus standi in philosophy. As it is, it is a mysterious nullity or a gigantic abstraction. (1) James's contention is perfectly valid that the absolute has as yet appeared only to a few mystics whose deliverances on such matters can be accepted only cum grano salis. (2) Evil cannot be dismissed as merely illusory. To assert that it somehow gets transmuted into good by the alchemy of the absolute proves nothing. (3) The absolute can never be an adequate substitute for the god of religion. (4) Absolutism must logically lead only to determinism and has no place for freedom. Freedom in the real sense can belong only to the absolute. If not, the very absolutism of the absolute would be seriously jeopardised. Mr. S. R. writes: "Arguing against the mechanical conception of the self, James still adopts the view. That is the root fallacy of James's theory." (P. 294.) Even a casual reader of James's account of voluntary action as action along the line of greatest resistance in his principles of psychology (Vol. II, P. 548.) would easily see that James repudiates the mechanical explanation. I wonder why Mr. S. R. reads into the system of James a theory so alien to his fundamental psychological principles. True Freedom is just self-determination. Self-determination, however, involves self-control. (P. 734. Stout's Manual of Psychology.) According to Mr. S. R., real freedom is there where the whole operates. Only the initiate can understand the meaning and significance of the operation of the self as a whole.

(To be Concluded)

## *The White Ghost- A True Story*

By Mr. C. S. Krishna Ayyer, M.A.

(Concluded from the January number).

Time waits for no man; and four years passed away almost imperceptibly. Even this brief period witnessed several changes in the material, moral and spiritual welfare of many of us. Mr. Venkiteswaran, for instance, after his two unsuccessful attempts to take the B. L. Degree of Madras, decided to take to the line of least resistance, I mean, the profession of a pedagogue. After taking his L.T., he was now the First Assistant in the K. R. High School, Kadanthope. His friend, Balakrishnan, had been fortunate enough to get his services transferred to the more lucrative Military Controller's office at Poona, and was now a boss on, Rs. 95 a month. Parameswaran, the once research student of Pusa, has come over to Coimbatore, having accepted the place of the First Assistant to the Agricultural Chemist. Mr. Ramachandran of Cranganore was now the First Assistant in the Sirkar High School, Chittoor. Mr. Naganath, M.A. (Hons.) has been the most fortunate of all. Thanks to a rich and influential father-in-law, he had managed to get the selection for the Asst. Traffic Supt's place in the S. I. R. and was now the A. T. S. with head-quarters at Madura. Our friend Sahasram was a student in the B. L. class.

It was on 17th July 1928 that Mr. Ramachandran got the following letter from his friend, Venkiteswaran of Kadanthope. He was so much taken aback by its strange contents that he read it twice, to make sure that it was from his old friend, Venkity. Since Venkiteswaran had given therein his altered opinion on ghosts and spirits, Ramachandran thought it worthwhile to his friend and village mate, Naganath of Madura. As I myself happened to be a guest of Naganath, just at this time, he passed on that letter to me too. I found the contents so interesting that I asked him whether I could make use of it for a short story to the magazine. He replied that before publishing it, it would be better to take Venkity's permission. After waiting for three days with great anxiety, I got his permission. Hence it is, dear reader, that you too are fortunate in going

through this epistle of a "once civilised anti-ghost gentleman of refined views," a B.A., L.T. failed B. L. of Madras University.  
KALLAMBALAM PALACE,

KADANTHOPE,  
14th July, 1928.

My dear Ramu,

The righthand top corner of this Note Paper will tell you that I am penning this letter from Kallambalam Palace, the residence of the junior Prince, the Artist. His nephew is appearing for the ensuing Intermediate Exam. of Madras and I was requested to give him some tuition. But Kallambalam being nearly four miles from Kadanthope, it was not possible for me to go there every day; so it was eventually settled that I might go over here only on holidays when he would send his conveyance and I am, therefore, spending my week ends here and this is about the seventh of its kind.

I am really pleased with this offer not because it improves my financial position so much as it gives me a calm, secluded environment, where I could almost forget myself in toto and send away the noxious cares and the gnawing anxieties into the limbo of oblivion, at least, for a time. I am particularly glad of it now, since it gives me an opportunity of writing to you on a subject, which a few years back, formed a topic of vehement discussion among us on the Someswarapuram river sand.

Kallambalam is one of the most secluded of places in the neighbourhood of Kadanthope, and this palace is the only habitation here. The place is eminently fitted for a religious and meditative life and no wonder, that the Prince is leading such a life. There is a temple from which the place derives its name and the little rivulet of Maitrayi is gliding by its ancient walls. As we go up the river for an evening stroll, the thick undergrowth of foliage on either side of the river and the rather frightfully desolate appearance of the neighbourhood—more especially on the chill evening of the rainy *Karkitakam*, makes us so gloomy and cheerless, that we would rather suffer the evils of society than shun or be shunned by it. Truly, Ramu, the scenery is much more poetic than the scene of our village river Kannadi, and the truth of the line, "society, friendship and love divinely bestowed upon man" breaks upon with greater force here than at any other place.

Quite in keeping with this scenery is a curious incident that occurred here some three weeks ago. As usual, myself and V—had returned from our exploration trip long ago. It was 9 P.M., dark and drizzling. We had finished our meals, though the Prince himself had not come out of his Pooja and concentration. Going upstairs, we were just getting ready to retire when the cook, Chinnambi—a young Brahmin lad of 18—came running up panting, and uttered in broken words, "Pisachu, Pisachu" (A ghost, a ghost).

You know well our discussion on this topic four years back and how staunch a sceptic I was then. I thought now that Providence had deliberately given me a fine opportunity to verify the matter for myself. We ran down—myself, V—, the Prince's Nephew Gopi, and the cook. Some offered to take a lantern but we objected to it for fear of losing sight of this interesting object. Taking with us a long knife as the only weapon, we came down in a second and looked at the particular spot in the garden, where a few minutes before, the cook had seen the ghost. There was absolutely nothing there!

We had almost turned back disappointed, when Chinnambi again drew our attention, in an undertone, to another spot, about 5 yards from us, by the side of a garden fence. Yes, there it was! A white, shadow-like thing, taller than an ordinary human being, bulkier, wearing as it were a long white gown like that of the Jesuit fathers, but without the middle sash. For the first time in my life, I did see it with my own eyes. It was pitch dark, as I told you, and even if it had a face, we could not have seen it then. Nor did we perceive anything like the ankles below the dress, although its lower edge was surely one foot above the ground.

Was it not somebody standing? We were not in doubt for long. I asked for light to be brought, but the anxiety of my companions to see the ghost overcame their sense of obedience to me and we were all standing there full five minutes with the tall, bulky, white figure within a few yards of us. Gopi began to speak of approaching the object, but we ourselves hesitated a bit, and did not favour the idea. In the meantime the strange figure gradually moved and passed from one side of the fence to the other, as though it were a small whirlwind. What

astonished us most was, that we failed to see its legs; nor did we see it raising or lowering any part of the body, a natural accompaniment of human being when he or she crosses a fence. It was surely a ghost, for the strange manner in which it moved gave us the decisive proof.

A minute more and we did not see it there. Alone, any one of us, would have swooned in terror, but the company and the fact that it was not later than 9 P.M. saved us from that plight. We went past the spot; it was standing to a wicket gate that opened out into the garden. But as we were thus proceeding, a huge mango tree, a few yards off the place, on the possible track of this spirit or ghost—call it whatever you like---was seen so rudely shaken that we were somewhat unnerved. My friends urged a sudden retreat, for they apprehended danger; as for myself, to be frank with you, dear Ramu, my courage melted away and I too seconded the motion.

On going to bed, we found it impossible to sleep, for the figure continued to haunt us nearly till three o'clock. Then we fell into a deep slumber from which we did not get up till 7.30 next morning.

Even now, as I write these few lines to you from the room upstairs, I see the figure standing before my mental eye, though it is broad day light; but of course, it is not so terrible now as it appeared to me on that eventful night. I am writing this mainly to inform you---and through you, our other friends of the village---that I have now changed my views on the subject. I only wish that Naganath and Sahasram too were with me here, for a fortnight or so. Why, God may show even a stranger apparition, one of these days, to these two friends, and they too may write to you, sometime later, about their change of opinion on this subject.

I am afraid that I have already made this letter too long and it being time for me to go out for a walk, good bye for the time being. With love and regards,

Yours sincerely,

(Sd). C. K. Venkiteswaran.



## *Professional Consciousness among Teachers.*

By Prof : C. A. Kishnamurthi, M.A.

The importance of professional consciousness among teachers has often been urged but a precise definition of it or the suggestion of exact methods for its attainment is not forthcoming. Something of it is manifested at present in the activities of the various Teachers' Guilds and Associations and in the Educational Journals. Extraneous factors like elections to the, several Educational bodies, a common Educational code and Department and a Minister for Education also develop a type of professional consciousness. But the right type of it ought to be something spontaneous, intense and sustained, bouyant and stimulative, vigorous and creative, each possessing of all and all of each, inquiring and progressing, speaking with one voice and acting as one man, the highest mindful of the lowest, without whose 'marginal' contribution supply will fall short of demand, one goal, leadership and discipline, and one only anxiety each to do his best in his allotted position—such a consciousness is really desirable.

The profession includes varying types and grades, from the Principal of the Presidency College to the rural Elementary School Teacher. But if Inspection of Schools means guidance of school-work and the managing of schools is indispensable to their existence, would not the Inspecting Agency and the Managements of Schools claim a place in the profession? Departmental transfers between the Teaching and Inspecting cadres support such a view, as also the existence of Teacher-managers and Manager-teachers. The management is impersonal in Government institutions, many sided in private ones, and of a mixed nature in Board or Municipal schools. In any case their position in the profession is peculiar, many not of the profession but with an amount of control profoundly influencing the profession and its consciousness.

Certain peculiarities distinguish the Teaching profession like the Legal, Medical, and Engineering to whom public services and private practice are alike open. Their emoluments

are also higher, perhaps because the results of their labours are ocular and measurable—a decreed suit, a successful operation, a completed bridge. But the public services like the provincial and Indian Educational services can absorb only a small and fortunate minority; nor can a teacher's private tuition be mentioned in the same breath as the private practice of a lawyer or a doctor. For practical considerations, they are labourers bargaining with their employers on terms of competition with this vital difference that while labour is concentrated in business centres or along lines of easy communication, the teachers are most diffused over town, city, and country, rendering concerted thought and action difficult. So the teachers form a peculiar body, a profession without status, a service without recognition, a labour army without labour code or methods.

Certain anomalies are characteristic of the profession. They are teachers who have to be students. They are indispensable to society without commanding proportionately high prices. It is in inverse ratio to their services to society. They are, like the air, invaluable, but, like the air, "free goods." They are human like all others, but the world looks to them for exemplary lives to be led. They are so good that a little of badness is monstrous in the eyes of the rest of this virtuous world. They are treated with respect that is rather inconsequential that breeds in the recipient an inward resentment. They would be spared such pangs if they realise that the world worships a Caesar or a Napoleon in his lifetime, neglecting a Johnson and imprisoning a Galileo. Knowledge may be power, in a sense: but power is power, in a truer sense. Things vital to existence like the sun and the air get not even a bare mention, while a conflagration or a loose elephant fills up whole columns in the daily press. Man and Nature in peaceful repose are less interesting than in exhibition of gigantic or disastrous activity.

The normal working of the profession is itself affected by certain maladjustments and malunderstandings among the factors of educational production. The mutual distrust said to exist in certain places between the teachers and the Inspectorate would disappear with a better understanding of the posi-

tion of both. The latter represent the state one of whose concerns is education, and an enlightened citizen of a country aspiring for full self-government ought to extend the fullest co-operation to such servants of the public. A change of hearts is bound to come on the other side also, and the moral victory will be that of teachers who must keep their work, in the interests of all, above criticism and reproach. Much depends, in this matter, on the lead given by the head.

Complications frequently arise occasioning delicate relationship between the Heads or the staff and the management. Allegations are freely made, including the employment of spies, dividing the staff as against the head, developing factious spirit, constant interference, a slave mentality in the staff, and slavish treatment by the management and so on. Differences are pushed to (ii) logical extremes providing matter for public comment and criticism, while rival institutions merrily get on. Frequent friendly meetings between Heads of institutions and managements discussing and settling matters in a spirit of tactful compromise would satisfy the legitimate desire of the management to be in touch with the inner working of their institutions, resulting in the abolition of the detestable spy and the fruitful cultivation of a healthy professional consciousness.

Amongst the members of the profession themselves, certain features militate against the realisation of a high professional consciousness. The entry of ill-qualified men is a serious danger. Tests of fitness are laid down for admission into the Police department, the training for the Engineering and other courses is prohibitively costly, so none but the fittest will enter. But the Teachers' School or College is open to all; nay, is even paid for. Smelling the one year's cheese, the unfit and unfittable rush in. The test of fitness thus becomes unfitness for other departments, and the Teaching profession becomes the Waste Paper Basket of other professions. The year over, the "Trained Teacher" is left to find his own way out in or about. To many of these "something is better than nothing." The market rate for the efficient goes down, the unfittest survive and multiply. Better results would follow by the abolition of the stipendiary

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system and the payment of more grants to teachers after training out of the money thus saved.

Some ugly features of school life arise out of such crowding in the profession, nor are vacancies by death frequent in a profession living mostly regular lives of enforced simplicity. Results picturesquely described as crow-catching, tale-bearing, back-biting, and mud-flinging, follow, not without the knowledge of the pupils or the parents in whose estimation the profession as a whole goes down. The Head and other responsible members of the institutions might form themselves into a Board for the prevention of such evils and the spreading of wholesome traditions. They ought to be the custodians of the honour of their institution and their profession.

Specialisation of work has led to a strange development. The inevitable division of the school curriculum into a variety of subjects has led to a supposed divergence of interests. Instead of being a happy family, the masters convert their respective subjects into so many camps organised for war! The essential and ultimate oneness of the various branches of knowledge can never be lost sight of.

The policy of the Government has no small share in the development of a low professional consciousness among teachers. It controls all education. The methods, machinery, and goal are identical throughout. But the policy and the conditions of service differ in different institutions. Private managements fulfil no mean function in the economy of the country's education, relieving the State of much of its burden without receiving proportionate sympathy or support. Government and quasi-Government institutions working close to the private institutions hamper the latter not a little. The better equipments of the former draw off the strength of the latter. The "public" and better service attracts the ambitious and the able in the "private" service of the latter upon whom the department sits tight for fulfilling conditions of recognition and efficiency. This produces disaffection and dislocation of work in schools already suffering from depressing circumstances. Unpopular measures like retrenchment and reduction of salary have to be undertaken, and the poor thus become poorer. A Government that forced the Provident Fund amounts of all tea-

chers in all schools to be deposited in the Post Office may be expected to extend its concern by taking up the management of all schools, or by bringing about an amalgamation of the financial resources of all managements, Government, Board, Municipal, or private. A scheme obtaining in the neighbouring Island of Ceylon cannot be said to be Utopian.

What positive qualities would bring about a high professional consciousness among teachers? An exalted sense of duty with a passion for thoroughness, and a desire to excel; his own life an inspiration for his pupils; reading and interpreting his country's history so as to shape a rich and promising future; himself drinking from the ocean of knowledge to descend over thirsty fields in fertilising showers; studying the art, science, and technique of the profession to become an "expert", observant, tolerant, reverent; an embodiment of honour without pride, humility without poverty of thought, strength without rigidity, grace without weakness, freedom without licence; an unobtrusive, but living, glowing presence, happy and willing to make others so; courteous without flattery, alert and alive to the slightest, latest tremour of knowledge; godly in a human world with a patriot's heart beating in unison with the rest of the world; loving life, fearless of death; in spirit, ancient without bigotry, and modern without eccentricity; boldly dashing into the future to press the line of advance ever farther and farther. India never stood in greater need of a type of teachers with such a professional consciousness than now.

## *Kipling's Kim*

By Prof: B. Pattabhiramaiyya, M.A., L.T.

(Concluded).

### III. The Trainers of Kim for the Great Game.

It should be noted that each of these trainers has some ostensible profession under cover of which he serves the secret department.

(a) COLONEL CREIGHTON. 1. The Head of the Ethnological Department 2. He is at the helm of the Secret Service. He guides and co-ordinates the work of the rest, as we see in

his arrangements for Kim's education, Himalayan journey, posting Hurree Chunder Mukherjee to have an eye on him, and sending E. 23 south to abstract a political letter. 3. Diplomacy—This is seen in the way in which he received Mahbub's message about the "White Stallion's pedigree being established" (a way of introducing Kim, saying that he was a true-born European and could be trusted); the colonel's conversation with the Commander-in-Chief; his telling Kim, when the latter adverts to their first meeting, that some things are best forgotten; his sly consultations with Lurgan, Victor and Mahbub about Kim's education, training and future.

(b) LURGAN SAHIB. 1. A seller of curios and 'healer of sick pearls.' 2. A European, so thoroughly familiar with the details of the life of every caste and tribe in India, that he had a hawk's eye for the slightest flaw in disguise. 3. Adept in training spies for the Great Game, e.g. Kim and E. 23. 4. His training of Kim—(i) trying his nerves by means of the devil marks in the dark room and the phonograph; (ii) memory tests; (iii) training in disguise; (iv) training in the use of drugs with the accompanying chants; (v) making him memorise portions of the Khoran. (vi) recommending his removal from school, when he was up to the mark.

(c) HURREE CHUNDER MUKHERJEE. 1. An M. A. of the Calcutta University who loves to show off his English (faulty in pronunciation and grammar) in season and out of season; 2. an ethnologist, aiming at an M. R. A. S., on the strength of his numerous Mss. monographs (all rejected though) 3. bulky and flabby and yet capable of great endurance as evinced in the Himalayan journey. 4. Skill in disguise—successfully passing for a *Hakim* and re-appearing at Kim's bed-side, 'a Bamboo to the boot-heels.' 5. Professes to be an agnostic after Herbert Spencer. 6. Highly superstitious—smearing ashes on his forehead to ward off Huneefa's evil eye, and avoiding her shadow, lest by his treading in it, she should catch his soul! 7. Diplomacy—(i), inducing the lama to go up the Himalayas for his health, really to have Kim handy for the Great Game; (ii) instructing Kim to gain skill in mathematics, and presenting him with a paint box and a box of drugs with instructions for use; (iii)

keeping an eye on Kim without his knowledge, (iv) whispering in Kim's ears, as he was rolling down-hill wrestling with the spy, to look to the Kilta with a red top; (iv) telegraphing to Mahbub, when Kim was bed-ridden, to go over to the Kulu Lady's house to steal the secret papers, should need be; (v) servility to the foreigners, even to putting up with kicks; and (vi) smooth-tongued behaviour towards them, so as to obtain a testimonial from them! (vii) instructing Kim in the pass-words of the secret service.

(d), MAHBUB ALI (i) A fat Afghan, with a beard dyed red; (ii) a bigoted Mahomedan, with a supreme contempt for other creeds, e.g. his sneering at the lama; (iii) superstition—subjecting Kim to Huneefa's spells; (iv) love of drink and women, (v) a prominent player in the Great Game, so much so that his life is in constant danger; (vi) ostensibly a horse dealer, (vii) diplomacy—this is seen right through the story: in the code message to the Colonel regarding the conspiring powers and introducing Kim; bending down, as if to examine the horse's shoe, really to receive Kim's warning against the conspirators; introducing Kim to Lurgan; averting Creighton's anger, when Kim disappeared during a vacation: bidding Kim wear a green turban when following him; bidding him copy the Commissariat Sergeant's ledger; bidding him prepare a map of Bikaner; taking him on a voyage to the Persian Gulf, for sea-experience; appearing at the Kulu lady's house in response to Hurree's wire. Getting Kim permission to leave school and to 'wander without the heel ropes for six months', finally recommending him to the Colonel as a thoroughly trustworthy servant, saying that he was a rare colt, and that he was paced, mouthed and finished; finally rewarding him with rich robes and a revolver.

#### IV. Women Characters.

(a) THE KULU SAHIBA (i) Mater familias. The following qualities entitle her to the headship of a household: being past child-bearing,—venerable age, consequent exemption from the purdah restriction—general commanding ability—her son-in-law being a corresponding non-entity in the house. (ii) loquacity and a sharp tongue (iii) vanity, (she is gratified when she is complimented on her beauty, long since faded). (v)

superstition—seeking charms for more grandchildren, and for curing colic. (v) skill in cookery. (vi) skill in medicine—successfully treating Kim when he is laid up. (vii). royal hospitality—as shown to the lama, Kim and Hurree Chunder.

(b) HUNEEFA. 1. Blindness—this defect, in a way is the cause of her second sight and supernatural powers. (ii) Bulky body—compelling respect, and aiding her in mesmerism. (iii) skill at effecting disguise—her paints are lasting. iv skill in magic—her skill overawes even the educated Hurree Chunder; no wonder that Mahbub has implicit faith in her skill.

(c) THE SHAMLEIGH WOMAN. (i) well-built and buxom. (ii) hospitable (iii) respectful to the lama, partly out of superstitious fear, (iv). loose in morals—polygamy and polyandry too seem to have prevailed in her community. (v) previous contact with Europeans. (vi). Love for Kim—offering him money in return. (vi) organising powers—marshalling her husbands to bear the lama's litter.

(d) KIM'S FOSTER-MOTHER. (i). victim to opium. (ii) care of Kim in infancy. (iii)superstition—the amulet—informing him of the prophecy regarding him.

(e) MAHBUB'S COURTESAN. (i) a political spy. (ii) faithless to Mahbub (making him insensible with drink, getting him searched and sending a man to his room to search it in his absence.)

(f) THE DANCING-GIRL, (friend of Kim)— 1. skill at effecting disguise. ii. shrewdness, (does not believe Kim's tale of the purpose of his disguise.) iii. sociability, (takes no reward for her pains.)

(g) THE COURTESAN IN THE TRAIN. i. coquetry ---casting amorous glances at the soldier and other men in the compartment, to the great annoyance of the farmer's wife. ii. vanity---Kim fathers her successfully. ii. charity---she pays for Kim's railway fare.



## *The Theory of Conciliation*

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

[Based on the teachings of the Yogacharya Sri Srimat Abadhut Gnanananda Deva, whose holy body now lies buried in the Mahanirbanmath, Kalighat, Calcutta.]

The theory of conciliation is the most widely distributed theory inasmuch as it concerns all the departments of our being, nay, it will not be an exaggeration to say that it concerns all phases of creation. I have thrown myself on the hazard of dwelling upon only one aspect of the theory i.e. the aspect that is a part and parcel of Religion.

In the days of communalism the journalists, and editors of various newspapers have left no stone unturned in dealing with the subject in a manner quite befitting their brilliant attainments and stainless culture ; but still, they have, I believe, left space for this lean figure to stand in and address a few lines to my friends.

At the same time, let my readers understand that I am not holding before them a theory arrived at by myself after deep contemplation on and due deliberation over the subject. I am presenting to them, in part at present, the theory embodied in the teachings of the Yogacharya Abadhut Deva whose name has, I am sure, been familiar to my readers by this time. He has left behind him a great many works in Bengali which are the results not so much of book learning as, I believe, of divine wisdom, Self-knowledge, Self-realization and Self-love.

His teachings have been centred, as it were, upon the theory of conciliation and clothed in the simplest possible language, in the simplest possible style in order that even a man of the poorest discernment may comprehend them. The theory has been prominently represented in most of his books. So, to the end that my friends may familiarize themselves with the essence of what true piety should consist in, I have ventured to present to them his doctrines in the following lines:—

The Supreme Being is One, all-pervading, all-permeating and all-comprising. The same being has many forms (such as Krishna, Radha, Ram, Sita, Brahma, Vishnu, Siva, Kali, Tara Durga etc.) various attributes, names (Krishna etc. Allah,

Jehova, God etc.,) and powers. The same being has, therefore, become Many in shapes, Forms and names, but they are all non-separate from him as the inner substance, skin and stone of a fruit are non-separate from each other, though they have different names. (1).

Although the fruit is nothing distinct from its constituent elements, we distinguish the former from the latter by giving them different names. Similarly, the All-powerful God is One with all His powers, still we style them the powers of the Almighty. (2).

The Formless, Eternal Brahman is called Sachchidananda—Ever-existing, Ever-awakening and Ever-rejoicing. From this we infer that He is the Power and the Power-ful and that He is endowed with the powers, Sat, Chit and Ananda. (3).

The same thought can be clothed in various languages but to him, who is the master of all those languages, it will appear to be the same. There are various doctrines and rites regarding Religion but the same fruit is yielded by them all. We find round about us various Forms of God, but one, who has acquired divine wisdom, has realized them to be one with each other. There is the formal but no essential difference between Siva and Krishna, even as there is no essential difference between the first letter of Bengali and that of Debanagri. (4).

Some scriptures have described Siva as Isvara, the Ruler of the Universe. Ananta Samhita and other Vaishnava scriptures proclaim that Krishna is Isvara. But the perusal of the various scriptures in the world suggests that God, Isvara, is One without a second. So, Siva and Krishna are, by no means separate from Each Other. (5).

Sri Krishna is Sachchidananda. 'Chit' is a power of the Sachchidananda. 'Chit' is indeed Yoga-Maya (the creative power of yoga, all things being the thought—forms of the One) Kali is Yoga Maya. So, Kali and Krishna are One. (6).

Sri Rama has been described, in the eighth discourse of Aranya Kanda in Adhyatma Ramayana, by Jatayu as the Holder of the Great Hill, which means the Holder of the Gobardhana Hill. Sri Krishna is verily the Holder of the same. So, the verse points to the Oneness of Ram with Krishna. (7)

A verse in Nirbhan Satka states that Siva is Chit (Ever-awakening) and Ananda (Ever rejoicing) Siva, therefore, represents Kali—the Chit-Sakti (the Ever-awakening Power) and Radha—the Ananda-Sakti (the Ever-rejoicing) Power). So, nobody should consider the Three separate from One another. (8)

Bisweswara is One. Vishnu has been described in the second discourse of the first part of Vishnu purana, as Bisweswara-Hari. According to Kashi Khanda Purana, Siva is Bisweswara. Thus there is no difference in essence between Siva and Vishnu. (9)

Rukmini is known as the Incarnation of Lakshmi. Sri Madvagbata holds that she worshipped Siva and Ambika. Hence a true Vaishnava should not disregard Siva—Sakti. (10)

Maha Vagbata proclaims that Siva incarnated Himself as Radha, so a devotee of Radha should revere Siva also. (11)

The Sanskrit word 'Sat' means 'Good' also. The Eternal, Formless Brahmin too is called 'Sat'. The word 'God' in English has come from the word 'Good'. Therefore, the significance of 'Sat' and 'Good' is the same. Hence God and the Eternal 'Sat' are One. (12)

## PRANAHUTI.

(By Mr. B. N. Krishnamurthi Sarma.)

One of the most strikingly beneficial results of modern critical and comparative study in the field of oriental Research is the vast vista of information that it has opened for us regarding the cultural affinity of the great peoples of the ancient World. Day by day, greater light is thrown on the distant, obscure people of yore, their manners and customs, once regarded as either unaccountably superstitious or evidently savage, are being sympathetically surveyed and scientifically vindicated. If really great scholars in the field have done anything, it is this that they have helped to remove mis-impressions, distorted notions on the social manners and customs of the people of India and exhibited the abiding genius of a nation of immense potentiality. One instance must suffice. The simple yet in-offensive fact of Hindus using cowdung for household purposes, has been magnified into a monstrous lie by an unscrupulous

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propagandist like. Miss Mayo, that Hindus feed up on dungs! Yet when one goes into the thing in all sympathy and open eyes, he sees the medical efficacy of dung as an antiseptic and Swami Dayanand Saraswati shows excellent reasons why cow-dung should be used as fuel, etc. This is only by the way. A better understanding then, of some of the customs and practices of orthodox Hindus, commonly regarded as meaningless superstitions, would not only arm us in self-defence but also serve the more laudable aim of interpreting to the modern world, the culture of the past preserved in the hoary customs of a nation.

Most Hindus (especially Brahmins) perform before their dinner or supper, what is called the Pranahuti. It consists in taking a quantity of water in the palm, sprinkling some on the food with the Gayatri mantra and then taking the water (once or thrice) round the leaf or plate with a special formula (*Ritam tra Satyena parishinchami, Satyam tvartena parishinchami*) and again putting into the mouth six small particles of food with the mantra '*Pranaya Svaha, Brahmane svaha, Vya naya Svaha, Udanaya Svaha, Samana Svaha, Brahmane svaha*' and this done one proceeds to eat.

This whole process is called technically Pranahuti, or the oblation to Prana. It is obligatory on every Brahman and we have reasons to believe that in ancient times was current amongst others also. I have at the risk of a digression to point out that owing to a sad irony of fate the idle genius of reformers and men of "advanced views" have been untiringly directed to abolish this crude relic of barbarity among our peoples as a piece of insufferable ritualism that inexcusably stands in the way, for however short a while, between the cooking animal (man) and his prey! Perhaps it is a sign of the times that close on the heels of the renunciation of Sandhya vandan among our lads, the next reform is in regard to this Pranahuti, and our metropolitan Hostels and hotels have gone a long way in helping in its speedy abolition. But to proceed.

It has been given to the Hindus to be a pre-eminently religious race—in appearance as well as in truth. That India of all climes, is specially suited to the observance of a highly systematised code of rituals, sacrificial and otherwise, is undeniable. And the religious instinct of the people, had so far peno-

trated their very being that they came to regard this life as one of preparation for a life beyond, (Sadana sarira) and not one of Saturnalian enjoyment. That is why even at the risk of being scoffed at by moderns, the orthodox have been resolutely maintaining that eating is a sacrament, sleeping is a sacrament, marriage is a sacrament, nay even appetite is a sacrament. Indeed, it is quite possible to quote passages from the Chandogya and other Upanishads to prove everyone of these. Could there be a grander conception of domestic love than the one in the Brihadarany Upanishad. "Na va are patnyuh Kamaya patih priyo bhavati Atmanastu Kamaya pati priyo bhavati"? Does not this transcend even the so-called Platonic love?

The Hindu rite of Pranahuti corresponds in some respects with the saying of the grace and in many others to the Lord's Supper. The former was once common among the Jews, Greeks and Romans. The underlying idea is that men should thank their Creator before their dinner, for having "given us this day our daily bread." It will do well to remember that analogies need not and do not go on all fours, but so far as they go, the approach is striking.

The term Pranahuti means the oblation to Prana. Now, who is this Prana? It may mean either the Chief Breath in man or the supreme self. Generally it denotes the former and the author of the Vedanta Sutras grants that it connotes both. The worship of the Chief Breath (Mukhya Prana) as a cult was clearly inculcated in the early periods of upanishadic speculation and it is recognised as such not only by modern scholars and translators of the Upanishads but also by indigenous philosophers as Sankara and Madhva. Readers know that a special Purana the Vayu Purana, has been in existence, dedicated to the Chief Breath. The Puranas are in reality comprehensive commentaries on the forgotten lore of the Vedas for obvious reasons. It is also admitted by scholars that the Vayu Purana is the earliest of Puranas. This again tacitly suggests the view held by most writers, that the cult of the Prana philosophised upon in the Chandogya is the earliest form of Upanishadic speculation. Sri Madhva in his Bhashya

on the Vedanta Sutras quotes somewhere a significant text from the Vayu Purana, which runs:

*Bhutani cheshtamantrascha Mukniya pranadiham jagat |  
Mukhyah pranah parasmacha na parah Karanatritah ||*  
(The elements, human senses, the sacred scriptures and all this world came forth from the supreme Prana. He came out of the Highest Lord but the perfect Lord has no cause.) It may be that the *status quo* of Prana has considerably fallen in Hindu theology as a whole but the school of Madhva has preserved in fact the cult of Prana and in the following pages the elucidation will necessarily draw upon the conception of Prana according to Madhva as it alone of all schools preserves the concept undiluted and more or less in the same form as intended in the Upanishad. It may be borne in mind that our ancient commentators and philosophers---(and Madhva is a celebrated commentator and Acharya who has profoundly influenced Indian Philosophy) are scrupulously faithful to original texts and represent the views of the ancient thinkers quite faithfully. --a statement which is more than can be predicted of the modern savants.

(To be Continued).

## Against Cheap Novels

By Mr. R. Natesa Ayyar, Jamshedpur.

One of the tendencies of modern students and of a section of elderly people professing a certain taste for literature is a feverish seeking after "novels" and other fictitious writings. It is indeed novel that would be scholars and other intellectual men, in these post-war days when everything has taken on a serious menacing look, should think it worth their while to pursue these phantoms and shadows so absorbingly. It is at once a pernicious and costly tendency, pernicious because it shunts the real growth of the intellect and warps it, and costly because it claims a larger amount of mental energy than we know. When I denounce "novels", I have in my mind such trashy writings as tend in the long run to awaken the baser self in man and rouse his vulgar and dangerous passions into some disastrous activity. Study and strenuous reading is, of

course, one of the important formative influences that work upon and shape the human mind, especially in youthful years when the grey matter within the brain is said to be very plastic and pliable and can therefore be easily reached and moulded as we wish. But it is decidedly not all reading, however steady and strenuous, that helps to give it the right desired mould.

So it is of the utmost importance what sort of influence is allowed to play upon the growing intellect of a young literary man and whether such influence, if decided upon and given free play, will conduce to the strength, sanity and efficiency of the intellectual weapon in later life. To be well-read is unquestionably a vital part of the entire equipment of the intellect and is also a useful adornment to it. Quality of reading counts for most, and quantity, mere quantity, irrespective of everything else, counts for very little and is only an irksome load on the juvenile brain, crushing it down and in course of time squeezing its essence and vigour out of it.

Novels of the lower order, I mean novels that are indiscriminately spun of some fevered brains with a purely monetary motive behind them and a questionable desire to create unnecessary sensations and emotional outbursts amongst novel readers of the class I deplore, constitute a growing social danger against which all well-wishers of any country or nation would do well to safeguard themselves and those that come after them. Novels of the cheap and contemptible variety, again, are nothing but old wives' tales, put in a different garb and attuned to a different pitch according to the tastes and outlooks of their authors, in which the sportive and frivolous aspect of the human imagination is allowed to have its free run and take its fill of morbid enjoyment by coming in contact with all the filth and vulgarity of human social organisations and all that those organisations contain and represent. It is no doubt good to be acquainted with every side of human life in every part of the globe, but there is a better way of getting reasonably familiar with it, and that is personal experience wherever possible. "Novels" means exaggerated and glowing and garbled accounts or narratives clothed in overmuch of unnecessary garbage and verbiage and extremely likely to mislead and poison eager and inexperienced boys and girls in more

ways than are generally known to the majority of us. Innumerable pages, mostly tedious and flat come to be wasted on the vindication of a simple well-known fact, say, for instance, "Honesty is the best policy", "Discretion is the better part of valour" or anything of that class of worn-out platitudes; and this great moral the reader will come to know only at the closing chapter after having waded, with breathless eagerness and much short-lived elation of boyish spirits, through a flood of ordinary matter described in extraordinary language. The mountain labours and labours and, ultimately produces something less than even a mouse. Such are the trend and teachings of clap-trap novels. They are mostly erotic, calculated to touch upon the weak spots in one's emotional life and produce a commotion and conflict of feelings in the inner world of mind or heart that will invariably be followed by an equal depression of spirits and a pensive jaded frame of mind. More often than not, the sexual instincts and appetites are surreptitiously appealed to, with the result that many, after having read such literature, run amok with distraction. I am in no way exaggerating the evil consequences of perusing novels of this description, but am only pointing to some advanced cases which are unfortunately increasing in number as there is a larger output of this class of trash in the book market. Seeing there is more money in this line of publication, the narrow-visioned authors thereof and the equally narrow-minded publishers who chance to see eye to eye with those reckless writers join hands in a dangerous clique of their own and contribute to the early wrecking of simple young minds who happen to be more sentimental and emotional than solidly intellectual and imperturbable. All sorts of morbid love-stories and romantic descriptions of a hero's or heroine's trials and adventures in far-off, lonely and deserted spots, in ice-bound regions or in heat-scorched deserts or in impenetrable virgin forests peopled by untamed and ferocious wild beasts, all these stories go down with young, simple and unsophisticated minds as easily and for the time being as pleasantly as buttered cakes. But the indiscriminate swallowing of these buttered cakes upsets the stomach of the mind in the majority of cases, and the moral fibre gets consistently weakened.

Just as the body is to be strengthened, developed and purified through agitating the muscles and putting them in proper scientific motion at frequent intervals, so is the intellect to get its due amount of judicious exercise through good reading followed by good thinking. All reading is to furnish the raw materials for the intellect to feed upon, think over and digest. Without a reasonable amount of hard reading of high class books at some stated times, the intellectual instrument will naturally dwindle and atrophy, taking away from man his very boast—the boast of his intellect. Just as our physical stomach is to be habituated to vegetable diets in order to acquire 'satwa' character, as the Hindu terms it, so also is the intellect to be accustomed to such literature as will produce no unhealthy heat and stir and disturbance in it or in its emotional seat. Facts are the very food of the intellect, one of the necessities of its very life; fictions are more or less luxuries many can do without. Fictions must never be suffered to usurp the place of facts or displace them in any way. Great and sane minds suck their strength and steadiness from hard facts and shun imaginary things as mere tinsel. Every part of the modern post-war world furnishes enough instances of many of the yarns and stories dealt with in cheap novels and there is no crying need to get them second-hand from foreign sources and that too paying for them. This increasing tendency to go in for sensation-mongers in season and out of season forebodes a doleful tendency amongst students and is very likely to bring about some social disruption consequent upon intellectual chaos and rapidity and moral laxity in general.

So all kinds of cheap fictions containing impossible and demoralising yarns and stale cock-and-bull tales described, of course in glowing and captivating terms with a view to set undeveloped youthful fancy and imagination on fire constitute a real social menace and spell so much of unsuitable food for the growing and expanding intellects of young men to thrive upon and strengthen and stabilise themselves. Quality of reading is of the utmost importance in mobilising our intellectual resources. Quantity is simply a mere irksome drag on them and an expensive drag at that, if it is not accompanied by quality. Many of us generally think of a man as "well-read" or "widely

read", because he happens to have read through a large number of books, irrespective of their literary and other merits. Depth of reading is infinitely more vital than the mere surface-extent of it. One great book deeply gone through and calmly pondered over later will furnish the mind with more precious facts and information than a dozen books of questionable merits, covering thousands of verbose pages, can possibly do. High-class and serious novels recording the actual facts and experiences of life in a pictorial and graphic fashion, so that the dry skeleton of those facts and experiences may be suitably clothed with sufficient interest and thrill and appeal and, what is more important, with the personal element of the author whose existence has been deeply coloured and affected by such experiences etc., these serious novels are the very source and fountain of intellectual stamina, steadiness and insight, supplying the needed balms to all sore souls and chequered lives. It is a happy sign of the times that this class of books written in a serious vein is also growing, if not with the swiftness of the trashy type. H. G. Wells, G. K. Chesterton, G. B. Shaw and writers of that calibre strike me as coming under this category. They seem to present indigestible hard facts of life in an attractive and digestible form, putting in a lot of humour, interest and the indispensable human touch as spices to suit the modern intellectual palates and tastes, without sacrificing truth at the altar of bare fiction.

Again, in the world of science, there has been quite an impressive pile of good literature coming out, of late, to popularise the truths and discoveries of modern science and make the men in the street familiar with them all easily and without the necessity of any tedious and costly training and grounding in the subject in any college or academy. This has also been one of the most potent influences in consolidating and organising our intellectual powers without scattering and frittering them on emptinesses and nothings. There is more real romance I think, in Sir Oliver Lodge's descriptions and accounts of the nature and behaviour of atoms and electrons than in any of the best selling modern novels of the stereotyped sort. Similarly Professor Tyndall's stories about the wonders of physics and

what it deals with, the miracles of icebergs and so forth, give us a lot of solid substantial food on which to nourish and fatten our intellects. What about Herbert Spencer, Charles Darwin, Einstein and other investigators in the realms of truth? All, these gigantic brains, who have made real history and revolutionised human thought as it has never been revolutionised before, are readily at the disposal of those who wish to drink at the fountain of verities and truths dressed and presented to the world in a romance and charm all their own.

The world of letters, like the world of medicine, has its own quacks. Quack writers and would-be authors are unfortunately legion and they do not scruple to impose upon unwary minds and fasten on them all sorts of conceivable rubbish in the shape of "breezy" stories and "racing" accounts of unearthly happenings. The simplicity and weakness and naturally childish eagerness of juvenile minds are thus ruthlessly exploited and considerably damaged and much dishonest money made out of it. There is as great a gulf of difference between a quack literary output and a serious genuine one as there is between quack potions and pills and tested and approved scientific remedies in the domain of curative art. We would be doing the wisest thing if we hesitate and think furiously and a thousand times before we decide to send such a potion or pill down our throat. But the choice between the two competing claimants may be a bit tough indeed; nevertheless we are obliged to make the right choice in the interests of mental sanity, vigour, keenness and profundity. And there seems to be no other alternative for us to fall back upon at present.

Generally speaking; the more attraction there is in a particular thing, more are we to hesitate and be cautious before we embrace and fall a victim to it. This applies particularly to modern fiction of the lower order. There is commonly more *manufactured filth in it than we actually find amongst humanity*. Let all sane and thoughtful men give it the needed quietus ere long and save the young soul and intellect from a premature damage and ruin.



## Comparative Chronology

By Mr. K. V. Narayanasamy, B.A., L.T.

Chronology is the science of time. For a proper measurement of time two things are essential. They are the starting point and the unit of time. The starting point or the Era chosen by one set of people is not usually the same as that chosen by another; the same is the case with the unit of time employed. So it is that the chronology of one country varies from that of another.

### The different computations adopted in the reckoning of time

So far as secular purposes are concerned, there are, in the main, four different computations. They are the solar method of computation or Souramanam, the lunar method of Chandra-manam, the Jupiter method or Barahasthyamanam, and the civil or Savanamanam. *The standard unit of time* adopted in all the systems of computation is "a day" belonging to the savanamanam or a mean solar day. A solar day is the interval of time that elapses between two consecutive transits of the sun across a meridian. This interval varies from day to day. So it is that the mean is struck between the various lengths of the days in the year. This mean length is called a mean solar day or a savana day.

### The lower multiples of 'day'.

According to the European method of calculation, one mean solar day is—24 hours, and one hour—60 minutes and one minute—60 seconds, while according to the Indian method 1 day is 60 katigas or Naligais, 1 katiga—60 palas or vinadis. Since the variation of the Sun's longitude is very nearly 1 degree per diem, 1 angular minute per katiga, and one angular second per pala or vinadi, the Indian sub-multiples of the standard unit are more advantageous than those of the Europeans, in making astronomical calculations.

### The Month.

The next higher unit of time than a day is a month. Months are of three kinds viz :- the solar month, the lunar month and the savana month. A month, according to the solar computations, is the time taken by the Earth to make a twelfth part of a revolution round the sun. A Lunar month is the time taken by the moon to make a synodic Revolution round the earth. The former is on an average equal to 30 days 10 hours and 19 minutes and the latter is on an average equal to 29 days 12 hours and 44.4 minutes (meansolar) in length. A savana month consists of 30 savana or civil days. The month according to the Jupiter system of computation, is the same as that of the lunar system. These two systems differ only in their calculation or years.

### The year and its kinds.

The next higher unit of time than a month is a year. In a year, there are usually 12 months. Corresponding to the four main systems of computation already mentioned, there are four kinds of years, not to speak of the subdivisions of the same system. The four kinds of years are: the solar year, the lunar year, the Jupiter or Brahaspathya year and the savana year. A solar year is the time taken by the earth to make a complete revolution round the sun. It is approximately  $365 \frac{1}{4}$  days in length. A lunar year is of length 354 days 8 hours 53.3 minutes (mean-solar unit). A Jupiter year is of length 361.3 days (mean-solar.) A savana year is of length 360 days (mean solar.)

### The higher multiples of years.

The Europeans adopt the term 'century' for a hundred years, and the term 'millennium' for a thousand years. The Indians have a cycle of sixty years of different names. In India, there are also cycles of Yugas, Manus, and Kalpas, whose names are used by the Hindus while beginning religious observances.

The different starting points for the measurement of time.

### The starting for the days

Though the length of the day is adopted as the common standard for the measurement of time, in all the different systems of computation, yet all the different nations of the civilised world do not agree as to the point at which 'day' begins. For example the Hindus consider the day to begin with sunrise, the Muhammadans, with sunset and the Europeans, with midnight.

### The beginning of the month.

The solar month mentioned above is of two kinds, viz.:—the sidereal solar month and the tropical solar month. Sidereal solar month begins with the apparent entry of the sun into a fixed constellation of the Zodiac, while a tropical solar month usually begins with the apparent entry of the sun into a sign of the Zodiac. Though the names for the signs and constellations are the same, the constellation Mesham begins with Aswin while the sign Aries of Mesham begins with the apparent position of the sun on the day of the Vernal Equinox; in other words, the sign Aries begins with the first point of Aries. In consequence of the slow retrograde motion of that point the beginning of the tropical month slowly changes year by year with reference to that of the sidereal month.

The lunar month is of three kinds. One kind begins with the Prathamai or the first phase after the Full-moon, the second kind begins with the Prathamai after the new-moon, and the third kind begins with the thrithiyai or the third phase after the New-moon. The first variety of the lunar month is followed in India north of the Vindhya, the second by the people

living south of the Vindhya, and the third by the Muhammadans.

The savana month consisting of 30 days has no specific beginning point, in as much as that unit is used only for purposes of calculation of time. The beginning of a month according to the Jupiter reckoning is the same as that of the Purnimantha-chandramanam.

### The beginning of the year.

The solar year has, in addition to the two kinds of beginning of solar months which are beginnings of years as well, yet a third kind of beginning. It is the perihelion of the earth's orbit. Such a solar year is called an Anomalistic year and it is nearly 5 minutes longer than the sidereal year. Except in this particular case, the beginning of the month is also the beginning of the year, in as much as the solar year consists of an integral number of months, namely 12.

### Intercalculatation and Suppression:

Though there are different kinds of years, yet the solar year alone is considered as the higher standard for measurement of time. The difference in phase between a lunar year and a solar one is made up by intercalating a lunar month, once in nearly 32 solar months. It is because the difference in length between a solar year and a lunar year accumulates to nearly 29 days or a lunar month in the course of 32 solar months. In practice this intercalation is affected by creating an athica masa (excess month) when no sankaranthi occur within a lunar month. Very rarely it so happens that two sankaranthi occur within a lunar month, when one lunar month is suppressed. Similarly, in the case of the Jupiter year the following rule is observed. When a Brahaspathya sankrantara begins within 4.23 days after a mesha sankranti (Sidereal year beginning), the year is suppressed. But for this arrangement, the lunar and the Jupiter year cannot indicate the Rithus correctly.

### The different Eras.

By the term Era is meant the period of time measured from a certain fixed point of time. According as this fixed point of time varies, the names of Eras vary. Of the many Eras which are in vogue in the civilized world, the main are, the Jewish Era, the Roman Era, the Christian Era, the Vikrama Era, the Kollam Era, the Muhammadan Era and the Salivahana Era.

THE JEWISH ERA dates from the traditional year of the creation viz. 3760 B.C. The ROMAN ERA dates from the year of the founding of Rome, which is usually allowed to be 753 B.C. The CHRISTIAN ERA, which is now almost universally adopted, was introduced into Italy, by Dionysius Exiguus, a Roman Abbot, in the sixth century A. D. and was gradually adopted by the other Christian countries. This Era is supposed to date

from the birth of Christ, but it is commonly believed that Dionysius was 4 years late in his reckoning. The VIKRAMA ERA OR SAKA dates from Vikramadit's accession to the Gadi of Ujjain i.e. from 57 B. C. or 3044 Kaliyugathi. The KOLLAM ERA dates from 825 A. D. or 3926 Kaliyugathi. In North Malabar the year begins with the sidereal solar month purattasi or Virgo, while in South Malabar it begins with the sidereal solar month Avani or Leo. The MUHAMMADAN ERA dates from the Hegira, or the flight of Muhamad the prophet from Mecca to Medina on 15-7-622 A.D. The *Salivahana Era* dates from Salivahana's accession to the throne of the Kingdom of Narasinganagar i.e. from 78 A. D. or 3179 Kaliyugathi. The *Fasli Era* begins with 3692 Kali or 591 A. D. and is adopted in the Government Revenue Departments in India for accounting purposes.

### Calendar and its kinds.

A calendar is a tabulated list of the days of the year. The chief secular purpose for which a calendar is prepared is to record the progress of time. There are as many types of calendar as there are systems of computation of time. In the main there are three types of calendars viz:-the solar type, the lunar type, and the Jupiter type. The European calendar, the Bengal calendar, the Tamil calendar and the Malayalam calendar belong to the solar type. The Jewish calendar, the Muhammadan calendar, the Maharastra calendar, the Punjab calendar, the Jodhpur calendar, and the Telugu calendar belong to the lunar type.

Among the calendars of the lunar type, the case of the Muhammadan calendar is peculiar. It gives no dates for seasons. It is because no arrangement is made in it to make up for the difference in phase between a lunar year and a solar year, as is done by the rest by suitable intercalation and suppression. Though the Punjab calendar has been included in the lunar type in consideration of its months' beginnings, yet it follows the Jupiter or Brhaspathyamanam in the reckoning of its years. Among the calendars belonging to the solar type, there is one important difference. The European calendar has for its basis the equinoctial year, while the Bengal, the Tamil, and the Malayalam calendars have the sidereal year as their basis of calculation. Though the length of the European calendar year is equal to a tropical year; the beginnings of its months do not correspond to the apparent entry of the sun into the signs of the Zodiac nor into the constellations of the Zodiac. It is only in the case of the solar calendars that different dates are given for the days of a month. While the lunar and the Jupiter calendars either do not give any dates at all or give only the corresponding dates of the solar months.

Though the lunar calendars have no dates of their own for the different days of the month, they call the days by the thithis or the phases of the moon on those days. Since the length of ordinary solar calendar year is only 365 days, the difference of

5 hours 48 minutes 50 seconds between it and the tropical year was first made up according to the leap rule made by Julius Caesar in 45 B.C. A modification of Julius Caesar's leap year rule has been made by Pope Gregory in 1582. The Indian Solar calendars begin their months from the sunrise nearer the actual time of commencement of the month, so that there is no necessity for a leap year in their case.

### The grave mistake of the Indian calendars.

Since the solar calendars in India are based upon the sidereal year, their divisions of the year into six rithus or seasons cannot have a permanent value. The season of a place at a particular period of the year depends amongst other things upon its place on the surface of the earth divided into zones, upon the declination of the sun at that time, the hours of sunshine, and the distance between the sun and the earth. Therefore an equinoctial calendar alone will have a permanent value. The four cardinal dates of the year, namely those for the two equinoxes and the two, solstices, remain the same only in the case of the equinoctial or sayana calendar. The dates at present given by the Indian calendars for those 4 cardinal points in the year are late by nearly 23 days, since no correction has been made for the precession of the equinoxes. This mistake has come about in the course of  $23 \times 72$  or nearly 1650 years. It was in the days of Varahamihira that the correction was last made that the sidereal and the tropical year beginnings coincided, i.e. to say, the year began with an equinox only then and not now since the vernal equinox now actually occurs nearly 23 days prior to the date on which we wrongly believe it to happen. This mistake is a huge one and if the mistake were to be allowed to continue it will assume serious proportions and the future generations of Indians will have to think very low of their ancestors, including ourselves.

The length of the solar year must be therefore made equal to a tropical one and the year should be properly divided into tropical months. 23 days must once and for all be dropped from the solar calendars just as 10 days were ordered to be dropped by Pope Gregory. The lunar and Jupiter calendars must now suppress one of their months and they should in future intercalate with reference to the apparent entry of sun into the signs of the Zodiac and not with reference to the entry of the sun into the constellations of the Zodiac. It must be recognised that there are two kinds of Meshams namely sidereal or Nirayana Mesham which begins with the fixed asterism Aswin, and the equinoctial or sayana mesham beginning with the first point of Aries. The present position of the first point of Aries is in the second quarter of the constellation Uttarattathi, so that the sayanamesham at present begins from the second quarter of Aswin, both quarters inclusive. The wrong conception of the Hindu Astronomers that the first point of Aries librates by 27 degrees on their side, must be corrected.

## On Books and Book-men.

1. Progressive Elementary Mathematics (in Tamil) for Class IV.—By Mr. A. Venkatachariar B.A., L.T., Sri Manthiramurthi High School, Tinnevely.

This book has been carefully prepared by the author in accordance with the Government syllabus. Principles have been clearly elucidated, and the examples so manipulated as to drill the pupils in the different varieties of number combinations. The problems are drawn from daily life within the experience of pupils and the treatment capable of provoking mathematical thought and reasoning in them. Prominence has been given to oral and mental work throughout the book, which is a marked feature in its favour, capable of enlisting the appreciation and support of masters and pupils.

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Published by Longmans, Green & Co., Ltd., Madras.  
Price: Grade I—each As. 4; Grade II—each 4½ As.  
Grade III—each As. 5.

The study of historical biographies, more than fables, by youngsters, are capable of inspiring in them among others a regard for noble ideals and service. Knowing the value of stories of great men in moulding the character and mind of readers, the publishers have brought out a number of thoughtful and carefully written booklets of the kind above. Nearly got up, they treat of personalities familiar to Indian pupils. Most of the details relating to their career have been based upon research or other authentic sources. The respective authors have in spite of their high academic qualifications, found it possible to be simple enough to be intelligible to the young people; and the treatment generally is interesting. The grades correspond to the three lower Forms where they can be prescribed as supplementary readers in English. Apt illustrations have been given wherever necessary. The language is suited to the standards for which the books are intended.

3. Prakriti Sastra Vishyamulu (Natural Phenomena) in Telugu: By Mr. K. Suryanarayana, B.A., L.T., Assistant Professor, Pachiappa's College, Madras. Price: As. 10.

Janthu Sastramu (Animal Life) in Telugu: By Mr. R. Gopala Ayyar, M.A., L.T., Assistant Professor, Presidency College, Madras, and Mr. K. Suryanarayana, B.A., L.T. Price: As. 10.

Vruksha Sastramu (Plant Life) in Telugu: By Dewan Bahadur K. Rengachariar, M.A., L.T., and Mr. K. Suryanarayana, B.A., L.T. Price: As. 10.  
Published by Messrs. Macmillan & Co., Ltd., Madras.

The above have been compiled on the same plan as their Tamil companions reviewed in our columns already, and are intended to meet the requirements of Telugu pupils in Andhra Desa and other parts. They are suited to the needs of students in the Lower Forms of Secondary Schools and in Elementary schools in rural area. The authors have kept the Government syllabus in view all through, and have made use of their teaching experience to make them instructive and valuable. The inductive method has been adopted and the matter has been presented in simple language with illustrations wherever necessary. The last two of the books above abound in original and valuable information relating to Indian plant and animal life.

4. Problems in Elementary Mathematics (in Tamil) for Form I. By Messrs. A. Krishnamurthi Ayyar and V. K. Subramania Ayyar, B.A., L.T., Assistants, Municipal High School, Koranad. Price: As. 13.

The volume under review comes from teachers who seem to have actual touch with the class concerned, and as such it is valuable. Fundamental principles have been clearly explained in simple Tamil, and copious examples have been included with model solutions of typical problems. The authors have taken care to draw examples from the daily life of the pupils, and have emphasised the importance of mental work by devoting a number of exercises to this. The presentation is capable of giving a mathematical bias to students, and the exhaustive, graded variety of problems offered to them affords a wide scope for drilling and systematic homework. The Departmental syllabus has been followed. The book is suited to the Form for which it has been written, and we are sure it will be appreciated and supported by fellow-teachers.

5. Short Stories (in Tamil) by S. S. Arunagirinathar, Published by B. G. Paul & Co., Madras. Price: As. 5

This is a garland of short moral stories for the young in Elementary schools, most of them based upon matter of puranic interest. There are sixteen interesting pieces, all of them written in homely Tamil suited to the standard and printed in bold types. It is a good book to be placed in the hands of children.

6. The Wonderful Lamp (in Tamil) by Pandit M. V. Venugopala Pillai, Fabricius High School, Purasawalkum, and published by the Educational Publishing Co., Nungambakam, Madras. Price: As. 6.

The above is a fine rendering in racy and simple Tamil of the familiar story of Aladdin or the Wonderful Lamp from the Arabian Nights' Entertainments. It will be found useful

to young readers who have not access to it in English. The author has taken pains to analyse the matter clearly and present it in twelve chapters. Pupils of Elementary schools and of the Lower Forms of Schools will profit by reading this book.

7. A First Book of British History by T. F. Tout and Sir Philip Hartog, Tamil Edition by T. R. Rengaswami Ayyangar, M.A., L.T., published by Longmans, Green & Co., Madras.

Tout's Historical Series for Schools have won a name and suitable substitutes for them are, perhaps, very few. A vernacular rendering of the valuable book by an able and experienced teacher will surely be welcomed by the teaching public of the Tamil Nad. The work of translating a book of this kind is not a simple task, and it is a credit to the author that he has been able to keep up the spirit of the original. The language is homely throughout; and the few improvements by way of adding information on certain topics will be found in tune with the modern requirements on an Indian student. Here and there people may differ from the author in the Tamil equivalents used for certain English terms, but they are inevitable in the absence of an authorised code. Instructive maps have been included, and the get-up leaves nothing to be desired.

#### PERIODICALS.

1. The 'Student' Annual, Chingleput. Edited by T. E. V. Sarma. Annual subscription : Rs. 2.

A magazine for the young, the 'Student' Annual presents a variety of interesting matter suited to their tastes and needs from able contributors. One of the aims being to encourage self-expression among students. It is gratifying to observe that the Editor has been able to inspire young men far and near. Besides articles of cultural value, the Annual includes fascinating stories, sweet poems and elevating religious literature. Youth Movement, Scout Organisation, and Physical Education have received attention, and the 'Spirit of Adventure' by Mr. Kini and the 'Advice to Students' by Sir Viswesvaraya will be found invaluable. Mr. Subramania Ayyar's advice to youths is timely and in tune with the modern needs. 'The Students' Companion Club' will be warmly welcomed with its noble ideals of universal brotherhood and pursuit of hobbies for the young. On the lighter side, the club competitions and 'Fun and Frolic' give a wide berth to tedium. A few test questions on two of the English texts for Non-detailed study for the S. S. L. C. Examination will provoke thought and originality in the readers. Pictures of historic beauty in Madura and of a few noteworthy educationists make the volume attractive; The execution is neat, and the language throughout, simple enough for High School pupils. We wish the Journal a career of greater usefulness and prosperity.

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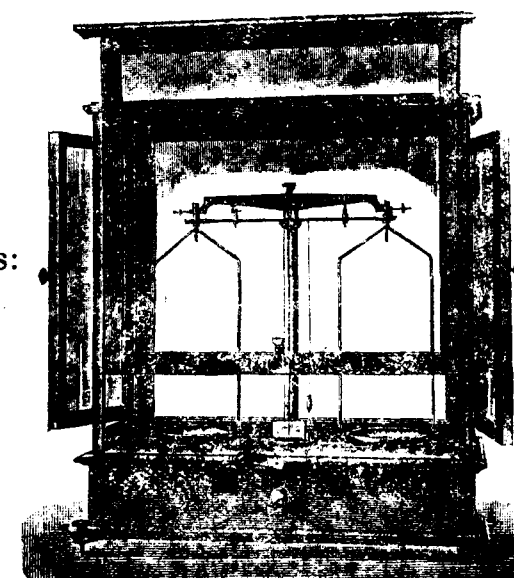
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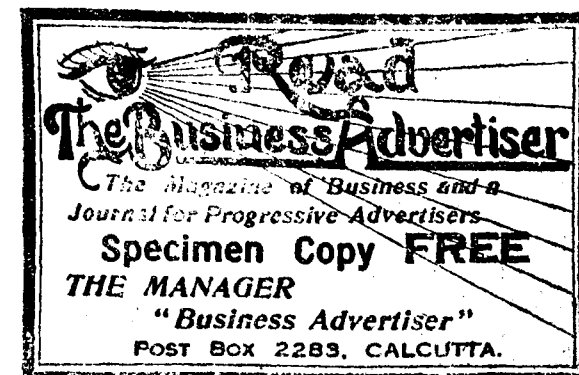
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Vol. V.

MADURA : March '29

No. 3

## Editorial

### University Education in Madras.

By E. S. Sunda, Esq., B.A., B.L., Associate Editor.

We welcome the report of the University Commission as an epoch-making document, a practical statement of the educational atmosphere and above all as a *manly plea* for academic freedom. Coming as it does from the august chambers of the Senate House, we feel sure that the verdict given by the experienced educationists and public men on the Commission will not be lost on the persons and bodies concerned. We shall not overstate our view of the Commission-report, but we should be permitted to express that such a strong pronouncement was long looked for to avoid at least the 'brushing aside'—the courtesy hitherto shown to such opinions when they emanated from non-Senatorial quarters. The Commission has justified its mission and its emphatic assertions are not a whit more than what are necessary. Our grievance has been—and the Commission in an indirect way accuses the University authorities of want of grit and stern resolve that the University has not shown a stronger hand in these matters sufficiently early. It ceases to be a controlling force and we experience today an appalling spectacle of laymen parading as authorities on educational matters, and exercising control over academic life most miserably and most injuriously. The teacher—world is not above board. It has—is so even today—surrendered its prestige and has got about piously believing in a haven of repose and contentment to be reached only by a pial or verandah existence with the powers that be or by a meek submission to the dictates of one least smelling of modern education. Instances

of open assertion of individuality both in the management and the teaching element have not been wanting and the latter always went to the wall, however influential, reputed and capable it may be. It is a calamity, a catastrophe of the most pitiable kind that the teacher, professor, lecturer, assistant, who ever he may be—is treated as a plaything to be thrown out or beckoned to come in. One who takes pains to understand and study the relationship between managers of institutions and the college staff in the Presidency feels that the position is getting gloomy everyday. A proprietor—institution is as bad as the committee-managed institution. Individual autocracy in different forms, vote tyranny in the case of committees, always rule the day. Another great sin in the tinkering policy of the managements is that none has the courage to talk out boldly, weed out the undesirable elements, appoint an efficient head, and leave him for a time *unhampered*. Inefficients are allowed to continue, efficient get illpaid, and when results are published there comes the woeful tale of failures and the vehement outburst against the teaching element. Why not take the element into confidence, give a straight talk, dispense with the incompetent and get in the capable and refreshingly overhaul the institutions?

With these ideas in view, we feel greatly pleased to see the high place the University Commission has chosen to give to the representation of the staff on the Governing Body. A principal and, probably, to modify his autocracy, if any,—a representative of the staff should sit on the Board of Management. That will really ensure the educational efficiency of the aided colleges and safeguard the interests of the teaching staff.

The second best recommendation *re* the academic autonomy of educational institution and the freedom of the Principal in internal administration is told and retold a hundred times only to be disregarded. To avoid the Principal getting an autocrat within the college, a college council in every college consisting of the senior lecturers of the colleges is another welcome feature. Before we leave off this aspect of academic autonomy we should bring to the notice of the authorities a gruesome feature of certain managements choosing any person as the head of an institution, he may be one entirely unconnec-

ted with education for years. We understand that certain regulations demand and control the appointments as heads of institutions and we do wish that those regulations are at least observed if not enforced by the authorities. We shall not tolerate tinkering or a policy of experimenting which is synonymous with winking at illegalities in a University body.

The note under the heading University Control is a sad commentary on the work of the University Legislature and Executive. The story of affiliations, broken promises, rosy hopes, pious resolves, do they show really that the University at any time assumed strict control and saw to the observance of all requirements and essentials for higher university life? We are sorry to state that the members of the Commission—some of them at least—have been effective parties to “affiliations of colleges which are organized as mere appendages to the high schools and which could be persuaded to become efficient high schools”—a pattern of educational atmosphere which they vehemently condemn in the report. It is something that they now feel that there should be effective supervision of the affiliated colleges, and the University bodies are for the first time made alive to their primary duties. If they are not capable of discharging their functions, one should with equal freedom say that the University continues to be a mere appendage to the above “appended colleges”.

Another point of good import is the impetus given to the formation of academic atmosphere in centres which have already shown signs of concentration and steady protest against further affiliations of colleges in new centres. This cannot be stated as a general rule and cannot be acted upon seriously much less. Chidambaram never showed any inclination for or potentiality towards the growth of a University. Still we see the crowning gift and achievement, nay a phenomenon in India has happened in that sacred Shrine of Nataraja. All the same the view of the Commission ought to be accepted and unnecessary duplications can be avoided. The co-operation among colleges suggested can be acted upon at least as a virtue out of necessity to keep the wolf off the doors.

We confess we agree with the conclusions of the Committee *re* more Universities. We had occasions to observe that

duplications in universities too was not going to advance India towards its goal. If Chidambaram is to be another Madras, the less we speak about it the better, but Raja Annamalai with his pioneer-like ideas should be able to achieve a means of instruction that may save the wasting energy of the Tamils. If more Universities are started with different lines of activity, definitely varied outlook and ideals we shall be most glad to welcome them. But the chances are remote. Education and the tradition of the educational management had been not to evoke popular sympathy, not to kindle public approval and what is more not to prompt the paying prince to part with his rusting cash. As the Commission might have it, it is due to both. "The lack of local support is due to the fact that our colleges are not sufficiently in touch with the life and needs of the people and there is no general enlightened interest in the public in the cause of education. Naturally, the normal element of civic activity of the wealthy classes in the West of bestowing large gifts to Universities is yet to catch the Indian imagination."

The Report is a commentary on its own activity and that of its affiliated institutions. It has been fair to itself and to others. As a frank document hailing from the University Powers, it is remarkable and refreshing to note that we had more opportunities to agree than to dissent from them. Yet it is the basis for their future work. The University divorced from college, and the college divorced from management should be a thing of the past and it shall be the duty and aim of each force to concentrate and co-operate towards a happy working together. Hereafter it shall not be stated that the fault and procedure in University education was not known to the University Powers, or to the colleges or to the managements. If things go bad or develop into worse, hereafter we shall have to thank our good era and bemoan our fate.



## Adult Education

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

The scheme of adult education submitted by the Devadhar Malabar Reconstruction Trust, Calicut, to the Director of Public Instruction for the consideration of the Govt of Madras is a sensible and well-thought out one deserving careful attention at the hands of all educationists and well wishers of the country. The purpose of any scheme of adult education ought to be to devise means to impart knowledge of a useful kind to the rural population with a view to improve their moral and material condition. The rural worker in this country is generally confronted by the two problems of ignorance and poverty, the former being very often the cause of the latter. Hence a knowledge of what is popularly known as the three R's while forming an essential part of adult education is by itself altogether inadequate. The spread of general knowledge on matters vitally affecting rural life is as important as a knowledge of reading, writing and arithmetic.

The authors of the scheme have suggested three important means of carrying on adult education. The first place is rightly assigned to night schools. The object of the night schools should be the imparting of a knowledge of the three R's. The psychology of the adult being very different from that of the child, and further, the adults being most of them day labourers, the method of instruction in the night schools is bound to differ from that in the day schools for children. The method should be one capable of imparting knowledge while affording recreation. The scheme emphasises the fact that "he (the adult) has liking for variety, for, his life has been a monotonous existence. The greater the variety, the greater will be the response."

The second means of diffusing adult education is through a series of popular lectures and dramas. "It is recognised all over the world that lecturing is one of the means of imparting knowledge to adults. Its value is greater in a country where there is a large number of adults who are illiterate and have neither the time nor the inclination to attend schools." In this connection it is of the utmost importance that the subjects

chosen for the lectures should have some direct bearing on the life of the rural population for whose benefit they are intended. And whenever possible Magic Lantern and slides should be used.

Libraries and reading rooms constitute another potent means of carrying on adult education. Regarding travelling libraries the scheme points out that they "may serve as out-posts where schools are not brought into existence and where reading rooms cannot be provided." We may cite here the instance of Baroda. The rapid growth within recent years of the circulating or travelling library movement there has given a tremendous impetus to the diffusion of adult education in that enlightened native state.

The school course for the adults is divided into a period of three years and a detailed curriculum is appended for each year. But this scheme, as its authors are quite aware, depends for its success "on the type of teacher selected for this work. It is often our experience that well-formulated schemes with finances to carry them out are failures because the men placed in charge of them are not the right sort of persons required for them." It seems to us that an altogether new type of teacher is needed to work out the scheme. Put briefly, the schoolmasters must be transformed into rural welfare workers, interesting themselves in all that concerns the good of the village.

## Sir Edwin Arnold

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

The attitude of this country towards the study of English was not so uncompromising sometime ago as it seems to be at present. The mastery of English was conceded to be quite valuable, but the feeling was shared that the material of the literature studied at school and college should have a closer reference to this country. English literature on Indian themes—that was the kind particularly wanted. Before this has been sufficiently tried, the country has tended to go to the extreme of dispensing with English in the different stages of the educational course. It is sometimes pointed out as humiliating that one should learn of his own country through foreign writers.

But this is not quite a correct attitude. A foreigner is able to take a dispassionate view of things where the native is apt to be prejudiced, he is more critical, and his sense of proportion is more accurate than that of the native. The foreigner's view of things bears the same freshness and correctness which "first impressions" give us. Though we should beware of flattery and of the exaggerated praise due to the sense of novelty in foreigners, it is good to listen to foreigners who have cultivated a real sympathy for this country and its accumulated culture of the past centuries.

Among the gifted English writers who have chosen to embody Indian themes in English, Sir Edwin Arnold occupies a very high place. He was a Sanskrit scholar, journalist and poet, and he has interpreted India far more ably than any of her sons can possibly do. Sir Edwin Arnold was equally at home with the poetry and the philosophy that form the heritage of this country. He was an imaginative traveller besides, and his 'India Revisited' derives its excellence from far more imperishable qualities than may be found in men like William Archer or Aldous Huxley.

A short time ago, a good impulse actuated the Madras University to prescribe a tragic little poem of Sir Edwin Arnold's, which is also his best of his short pieces, for study by the Intermediate students going up for their examination in 1930. But the poem was but a *wee* morsel. It stimulated interest in Arnold's work without quite satisfying it. There was need to know more of the author's work. But the effort to go through each separate volume of his may not be easy. Messrs Macmillan & Co., have now come to our help with a handy volume of selections, brightened with a number of valuable illustrations. This book gives us a very, readable abridgement of 'The Light of Asia,' Arnold's *magnum opus*. "Indian Idylls," "Lotus and Jewel" and "The Song Celestial" are given several extracts, as well as the prose account of "India Revisited." This last work deserves to be known much more widely than at present. It may suggest to us a comparison with the 'India'

¶Selections from Edwin Arnold in Poetry and Prose—Macmillan & Co., Ltd  
132 p.p. Price 1 Re. 8 as.

of Pierri Loti, the French traveller, but Arnold's work is as different from it as a thoughtful, scholarly, beautifully balanced work from a superficial, fanciful and exaggerated writing.

This book is obviously planned for the benefit of youthful readers, though it can be well enjoyed by the "general reader" who in this country will do well to get a copy of this book, for his perpetual delectation and edification. Though this book does not inform us of it, it is interesting to remember a delightful work of Arnold's, of a translation into English verse fifty or more stanzas from the Sanskrit, "Chaurapanchasika," illustrated with quaint and pretty sketches by the author. The stanzas, beginning all with the sentiment "Even now," contain the lover's sweet lamentation and recollection of Bilhana, the gifted poet, after he had been condemned to death for loving the king's daughter of whom he had been tutor.

The story of Buddha, which deserves to be known not less widely than that of Christ, is presented attractively here. There is a narrative in prose, based on the poet's own words, alternated frequently with Arnold's striking lines in poetry. The Hindu conception of Evolution is here.

Life runs its rounds of living, climbing up  
From mote, and gnat, and worm, reptile, and fish,  
Bird and shagged beast, man, demon, deva, God.

The story of man's growing civilisation is like the account of the achievements of Prometheus. Then there is the story of the woman who wanted her dead son to be recovered but Buddha taught her the law of death. Last come the Five Commandments, so distinctive of Buddhism.

"India Revisited" takes us to the earlier centuries, besides telling us about the present. Though numerous other writers have written about the Moghuls, Arnold's stories about them are delightfully told. Then the epic Mahabharata is represented in a verse fragment. There is the unique story of the *Rajput Nurse*, and last comes a beautiful sonnet of Farewell to India by Arnold.

The book is altogether delightful, but the cover is markedly vulgar. Even for school editions a better-looking cloth-bound cover will be desirable rather than the present pink paper-covered cardboard.

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(Approved by the Text-Book Committee)

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(Senior Assistant, Madras Progressive Union School)

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Review by "The South Indian Teacher"

The Class Text-Book of Elementary Mathematics by Mr. V. Srinivasachari is intended for I, II and III forms and is compiled carefully so as to meet the modern requirements. The author has brought to bear on this work his ripe experience and deep insight. Unlike many other authors who in their anxiety to prepare a text book that should be exhaustive, have ultimately produced big Encyclopædias which serve only to adorn the School libraries. Mr. V. Srinivasachari has chosen for his book only such topics as are necessary and sufficient and has dealt with in a manner that would appeal even to the least gifted pupil of a Middle School.

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**Stray Thoughts on Great Subjects**

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**14. The Mystic Syllable "OM"**

The entire Hindu system of philosophy and religion is centred on the interpretation of the mystic syllable "OM", which is a compound of three elementary sounds, 'a', 'u' and 'm'. According to rules of Sanscrit Grammar, 'a' and 'u' becomes 'O' and with 'm' tacked on to it the full syllable is obtained. The Hindu race has attached so much importance to this word that even such religious systems as Jainism and Buddhism which deny the divine authority of the Vedas have thought fit to retain it in their own beliefs. Patanjali, the father of the Yogic system, defines God as embodied in this word. The various offshoots of Hinduisim—Vaishnavism, Saivism, Saktaism, Souram, Ganapatyam and Koumaram, have all taken this syllable as their guide and evolved their systems, by an interpretation peculiar to each. The entire Mantra Sastra is based on this word and no mantra is said to be efficacious unless this word is attached to it. All the 64 arts have come into existence only by different interpretations given to this word. It is found at the beginning and at the end of the Vedic hymns. What is in it which admits of so much elucidation and importance? What is it which the Vedas have revealed to the world, which unaided man cannot find out for himself?

The Hindu philosopher, as usual, appeals to the experience of all men and does not confine himself to a particular individual, sect or race. When a man breathes in the external air, a sound vibration is caused which if carefully attended to will be found to correspond to the pronunciation of the letter "SO" and when he breathes out the sound of "ham" is caused. So the entire breathing process consists of "So" and "Ham" with a slight break in the middle. It is well known that "So" is a compound of the consonant "S" and the vowel "O" and "Ham" is a compound of the aspirate "H" and the half-nasal anuswara sound of 'M'. The consonant represents the physical or material basis and the vowel represents the mental or the vital basis. If the physical aspect of these two syllables are removed,

ved, the life principle of "O" in one and "M" in the other is alone left behind. Hence you get the vital side of man's existence represented by 'OM'. Thus 'OM' is nothing else than the vital principle permeating in all living beings. When it ceases to function, it may be said to have left its physical vehicle or in simpler language the man is dead. So long as there is life, its vibrations are active in the region of the heart and are even audible to an uninitiated novice. This has been called by the Yogis as "anahata" sound coming from the heart. They say that it ceases to be heard about three days before death, giving him thus a full warning to prepare himself for the inevitable end. If this is true, the mystery of life is finally solved.

Breathing is the most natural and automatic process of all sentient objects and as such every man's life is but a symbolic representation of the holy syllable. What is true in the microcosm must also be true in the macrocosm. The entire Universe, therefore, is but one cosmic vibration of the all-powerful sound. Just as man ceases to exist when its vibration stops in the body so also the cosmos loses its existence when "OM" ceases to function in it. In fact it is that mysterious energy which vitalises the entire universe and therefore Patanjali has rightly said that it represents God Himself. Under different conditions, this energy acts as different forces. All arts and sciences, therefore, find their final reduction in this ultimate force and so, in a sense, the Hindu philosopher maintains that all knowledge is but deductive, though through induction alone you will be able to arrive at the final cause. This may all sound as mysterious and false to an ordinary man but the Yogi knows by experience that this is a stern fact of nature, to which all mankind is subject. Even the vehement nihilist is able to give expression to his condemnation only with its aid. The mystery of your life consists in your not being able to realise the work of this "OM" in you. The moment you find it out, you lose yourself in it and find bliss in an eternal state of peace. Beginning with "OM" you end in peace and so the final word which the Vedas has for you is "OM SANTI, SANTI, SANTI. HI," If this be no revelation for the whole world, what else can be?

## A Vindication of William James

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

(Concluded from Feb. 1929.)

What then is the concrete absolute by which Mr. S. R. and his absolutist companions, masters, and inspirers are ever ready to swear? We are told it is the whole. It is the identity. It is the totality. It is unity in multiplicity. Rightly then is contemporary philosophy accused of a flamboyant display of its verbal pyrotechnics, when such expressions are so freely used by the absolutist without even the slightest attempt being made to make clear what exactly underlies the verbal display! Not surely an imaginary reign of religion, but it is the intolerable reign of empty words and a jejune jargon of the absolutists which is mainly responsible for the contemporary chaos in philosophy.

What is the finite world according to the absolutist? Mr. S. R. observes: "The Universe is the energising of God. God realises himself in the world. The infinite is the finite. The absolute is the self and its other." "The world is the affirmation of the absolute." (P. 443.) The world is now the energising; and in the next sentence, the affirmation of the absolute *Ma Foi!* What enlightenment is it to assert that the absolute is the self and the other? If *Purusha* needs the amorous dalliance of *prakriti*, if *Siva* of *Sakti*, if *Krishna* those of *Radha*, and if the *Absolute* those of the *other*, then, absolutism is on a par with the Dualism of Sankhya! Where would the much-vaunted monism be?

Let me cite only one more instance in support of my contention that the reign of words and empty terms, is nowhere more rampant than in the philosophy of absolutism. Mr. S. R. writes: "As finite we cannot see. When we see we become infinite." (P. 449) As finite we are blind. All right. When however we see, after having been under the bright and glittering knife of the ophthalmic surgeon, lo! we become infinite! Hush. No irreverent questions are to be asked such as, Do we see first and then become infinite? Or, do we first become infinite and then see? Or do we simultaneously see-become?

The absolutist has no answer to give, and yet he would seriously try and undermine the faith of the average man in the street unsophisticated by orthodox and professional metaphysicians, in a merciful providence to whom he can lift his hands in prayer.

## V.

Mr. S. Radhakrishnan observes:—"In philosophy James is at the mercy of the latest fad.....The one great lesson of James's Philosophy is that no solution of the philosophic problem can be called satisfactory which does not take into account the claims of commonsense. "(P. 296) It is indeed dangerously reckless for the absolutist thus to swear by the claims of commonsense to which he has done the most outrageous violence. Does the identity of the finite and the absolute give a good account of itself when brought before the bar of reason and commonsense? Bergson asks you to do violence to your intellect, non-co-operate with it and intuit duration! Well. Let us try to intuit duration, laymen, philosophers and all. But what is the method by the practice of which one would be able to place himself at the very fountain-head of the *clan vital*? Bergson has indicated no method and under the circumstances, the intuition of duration must be a mysterious nonentity.

What has the astute absolutist done? Has he indicated any method by the efficient cultivation and successful practice of which the finite can *realise* (not merely talk of,) its identity with the absolute? None, so far as I am aware of. YOGA is the only school of Indian Philosophy that has indicated an elaborately planned method running over several stages of progressively increasing difficulty and complexity, but there are responsible people who believe that yoga is nothing but a course of auto-suggestion or self-hypnotism running riot. What is the use of the self-complacent assertion or the self-deluding belief that the finite would one fine morning become identical with the absolute, or is already identical with it in an incipient manner? If such an identity is ever to come within the range of practical politics, (and not merely remain as a logical possibility) the only relevant question is: How is that identity to be reached or realised? Mr. S. Radhakrishnan and his absolutist fraternity have left the question unanswered for reasons

best known only to themselves! The Pluralism of James on the other hand asks you to confine yourself to your station and its duties with a firm faith in a supreme spirit—a pragmatic faith surely and there is nothing *infra dig* in the avowal of such a faith which is guiding the destinies of the cosmos, and when a person promptly shakes himself free from the nightmare of sententious dogmatisms, he will have no difficulty in realising that the pluralism of James satisfies better the claims of science and commonsense than absolutism of whatever brand. At no stage of metaphysical investigation is it possible to abandon definitely the psychological standpoint insistence on which alone and on the freedom and the sacredness of the individual places the pluralism of James on a most solid and substantial foundation while absolutism must for ever remain a magnificent castle in the air! The effective answer to all absolutists is contained in the significant assertion of James. "We are invincibly parts, let us talk as we will, and must always apprehend the absolute as if it were a foreign being." (P. 40. Pluralistic Universe.) The present discussion would not have been written in vain if it could convince impartial minds that a pluralistic universe or a pluriverse stands repudiated neither by science nor commonsense.

## Lessons from French History

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

The epoch-making French Revolution began in 1789 and during its very first stage was only a great Reform movement. But long pent-up dissatisfaction of the people is not easily allayed by ordinary reforms. When democracy is suddenly allowed play there is some danger. Some leaders excite the people, set up the ascendancy of passions and control of public affairs by disorderly elements. If at the same time such a country or State is threatened by neighbouring powers, the leaders rush to the most desperate measures to save themselves and their work. A few persons endowed with eloquence get a share of the supreme control. Under hasty revolutions many suffer, the innocent as much as the guilty. Where things move very fast, no set of leaders keep power for long. Amidst internal and external danger the tendency is to rule by the sword

without much heed of constitutional forms. Confusion in the state gives the chance for the emergence of a military dictator. One or the other of these possibilities are met with in real fact in the England of King Charles and Cromwell and in the Russia of twentieth century Revolution.

A movement for emancipation is not merely political. It has other sides—social, intellectual, economic. If it takes the shape of storm and disaster in a particular country, it is not true that it is so confined to a single area. It is felt in a less violent way over a whole cultural region and amongst many neighbours. Where there is no safety-valve and where reform is long and dangerously delayed, affairs are likely to be very much mishandled by reckless orators and revolutionary mobs. In stirring times it is safer for the moderate and constitutional party to be quick, bold and forward in reform than to be cautious, steady and halting.

From 1789 French politics had many kaleidoscopic changes for nearly a century and a stable constitution was reached only in 1875. The exile of King Charles X in 1830 fired Belgium and Poland. The exile of King Louis Philippe in 1848 initiated a wonderful shortlived uprising all over the German Austrian and Italian states in favour of parliamentary government and national unity and independence. These facts clearly demonstrate that governments cannot for long prevent the spread of ideas from what may be considered a single stormy country. One other fact also is clear. Whatever the internal fortunes of a country may be, it does not lose its social, cultural and literary influence on its neighbours. France remained all along a great Power. Just so is Germany still ranking as a Great Power even after her defeat in the Great War.

## Of Purity in Talk

By "An English Catholic Priest"

"But all uncleanness, let it not be so much as named among you, as becometh saints..... For know ye this and understand that no unclean person hath inheritance in the Kingdom of God".

There is no vice more common at the present day in all classes of society from the professional man to the day-labourer

among the rich and the poor, the old and the young, than that of obscene or immodest conversation.

Among the better educated this poison of impurity is clothed in language which serves to veil its disgusting nudity and to deceive the unwary; while among the less educated it is oftener expressed in words that reveal its horrid filthiness and shocks common decency.

How often do we hear in almost any chance gathering of young people—the double-meaning joke, the attempt of some one to be witty, which serves as much to expose the shallowness of his minds as the rottenness of his miserable heart.

Is it not shocking to meet an up-to-date young man whose dress and manners at first give evidence of respectability and good breeding but who, when an immodest allusion is made or an impure joke uttered, is the first to shout with laughter!

Such people are not rare. You meet them in almost every walk of life—at the desks—in offices—at the machines—in factories—in the so-called respectable clubrooms—as well as in bar-rooms—on the stage,—when travelling by sea or land,—and alas! must we say it, among the uneducated as well as among the educated. Are they labouring under the awful delusion that they commit no sin by entertaining and expressing such filthy thoughts? Do they think they escape sin because they treat such as a joke or clever pun? Do they see no sin in laughing or smiling at the impure remarks of others?

The first introduction to sin for many a one has been the listening with pleasure to words of double meaning. He was then put on trial, not by the devil alone, but by the one who uttered them. The blush of shame commenced to rise to his face, but he suppressed it, out of so-called human respect—he silenced the voice of his conscience—and the demon took possession.

Such young men often think it clever or smart to see through the impure joke. They fear to be unpopular, hence they laugh at and countenance the filthy allusions. This very soon becomes a habit, and before long, shameless and unblushing they themselves delight in telling filthy stories and making impure suggestions.

Oh, take warning and never countenance by a laugh or in any other way any offence against holy purity. Remember: "Nothing defiled can enter heaven".

## Prose or Poetry

By Mr. Leland J. Berry, Birmingham

There is an endless controversy waging to-day on the respective merits or de-merits of prose and poetry. It is claimed by many that we could exist without poetry but we could not continue without prose. But surely one is just as important as the other. There is often more recreation to be found in reading poetry than prose; poetry often contains that which it is impossible to convey in prose. The principles of poetry are eternal. Baudelaire stated "poetry is akin to music through a prosody whose roots plunge deeper into the human soul than any classical theory indicated." Poetry is life, love and music.

And to-day shows signs of encouraging the growth of poetry all she can, nor could she do better than this. But poetry covers large fields in its stride and it can, if not properly controlled, become a mission with no object to accomplish. Poetry is an essential adjunct to education, for it has an influence far stronger than prose in as much it touches the sentiment of life in a more delicate, more direct manner.

Poetry often contains a moral, which it takes less time to tell than does a story, and the moral as told by the poem is impressed upon us more often than not by the swinging rhythm of its lines. We find ourselves unconsciously repeating a line or so of a poem that has appealed to us and created a lasting impression in our minds. How often is it to be found that grown up men and women are able to recite at length whole poems they learned at school perhaps thirty or forty years ago? Whereas they have but a vague impression of stories they read there also.

Whilst I freely admit the claims of prose, I feel that poetry has a perfect right to an equal, if not greater, amount of popularity among people of all ages and classes. Poetry is one thing, prose is another. From poetry we draw sympathy and recreation in our reading hours, as a break from the monotony of long passages in prose. Almost every periodical today publishes a poem or a small selection of poems in its pages every day, week or month, as the case may be. You will find this.

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practically without exception, in the West. And it is all done to break up the monotony of the printed prose page.

A little poem of sixteen lines or so, appears like a tiny glistening gem among the wilderness of prose above or below it. They have the advantage of being quickly read, and of containing a moral in some cases, whilst long after we have put the magazine or paper on one side and forgotten the prose contents the sparkling lines of the poem keep dancing through our minds. No, prose has many good points and it is the main source of our education but I don't think that we could do without poetry altogether.

## Love in the Desert

(By Pierre Loti)

An Appreciation By Prof: B. Pattabhi Ramaiya, M.A., L.T.

A perusal of this novel confirms the claim of Pierre Loti to a place not only among the greatest writers of French prose, but among the greatest writers of the age.

It has been said of Harriet Beecher Stowe's book, *Uncle Tom's Cabin*, that it did more for securing the liberation of slaves in America than any amount of money spent in the cause. This book deserves to be ranked with the above monumental work as a condemnation of the 'Colour bar', that artificial and most un-Christian barrier between man and man, which, strange to say, the most advanced nations of the present day glory in cherishing.

The scene for such a novel could not possibly have been laid in civilised society. The author, therefore, removes the hero to the heart of Africa, which has been but little exploited by the White Man. Cut off from all civilization, the hero comes to live almost in a state of nature, and is swayed by natural impulses, above the reach of the artificial barriers of colour, creed and caste. He thinks lovingly of his home in the Cevennes, and of his fiancée, whom he intends ultimately to wed. But this is not to be. His Negro wife holds him almost spell-bound. Fate detains him till death on African soil. So, man proposes, but God disposes.

Far sweeter to contemplate is the character to the heroine, Fatou, who, despite her little drawbacks, clings to him through thick and thin, and ends her life with him. Such an ideal of woman's constancy in love has long been the pride of India. Her classic myth and recorded history alike teem with instances of womanhood, faithful to the vows of wedlock even unto death. What a grand lesson for the world in general to learn and for France in particular, that most 'polished' country in the world! It is true that the heroine is black. But her blackness is but skin deep. True also, her love for jewels and trinkets. But this is the heritage of womankind all the world over. True also, her pretty tricks and pilferings. But there are not sins in her eyes, in the light of her racial traditions. Underlying all the above is the heart capable of unstinted love—love, spurned and discarded; love through thick and thin; love, even to immolating herself with her dear one rather than outlive him; love of the purest ray, which Marie Corelli rightly calls "the Treasure of Heaven", and which the ungodly world of today sadly wants. Else, would it not be a paradise?

Verily Loti wields a powerful pen.

### FATOU.

The blocks of quartz, dull grey and hard  
That come from Kolar field,  
When crushed and smelted in the fire,  
There inner gold they yield.

Her savage tricks and waywardness,  
A loving heart conceal;  
The depth of her unbounded love  
Her trials alone reveal.

Don't beds of coal, if dug and searched  
Adown a gloomy mine,  
Yield diamond of the purest ray  
That brilliantly doth shine?

She's a Negress born, no doubt;  
Her skin is black as jet;  
But a heart that shines with the purest love  
That skin concealeth yet.



## On Silence

By Mr. N. K. Venkateswaran B.A., L.T.

It is like thunder when the lion roars, but the lion does not roar always. The volume of noise poured out by the lion is, indeed, small by the side of that which comes from man. Just as man is the highest of created things in power of mind he is also the first of created things in the capacity for the production of sound. His brains are the very best; his tongue is the very longest.

It is not always that man puts his brains to proper use. The tongue is, if anything more unfortunate, because it is rarely, that he puts it to proper use. And there is much more noise, unwanted noise, harmful sort of noise, than we know what to do with. The human race is a ranting race. Tongues are unloosed where people meet. In the class-room, for example, a grown-up person stands and talks while a swarm of growing little persons sit and chatter. In the lecture-hall, an important-looking person stands and 'speaks' while a higgledy-piggledy audience reduced to a bubbling consistency cries encores or catcalls and clap their hands. On the public road people come from the north, people come from the south and coalesce into fluttering collections and talk, while a motor-car, merciful of human life, blows its horn not caring to wade through mortality just yet. In the fish-market women battle each other with rare billingsgate. In the parlour man and wife explosively regale each other with each other's exuberant sins. Man is a noisy animal, and should he become a saint he ceases to be man and repairs to the dark gloom of the forests. That is why the poor, marooned Selkirk rent the air crying;

'O Solitude! where are thy charms  
That sages have seen in thy face!  
Better to dwell in the midst of alarms  
Than to dwell in this horrible place.'

But although man has always been a lover of alarms and excursions, alarms and excursions have not always been affectionate to him. In fact, the talkative tongue has been one of man's most subtle enemies. For look, man generally lives

trailing the rattling toy-cart whose name is talk. That quite often means that he trails an endless train of discussions, disputes, discords, dissensions, death, yes, even death. It is so because it simply is not otherwise. It may seem undiluted autocracy to make an assertion of this kind, but there is the testimony of history, and none may gainsay it, that talk rarely leads to amity, that talk generally leads to enmity. How excellent a rule of conduct is the simple saying, "The less said the better." But man, the fabled vapourer, has always 'said mountains and repeated without end, "The less said the better," as if to show how he can turn the tables and read lessons backwards.

Life rings to the maddening harmony of discordant sound, even hate. A hundred Armageddons have run their fatal tempestuous courses, but where is the millennium to which the human race has been looking forward from the days when it was a child?

What can be better as an object-lesson to the human race than the fable of the talkative tortoise. It fell because it could not hold its tongue. It could not save its life because it could not shut its mouth.

Look at the silent spaces of the earth 'breathless with adoration.' Here it is that the human soul can best commune with the universal. Here it is that the infinite loves to be and proclaims its presence. Come here, if you like, and merge into that infinite from which all being comes, become one with it and see for yourself the great tranquil silent forces that embrace all life in a serene light like unto love and make it the sublime pattern the seeing eye sees it.

Let us not despise speech, for noble utterance is what most distinguishes man from the rest of creation, but let us, by no means, despise silence, for only through silence, which stimulates thought and induces contemplation, may we reach the farthest limits of human destiny. It is said that empty vessels make the greatest sound. It may be that when the inside is hollow the tongue intervenes to correct the balance by a brave show of substance. Joy, that is lasting, gratitude, that comes from the heart, feelings, that run deep, happiness, that illumi-

nates being, these are seldom, if ever, entrusted to the tongue for expression. They only summon the unspoken word, and common speech, the ordinary voice, is left alone in its secondary place. He who speaks the fewest words sometimes attains the greatest influence. In all art, that is at all worth the name, the larger half is left unsaid. The curtain is rung down in the middle of the play and every scene ends before its time. Art such as these lives. All, that is exposed, evaporates.

Perhaps, very many people will shake their heads now. They will perhaps point out that amiable talk is the very pivot of sociability. It is not, however, recommended, to banish talk altogether. But how often does the salubriousness of conversation pass into the inebriation of garrulity. The line is thin that divides the two, and we will have often long passed into the other country before we come to be aware of the passage.

The tongue must be controlled, so may the mind be steered to its great goal. What gives life its dignity is not the effervescence of words but high thinking, from which noble deeds arise. In the wise head runs the silent tongue.

To-day the unhappy world is 'baffled and beaten and blown about' by storms, by breezes, by breath that does not know itself. And often the press will draw into the blaze of publicity all that is uttered in mad moments when minds run amuck and tongues toss as trees in a tempest. The world has need of thinking men, silent strong men to snatch from the giddy current of words the great things that must reveal how indissoluble a bond binds all humanity.

## *Freedom in Schools*

By Mr. J. Daniel, B.A., L.T.

Freedom is the watch-word, the war cry of the progressive forces of this age. This spirit has spread like wild-fire in all directions, setting on fire all that it has touched. Even the field of Education has not been spared from its influence.

The West especially America, is fast manufacturing like pills and plasters innumerable books pertaining to this aspect of

education. Conservative South India, too, has caught this spirit with some degree of avidity and with its usual eloquence has pleaded vehemently on platforms making several attempts to graft the foreign off-shoot on to the Indian stock. But with what result?

Freedom is indeed a healthy atmosphere much needed for growth and strong development. All recent educational methods lay stress on this point. But no student of educational problems can fail to discern in these methods the important part that direction, control and restraint play in educating the individual. The Montessori method for example, emphasises the same factor of freedom as an essential for healthy growth. But when the child attempts to fit blocks into cavities or rings to pegs, his whole action is controlled by the need of the particular situation. So too, the Dalton plan or the project method recognises the value of a restraint being put upon the child's action—a restraint which will not crush but direct the mind of the child. I often feel that it is this latter important fact which is conveniently lost sight of, in trying to introduce freedom in our schools.

Who can deny that freedom is conducive to fullness of growth? But when Liberty insists on the removal of healthy outward influences, when it sets at naught positive, formative and constructive forces, and when it disregards the value of careful tending one cannot adequately describe the evils resulting from it. True, the rough, rude off-springs of nature impress us by their native strength, originality and freshness. The poet can fondly weave dreams of fancy round the shaggy sprawling wild growth of nature. The painter may discern in it the glorious grandeur of Heavenly majesty. The Philosopher may stand in awe and behold in it the 'Image of Eternity'—yea, the common man may look on it with delight and be pleased at its vigour, freshness and charm. But, I ask, how many profit by this freedom of atmosphere and how many suffer by it? How many are the untold millions which are crushed to death by the destructive forces around? How many thousands dwindle down, when left alone and free to fight, unable to contend against contrary forces? How few live through all these besetting ills and lift up their heads in thankfulness to

the 'Supreme One'? How many fall? How many live? Truly we might well say with apologies to Gray.

"Full many a shoot is born to sprout unseen  
And die worn out in the desert air."

Care and nurture could well have spared the lives of these miserable victims. If the soil be fertilised, if the scorching heat be shaded, if the parched roots be slaked, life and vigour could be restored to these dwindling, perishing saplings. Why should they be allowed to perish when there is a way of escape? Even if the naturalist holds out the theory of the Survival of the fittest, does it deter us from honestly attempting at making more fit to live and survive, by careful nurture and treatment?

The mind of the tender, young, growing child needs freedom for its growth. But when the meaning of the word 'freedom' degenerates to 'license', one has to stop a little before going further. In fact, in the craze for originality that obsesses us at the present day, we are apt to allow the young mind not freedom; but too much freedom—license. One cannot but count the cost before trying to introduce more freedom in our schools. I shall here outline only a few of the chief pernicious influences which the careless introduction of the spirit of liberty has wrought at the present day.

The intellectual wealth of the country is greatly undermined thereby. Concentration is power and dissipation is wastage. The course of a river is bound by its banks. So long as it stays within its banks, the waters thereof can be diverted to useful purposes. The Cauvery river could boast of almost annual floods when she furiously bursts her banks and overflows wildly, ravaging the districts around. The Mettur project is but an attempt to conserve her water within her banks and avoid possible wastage. Whatever the value of such projects may be, no economic scheme is of more value than a scheme to conserve and advance the intellectual resources of a country.

Let us pause a while and question where we do stand at present. Are we on the way to progress or on the downward path to destruction? Without paying any heed to the value

of what one may term 'unconscious discipline', which underlies the modern Educational methods, freedom is attempted to be given regarding the studious habits of the pupils. If, however, the students choose not to read, hardly any pressure is brought to bear on them with some such glib remark as 'If he chooses not to study, why bother?' The advocates of such methods seem to be blissfully ignorant of the lethargic indifference of many a student and of the innate tendency to slothfulness of many boys, which under proper control can be spurred to activity. They seem to shut their eyes to the fact that even among the few that are intelligent and interested, many are often pervertedly so, turning to such books as you would fain avoid from their eyes and relishing with zest, trash and sensation. They disregard the fact that gentle restraint is needed on such, to direct them in the right course. Instead, they turn round and ask 'why not make the good and the useful things attractive to these youngsters?' To such there is no answer except the words of Mazzini,

"I slept and dreamt that life was beauty  
I woke and found that life was duty."

All good things are not necessarily pleasant. There is a place and a very important place in this world for duty and drudgery. But our pupils are almost unconsciously taught to undervalue the worth of hard work. Many of them are pleasure mad and it is deemed a sign of intelligence not to be appealed by the call of duty. Anything by way of duty or hard work is a drudgery and a bore, ear marked for idiots and fools. If this will not lead to dissipation, what is dissipation? If this will not lead to wastage, what is waste?

The intellectual standards are becoming poorer and lower day by day. Teachers face this fact every day. Examiners are surprised at the appalling state of affairs. Yet a certain decent percentage of students must pass. Else there will be a huge outcry—columns after columns in Newspapers under such arresting captions as 'The slaughter of the innocents', 'Cold blooded murder' and etc.,—loud protests on platforms and on house-tops, in public and in private. The Moderation Board sits up for long hours and slackens the strings with the result that many who in 1920 would have been deemed unfit for the Fourth Form are

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declared eligible for the college course. A few months ago, we read in 'The Hindu'— "The S.S.L.C. Moderation Board, as a result of their meeting last week, has, it is understood passed out 860 candidates in addition to those originally declared successful. The total number of passes is expected to work at 50 per cent, Well done, indeed, if this is deserved. But examiners know that this is but another case of slackening the string. Whither then are we going? If this state of things were to continue it would be no surprise if within a few years other universities fail to recognise our standards. Time was, when Madras graduates used to sniff and scoff at Calcutta graduates. But it would not be long before the Calcutta University takes its vengeance on us not only by scoffing back at us, but by refusing to admit us within the portals of their university as their equals. Dr. C. V. Raman deplors the lamentable fact that the Calcutta University is becoming a fifth rate one. I wonder what his estimate of our university is, as it stands at the present day.

But these are not all. This false sense of freedom does not leave untouched the Physical state of our pupils. One can but outline the main evils. Nature abhors want of system and takes its revenge sooner or later. Irregularity and disobedience to nature's laws leave their strong impress on the physique of our boys who shrink in size more and more as generations pass by.

It needs no Psychologist to tell us of the disastrous evils of bad habits, which being ingrained in the system, work like a canker eating into the very vitals. The least of these bad habits is smoking which like an epidemic spreads wildly among the juveniles in spite of the several G. O.'s prohibiting it. These habits sap the very life blood of the youngsters and our miserable weaklings are indeed a sight to look upon.

A scheme for Physical education is very much before the public eye at present. But the first step to be taken in this direction is to train the boys and girls to a systematic life which will reflect itself on their health. Not all the Physical exercises in this world could counteract the enervating influences of vicious habits and irregular life.

If such is the fate of the mind and the body it needs no great imagination to realise the evil effects of this libertine

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system on the character of the youths. I am not painting the best type of schools ; but any one with a little experience can see definitely that the corrupting influences are making swift marches all around and invading one school after another. At present there are many schools which like 'whited sepulchres' present an outward beauty hiding the obnoxious filth within. But those who look beneath the surface of things know that the foulness is too great indeed to be left unminded.

We shall leave alone cases of obscene immorality and vulgarity since such are rare, and turn to things which attract us by their very frequent occurrence. Every one bemoans the revolting impulse of the growing youths. The arrogant impertinence, the rank impudence and the defiant rowdyism of school boys are becoming more the fashion of the day. Do such cases of violent recklessness savour well of their future ?

People talk glibly of 'school boy honour', 'Esprit de Corps' 'moral courage' and the like, but it would take ages for the Indian pupils to rise up from the state into which they have been hurled by a misplaced sense of freedom. 'Copying' and 'running after question papers' are becoming more common and are being developed into fine arts, while honesty is treated as a thing of the forgotten past. What honour will such youths bring to our country ?

The tragedy of it all is that while these cases of moral delinquency are ever on the increase, the punishments administered to these detected miscreants are milder and milder, probably because the frequency of such crimes detracts much of their poignancy from them.

Shall we then sit with folded hands and look on with unconcern, or shall we take some effective steps to rid our schools of such baneful influences ?

It would be madness to go back to the days when the spirit of the individual was curbed by the cane of the school master, when every individuality of the pupil was whipped out of him and when that same 'invaluable botanical aid to education, the common birch' administered to the pupils, pungent doses of the school master's mental acquisition. It would be sheer madness to fall back in desperation on such a state.

What then shall we do ? The grave danger of the situation is not that it gives freedom but that it is apt to give unrestrained license. The evolution of the mind is possible only under influences congenial for growth. Either there should be innate good tendencies or outward chastening influences should be brought to bear on the mind. At present there is a great tendency to neglect the value of positive outward influences. Everything tends to remove control. Controlling influences, even good ones, are wholly removed and the positive moulding forces are lost sight of. But one could not be blind to the fact that there are ubiquitous evil forces contending to gain mastery over the easiest of victims—the school boys. The Americans when they launched their campaign of prohibition wisely organised a number of counter attractions such as cheap tea-shops, cheap picture shows and places of mirth in order to wean the drunkards away from the influences of strong drink. What are the counter-influences which these schools bring to bear on the young students ?

With a great sense of shame and pain one has to plead guilty to the charge that there is hardly any such chastening influence in the school. The moral instruction classes find a place in the school time table only to serve as palliatives to the demands of the Educational Officers. The students feel it a waste of time and the teachers feel it as waste of energy. Could morals be taught in this fashion ? I wonder.—Apart from this apology for good influence nothing aggressively good is sought to be maintained in the schools.

What then shall be the measures ? I hold strongly that whatever the measures may be, however intrinsically valuable they may be, they would fall flat, if the personality of the teacher is not strong enough to back it with his soul spirit. Hence it is, I have to place this in the forefront—the need for teachers whose character is beyond reproach and who by their spiritual force can wield an unconscious influence over the young minds in their charge. Struggling as a teacher, I often recall to my mind the great inspiring personality of Dr. William Skinner of the Madras Christian college, under whose feet I had the privilege to sit and learn. I have yet to come across a 'Teacher' of that sort—a True Teacher in every sense of the word. I

often used to feel that every cell of his body was a teacher. So full was he of that unseen everfelt spiritual force, which none could define, though all experienced. That is the personality needed in a teacher, if he should hold the boys in the right path giving them at the same time the necessary freedom.

With the Personality of the teacher as the inspiring force, direct and genuine attempts have to be made to create the spirit of School boy honour and 'Esprit de corps'. All such activities as would make the boys take pride in their schools have to be sedulously brought to being. Sufficient encouragement should be afforded for honesty, nobility and courage, these being recognised more quickly than malpractices are detected. Team work should be encouraged wherever feasible by affording them plenty of facilities to take part in worthy enterprises. Boys should be frequently brought into living contact with the lives of great men of especially their own country and the inspiration ever kept before their minds by references to them or by other methods. I could pause here at great length to discuss the various means by which such noble feelings could be cultivated in the minds of the pupils. But I realise that these details should be left to the individual teachers who know how best to adapt to the circumstances by their versatile character.

Another powerful influence which when it goes hand in hand with freedom can effect the necessary corrective, is the raising of the standard of the pupils and the standard of the examinations. The standard of course has to be judged not by one examination but by a series of class examinations which will tell automatically on the students' class work and regularity of habit thereby tending to revive instead of decay student life. It is not hard work nor over work which kills our students, but unsystematic irregular work. If steps be taken to lay emphasis on daily progress and if the standard of examiners be raised, it needs not much thinking to realise what good will result from it.

One cannot fail to observe also at this stage that there is a place for punishment in school life. The wise Solomon's "Spare the rod; spoil the child" cannot be wholly set at naught. In cases of flagrant disobedience, acts of rowdyism or moral delinquency, the pupils must be punished in such a way that

they could understand that there is no place whatever for them in the school, such acts being subversive of all that is good and constructive.

If on the other hand, freedom means license, if freedom leads to mental dissipation and wastage, if freedom tends to lower the intellectual standards of our youth, if freedom looks with unconcern the physical decay of our youngsters, if freedom takes no notice of the moral depravity of our young men, and if freedom means the neglect of good positive influences, then the less we talk of freedom the better for our country and for the world.

## South Indian Music

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

The study of the origin, growth, and function of music forms one of the most fascinating and instructive chapters in the history of human life. In India, from the dawn of history music was studied as a science and practised as an art. Though we do not know much about Ancient Indian Music, yet there is sufficient evidence to show that music as a maturer and independent art was known to our ancients. The "Ratnakara," "the Sangithasamayāsāram", the "Brihe Desi, and the immortal Nāṭya-Sāstra of Bharātha, all, reveal a musical system of remarkable scientific perfection and the most marvellous artistic excellence. There is, as yet, no regular history of Indian Music'. We have hardly any detailed information about the history of South Indian Music prior to Thyagier; but it may be safely asserted that karnatic music had by the 18th century, attained a high degree of excellence and independence as a science and an art. It was not till that illustrious sage, poet, and singer of Thiruvayar entered the field of music that it attained its absolute perfection. It was reserved for him to sound the depths and explore the wonderful possibilities of karnatic music and give to the world a thousand immortal, soul-stirring strains which "untune the skies" and transport your heart to the verge of the unknown". His exquisite Keerthanas which are on the lips of every lover of music in South

India, are a species of musical composition practically invented and perfected by him. Whether we look at their scientific precision and artistic finish or their perfect rhythm and melody; whether we consider their rich poetry and deep piety or their intense suggestiveness; whether we think of their originality and variety or simple majesty,—the krithis of Thyagaraja, are among the noblest and most thrilling expressions of musical genius. They have been an unfailing source of joy and solace to many a bleeding heart, and will touch the hearts of men to a thousand melodies to the end of time.

The period extending from Thyagier to about 1900 may well be regarded as the Golden age of South Indian music. South India was then verily "a nest of singing birds." There flourished during this period a family of master-singers who charmed their generation with their profuse strains of unpremeditated song. And under the inspiration of such master minds as, Thyagar Govinde Marar, Sivathi Thirunal, Subramania Dikshidar, Shama Sastri, Vadivelu, and Kshethrian an era of brilliant achievements in karnatic music was ushered in.

These master-composers were succeeded by a galaxy of expert musicians, of remarkable ability and genius. Maha Vaidyanatha Iyer, Veena Kuppiar, Subramony Iyer, Tirukoti Kaval, Krishnier, Sarabha Sastri, Kalyana Krishnier, Raghava Iyer Parameswara Bhagavathan, Kimman Kudi Krishnier, form the most prominent of the group. Their principal work consisted in perfecting and popularising the compositions of their predecessors and in this they achieved remarkable success. The standard of Karnatic music of today is thus practically the growth of the last century.

When we look at the Karnatic Music of to-day as it is expounded and practised by modern experts, the fact is borne in upon us that there has been a fall in excellence and efficiency in standard. It cannot be denied that Karnatic Music has made considerable progress in some directions and that is the only comforting factor. In the realm of raga elaboration, new styles have been evolved; the Mridangam and Ginchira have developed into independent arts. All this may be conceded; but it must also be that Karnatic Music of today is certainly in a state of decadence. What is the explanation for this decadence?

"Art in all countries" says Mr. Havell, "always reflects the varying phases of national sentiment; you may trace a nation's moral and intellectual progress through it. The general inferiority of modern karnatic music, merely reflects the narrowness of the utilitarianism and Commercialism of the present age. Art for the most part has lost hold of the sentiment of the people. Indifference, and active philistinism, on the part of the Indian administration has to a great extent deadened the artistic sense of the Indian peoples. The exclusion of art from the curriculum of Indian Universities has not a little contributed to the decadence of Indian art.

Another cause that has been responsible for the deterioration of our music is the popular theory that the end of music is pleasure. Music for the sake of pleasure is a cry one very often hears in the art world of today. Music should be a handmaid to happiness. Now to argue that pleasure in the ordinary sense is the highest purpose of music is to mistake the end of all human existence. The function of music is not merely to charm the ear but also to touch the hearts. "Man for his perfect growth requires all the living elements that constitute his complex life" and music is one such element. It helps man to realise all that is great and noble in himself. All great music like great poetry, appeals most intensively and comprehensively to our imagination and through it quickens our moral sense and strengthens the element of good in us. The idea that art is something essentially ornamental rather than useful, and hence not deserving of our serious attention and pursuit is born of a misconception of the proper relation of art to the necessities of human life. If there is one principle which is more conspicuous than another throughout the whole domain of nature it is the intimate association of beauty with use. In nature, beauty and usefulness are inseparable. Art is, at its highest, a form of worship—a striving to do a thing well. Art, today in India as in the west has come to be totally dissociated from all that is truly great and elevating in national culture and life. Another circumstance that has contributed not a little to the decline of our music is the fact that the members of the profession are usually from their cradle wedded to poverty. The result is that those who

take to this noble profession are forced by necessity to employ their art as a means of livelihood. They acquire the principles of the art in a superficial manner and either from vanity or necessity they begin to give performances even before they have become fairly acquainted with the theory and practice of the science. A flexible tremulous voice, a mastery of the popular musical phraseology, a handsome person dressed out to advantage, and a knack of singing catchy Thillanas and tunes and we have a typical Vidwan of the present day.

It is not an uncommon phenomenon to find in the musical world of to-day singers carefully avoiding the more difficult ragas and concentrating their energies upon such kirtanas and snatches as suit popular fancy and pander to the popular taste. It is very rarely that one hears such kirtanams as 'Giripai nala' or 'karnva' or again 'Enthudayaki' or 'Chakkani raga' rendered in Kacheries. As for originality of conception or perfection of technique in music they are now, with some brilliant exceptions, things of the past. Music instead of being followed as a sacred calling has come to be followed as a trade.

The artistic sense is the essence of real culture. The artistic spirit is not dead. It is still living and we should try to make it a vitalising influence in national life. We have inherited a splendid artistic tradition and culture, and it should be the endeavour of all lovers of music to see that the purity, the ineffable charm, the native vigour, the deep spirituality and sublimity of karnatic music, do not die out for ever. The Indian system of music alone of all Indian arts, stands supreme against all other systems of the world, as the vehicle for man's spiritual response to the Eternal. It behoves us to preserve and perpetuate it for the delight and edification of future generations.



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By Mr. M.V. Arunachalam, B.A.

To be a Camp Clerk—it is a fine thing, and a most privileged appointment too. Privileged, not because it is composed entirely of Gabriel's sons, but because only clerks of ordinary qualifications plus a fair knowledge of shorthand and typewriting usually get it. It is by no means easy to get and having got it by no means difficult to retain. Just dress yourself in tip-top fashion, rather in uniform, off with your orthodoxy and be a bit of modern man. Enough if you can answer without blinking and be a bit forward.

It is a most enviable appointment, too. To be given the privilege to sit under the very nose of such an august personage, whether in his bungalow or when he turns up to office to be introduced to any respectable subordinate or friend of his, when he has none else to introduce, as Mr. So-and-so, a graduate of a College, well reported by X. Y. Z.—is indeed enviable. You will have been the latest recruit, yet you are having darshan of your master as many time a day as your office superior has in a year and often in his case will it be for receiving reprimands and remarks.

It carries also a good deal of responsibility with it. To be consulted by such a big officer, whose very pay is a sufficient justification of his prowess and attainments, on such grave constitutional issues like the distance of Dadha and Co. from the bungalow, the time of arrival of the Boat mail, the number of stamps to be affixed to a particular packet addressed home—it is by no means an easy job. Nor is it a joke to be ready with quick answers for such questions, and especially a bookish graduate finds himself quite put out, when instead of being asked to lecture on the jealousy of Othello, or the madness of King Lear, he is asked such silly questions. But in these cases you should not blink when you do not know anything. That is displaying a country look. You must give replies at once, right or wrong, real or imaginary. Of course when you find that you have erred, a gentleman of polite manners that you are, you will readily apologise and there the matter ends.

The post carries with it a good deal of prestige. The very fact that it is reserved for only one in an office of 30 or 40 clerks explains it. The Sahib takes you in his car whenever he goes to office and returns therefrom—he does not give this privilege even to the Head Clerk. He gives you a lift in his car whenever he wants to see a new shop, college or temple, where your absence will cost him much (literally too). Imagine how your own college professors and mates will look at you, when poor Sunda that you were in your college days with a clean tuft and an unwelcome and by no means modern *dwa-lashanamam* terrific to look at, they see you now escorting

a Mrs. and Mr. introducing them to your college Principal. That is very much indeed. You have become great.

The responsibility of the post is far greater than you can imagine. It is here that you come to the practical side of things. The job may be all easy from an official point of view. That is, you have not got to drive down your quill and trouble yourself with issuing reminders and forwarding endorsements, differentiating between L. Dis and N. Dis and so on. Rather you are not expected to do it when in head-quarters. What with the frequent calls of your boss 'writer', 'writer,' with the frequenter calls on the phone asking "Is Mr. X free? when can I see him?" and what between the subtle distinction you have to make between papers to be sent to office and papers to be placed for order—excuse me this is a bit official—I say, you have too much work while in head-quarters and therefore can ill afford to do 'current work'. Equally so while in camp, and for more valid reasons. The connected file will be in office and you will be too busy about making the stay of madam and master comfortable. So that, you escape from the warnings and more frequent fines, which the other clerks receive and which find an entry in their service sheets to mar their future. Even if you get such reprimands, as occasionally you will have to, well, that does not go into black and white, does not go beyond you, the office and perhaps you, the officer and perhaps the peon. You can still be bossing on.

I should think that every Camp Clerk fails in his duty to satisfy his master in one and only respect, and that is solely due to the 'indifference' of the Railway authorities. The Railway people appear to you the most obliging when they are the least sincere. This is the judgment which every raw Camp Clerk will unwittingly pass on the Railway staff. They seem to you to bear an eternal grudge and often too ready to worry you. They are the most trifling when you are the most serious, and in a hurry. Let me explain. Just at seven o'clock on one fine evening your boss tells you that some urgent business draws him to Madras and you have to follow him that night by the Mail. You have to make things ready for his entraining by that mail, which leaves that place at quarter to eight. You are now in a fix. The great moment has arrived when you are put into the melting pot and you have to draw out all that is latent and potent in you to make that camp a success, and not miss the train. You run up to the station master and tell him that such and such a man is going to Madras by that day's mail. The station master, who shows more respect to the arrival and departure of trains than to living personages, coolly directs you to the booking clerk. Here is a scare for you. You pay down hard cash for two first class seats and he refuses to give you tickets but first wants you to ascertain from the station master if any berth is vacant. That worthy gentleman never understands your seriousness and falls foul upon you. You can get really nothing out of him. You run back to

the booking clerk and he is adamant. Worried like this, your peon comes and tells you that the samans have to be weighed. Here is another bother. You have not only to book them and pay for them but also see that they are loaded in the train. I have heard of a fine instance of a Camp Clerk who in his hurry to do very well literally overdid himself. He had started the night before with all the kit and samans for a camp and the officer was arriving by car the next morning. He was to reach the place safe, equip the bungalow and meet the officer with all things ready. Unfortunately he missed to take the samans with him and the next morning found the sahib tired and sweating, but with neither food nor clothes. Of course, he was severely 'dealt with' but the whole blame was thrown upon the railway authorities. But I am sure the clerk did wrong in expecting the railway people to think as high of his master as he himself did. He possibly forgot that they were business men and business cares more for money than for men and people.

I am sorry if in the foregoing few paras I have underestimated the worth and functions of a Camp Clerk. I cannot help it. It is all written in a lighter vein. But I am sure I have really thrown forth certain ideals which, if practised, will make one successful in life. They are open and candid behaviour, sincerity and faithful discharge of duties, patience and common sense. It is no wonder that, with these attributes, every Camp Clerk pushes himself to the forefront and is well rewarded sooner than the others.

## Pranahuti

By Mr. B. N. Krishnamoorthi Sarma.

(Continued from the February Number.)

The Chandogya Upanishad as interpreted by Sri Madhva charya, the great exponent of Dwaita philosophy, bears pointed resemblance to the fundamentals of Christian theology—the doctrines of the Trinity, the coming of Christ and of the Grace. So much so that some scholars have even gone to the length of supposing him to be directly indebted to Christianity. According to Madhva, Vayu (the Chief Breath) is the Son of (God thro') whose grace alone can the soul attain Moksha.

In the opening chapters of the Chandogya Upanishad the Supreme Being (Udgita) denoted by the sacred syllable 'OM' is to be meditated upon thro' Prana since the conception of an Abstract is beyond human capacity. A concrete symbol is necessary. Hence Prana who is unsullied by Sin (apahata papma) is recommended as the suitable symbol.

*Ataha eva ayam mukhyah pranah tam udgitam upasata*  
(Ibid. i. 1. 8)

In the light of the conclusions arrived at by the Acharya, the status of Vayu as the Prana (Christ Principle) is indisputably established. The trinity again consists of Udgita (supreme) Rama (Laxmi corresponding roughly to the Virgin) and Vayu (Christ). The readers are referred to Madhava's commentary on the Upanishad for further discussion.

Now, let us see how some of the fundamental ideas of Christianity correspond to the articles of faith of Madhva.

In Christianity—at any rate of the Church—the kingdom of God is denied to those who do not believe in Christ.

'God sent his Son into the World not to condemn the world, but that the world thro' Him might be saved'.

'He that believeth in him is not condemned, but he that believeth not, is condemned already, because he hath not believed in the only begotten Son of God'.

John iii. 17—18.

'For He received from God the Father, honor and glory when there came such a voice unto Him from the excellent glory. 'This is my Beloved Son in whom I am well-pleased.'

Peter. Ep. i. 17.

Further references in the Bible are these: John i. 18. iii. 16—18, 31, 35, 36, v. 23. Paul Ep. Heb. i 4, 6 Peter. Ep. Gen. i. 17.

So much to establish the relative correspondence of Christ and Vayu. I shall herein consider the origin of the Hindu rite of Pranahuti and examine how far it answers to the Eucharist. The conclusion is irresistible that the one has something to do with the other.

(1) In the Chandogya V:1 glory, success, and refuge are held out to the worshippers of Prana. A parable is related as to how the devas of the senses quarrelled among themselves who was superior and best. God the father, who arbitrated, opined that he by whose absence the body would seem like a corpse, was the best. Each sense deity strayed out for a year and returned but the body was intact. When Prana wanted to quiet, the others saw his superiority and begged him to stay. The Prana wanted some tangible token of their homage. 'What shall be my food, wherewith shall I be clothed?' he asked. 'All the animals (the food eaten by all animals, men etc.) are food for the Prana and the water drunk by them is his dress.' came the ready reply.

"Therefore when the wise people are going to eat their food they surround it before and after with water. A person who thus sips water thinking that it is the dress of Prana gains divine dress and is never naked".

Ibid, V. 2.2.

The idea in the foregoing is that since the life principle depends not upon any of the senses i.e. the presiding deities of

the senses, the Chief Breath alone is responsible for life and the food eaten and water drunk by all beings go only to support them, this food and drink are, as it were, their homage to Prana receiving which he bestows life upon all. In their own interests all beings eat to live and Prana is the giver of life. The divine dress referred to is the mystical body of Christ or the Prana sarira referred to in the Upanishad, into which the released enter.

(2) In the same Upanishad, later on, the manner of offering oblations in the Vaisvanara Yagna, is explained. The Vaisvanara Yagna is only the allegorical and ritualistic representation of the Universal sacrifice of beings. The whole of organic world is wedded to nourishment, reproduction etc. and these are the sacrifices. 'The first morsel should be considered as a homa material'. The first oblation, let him do with the mantra Pranaya Svaha and the second Apanaya svaha and so on. The sruti goes on to say that the various sense deities are pleased in turn, and Prana, the lord of all these, is pleased and the Highest who is the Lord of Prana is also pleased in his five-fold aspect working on the five planes of the Universe both as its inter-atmic and inter-cosmic guide. The sacrificer by thus sacrificing brings satisfaction to all beings for when Prana is pleased all beings are pleased, and the doer is blessed with cattle and prosperity.

Ataha etadevam vidvan agni hotram juhotti tasya sarveshu bhuteshu sarveshu atmasu hutam bhavati. V. 19—2.

"He who knowing that Lord, offers the oblations offers them in fact to all souls animating all bodies in all worlds".

(3) Analysing the purport of these texts in plain unfigurative language, we see that (i) Since the life principle depends upon the Chief Breath, beings are bound in gratitude to pray to him for sustaining them and giving them their daily bread everyday. The idea is the same as in the Gita *Tair dattam apradaya ebhya yo bhunkte stena eva sah*! The idea in the Vaisvanara Yagna is this. The Lord in his five fold aspects pervades the Universe both as the inner and the outer atomic as well as cosmic ruler. (Vide table taken from Rai Bahadur Sris Chandra Basu's Tr. of Chandogya Upanishad into Madhva's commentary S. B. H. Series. Vol. III-V.)

| Pradyumna. | Vasudeva. | Narayana.  | Aniruddha. | Sankarsana.      |
|------------|-----------|------------|------------|------------------|
| Earth      | Fire      | Sky        | Sun        | Heaven.          |
| Heaven     | Sun       | Sky        | Fire       | Earth            |
| Wind       | Clouds    | Raining    | Thunder    | Ceasing to Rain. |
| Clouds     | Rain      | River east | River west | Ocean.           |
| Spring     | Summer    | Rains      | Autumn     | Winter.          |
| Goats      | Sheep     | Cows       | Horses     | Men.             |
| Smell      | Speech    | Eye        | Ear        | Mind.            |

When the sacrificer offers oblations to Prana Apana, Vya-na Udana Samana, the Lord who again presides over each of these is satisfied and since Vayu is satisfied the lower breaths and deities are also satisfied. (*Tasyetaraih pranaairupavyakhyanam bhavati prano hyeva etana bhavanti*). If Vayu is satisfied, God is satisfied :- *Yat Kincha vayucha akasascha adhishtatah tattripiyati*. (Chan V.) Thus, the whole process of Pranahuti that we now keep up, is only a relic of the Holy supper of Prana. The principle is the same and is applied by our ancients in the ante-dinner grace.

To be concluded.

## On Books & Book-Men

1. SIMPLE LESSONS IN PRACTICAL HYGIENE in Tamil for Form I—by Mr. M. S. Subramanian, Assistant, Hindu Secondary School, Viravanallur. Price. As. 6.

The author has already made a mark by his useful books on Elementary Science, and the present attempt is a worthy successor. Clear and accurate notions on the subject have been given in simple Tamil, such as will be readily read by the young with interest without the goading from a teacher. Care has been taken to present only so much matter as will be easily assimilable by the class of pupils for whom the book has been intended. In each lesson the author takes the pupils through a course of familiar surroundings and ideas before introducing them to new notions and principles. The Government syllabus has been followed, and the book will be found of value to children of Form I and Standard Six of Elementary Schools. Some of the blocks used could have been neater. The attempt deserves support from fellow-teachers.

2. ATLAS FOR INDIAN SCHOOLS (W. & A. K. Johnston's) Published by Macmillan & Co., Ltd., Madras.

This is a slightly enlarged edition of the original W. & A. K. Johnston's Atlas familiar to pupils and teachers all over India. As before, the maps are accurately represented and are exquisitely neat. A few types of the methods of projection have been attempted. Some explanatory notes on these would have been of help. The index at the end will be found very useful. The pressure and wind maps given will be appreciated and are sure to make a lesson on the subject impressive.

3. A CLASS TEXT-BOOK OF ELEMENTARY MATHEMATICS in Tamil by Mr. V. Srinivasachariar, Senior Assistant, Progressive Union School, Madras. For Form I Price : As. 10. For Forms II & III—Price : As. 14.

The author has done a service to education by the publication of these valuable books for the use of the lower Forms of Secondary schools. Based upon long teaching experience, the books appropriately answer to the needs of the classes concerned, dealing with the fundamental principles in a manner

capable of appealing even to pupils of meagre aptitude for the subject. The author has rightly given prominence to mental Arithmetic and the examples under each topic are intelligently framed and graded to promote mental alertness. Attention has also been paid to the elements of Algebra and Geometry required for the pupils. Model solutions are in plenty, and exercises for practice plentier and varied. Solution with the aid of graphs has been attempted wherever necessary and possible. The language used is simple enough throughout. The volumes are eminently suitable for being prescribed as textbooks for youngsters.

4. THE DEVOTEES OF THE LORD (in English) by Mr. T. R. Rengaswami Ayyangar, M.A., L.T., Headmaster, Banadurai High School, Kumbakonam. Published by the B. N. Publishing House, Kumbakonam.

In these days when half-educated agnostics have begun to throw overboard the precious heritage of ages, prejudiced at the external trappings of religion, a book of this kind should be welcome to combat the poisoning of young minds. True education cannot divorce the development of religious emotion and morals in youngsters, and it is indispensable that stories of devotees of all the sacred religions of the world should be placed in their hands for deep study. The author has this laudable aim in view in presenting this nice booklet of 20 stories such as will interest pupils of all creeds, Hindus, Mohammedans and Christians. One God is worshipped in different forms by different people, and the author recognising this, has attempted to impress upon the young reader's the catholicity of religious devotion and of mystic experience. Reading through, one will hardly miss how he has tried to convey in simple and sufficiently vigorous language the significance of the religious fervour and whole-hearted devotion evinced by the characters chosen. Written by an experienced teacher of English, the publication deserves to be introduced in all the upper Forms of Secondary Schools.

5. ELEMENTARY MATHEMATICS by T. K. Venkataraman and S. Krishnaswami; published by Longmans, Green & Co., Ltd., Madras. Tamil Edition by N. Subramanian. Part I : Re. 1. Part II : Re. 1-2.

We had occasion to review the English original of Parts I & 2 above in January, 1927, and we have pleasure in supplementing it by a few remarks such as pertain to the Tamil edition. The translating author has kept up the valuable traits of the original and added a course of Generalised Arithmetic and contracted methods to meet modern needs. The subject matter has been rendered in readable Tamil, the vernacular equivalents for English terms being judiciously chosen from *Ganita Sara Sangraha of Mahaviracharya*, a standard book compiled by the late Rao Bahadur M. Rengacharya under the orders of the Government of Madras. A glossary of mathe-

mathematical terms in English and Tamil has been added at the end for reference. The English terms have also been given side by side with Tamil, wherever necessary, in the body of the book. Part I is intended for Form IV and includes only such of the topics as correspond to the syllabus for the class, the other, Part II, for Forms V and VI. Matter throughout has been presented in a commendable form, the subject beginning with oral and practical examples and gradually developing harder problems. Mathematical truths are clearly stated and intelligently illustrated, and a clear grasp of principles by pupils is successfully aimed at, rigid proofs being avoided. The publication is a graded harmonious blending of Arithmetic, Algebra, Graph, Geometry and Mensuration and abounds in examples associated with daily life. Laborious manipulation of figures and riddle questions have been avoided, and the books on the whole are models which will meet the protagonists of the anti-vernacular campaign and induce them to revise their notions.

6. NANDA, THE PAPIAH SAINT. By Mr. C. S. Rengaswami Ayyangar, B.A., L.T., Headmaster, Municipal High School, Villupuram. Published by B.G. Paul & Co., Madras Price : As. 3.

The glowing story of Nanda and his spiritual evolution into a great saint is familiar to readers. The author has attempted a simple English rendering of the same to be intelligible to pupils of the lower Forms. The treatment is capable of provoking thought and discussion, besides widening the angle of vision of pupils. The spiritual value of true piety has been clearly emphasised, and youngsters will find the book elevating reading. The book will be found useful for non-detailed study.

7. INDIAN FAIRY TALES, Parts I, II and III, by Mrs. Anderson, published by Longmans, Green & Co., Ltd., Madras. Price : As. 4 each.

Stories like these told with simple grace and vigour in idiomatic English are just the books Indian boys and girls ought to read. The author has a unique knack of story-telling. In flowing and simple language she knows how to sustain interest throughout. The three parts are graded with increasing difficulty of expression and structure of sentence. Each booklet embodies about half a dozen short stories nicely and appropriately illustrated. Printed in bold types, the volumes are executed with attractive neatness. They deserve to be prescribed as supplementary readers for the lower Forms.

8. THE SUN ANNUAL, Poona. The annual is an excellent Album of pictures beginning from the Governor of Bombay down to the well-known merchant or dentist of Poona. It is at best a Poona production and it is a handsome introduction to the Poona worthies. Interspersed are articles of interest, 'A Brahmin Widow', A Page from Indian Music and on Insurance Companies.

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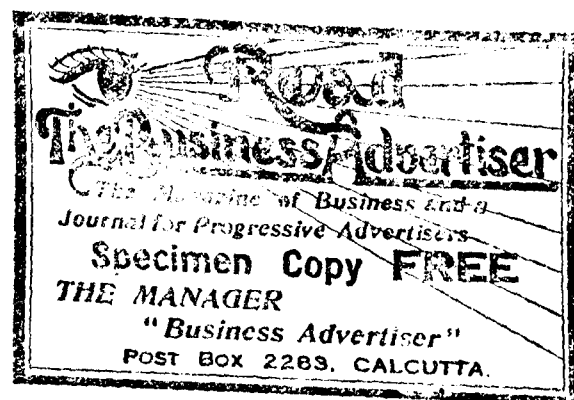
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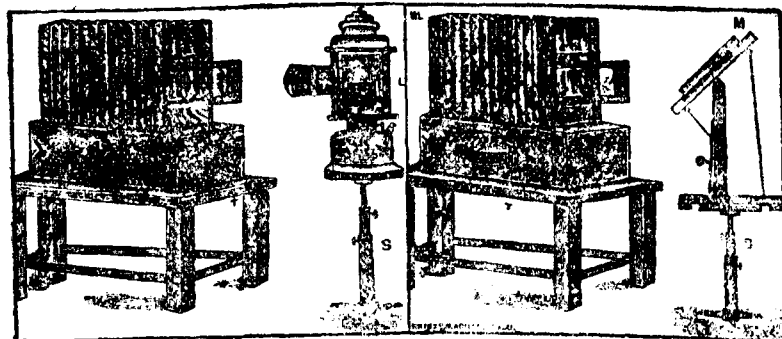
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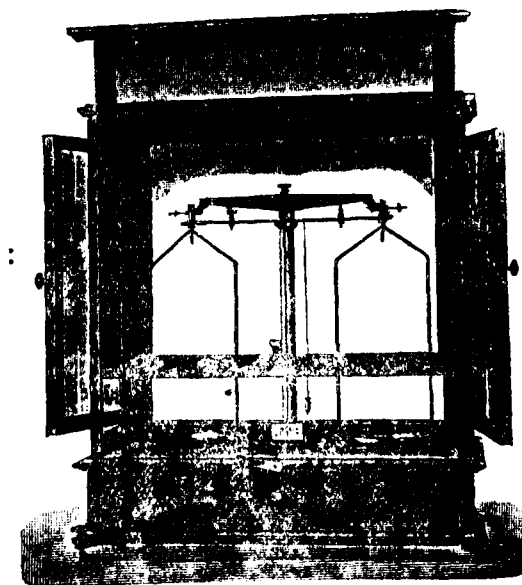
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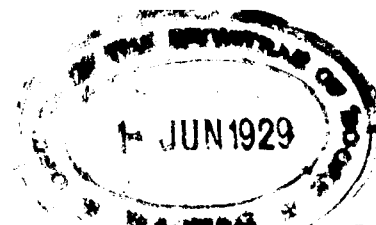
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## THE INDIAN EDUCATOR

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

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### Editorial

#### 1. Security of Tenure.

This vital problem of the teacher has been engaging the attention of the Government from 1924 and its solution has not yet seen the light of day. Insecurity of service in aided institutions is mostly the result of poor finances and sometimes of autocracy and injustice of the management. Dismissals of highly paid men, entertainment of cheap untrained men without vacation salary and victimising self-respecting teachers who resent encroachment on their academic freedom, are very common. The solution lies in the Government's sharing increased responsibility for Secondary Education, in the liberalising of the time-honoured, hide-bound Grant-in-aid Code, in the provision of suitable conditions in the Educational Rules to safeguard teachers' interests and in the establishment of a representative Arbitration Board for each District on the lines adopted in Bengal, which are yet to come into force there. Service conditions, leave and allowances need to be regulated, as far as possible, in conformity with the C. S. R., and the probation of incumbents should never be more than two years. Teachers, for their part should see that the routine during an academic year is not disturbed by their migrating to other schools in the middle. This last contingency will rarely arise so long as they are paid decently and treated as becoming their status and qualifications.

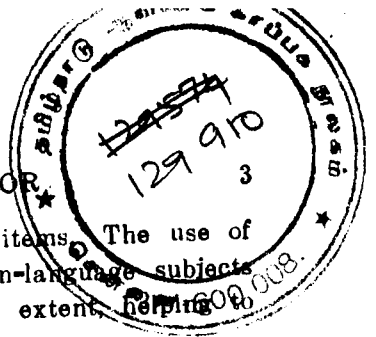
#### 2. Revised S. S. L. C. scheme and syllabuses

A policy of drift has been evident all these years in the working of Secondary Education in this Presidency, and the present attempt is a pitiable tinkering of the anachronistic

scheme. Without a clear definition of the aims of Secondary Education suited to modern needs and of the medium of instruction to be adopted for the teaching of non-language subjects, a number of visionaries who have little touch with this branch of education have drawn up an unworkable scheme. The syllabuses lack in co-ordination and the quantity of matter for instruction has not been graduated in relation to the scheme as a whole. The ideal of giving an independent status to S.S.L.C. candidates who are unable to prosecute their studies further has been thoroughly ignored in subservience to the luring but barren charms of a University degree. An attempt has been made to keep up appearances by providing for a B. Group and by continuing the present form of the certificate. While neither the University nor any other body takes the school record of pupils into account, the framers of the scheme as well as the Department tenaciously cling to the perpetuation of the marking system, a sheer waste of human energy.

A new angle of vision is needed to make secondary education as the bed-rock of sound liberal education, character and discipline. The present system only tends to manufacture indifferent quill-drivers and swell the ranks of the unemployed, besides making pupils physical wrecks and unpractical book-worms.

A decade ago people could hope to learn a substantial something of everything, but recent inventions and developments in the various branches of knowledge have been too many to permit a realisation of such an ambition nowadays. To be up-to-date one may expect that youngsters should be acquainted with at least the barest rudiments of every branch of knowledge. The framers of the syllabus have naturally been actuated by that desire. But with a little consultation among themselves and a consciousness of the peculiar disabilities of Indian students, a practical well-co-ordinated syllabus could have been drawn up, which could stand the criticism of the teaching public. As it is, a nebulous and over-ambitious syllabus has been the result which has disregarded the limitations of the classroom, the strain of a learning through a foreign medium and the people's sordid utilitarian views of the benefits of secondary education. The syllabus in each subject has need to be

modified by the omission of a number of items. The use of the vernacular in the teaching of the non-language subjects may tend to ease the situation to a certain extent.  cover a fair quantity of matter.

**ENGLISH :** In order to enable the Text-books in English for detailed study to be better taught, it is desirable that the portion in English Prose and Poetry be not too heavy. Two books for non-detailed study of about 300 pages on the whole are enough. No such books should be prescribed for Form V. Simple notions of English versification need not be expected of the pupils, when most of them are ignorant of the distinction between parts of speech.

**ELEMENTARY SCIENCE :** The syllabus here is too ambitious and romantic, too heavy to be taught with any degree of efficiency in three years, even if practical work is not insisted upon. If it is reduced by half it may be possible to do it and also provide some time for revision in Forms IV and V and more time in Form VI. Practical work is impossible with the existing chronic poverty of managements and the stunted flow of grants from the Government. Demonstration in classrooms and observation by pupils ought to be considered sufficient, and no practical test or scrutiny of the record would seem to be necessary. General Biology should be altogether deleted. Marks should be allotted equally to biology and non-biological subjects.

**GEOGRAPHY :** Modern Geography has assumed tangible proportions and gives ample scope for practical work, field-study and excursions. But if the Committee's recommendations should prove of value, the syllabus needs to be reduced and the nature of the practical work required of the pupils, clearly indicated as in History. Here again the managements have to face the question of additional accommodation and equipment.

**HISTORY :** Opinion is divided whether English History should be included as one of the subjects of Group A. It is contended that a knowledge of the outline is essential to enable the pupils to understand and appreciate English literature in later years and be acquainted with the political development of England as the destinies of India are linked to hers. There

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are others who believe that a scrappy knowledge of this will not go a great way, and, perhaps, may even prove harmful.

In Indian History prominence may be given to the study of the development of the modern constitution of India and some civics. The earlier portions may with advantage be studied in Forms IV and V and the modern period may be prescribed for the Public Examination.

In giving a final shape to the syllabuses, specialists may be too much alive to the claims of their respective subjects, but care should be taken that, in their eagerness to do justice to all, they do not fail to appreciate the capacities of the High School students and the limitations of the time-table. They will do well not to be carried away by a mistaken impression that pupils are to be taught all that it is worth knowing. They should realise that there is a consensus of opinion that the syllabuses need considerable reduction, and there is a feeling that the retention of the optional is unnecessary and, perhaps, injurious in many respects. Further, examinations on subjects extending over a three years' course are likely to accentuate the strain on the young minds, and it is desirable that pupils are examined only in the subjects taught in Forms VI and V, with certain exceptions, if need be.

## Art and Life in India

Based on a Study of Indian Architecture

By Prof. C. A. Krishnamoorthi, M.A.

The architectural wealth of India is unique and incomparable with that of any other country in the world. Nowhere else is it so closely blended with the life of the people.

In India life was art and art was life, the two were never divorced from each other. Nay, life, art and nature were harmoniously and inextricably intertwined; and boys and girls were named after the sun and moon, hills, rivers and flowers and whatsoever had beautiful form and outline, Surya, Chandra, Yamuna, Pankaja, and Minakshi—the very radiance and beauty of nature reflected in the names! The art in this will be

more evident when we remember how other nations name themselves.

The very dress and the jewels are artistic, so closely following and embracing Nature's outlines and divisions. The nose and the ear were bored and gave way to such loving attacks of art on the human body. The wrist and ankle submitted to the persuasive imprisonment by resounding chains of gold and silver. The jingling sound of little bells was harnessed into the services of art which followed wheresoever and howsoever the limbs moved. The red flaming line or ruddy or black spot on the clear expansive forehead added by its delicate intrusion to the beauty of the face, the way in which the braids of hair were united in fragrant wedlock with the freshest flowers, showed the unrivalled art of hands in themselves artistic. The streets and the fronts of houses were the object of special attention of the queen of the home or its princess royal who exhausted permutations and combinations of linear design.

Art in India not only beautified but also served utilitarian purpose. Life, art, and utility were one and the same. The domestic utensils bear ample, though declining, witness to this. A bull or lion sat on the outlet draining the home or the temple throwing out water from its mouth to the bewilderment of the little children.

But all this is with reference to the home. Architecture was communal and national and was a product and a reflection of the life of the community and the nation. Here again life, art and utility have been so interwoven that we may well doubt as to which was the object of the designers and the executors.

The villages of India were the arteries of national life. Towns were magnified villages and cities glorified ones. There was no village without a temple. Aryan Indian history may be divided into two broad epochs, the earlier, the epoch of contemplation and rituals in forests when their life was territorially unstable and in the process of settlement in India; the later epoch of temple-building and more complex and communal worship with a territorial and political stability and a fusion of Aryan and Dravidian cultures, Temple-building reached its

culmination in all respects in the comparatively secure regions of the peninsula.

Village and town life succeeding the forest life of an earlier epoch, new adjustments had to take place. The spiritual foundation was still the same but the superstructure was to suit the locality and the particular community. Something reminiscent of the forest life was reproduced in the temple grove and the temple tank stood for the forest stream. The life of the village revolved round the temple. The school and the village court were held in or near the temple. The construction and maintenance of the temple supplied the inhabitants with the means of economic life. Worship and attendance were daily and the temple bell by day, the temple light by night lifted the thoughts of the villagers above this mundane existence. The level of thought was suited to the average man and woman, though the Sanyasi and the Yogi could find therein a congenial place for their practice. Festivals provided extraordinary occasions for the mirth and enjoyment of the populace. The grain or cattle fair was a usual feature of the festival, the methods of marketing known to them. After the fair and the festival the village sank into solemn stillness and the heroes and heroines slept soundly on the bare earth, beneath the canopy of heaven.

When we come to the later, larger, and grander temples, life is reflected on a fuller and richer sphere, halls and mandapams, prakaras and vimanas, gopurams and parapet walls, corridors with statues of males and females being the striking features. The tank is dual, one within the temple and the other, larger, outside the city. The latter is of superb beauty and not unconnected with irrigation. The temple is the gift or endowment of royalty or aristocracy or both. Mechanics, artisans, painters, and sculptors received not only immediate employment, but were hereditary recipients of temple honours. The temple secured the co-operation of all classes of the population resulting in beautiful economic adjustments both in the course of construction and in its maintenance.

If the village school was held in the village temple, what corresponded to and was greater than the university was permanently associated with the larger temples. Madura, the

home of the Tamil Sangam of ancient renown, is an instance. The temple corridors are humming with the sounds of the bazaars. The arts and the sciences were kept alive by these temples. The silpa sastra, medicine, logic, astronomy, astrology, popular exposition of the Puranas, all found an encouraging hospitality here. Royalty, aristocracy, and the common populace found all gulfs between them bridged by the temple. The car procession was a corporate affair and the whole communal activity and corporate life dedicated to the Almighty moved to the rhythmic, enchanting, soul-stirring strains of music which the big lungs and the swollen neck of the piper gushed through the long golden pipe with graduated escapes in its body through which the marvellous sound rushed in variegated and celestial harmony and people afar caught some of those strains, alas, too few, on account of the impeding distance. The architectural achievements were thus the centre from which life and art radiated throughout over a circumference that was not defined.

More than all these is the excellence of the sculpture displayed in these temples. Not only do the best of them represent man and woman truly and naturally, but when representing them in action, they are superb. The figures, for instance, in the front mandapams of the Sri Minakshi temple and those on the banks of the tank within and in the New Mandapam can serve as models for the coming generations, and the champions of the Indian renaissance as well as the Government of the country should devise means and methods by which this eminently Indian art might be saved from decay and ultimate extinction.

The stone images are no less true to life than they are ideal. They serve to remind us of our physical deterioration. The two figures on the northern bank of the Pothamarai in Madura convey an impression of the beautiful and symmetric development of the human body, the breast expansive and well-developed (not in the horrible form of a Sandow), the divine smile on the lips, the narrow waists, the rounded shoulder and the circular wrist. The female figures in the hall leading out from the northern bank of the Pothamarai are models of feminine grace chiselled out fresh from life, South Indian, nay, Pandyan

life. The delicate beauty and general symmetry burst the veil of modesty with which the artist has invested the figures. The figure of Siva standing in unsurpassed dignity and of the rustic dancer with his limbs thrown in the ecstasy of an unconventional dance are inimitable. It is a pity that such priceless treasures have been allowed to undergo mutilation in a variety of ways—the nose cut off, the hands chopped, the leg broken, the arrow snapped,—all contributions of the present generation.

The physical drill in modern schools is lifeless and artless. Rama in the act of sending the arrow, and the warrior in the act of bringing down the sword exhibit muscular development in close and free association with a life of vigorous activity. Cannot physical education for our boys be conducted on lines calculated to produce similar development? If the gems of architecture around us fail to inspire us in such ways, it is not their fault, but it is due to our defective vision. Art and life acted and reacted on each other. Many a man and woman can be seen in the street and in the temple where they have not permitted themselves to be corrupted by western fashions, who may be said to be exact replicas of these images in beauty of outline and grace of look and form.

Buddhist architecture is a true reflection of Buddhist life and tendencies. The decline and doom of Buddhism may be read in these. The Buddhist caves were for meditation which was dissociated from actual and popular life. The Hindu temple, on the contrary, found itself, like the Christian missionary, wherever there was a collection of human beings amounting to a village community. Life did not gather round the Buddhist caves and temples in India as it did in the case of the Hindu temples which stand as a striking contrast in the matter of the relation of life to art.

The Chalukyas were the greatest of the temple-builders. The design and skill exhibited are unparalleled in India. The kings of Vijayanagar were territorially the heirs of the Chalukyas in architecture. The dome surmounting the temple of Koodal Alagar at Madura is a rare specimen of architectural design and execution said to belong to the 14th century. Excel-

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The Class Text-Book of Elementary Mathematics by Mr. V. Srinivasachari is intended for I, II and III forms and is compiled carefully so as to meet the modern requirements. The author has brought to bear on this work his ripe experience and deep insight. Unlike many other authors who in their anxiety to prepare a text book that should be exhaustive, have ultimately produced big Encyclopaedias which serve only to adorn the School libraries, Mr. V. Srinivasachari has chosen for his book only such topics as are necessary and sufficient and has dealt with in a manner that would appeal even to the least gifted pupil of a Middle School.

Due prominence is given in this book to Mental Arithmetic which serves not only to prepare the pupils for effective written work but also to remove one of the common complaint made by District Educational Officers that our boys are not able to perform even simple Arithmetical operations mentally. The principles of Arithmetic and Algebra and the Elements of Geometry are explained very clearly and interestingly and are illustrated by a large number of model solutions. Examples given for practice are sufficiently varied and realistic. They are framed and arranged with great care in order that the pupils may be able to study the book without any difficulty and get a firm grasp of the fundamental principles.

Teachers and pupils of Middle Schools ought to be very thankful to the author for having published these excellent books.

lent specimens of sculpture are to be found in the Ramaswamy temple of Kumbakonam said to have been built a 150 years ago by a devadasi. Cannot Sir Annamalai who has the unique opportunity of building a new temple of learning make his University buildings distinctly and eminently Indian, reflecting, regenerating, and radiating India's life and art at their best?

Religion could not find a better asylum than in the temples, religious codes and thought welled forth in steady streams from them. They were the living biographical epitomes of men great in thought and great in action that brought peace. The Sivite and Vishnavite saints, Alwars and Acharyas were all connected with some shrine or other. The temples fed national life at the sources in a manner that does not promise easily to dry up; but there is a tremendous responsibility on the present and future generations in the matter of preserving and developing what they have so easily inherited. Once again, in the life of India, the temple and the tank, the gopura and the mandapam must be vitally connected with national life.

The economic services that such temples rendered were ennobled by the thought that every labourer and mechanic was building a temple and not merely breaking stones, piling bricks, or earning wages, he had the satisfaction that he was not only earning wages but he was building a temple, nay, building and feeding a nation, and in any scheme for the regeneration of India, the unused and inexhaustible potentiality of the past must serve as the groundwork for the building up of the possibilities of a bright and glorious future.

## Science versus Literature in Education

By Radical

"Truth is stranger than Fiction"

The Epithet 'stranger' here is only a figure for all that is attractive in Fiction. Truth, any day, has all the virtues of Fiction plus the additional one of being true. Fiction, to have any value, has to be modelled on Truth. Pure Literature, not Scientific nor Historical, is pure Imagination, pure Fiction. It is an expression of the idealistic quest of Beauty ingrained in

man. But it can never be fulfilled without a due sense for the essence of Reality of which Beauty is the efflorescence. Science, which, psychologically and historically sprouts later, because sown deeper in our nature, is the realistic quest of Truth, which can be fulfilled only by a front attack, illumined all along the line by the steady incandescence of Intuitive Imagination; and when fulfilled it will find Beauty added unto it unsought. The Artist, literary or other, is free to select only those materials which he can make anything of; but the Scientist is precluded by his vow from rejecting any material as unsuitable, but has to dive to the heart of its Truth where it shines as ineffable Beauty. After all 'Truth is Beauty' is a bit deeper truth than 'Beauty is Truth' though both are deep enough, for Beauty it is that comes to Truth and not Truth that goes to Beauty.

Much prevailing confusion will be cleared if we realize once for all that the chief or sole business of Science is not simply to be a Cinderella of domestic and civic comfort, though it may be by the way, and no shame to anybody, as if Cinderella had never a heart nor a lover! as if the chief business of the sea was to float the Catamaran or the sole business of the sun to cure the fish in the yards. Pure Science was never yet touched by any one who sought her for her rich inheritance. Every motor-mechanic and lamplighter is not necessarily a Scientist.

There is the yet other notion that culture consists in spinning yarn, or admiring other people's yarn, or criticizing it in the last resort. But the wind of culture bloweth where it listeth; it cometh not by calculation. There are some educated men who are uncultured and some cultured men have never seen a school. If anything, it cometh of personal contact and association (guru-kataksham or satsangam). If there be none of it in the teacher, the pupil can get none either, for it is the aura or mode of a thing and not its flesh. All things, even the meanest, are its open channels, so long as they are, in truth and humility, attempted to be understood *as they are* (not as we please). On the serene face of creation our poor personality is an impertinence. Shakespeare may be a great poet, but not greater than He who made him a poet. While Shakespeare's works are children's fare which we are bound to out-

grow in this very life, if at all we grow. His works can never be outgrown by man; and to understand His works, when you come to it, which is the sole aim of Science, Shakespeare and his ilk are no help, but possibly a hindrance, in as much as they are apt to hide the real wood with their scenic trees. Arrested development is not the same as perpetual childhood of angels. No doubt there is wisdom in enjoying a thing which others might or might not succeed in understanding; but the scientist claims that there is keener enjoyment even in the very attempt to understand, whatsoever the amount of success attending the attempt. If culture means enjoyment of a thing for itself, not as a means to an end, then this aim is compassed as much by Science as Literature. The biography of the meanest individual, the barest skeleton of the obscurest people's history, if they could be conceived as their Maker doth conceive them, is bound to be more touching, more absorbingly interesting than the best Literature, and withal quite real and alive, and no shamming. The noise and din of the market place, the pettiness of domestic economies, at the proper elevation, will no longer be a maddening discord, but a melting note. 'God must needs exceedingly love the common man or He would not have made them so many'. But my lady returning home from Lear's stage-storm, where she has exhausted all her tears, can find none in her heart for her silent coachman facing God's shower from his box. That is the price we all will have to pay, if we not only begin with shamming, as all children generally do, but end there, nor dream there is any other real thing anywhere. But Professor Raman delivering himself on the structure of (dead?) matter, easily and without affectation, delivers a true poem. Truth, anytime when you can see her face, is more glorious than you ever did imagine; and, after all, the highest in pure literature, is just a bit theatrical.

We are obliged to deal at this length with culture, because that is what people easily ignore in Science studies, especially as against Literature. Nobody claims culture to be a monopoly of science-studies, and the cultural value of Literature no one can deny. But our contention is there is as much of it, if not more, not only in Science, but in so-called manual and mechanical labour taught by a master-craftsman, as if the hand can do any work apart from the brain and the heart. No man's or

woman's labour can ever become purely mechanical; no man can ever convert himself into a machine, however he try.

The utilitarian value of Science is admitted on all hands! but the complaint is, it is not much in evidence in India. But that is the fault, not of Science, but of India. When India comes into her own, Science also will bear abundant material fruit in this very soil. As for Literature, the only utility (if culture be not utility) that can be claimed for it seems to be the turning out of Professors of Literature in any number. Rather people own with pride the absence of utility in Literature, as proof of the presence of culture and heartily relegate utility, as a poor relation, to the sole monopoly of Science's embrace. But Science is too humble to discard poor utility, and too cultured to parade her culture. Once convinced of the really elusive nature of culture, one is here tempted to scrap, with some impatience, as a conventional bauble, this hackneyed contrast between culture and utility, as if they were mutually exclusive.

No doubt there are such things as Pseudo-Science, scientific dogmatism, and Scientific Superstition. There is also the common tendency in Science to mistake motion in a circle for progress, not knowing that he alone can say if the wind be fair or foul who knows whither he is sailing. But these are excrescences of youth, easily avoided by the true Scientist, who knows that the true spirit of Science is an ever-alert, ever sensitive, ever widening receptivity to newer revelations. A scientist ceases to be such when he tries to rest on his oars. True Science is equally at home in this world and the next. She has no vanity to display, no gallery to play to. The fullness of her knowledge is not rippled or wrinkled with this or that emotion (cosmic or other) but is suffused and mellowed by that synthesis of all emotions which effaces itself into the radiant sweetness of the deepest peace that passeth understanding, and which the unwary easily mistake for incapacity to love. She is the youngest daughter of Humanity, and the doors of her quite hopeful destiny are still open before her, and not closed behind her. May we, especially in India, learn to love her when she offers to stay under our roof, and not grudge her a seat, nor suspect her bonafides. There is no dearth of

high-class literature and sound philosophy in India. But inductive experimental Science is a much-to-be-wished-for eye-opener to unimagined wonders for us. Very few Indian students can aspire to enter the Republic of *English Letters*, however they try. But quite a decent number can, if they try and opportunity favours, aspire to enter the Temple of Science as *world-accredited votaries*.

May Mr. P. R. Krishnasami not be wroth hereafter that the old Literary Deity, though less costly to worship, is being allowed to be apparently overshadowed in her ancient temple of Education, by the newly arrived white elephant of Science, which just now seems to occupy the field of mob-vision as more catching and of greater utility. The best Indian tradition has never drawn any hard and fast lines between Literature, Religion, Philosophy; and Science. The utterances of Vedic seers have Literary grace, Religious profundity, Philosophic insight and Scientific truth, all in one.

Nothing, therefore, that has been said here is intended to be taken as a verdict against Literature, whose organic human need is unquestioned, but only as a good word for Science who is looked (down?) upon with unnecessary suspicion by those who seem to be strangers to her; for it becomes necessary to guard the Right eye from lime-smear at the hands of those who would line the Left with collyrium.

## Bergson's view of Human Consciousness

By Prof : N. Swaminathan, M.A.

Mons. Bergson is the leading philosopher of to-day. He is at once both a scientist and a philosopher. A biological scientist at bottom, he has eventually turned out a philosopher, offering a scientific proof of the ultimate reality. Ultimate reality according to Bergson is the *élan vital* which is a life force and therefore teleological in essence, Mons. Bergson has dealt with this *élan vital* and philosophy as elaborately as possible in his *Time and Freewill*, *Matter and Memory* and *Creative Evolution*. In his *Mind Energy* which is a collection of essays and lectures delivered and written at various intervals between 1901 and 1903 he has summed up his views of the nature of

human consciousness, which have been translated and collected together in a genetic order by that well-known English critic and admirer Wildon Cair with the author's approval of the translation.

The relation of mind and body has been historically a hard nut to crack. Bergson takes up this problem and offers what he considers to be the best solution to that interesting question. The conclusions of this volume therefore, define the exact nature of human consciousness, suggesting also the probable nature of the human soul.

Bergson conceives reality to be "Fundamentally a spiritual activity." According to Bergson, the origin of the universe and "of consciousness," are the fundamental problems of philosophy, and Bergson answers that life force is the origin of these. Bergson, therefore, takes up this life force and analyses this in his Mind-Energy to evolve therefrom a relation of mind and body, of consciousness and matter. Bergson defines matter as "the inverse of consciousness which continually unmakes itself" or "uses itself up." "Consciousness is action, unceasing, creating and enriching itself." Therefore both are relative and so neither matter nor consciousness can be explained one apart from the other. Reality renouncing consciousness is matter while reality moving is consciousness.

Consciousness is therefore freedom, while matter is necessity. The effort of matter with instinct and intelligence borne with it in as congested a manner as possible by the evolving force of the *elan vitale* accounts for consciousness. Reality is sinuous and mobile. When active we call it consciousness. When inert with no choice or freedom we call it matter. This is how Bergson proceeds.

Consciousness according to him, eludes definition. To define it is to make it only less clear than it actually is. But it has to be noted that consciousness is co-extensive with life. Therefore, we may surmise that these two realities (viz.) matter and consciousness have been derived from a common source. That source is the life force or the *elan vitale*. Bergson says that this *elan vitale* has shot itself in three directions, namely

in the directions of matter, anthropods and vertebrates. At the end of the second we find the instinct of the insect and at the end of third we find human intelligence. The evolution of life from its early origins up to man present to us the image of a current of consciousness flowing against matter, determined to force itself a subterranean passage, making tentative attempts to the right and to the left, pushing more or less ahead, for the most part encountering rock and breaking itself against it and yet in one direction at least succeeding in piercing its way through and emerging into light. The direction in the line of the evolution of the *elan vitale* ends in man".

What is the destination of this life force and why this ceaseless activity? Bergson answers that joy is the destination! Can we not at this juncture ask Bergson if he is not consciously or otherwise influenced by the oriental conception of Vedantism? May be that Bergson is a scientist. May be that Bergson gives new scientific proofs for old oriental philosophic conceptions. But the fact still remains and it cannot be gainsaid that if the history of European philosophy may be said to culminate in Bergson to-day and if Bergson offers the Joy of the *Elan Vitale* as the destination of the *elan vitale* then it must be said that Indian philosophy is in advance of the world's philosophy by twenty centuries at least. Let us see.

Not content with the discovery of joy as the summum bonum of the *elan vitale*, Bergson remarks that philosophers have failed to take sufficient notice of this and also the fact that this destination has been attained.

The next question that awaits solution is the why of the creation. Bergson says that "the life force creates lovingly, for nothing, for the mere pleasure of it, the endless variety of vegetable and animal species." So, according to Bergson, the *elan vitale* creates endlessly for the mere pleasure of itself, merely for its own leela!

Such are the conclusions of Bergson. To the student of Indian Philosophy there is nothing new in his speculations except perhaps the vast mass of biological and scientific data adduced by him. His *elan vitale* or life-force corresponds

to the Brahman of the Indian metaphysics. In the vital principle of the Brahman, the prakrithi or pradhana, and the purusha or consciousness fuse together. The purpose of creation according to the Indian philosophic conception is Anandam or joy. Therefore, the influence of the oriental philosophy on Bergson can hardly be exaggerated

(To be Concluded)

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## Some aspects of Musical Inspiration.

By Mr. Leland J. Berry, Birgingham.

Many people talk of inspiration, not knowing what it really is to which they attribute the cleverness of composers and performers and the possession of a certain amount of the aforesaid inspiration. It is enough for them that geniuses are inspired, they look upon them as a favoured few, but I would go further than that and say that practically everyone possesses inspiration at times, but lacks the requisite power to put this into words or music as the case might be. To create anything noble or beautiful one must be inspired, be it ever so slightly. Painters are inspired, authors are inspired, composers are inspired, pianists are inspired, singers are inspired; and so we might go on, adding and adding until we find ourselves with a very lengthy list of people who work directly from inspiration. Inspiration is conveyed in innumerable ways, mention might be made of say, the piping of a bird, a flash of lightning, a poem, a beautiful woman, Nature in its many moods, etc.

Whilst in the studio of a well-known Midlands musician recently, I listened to him playing over one of his latest compositions. It was a delightful fragment of song, the inspiration for which came from a beautiful poem. Here it occurred to me that poems are probably the source of inspiration to a large number of composers. Even if they do not adapt their music to the words and thereby make a song, they read poems to capture "atmosphere."

Many and varied are the ways adopted by the old masters when seeking inspiration. We read of Beethoven striding for hour after hour through fragrant meadows and in the depths of forests; of how he delighted to walk abroad in the midst of a violent storm, glorying in the majesty of the vivid flashes of lightning, the noisy rumblings of the thunder; the rain-washed trees, the racing clouds, and a hundred and one other things. Beethoven heard, amidst the battle of the elements, the voice of his Muse, and he copied this voice as faithfully as possible into his music.

Gluck—well-known to us as an early composer of operas—was accustomed, in order to obtain the very best from his

powers of musical conception, to place himself in the middle of a large meadow. In this situation, with his piano before him and a bottle of wine at his elbow, he would sit for hours at a stretch composing the most beautiful music. Rossini was another composer who wrote best when under the influence of Italian wine or sparkling champagne. Many are the examples that could be cited of composers who resorted to the aid of wine when composing.

In Sacchini—an almost forgotten composer—we have the peculiar instance of a musician unable to compose without his favourite cats with him. Failing the cats he was able to draw his inspirations from a pretty woman. Many of us will understand the latter very well, but it mystifies many to explain how cats can inspire music within a man.

Paisiello, who wrote much charming music in his time, sought his inspirations—in bed. Here, he said, he could think out themes at his leisure, copy them down at will, and alter them when he thought fit. In fact he strongly maintained there was no place like a nice comfortable bed for deep thinking and concentration. Paisiello was not a bad judge.

Inspiration appeared to be at the command of the immortal Mozart when or wherever he desired it. It is even said that he could play a good game of billiards and compose delightful music at the same time. But whatever he did in that way, we do know that Mozart's wife was his main source of inspiration, for he loved her with the deepest affection.

Schubert was another composer who was inspired by the lines of a poem. We have all heard at one time or other how he came to be attracted by Shakespeare's "Cymbeline" whilst seated in a tea garden. The words suggested to Schubert a lovely melody. As there was no music paper forthcoming, he used a menu off one of the tables. Schubert was ever in the throes of musical thought, he lived in a world far remote from his friends and neighbours. He worshipped the beautiful in life, he sought only the most delightfully peaceful of aspirations. Inspiration came to Schubert in a wave of gentle thoughts; in his noble mind they expanded and grew into delicate bars of music.

Much can be said about inspiration. It is a thing of the heart, the soul, and the mind. It is ever present but only asserts itself at certain times. Like a string set vibrating by the touch of a hand, so we have inspiration aroused and singing in the musician's breast, by just the notes of a bird, a sympathetic thought or some beautiful vision.

## Overcrowding the Curriculum

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

A writer in a recent number of the Hindu Educational Supplement finds fault with the present day Curriculum because it is over-crowded. He further goes on to say that this over-crowding is the cause of deterioration of the studies of our pupils. To quote the words of the writer: "Even a superficial observer will not fail to be struck with the over-crowding of the Curriculum from top to bottom. While in the previous decades the number of subjects prescribed for the various stages used to be limited, there seems to be a mad rush to fill in all possible subjects which are taught in that stage in any part of the world irrespective of their suitability to our own country to-day." Then he gives an instance to show how the Curriculum at a particular stage has swelled, and finally declares that such addition has been not only detrimental to students but has told upon the character of the schooling itself. Now, while admitting partially the accusation of the writer, viz., that the Curriculum is over-crowded, we have to differ from him when he says that such over-crowding has been at the bottom of the evils of present day education. So with a view to determine as to how far the above-mentioned criticism is just we shall examine the Curricula of Studies belonging to certain stages, bearing in mind not only the ages of pupils for whom they are meant but also their intellectual and other requirements. But before such a comparison could be usefully instituted we should recall the circumstances governing the framing of Curricula in general.

*Circumstances determining the make-up of a Curriculum.*

Any school Curriculum that is worthy of consideration must take into account, and be guided by, the following:—

- (a) The *age* of the pupils;
- (b) the *present needs* of the pupils;
- (c) the *future requirements* of the pupils;
- (d) *local circumstances*.

It is unnecessary to point out that the Curriculum must be fitted to the *age* of the pupils. The mental growth of children corresponds roughly to their age and consequently the framer of the Curriculum must pay adequate attention to this important factor. Since the needs of the pupils vary with their ages, the nature and scope of studies, should be varied so as to suit their different requirements.

The nature of studies also depends upon the present needs of the pupils. These, again, depend upon their mental calibre and their tastes and aptitudes. For instance, the kind of subjects prescribed for pupils, say, between 8 and 12 years will not be the same as that for pupils between 12 and 16 years and much less will it be the same as that for pupils between 16 and 20 years, for at each stage the pupils are characterized by different outlooks and show different tastes and aptitudes. Hence the courses of study prescribed for the different stages must naturally differ.

The subjects taught and the mode of teaching also depend upon the future requirements of the pupils. In fact many of our school studies are not of immediate practical utility; but all the same they are retained on the Curriculum for the sake of their future use. A boy in the Middle School is taught Simple Interest although we do not expect him at that age to either borrow or lend money. Similarly, a pupil in the High School learns Practical Geometry or Mensuration although we do not expect him to become a Surveyor or Draughtsman all at once. Such instances might be multiplied. The main thing to be remembered is that we are not guided solely by the present requirements of the pupils but we keep in mind their future wants also.

Lastly the Curriculum must be determined by *local circumstances*. By local circumstances I mean the character of the place, the occupations of the parents of the children and their outlook on life in general. In keeping with the above doctrine

the Curriculum of a rural school must be different from that of a town school, the Curriculum of schools in a mining district must be different from that of schools in an industrial or agricultural district, and so forth. All these emphasise the need for variety, not only in the choice of subjects but also with regard to their mutual relationship; so that there might be considerable freedom in the matter of framing the Curriculum if the latter should be educationally useful. Now let us pass on to a comparison of old and new Curricula.

*Old and new Curricula Compared.* There is much truth in the writer's observation that the number of subjects in the present day Curriculum far outweighs the number in the Curriculum of olden days. But such a thing, far from being a matter for complaint, is a matter for consolation; for whoever does not remember, and that with pain, the innumerable difficulties he had to pass through as the result of a Wooden Curriculum. Many are the victims of such inelastic courses. Again, let us look for a moment at the nature of subjects taught formerly in a Primary School and compare them with the subjects taught at present. The main subjects taught in former days were the mother tongue or a vernacular, Arithmetic, History, Geography and Copy-writing, whereas at the present day in addition to the above subjects pupils are taught Oral Composition, Drawing, Nature study, Hygiene; one or more forms of hand-work, such as clay-modelling, paper-folding, needlework, etc. Who can say that these subjects are either less valuable or less calculated to develop the powers of children than the former kind? And, again, if we judge school work by the dictum that any work to be useful to the pupils must awaken their interest, have we not more reason to think that the present day Curriculum is better fitted to serve this purpose than the Curriculum of former days?

What is true of the Primary School curriculum is more or less true of the Middle School and High School curricula. In each case the curriculum has gained rather than *lost* by the addition of subjects, such addition having had the advantage of securing variety and width of appeal so far as the pupils are concerned.

To sum up, we might say that instead of viewing with alarm the recent growth of subjects in the curriculum, we must

look upon such expansion as a good sign calculated to liberate the teachers and the pupils from the trammels of a hide-bound tradition, thus allowing greater freedom both as regards choice and treatment of material. It is only to the extent that we recognize the differences of pupils and provide for such differences by alterations of the curriculum, to that extent we will be fostering the cause of true education, and so any changes in this direction should be welcome to all educational reformers.

## Stray Thoughts on Great Subjects

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

### 15. The Mystery of Initiation.

Just as the Athenians of old had their own mysterious process of initiation in the Divine path, the ancient Aryans of India had also their way of initiation, which is known as *Upnayana*. This ceremony is even now observed by all the "twice born", formally, while the reality has almost disappeared

The permutative combination of the five states of matter—earth, water, fire, air and Ether has created the material body in man, which consists of 72 tatvas. The ethereal body known as *Saukshma sarira* is composed of 20 tatvas comprising the five higher senses and the five lower senses with their corresponding activities. The third manasic body is formed of four mental activities, known as *manas*, *Budhi*, *Chitta* and *Aham-kara*. The first mentioned 72 tatvas perish at death, setting free the other 24 tatvas, which are imperishable. The *Jivatma* consisting of these 24 tatvas is a separate entity capable of assuming and discarding a physical body as we do with an outer garment. For the existence of these three bodies as separate entities the testimony of Yogis is the only proof, as they maintain that each man is capable of differentiating these three in actual yogic experience. Death, in their language, is but the separation of the inseparable 24 from the perishable 72. Yet in life unless the physical body is kept in a good condition, the other 24 tatvas cannot function properly and no work of introspection and realization is possible. To achieve this end he has

developed the medical science and has discovered a medicine, which keeps the body free from all ailments. In yogic science this is known as *Kalpa*, the preparation of which is a secret process, purposely made mysterious. In the hands of a bad man it is capable of working incalculable mischief and dislocating society. The mildest form of *Kalpa* administered to a child after he completes the first cycle of seven years is known as *Panchagavya*, a preparation from five chemical substances and not the five products obtained from a cow, as is popularly supposed to the derision of western scientists and sane people.

A child who has just completed his seventh year is made to take this medicine continuously for three days both in the morning and in the evening and he is not allowed to take any other food than rice, milk and ghee. By this time the phlegm is brought under control and the breathing apparatus is set in order. On the fourth day he is given a bath and is taught the art of *pranayama*, by the aid of which he is able in course of time to vitalise his whole system and bring the senses under control. He gets a complete control over all the nerves and the muscles of his body and in the language of the Yogis there is no such thing as voluntary muscle and involuntary muscle. He does not stop there. After gaining sufficient skill in controlling and directing the vital fluid from the external atmosphere, the child is taught to meditate upon the divine *Gayatri* comprising of twenty four sounds, so as to regulate the flow of *prana* in the 24 ethereal and manasic tatvas. The *Gayatri* of 24 sounds is the essence of all vedic revelation and is the all powerful mantra which enables a man to transcend the trammels of his physical existence. Once he gets a control of all his 96 tatvas he becomes a *mahatma* and is known and called as *Bhagavan*. A *Bhagavan* is able to control his destiny and death. He becomes a veritable god at whose feet emperors tremble and the gods kneel. There is nothing impossible of achievement to him and yet nothing mundane attracts him. Realizing within himself the mystery of life, creation and the Universe, he passes on into a stage of *Samadhi* with no thought of himself or of the world beyond. Finally, he finds his repose in the True, the Intelligent and the Eternal. He has gone into

a region from whose bourn no traveller ever returns.

Oh ! my countrymen ! To what abject depths have you fallen from the grand pedestal created for you by your illustrious ancestors ! How rich were they in the immensity of their poverty and how free were they in the midst of all toil and turmoil !

Yet the gates of Heaven are ever open. Knock and they shall be opened. Ask and you shall be given. "Awake, arise, or be for ever fallen !"

### "Madesan Betta"-A Sylvan Festival

By Mr. Santanakrishna Naidu, B.A.

Enmeshed in that net work of hills which correspond on the map to the Hosur and Kollegal Taluks and almost on the border line separating them, there stands an antique shrine of great repute among the Canarese people, though little known to the Tamils and Telugus. In a dry and parched up valley surrounded by bleak hills the modest white-washed structure rears itself with a turret surmounting one of its entrances and a stupendous life-like figure of an ox on the other. Not a single tree intervenes between the cruel sun and the white walls. Situated in a life-less region the whole thing presents a life-less aspect. But for the crows and eagles listlessly perching upon the building all life is absent. Perhaps, some erratic shepherd boy has abandoned his precious charge on the hills and is enjoying a clandestine Seista in some secluded corner but you do not perceive him. But lol there comes from within the muffled sound of a bell disturbing the drowsy denizens of the air. It stops for a while, then resumes itself and moves here and there. That testifies to the presence of one human being at least—the priest who has walked from the village which is a mile off and is conducting the midday worship. At night jackals prowl about the place howling. Cheetahs and tigers are on the look-out for unwary cattle which have strayed from their pens. And the frantic man-eater crouches in the vain expectation of meeting a human prey but that cunning

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being has closely shut himself up in his village home and is wisely resolved not to make a fool of himself. What a contrast to all this was the scene on the self-same spot on the days of Sivarathri Jathrai! What a animation—what lively scenes! Five thousand pilgrims arrived and all on the very day of the festival. The mobilising capacity of these hardy mountaineers is admirable. Their touring programmes are executed with the punctuality of an express train. Not one of them arrives too soon. Not one of them stays too late. With their kit bags containing the requisite quantity of ragi flour thrown on their shoulder they trudge tens and hundreds of miles on foot. Group by group they start with trumpets sounding and drums beating. Even at the time of starting they know with precision the places where they have to encamp. Fearless of the tiger and the bear they erect temporary sheds with twigs and shrubs and camp in the mid-most forest surrounded by the all-protecting bonfire. With robust faith in the God to whose shrine they are proceeding, they imagine that they are charmed against all the perils of the way and against all the consequences of exhaustion. The sick, the blind, the maimed all undertake the business. The more disabled are conveyed in cradles by sympathetic friends and relations. It is only the rich few that use ponies and oxen for their conveyance. Oh! the exultant entry that they make into the village. Exultant screeches, clamorous beating of drums, prolonged blowing of trumpets and pipes jubilant laughter, harmless jesting, these are the accompaniments with which they approach the village. The invalid smiles feebly and imagines himself already cured. The lame man holds himself erect and walks as proud as a lord. The blind man feels himself on sure ground and redoubles his pace. Weaklings who had been carried in cradles jump out and walk on foot. While that omnipresent being from whose frosty presence no association of human beings is exempt—I mean the croaker, stoops over his swollen leg and bandages it gingerly, loudly complaining all the while. In a few hours the whole valley looks alive. Stalls have arisen all around the temple. Green sheds composed of boughs and leaves are seen here and there. Fires have been kindled. Damsels are raking the

muddy water out of the few dried up wells. Children are frisking about here and there.

In the village of Gadalur a few miles from Kollegal there lived an ascetic who had gathered about him a number of disciples. Among these was one who had travelled down from the north—but about the exact place from which he had come or about the paternity of the boy nothing was or is known. Of pleasing manners and punctual in the execution of his duties he was a favourite with his Guru. But after some time strange reports fell upon the ears of that holy man that this boy was of quarrelsome habits and frequently indulged in beating his comrades while at play. This seemed so incompatible with the way in which the boy conducted himself while in the presence of his master that the latter resolved to verify the truth of the reports himself and observed him stealthily while at play. To his great surprise he found the reports were but too true, but a wonder came to light. While the other boys left the playground betimes and employed themselves in culling the finest flowers for their Guru, this mischievous lad strayed later than the rest and afterwards hastened to put some thorns and shrubs and wild flowers into his flower basket and carried them to his Guru but strange to say the flowers presented by him surpassed those gathered by his more careful comrades in beauty and merit. The ascetic perceiving this extraordinary affair divined that there was something superhuman about his disciple and considering himself unworthy to engage him in that capacity any longer discharged him with his blessings. Thrown all of a sudden out of employ, the homeless boy wandered towards the East and having reached a thick soapnut forest which covered a valley, settled down there to perform penance and was transformed into a Lingam. Now it so happened that a mile or so from the spot where this Lingam was there was a settlement of shepherds who tended their flocks in the forest. One cow there was belonging to them that had yielded a fine and fat calf which flourished well under the splendid supply of milk which it derived from its mother. But after sometime it was noticed that the calf was not properly fed and so was getting thinner and thinner. This went on for some time and the shepherds not being able to comprehend the mystery assembled in Council and it was proposed to

follow the cow into the forest. This examination afforded an extraordinary result. It was observed that the cow penetrated into the thickest of the forest and having placed its udder over a rounded piece of rock shed down all its milk thereon unmindful of the young one that was crying lamentably by its side. The savage shepherds to whose blinded visions there was no God but their village deity cried out against the wastefulness of their cow and gave vent to their vengeful ire by aiming a mighty blow with an axe at the rock which was depriving their precious calf of its milk. But no sooner was the vent made than out gushed from it a stream of fresh milk. Frozen to death at this certain demonstration of divine presence the fellows were filled with remorse for their blasphemous deed. And to expiate their sin, they employed a Brahmin to perform diurnal worship to the Lingam. A rude hunter happening to come that way perceived the solitary Brahmin making his way into the forest and following him close at his heels concealed himself near the Lingam and observed him conducting the Puja. Attracted by the novelty of the ceremony and prompted perhaps by his inner and better reason, the hunter conceived a sort of blind faith in the Lingam and determined to worship it himself. Day after day after the Brahmin offered his worship, this ranger of the forest carried a dish of the best meat he could procure in his right hand, fire and incense in his left and a mouthful of water, and having with his two feet swept away the flowers with which the Brahmin had covered the Lingam spat his mouthful of water over it and offered his dish of flesh reeking with gore and hastened away. The Brahmin was embarrassed on seeing the remains of this undesirable stuff near the idol and soon found out the intruder and carried a report of the whole affair to the villagers, who came and concealed themselves next day near the idol. The hunter came and did as usual and was soon surrounded by the irate shepherds who proceeded to lynch him unmercifully for his blasphemous offence. But that was not to be. All at once there was a severe hail storm and a loud tempest. The villagers fled for shelter under the trees. The Brahmin priest did the same. But the hunter whose faith in GOD was made of finer stuff laid himself on all fours over the Lingam and shielded it from the fury of the hails and the storm

though beaten by them himself, The superiority of this rude savage appealed to the imagination of the shepherds. He was considered the proper man to conduct the worship of the Lingam and so the Brahmin was removed from his office and the hunter installed in his stead. The GOD was well pleased at the change but having a mind to try the faith of the hunter-priest pretended to have an eye disease and caused one of His own eyes to bleed and melt down into nothing. Deeply aggrieved at this, the priest plucked out one of his own eyes and set it into the vacant socket. But the next day the other eye of the GOD had completely disappeared. The hunter priest blind of one eye though he was, was not at a loss as to what to do. He planted his toe over the empty socket of the Divine eye so that he may know the spot at once after his blindness and was about to pull out his other eye as well when the God himself appeared and having ordered the priest to desist from his purpose carried him up to Heaven. It was then that the kinsmen of this man were sent for from the north from whence he had come down and to this day it is the descendants of these people that hold the priestly offices in the temple and they go by the denomination of Thammatties. The ascetic under whom this GOD was originally a disciple also sent a representative to this spot who resides in a Mutt near the temple. Once in a year this man is invited to the temple of his Godly disciple. His feet are washed with water and this water is poured over the Lingam.

Such is the God at whose shrine these thousands of devotees have assembled together. But a temple has arisen over the idol. The forest has been cleared and converted into cultivable land. And a village consisting of about a couple of hundred of houses has been built in the vicinity.

## Why Does the Baby Cry

By Mr. N. K. Venkateswaran, B.A., L.T.

As it first sees the light why does the baby cry? Because it has come into *another* place. It has come, a witness to pain, and its mute sympathy breaks into cry.

Why does the baby cry? Because it has come amid anxious eyes. It recalls the glory from which it has come, and cries.

Why does the baby still cry? Because it sees its exile in a strange land, and its native home receding.

But now the lament is still, the lament that poured forth a crystal flood of loud virgin melancholy into the world. The anxious hearts beat low. Vague whispers of joy flit across the peering eyes. A light slowly begins to dawn from the dim faces. The baby lies quiet thinking that there might yet be comfort in exile, and the folks amidst whom it has been cast might act better than they looked.

But why does the baby cry again? The fluttering household has now folded its wings. The mother slumbers, exhausted. The red-hot interest has cooled. A dull incuriosity has stilled the tremors. The baby cries because it thinks that they will not mind it. A million babies have come. It is no new thing.....

But hearken, the cry ceases. The mother awakes, and a newkindled love wafts a soft perfume in the room. What though a million babies have come.....and gone, The mother's fount, the first of things, never runs dry. It bubbles and laughs and dances like a brimming young rill when a baby comes.

The cry has ceased. As love comes grief must leave. The great irreconcilables, the twin children of life, cannot abide the same hour.

The day dies, and another dawns, and many another. Alternate doubt and calm overtake the child. It has not still discovered the strange world into which it has come. There's the fear trembling oft in its breast that in it it may not have calm, in it it may not have joy, and that others may not mind it.

One day a peace comes to the doubting breast, a light scatters the hovering mist in the trembling eyes. Ah, like a flickering gleam a timid smile breaks into tender beams upon the little face. The child smiles, as if, stretching out its hands, it has caught a shining slice of the glory of its former home to mingle in man's melancholy. No, it is not the cause why the

child smiles. IT HAS FOUND OUT THE WORLD. "All you are exiles, and I am only one more. It's a common inheritance, this ancient young world and you must mind me".

The child smiles. It has fathomed the great mystery and smiles.

## The Godaverī in Storm and Calm.

BY PROF. B. PATTABHIRAMAIYYA, M. A., L. T.

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O, sage-brought stream! as here I sit and view  
Thy bosom, broad and ripple-tosst, methinks  
Thou lookest just like human life itself—  
A peep-show glimpse of vast Eternity,  
The rise and end of which are out of sight.

As longer still I gaze, thou seemest now  
Not human but divine. Thy triple phase  
Doth symbolise the Hindu Trinity.  
What crops and like to bring doth thou call  
By thy alluvium, as Brahma doth!  
How many fishes, boatmen dost thou feed,  
What teeming life thy waters do sustain  
As Vishnu doth, with his protecting hand,  
Not man alone, but myriad creatures else!  
But when, by the monsoon lashed to boiling wrath,  
Thy sable waters joust the sable clouds,  
The Deity of Destruction art thou then!  
As Siva carries skulls, thy bosom bears  
Thy tophies—whole hamlets washed en bloc away,  
And trees uprooted, men and cattle drowned,  
And boats and launches sunk with all on board!  
Thy erstwhile suckling breast is then a grave  
That gapes to swallow hosts and hosts on end;  
Thy very breath doth waft disease to those

That scape by chance thy greedy horrid jaws.

Thus trebly potent thou—to engender life,  
Sustain the same and eke destroy it too.  
We men have naught to do but bow to thee.

## The Glowing Orange

By Mr. V. R. M. Chettiar, B.A.

Look at the glowing orange simmering in the red West. The dim glow adds dignity and charm to the failing light. The blue dome above shares the orange tint. The sky offers a cameo of colours. Waves of light ripple round the Sun's visage. The gleaming rays hug the crowns of trees, kiss the tender lips of smiling flowers, and clasp the golden globes of fruits in a fond caress. Merrily, merrily Nature unveils her Master Artist. Jolly birds flit about, voicing forth their harmless ecstasy in harmonious madness. The very wind, forgetting its licence, is chained to the radiant orb in a true worship of the synthetic beauty and charm.

Now look again! The rich glory diffuses far and wide, now dwindling into a dim religious splendour. Mildly and madly, the Rosy Orb, the blood-red orange dissolves after a sweet lingering farewell. A poet melts on the spot, hurling songs and tunes in plenty. Clouds flock and frown, lightning lashes and gambols, and thunder laughs abroad. A giddy silence,—Nature's inaudible alarum! Impertinent stars peep out insolently and smile a while: the clock chimes seven.



## On Womenkind

By Mr. V. Vembu Sastri. B.A., L.T.

1. Oh women ! truly a contrast great there is ;  
Betwixt thy sex and sterner sex of man ;  
Not only form but moods and passions too  
The contrast make and well thy part is played.
2. And truly then a gap thou fallest well  
And but for thee the work and life of man  
Will all at last but sorry turn to be ;  
To life of man, thy hand completion brings.
3. And oft thy genial look his sorrow lulls.  
With thee by him, refreshed he ever feels,  
And then to work with perfect ease attends !  
And all his life he smoothly passes on.
4. Thy modest ways thy face but sweeter make,  
And all thy shyness, sudden passion checks.  
And not in vain for once thy existence is ;  
In creation all a purpose great there is.
5. At first a gentle moving maid thou art  
And but for thee hope of youth will die.  
And many a youthful noble venture true ;  
To hope of gentle hand of thine, is due.
6. And then as mate in life's journey great  
Thy lord, no small relief from thee secures.  
And last as mother, service great is thine,  
And angel true thou art, in human form.



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## Pranahuti

By Mr. B. N. Krishnamurthi Sarma.

(Concluded from the previous issue)

Let me now consider how far this corresponds with the Holy Supper of the Christians. As already pointed out, analogies do not go on all fours. Yet the approach is remarkable. The Lord's Supper, as everyone knows, is in commemoration of Christ's crucifixion consequent on his betrayal. On the night of the Passover, Christ took bread and, having given thanks, broke it and said, "This is my body which is for your sake. Do this in remembrance of me, and so with regard to the cup; this cup is the new covenant with my blood." From that day, the faithful have been observing the Lord's Supper where Christ is invoked as the servant of God. We may here note that it is not a daily routine with Christians as the Pranahuti is with Hindus. With the advent of the Reformation, came the controversy of the Real Presence. The Protestants refused to acknowledge Corporeal Presence but were content to attribute merely a spiritual presence and blessing of Christ during the Holy Supper. However, the Pranahuti promises 'divine dress' to the performer, that is to say, he gets his *Svarupa deha*. This highest body of the Jiva is made of Prana. This is the body referred to in the Yoga Sutras where the author says that in the State of Samadhi the Yogi remains in his svarupa deha. This is the body of Christ of the Christian mystic and gnostic that never perishes and so poetically described in 1. 2. 9.

'Naivaitena surabhi na durgandhi vijanatyapahatapapma hyesha tena yadasnati yat pibate tenetaran pranavati etamueva antato vittva utkramati vyadadatyevantata iti.'

"Verily thro' this Svarupa deha made of Prana one smells neither the good nor the bad smells but only the fragrant smells because the Prana is free from Sin. Knowing this Prana he comes to know of the Lord also and then he crosses over the ocean of Samsara for he finally understands the Most High."

We may even venture to guess that the words *apahata-papma* in the Upanished suggest that the redeemed soul also is free from sin because of its being in the Sinless Prana. If we

compare the notion that Christ offered his body for the remission of the Sins of man, we are nearer the truth.

Lastly, we have reasons to believe that in the Lord's Supper of the early Christian Churches of the Marcionites, Montanists and Ebionites only water was used instead of wine. Scholars have also shown that wine used in the Lord's Supper, in ancient days, was not any liquor but grape-juice (*draksha-rasa*.) Biblical bread was not in any case, like modern bread, but something like our *dosai*, *Chupatti* or *apupa*. The last named is still used in certain *homas* and *Yagnas*. In North Indian dinners *chupattis* still form the staple food and we have no reason to discredit the view that in ancient times also, it was commonly used.

It is now fairly established, thanks to the wonderful researches of Mr. M. S. Ramasami Iyer B. A., M. R. A., S., in the Biblical field, that Christ was a Tamilian who carried nascent Christianity from the caves of the Himalayas to the West. Christ is believed to have spent some time with the Mahatmas on the Himalayan caves, and then proclaimed his religion. That he ought to have had close connection with Hindu or more precisely upanishadic doctrines etc., is obvious, for otherwise the close correspondences, doctrinal and ritualistic, would be unaccountable. The forgotten truths of the Vedas and Upanishads e.g., the doctrine of the Messiah, the Trinity, the doctrine of grace and the conception of Heaven, admirably answer to the Christian conceptions thereof. Sri Madhva has actually shown that the Vedas (*Rig. Veda I. 141-1-3*) Speak of the coming of the Son of God. Madhva claims that he is the third Messiah:—

*Tritiyam aya vrishabhasya dohaso dasapramatim janayanta voshanah. Niriyadim Budhnan mahispasya varpasa is'anas'ah s'avas'a kranta surayah. Yadam anupradivo Madhva adhava guhasantam matarisva. Mathayati.*

"Because the Rulers and the wise ones (*Suri*) have easily understood the adorable and protective attributes of the Supreme thro' the grace of Vayu, the lord of wisdom, who alone full of great wisdom and illumination called Madhva esta

1. Eusebias Ec. His 2. Vide: Was Jesus a Flesh Eater? the Hindu dated, 13th July '28.

blishes by proofs the concealed Lord (*guhasantam*) as the great master of all, for it is the function of Vayu (*Matarisva*) to rub forth. Him who lies concealed."

So Madhva bases his claim to be the Messiah and Son of God, on this mantra, as Christ himself based his claims on the prophecy in the old Testament and Hebrew books.

Salvation for Christians is going to the Kingdom of God where the bereaved souls meet one another. Thus a child is sure to meet its mother up in Heaven one day, and so can the loved one her lover. The *Chandogya Upanishad* while mentioning some of the joys enjoyed by a released soul promises that:

*Sa yadi pitri loka Kamo bhavati sankalpadevasya pitarah samuttishtanti tena pitrilokena sampanno mahiyate aka yadi matriloka kamo bhavati sankalpa devasya matarah samuttishtanti tena matrilokena sarupanno mahiyate! a thayadi bhratuloka Kamo bhavati sankalpadevasya bhratarah samuttishtanti tena bhratulokena sampanno mahiyate....."*  
viii. 2-1-1.

If the released soul desires that he should see his male ancestors, female ancestors, sisters, brothers, friends etc., of so many births they at once by his mere wish join him, and he enjoys their company. It is quite natural that Christ should have carried some of these ideas into Palestine. The description of the Kingdom of God as given in the *Chandogya* (and acknowledged as an article of faith by no other commentator but Madhva) is peculiarly agreeable to any Christian.

The rationale of the *Pranahuti* is this. A little quantity of water and one or two particles of food taken before the regular meals clears the alimentary canal and the wind-pipe to receive the more substantial meal to follow. Swallowing great quantities of food at a stretch is injurious to health. Thus from the hygienic point of view also, the *Pranahuti* is admirably devised. It cannot be otherwise; for the Hindus made everything part and parcel of their religion. There are so many stand-points of looking at things. Hence Madhva is seen to maintain that the Vedas and the *Bharata* can be interpreted in three different ways. (*Trayartatam srutishuviddhi*—the *Bharata* has its triple interpretations—the historical, religious and esoteric).

Perhaps, the chief difficulty with many of us may be to subscribe to the views of Sri Madhva in regard to his conception of Vayu as the Son of God and Messiah and so many other things, but it should be remembered by us, Hindus, that the Upanishads are not the coveted property of any one school, that we should recognise the reasonableness of the views of others when they are satisfactorily explained to us that we should not be surprised if our enquiry after truth lands us in unexpected quarters.

It has been said that "the Holy Supper took the place of the Christian Sacrifice par excellence, as a counterpart, for the early converts, of the sacrificial communions of Paganism." May it not be, that the Pranahuti and its prototype the Vaishvanarayagna, were the natural and philosophised counterparts of early Vedic sacrifices whose application and significance fell into disuse and disrepute, for long?

## My Grandfather

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

It is a phenomenon over which we have not yet learnt sufficiently to be in tears—the marked diminution in the number of grandfathers both in our towns and villages. In my own village I have heard it said, there was not a home without a grandfather or two. Believe me, when I went to the same village some days back I could not find half a dozen grandfathers in a whole *agraharam*.

We like to fancy when critics are not at our elbow that there was an age in the history of our land—an age in which Death was unheard of. It was the *Kreth yuga* when perhaps, man woman and beast, in fact all created beings were sticking to the earth like bees in a beehive. There was then no Malthus to tell the world that a large family is a great misfortune. What does that golden age signify? Old men, old women, and old beings were in plenty and the nation was prosperous too. Would it be too much to suggest that our nation is weak because most of us do not live to see grand-children and great grand-children. In other words, the paucity of grand-fathers

in our towns and villages is a symptom of deficient vitality of our nation.

The grand-father is a delightful bundle of inconsistencies and contradictions. The present system of education is soul-killing indeed. It is unrelated to life. It renders the student unfit for life. But the son and grand-son of the grand-father must needs study in the *sircar* school. The problem of unemployment of the educated classes comes in for a good deal of comment from the village grand-father. But the grand-father is however optimistic about his educated son's future who is spoken of highly by the authorities of the school and the college. To the village grand-father K—Esqr. I.C.S., son of C—Sastrigal is no better than a *mleccha*; for, though born a Brahmin, he had ceased to live up to the ideals of *Brahmana Dharma*. But the village grand-father is harsh on his own son who has paid the penalty for his adherence to Brahminical ideals by his failure in the class examination in the *Sircar* school.

It is interesting to note that Shakespeare, the sweet swan of Aron, has expressed his preference for old men. Shakespeare has presented us with varying character types. There are good, bad and indifferent heroes. There are unsuspecting victims and unscrupulous villains. But I have yet to come across one villain who is a grand-father. The archvillain Iago is a youth of twenty eight. On the other hand, glowing sentiments, and whole hearted devotion to any great cause seem invariably to be the attributes of age as depicted by Shakespeare. The most glowing tribute ever paid to England and her greatness as the "mistress of the seas" is John of Gaunt's. Polonius's advice to his son takes its place among the richest products of Shakespeare's genius. And old King Lear is overflowing with the milk of human kindness.

Youth destroys. Age constructs. Youth rushes in where age fears to tread. It is the spirit of youthfulness as manifested in a Napoleon that shook the whole European continent. Where age thinks, youth indiscreetly acts and where age acts, youth is merged in its own impossible dreams.

The reader may be interested to know whether I like all grandfathers. Grandfathers are of two kinds. But between a

strong and well-built grandfather and one who is weak and worn out I prefer the latter. The essence of a grandfather is that the person should be old and decrepit. That a grandfather is well-built, well-dressed and happy implies hypocrisy and treachery. It is hypocrisy that one should pass off for a grandfather when he has within him all the venom of youthfulness. Equally it is treachery to the Creator that one should leave behind youth and become advanced in age, but at the same time carry with him the habits of youth.

A word now about my grandfather. My grandfather is ninety years old. He has lived long without knowing how he managed to live to such a good old age. I should think my grandfather's acts are tinged with an element of selflessness. He is one of those beings who feel that their oar must be in everyman's boat. He would offer advice oftener than a lawyer or a friend. But this is literally a thankless task for him. He would come to any villager without being called for and it is a problem with people how he is to be got rid of. But on matters of vital interest to himself, my grandfather is least careful. My grandfather is something of an astrologer too. I should think he wields my grand-father's verdict that the "horoscopes agree." Even to-day it is the proudest boast of my grand-father that on considerable influence over the planets. In the marriage season he is active. There was not one marriage celebrated in the village without my grand-father's advice. I can even say that the fundamental condition of a marriage in my village is marriage in which he had a hand ever failed in life. My grandfather is an eavesdropper. With him eavesdropping is an art. Between an ordinary listener and an eavesdropper, there is all the difference between Reality and Romance. There is thus an element of romance about my grand-father.

The grand-father is the very soul of the Indian home. He is the tooth, not the toothache of the family. Adapting Manu for the present purpose, "Where grand-fathers are honoured there Gods reside. Verily, it is a cursed place where grandfathers are held in disgrace". If you would pardon me for a little exaggeration, take away from a nation its grand-fathers, and you take away from the face of the globe a nation, for I hold, unlike the hero in "Locksley Hall",

"The grey barbarian to be superior to the Christian child".

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## Notes

### Sir H. Stephenson on the Importance of School life.

Enough importance is not attached to school life in India. It is allowed to be overshadowed by our sense of the pervading influence of university life. School life comes first as it has to prepare material for the university; the material, too, must be good, as the university cannot make bad material good. The Battle of Waterloo was won on the playing fields of Eton and not in Oxford or Cambridge.

Closest friendships are formed only at school, and the school is the rallying point in after life. Your schoolmate has a greater claim upon you than your college mate. We hear only of school dinners. In England at least, it is the school that is the link that binds people together. In a university individualism has greater scope.

A good school should, besides possessing good teachers, have a *tone*, the massed consciousness of the boys. It is boys who make or mar a school. It is not merely a question of the observance of rules or obedience to orders. It is a subconscious feeling of self-respect among the boys themselves. If this feeling is on the right lines, the tone of the school is good and in your after life you will have a sense of pride in your school and its tone. These traditions are easy to form in a boarding school, as there is more corporate life. Others make most of the school life outside the class rooms by associating the pupils in debating societies, games and scout troops. By self-respect is meant the true respect of yourselves and not the false spirit of inflated dignity, which sometimes leads to childish exhibitions of temper.

### Adolescent Psychology in East and West

John S. Hoyland who had embarked upon an investigation into the characteristics of adolescent psychology in India writes an illuminating article in the *East-West*, which should form a valuable guide to Indian educators in charge of youths.

The dominant elements in each year of the adolescent's growth are : At ten—Fear ; at eleven—Self-interest , at twelve—Materialistic ambition ; at thirteen—Intellectual, ethical

and religious interests begin to show marked development ; at fourteen—Conscience is very strong ; at fifteen—Hero-worship ; at sixteen—The altruistic and religious elements are at their maximum ; patriotism makes a great appeal ; at seventeen—Intellectual interests are at their maximum (with boys), and the critical faculty is strongly developed : but egotistic and material considerations again appear, and disregard for law and discipline are at their highest point.

About the seventeenth year, youths are open to religious and ethical idealism; ready to devote their life to their country in response to the clamorous cries of political extremism and the appeal for unselfish public service amongst the poor and the degraded. The stage is rapidly passed, partly under the influence of absorbing intellectual interests, such as passing the Matriculation Examination, and partly because of a revival towards the close of the eighteenth year in motives of personal ambition. This stage gives the educationalist his golden opportunity for impressing upon his students the necessity that they should live their lives for ends beyond themselves, in unselfish service.

Instituting a comparison between the psychological characteristics of the Indian adolescent and those of the Western adolescent, the former shows himself (and herself) to be markedly more susceptible than the latter to religious and ethical idealism, and markedly less susceptible to materialistic considerations. The reasons assigned for the choice of vocation in life, etc. are strikingly higher in moral tone in the East. But the Indian ethical ideals lack definiteness, their conceptions are more abstract and subjective, their ambitions much vaguer and their mentality is other-worldly and impractical.

Towards money, the Indians are much more improvident, have less idea of saving and show less prudence in the uses to which they would put it. Altruistic considerations make far more appeal in India than in the West, a greater percentage being among girls.

It is on such minds that some half-educated agnostics play and implant an aggressive spirit of possessiveness and hate towards their fellow-men and time-honoured Gods !

x x x x

The appointment of the Rt. Hon'ble V. S. Srinivasa Sastri, P. C. as the Honorary Vice-Chancellor of the Annamalai University will be welcomed with great pleasure by all interested in the higher education of the country. We are sure that under his enlightened and experienced guidance the University will prove to be the centre of light and learning, unique of its kind in India.

x                      x                      x                      x

We learn that Mr. K. R. Venkatarama Ayyar, B.A., B.L., M. L. C. has been elected as the Secretary of the Madura College Board, Madura, in succession to Mr. Somayaji Ayyar B.A., B.L., who resigned the office. Mr. Venkatarama Ayyar has been known for his width of outlook and generosity of heart, and with these added to his erudition and high integrity, we hope, that he will infuse a healthy atmosphere in the institutions under him by improving among others the relationship between the staff and the management. The finances of the College have need to be improved to impart a higher tone, and Mr. Venkatarama Ayyar's influence in the Chetti Nad will, we hope, be significantly helpful in finding the necessary funds. A rumour is afloat that an enlightened Chetti friend has offered to endow the College with Eight lakhs of Rupees, if the Board would resign the management into his hands which would be a very small sacrifice on its parts in comparison with that of the generous donor. We may here strike a note of warning that this second offer also is not allowed to slip.

x                      x                      x                      x

### A. S. P. Aiyar-the Indian short story writer

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

[*Sense in Sex and other Stories* by Mr. A. S. P. Ayyar, M. A., I. C. S. Sub-Collector, Berhampore. Published by Taraporewala, Bombay. Price Rs. 4.]

A refreshing collection of short and enlivening stories. Not didactic purposely, nor social-reform-like intensely. Mr. Ayyar is able to achieve both, with remarkable devotion to literary proportions and decorum. In fact, had the authorship remained obscure, one would have taken that the book had been

written by a sympathetic Westerner. Mr. Panchapagesan is a pastmaster in psychological analysis and this book is a successful experiment of the womenkind in several domestic conflicts and situations. "*Recovered Bliss*" breathes the solemn and terrific air of an Imogenic tumult; the mole incident, the mad fury of the devoted and hasty husband, make the story one of the finest in the collections. The poor villainous Chachi is not uncommon in an Indian household, especially of the South. '*Ancestral Curse*' is a tale of devotion, of adventure and a mystic touch. '*The Heart of a Woman*' is a sympathetic explanation of the frailties of the womankind and their being victims to the weakness of the flesh. The story of Sundar's conversion and Uma's self-denial—Oh! her subsequent marriage are painful, if not pleasant in certain moments. Mr. Ayyar would not condemn Uma-Jacob alliance, but condone and explain. Uma's suicide is an end of a good and pathetic soul, for no fault, for no whim or imagination of hers, but the unwitting or inevitable close of a passionate and loving nature in her career of seeking happiness in marriage. '*Slaves of Custom and Right to Happiness*' relate to marital reform on purely rational basis, reminding us of Voltair's political note '*Ways of Providence*' and '*Sense in Sex*' betray the youth of nowadays pouring over Birth control and allied literature. Sex curiosity is given an impetus by such publications getting abroad and in the long run is apt to do more evil than good. As sex studies and as showing a picture of that life which exploits the weak in sex matters, they are welcome. '*Theft made good*' is a pleasant anecdote of a woman's pang for a child, the zeal enviable in a way—of getting at one and rearing it up, the subtle preference to a subsequent-born natural child and her readiness to part with the brought-up one, the doctor as a confidant—all these show Ayyar's accurate understanding of the weaknesses in the aristocratic households of South India.

The author ought to be congratulated on the excellence of his performances. He has never been obtrusive with his ideas, never betrayed himself as prone to violent reforms. He penetrates you and moves you to think with him. He has not the literary charm of Venkataramani, but possesses more powers than he of story-drafting, less interfering but more subtle and with infinitely better grace than Madhaviah. As a short story

writer, his place in the Anglo-Indian literature is assured and among the band of Indian worthies in English language Mr. A. S. P. Ayyar will surely be one of the best in his field.

## On Books and Bookmen.

1. FIRST STEPS IN INDIAN HISTORY by James H. Gense, S. J.: published by Macmillan & Co., Ltd., Madras. Price : As. 8.

This is a very useful introduction to the study of Indian History in Indian schools in English for Form III pupils. Valuable summaries and questions have been appended at the end of each chapter, and the book abounds in instructive maps, charts and diagrams. Neatly executed and illustrated, the publication bears the imprint of an educationist who writes clearly and with vigour.

P. N. Sivasamy.

2. TALES OF INDIA SERIES Macmillan & Co., Ltd., Madras
  - i. The Magic Wallet (Intermediate) Price : As. 4.
  - ii. Vishanta or the Art of Ruling (Senior) .. As. 3.
  - iii. Mitragupta, Prince of Magadha (Junior) As. 3.

We had occasion to review a few of this series already, and the present volumes need almost the same remarks. All these are based on the translation of Dandin's *Dasakumara Charita*, and the stories are clearly told and the words happily chosen. They will serve as useful books for non-detailed study in the lower Forms. Apt illustrations have also been given which will interest the pupils. The story of Apahara Varman in the *Magic Wallet* is full of life and movement and dash. *Vishanta* illustrates among others the fidelity of the old minister to the royal house, the heroic devotion of the queen-mother and the wonderful affection and zeal of the crown princess. *Mitragupta* is full of thrills and adventures, plots and sub-plots, gods and ghosts. All of them make interesting reading.

P. N. Sivasamy.

3. CHOLA NATTU CHARITRA KATHAIGAL (in Tamil) edited by P. T. Srinivasa Ayyangar; M.A., L.T., published by V. S. Venkataraman & Co., Dabi St., Kumbakonam. Price; As. 4.

Stories of historic personages in Tanjore and Trichy Districts are told with attractiveness and ease in this booklet, among others, the lives of Manu Niti, Karikala, Ko-Chenkan, among the early Cholas, Nandi Pallava and the Mutharaiyas. Among the later Cholas, Rajaraja, Rajendra and Kulothunga among the later Cholas, Krishna Deva Raya and the Naik dynasty including Mangam-mal, have been dealt with. Short accounts of great Tamil poets like Kambar etc., have been given a due place to impress upon the children an idea of their greatness. Written in simple Tamil, the narratives embody interesting information interspersed with apt quotations from the works of great poets and saints. Some notes have been added at the end to explain the stanzas made use of. It is suitable to be placed with advantage in the hands of pupils of Class IV.

4. CIVICS (Tamil). First Book for IV class—By Mr. S. Subramania Ayyar. Government Training School, Oindigul. Published by B. G. Paul & Co., Madras. Price : As. 5.

Rudiments of Civics such as are required for and easily assimilable by children of primary schools have received attractive treatment in this little book. Written in simple sentences and printed in bold and clear type, the topics make very interesting reading. The author begins with the familiar home and school; and develops his account from the village and its administration, the imperial government and the revenue system to the local boards and municipalities. Then he gives a succinct explanation of the modern election system and the democratic principle. Police and postal systems, civil and criminal courts have received attention. Numerous illustrations have been given, and the get-up is neat enough. As the author has stated in his preface, he has taken care to deal here only with the barest outlines of the subject, leaving others to be developed in the higher classes.

5. A HISTORY OF INDIA in Tamil for Form II—By G. V. Rama Ayyar, B.A., L.T., History Assistant, Town High School, Kumbakonam. Price : As. 9.

The author has already made a mark by his publications in History in Tamil for the use of pupils of classes IV and V, and the present volume is another worthy attempt. As a teacher of experience, he shows a clear grasp of historical facts, which he presents in simple language and impressive treatment. The illustrations are good, the maps clear and suitable and the topics adapted to the syllabus. The attempt deserves encouragement from all masters.

6. A SCHOOL HISTORY OF INDIA (ENGLISH) by Prof. Shafat Ahmad Khan, Allahabad University. Published by Longmans, Green & Co., Ltd., Madras. Price; Rs. 2-8.

The author has set before himself the laudable and necessary ideal of producing "a book which while not neglecting other aspects of our activities, will focus the attention of the people on those permanent elements of our civilisation which have moulded the thought and life of Asia." Great thought and trouble have been bestowed on the realisation of this idea.

The book has been divided into four parts, the first being devoted to the Hindu period. The treatment is brief here and not quite in proportion to the other parts. The various periods in the growth of Hinduism have been depicted with impressiveness and the influence of other religions on Hinduism is well emphasised. Chronological tables appended to the chapters are very useful. The treatment of the Mohamadan period is fairly full. The growth and consolidation of the British power and the growth of a sense of political consciousness from the days of Lord Ripon have received adequate attention. The last chapter on the Indian administration of the present day will be found very valuable. The style is simple and flowing, the maps well-chosen and the illustrations and get-up leave nothing to be desired. The book is heartily recommended as a valuable contribution and addition to the list of such productions already in the field.

7. SUNDARA KAMALA (a Tamil Novel): By Mr. P. K. Iyewara Aiyer, published by the Janardhan Printing Works, Sales Department, Big St., Kumbakonam. Price: Re. 1-4.

This is the first of the series of the Janardhan Publications, dealing with an interesting story of the love of a young Brahmin widow, Kamala. She loves one Sundaram, the only son of a rich old man, Nagaraja Ayyar. Nagaraja Ayyar is a widower, who weds a young girl Padma whose amorous episodes are just what could be expected of a union between people of so much disparity in age and outlook. Padma, finding her efforts to lure her stepson to her charms in vain, induces his father to disinherit him when he refuses to marry a girl with a rich dowry. This leads to a number of complications involving Sundaram in a trial for murder of Padma, ending in his subsequent acquittal. The incidents are blended into an interesting story with a happy end. The book sets forth some of the evils rampant in Hindu society, suggesting incidentally a cure for these ills. The Language generally is too colloquial, which could have been minimised with advantage to the reader.

8. CHADAMUNI (a Tamil Novel) by M. Nagasubarama Pillai, Melur, Madura Dt. Price: Re. 1.

This is an able adaptation of Sir Walter Scott's 'The Black Dwarf,' written in a simple and racy style. The story is of absorbing interest from start to finish and does not betray that it has been borrowed from a foreign original. People who may not have access to the English work will be amply repaid by a study of this fine specimen of Tamil prose. The appropriate heading hailing each chapter is amplified in the body and the ethical value of each cannot be easily missed by the reader. The author has a unique gift of writing, and it is not surprising that the book has elicited well-merited encomiums from men of position and attainments. Popular fictions of this kind placed in the hands of pupils will go a great way to improve among others the tone and style of their composition and expression. The contents certainly deserve to appear on better paper with a neater get-up. The book has been approved by the Text Book Committee.

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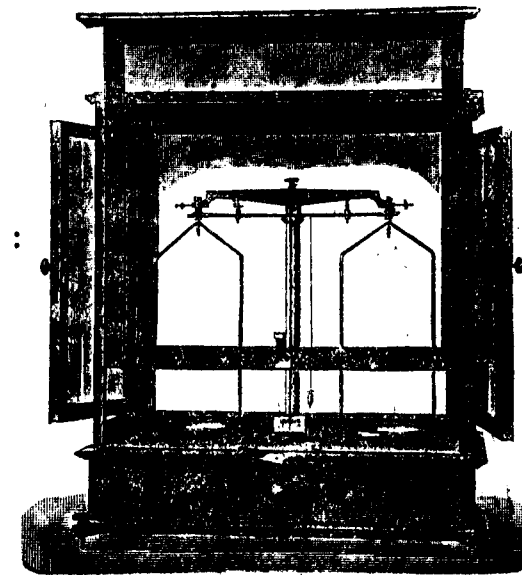
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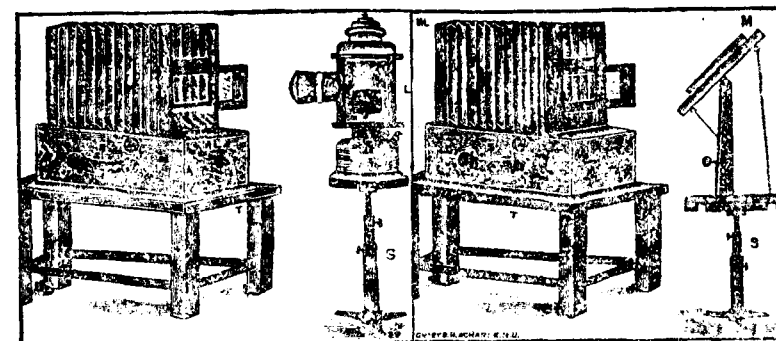
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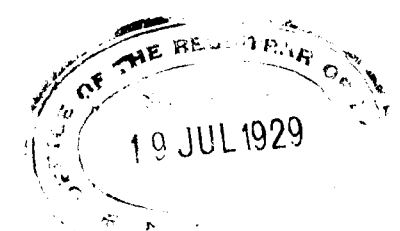
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# THE INDIAN EDUCATOR

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

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MADURA : May '29

No. 5

## Education in the Central Provinces and Berar

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

(Associate Editor).

We have before us a copy of the Report on the State and Progress of Education in the Central Provinces and Berar together with the Government Review thereon for the year 1927-'28. The first noticeable feature in the Report is that the Inspection Circles, which were reduced to four, have been again made into five, Chaltisgarh Division having been reconstituted into a separate circle. As Government observes "the keynote of the Education Report for 1927-'28 is substantial progress in all branches of education. The total number of pupils has increased by 15,585 and numbers have increased in practically all kinds of education."

The voluntary system in the lower classes of primary schools is reported to have effected a large wastage as a good number of pupils fall off after their Class I course is over and even compulsory education schemes in some areas have not prevented this wastage as the scheme is not properly enforced and prosecutions launched in the case of defaulters.

The Nagpur University buildings have received their completion and the Science College buildings have been almost completed. The number of college students in all colleges has steadily increased, especially in Morris College.

The demand for high and Anglo-vernacular education has grown apace and 3 more High schools and 8 more Anglo vernacular schools have been started with corresponding increase in strength.

A noteworthy feature in the Report is that a Female Educational Committee has been constituted with the Director of Public Instruction as its Chairman. There has been an increase in the number of girls educated by 1115 in Primary schools and by 129 in Anglo-vernacular middle schools. It is gratifying to note that Muhammadan ladies evince greater desire for education and the Zenana system of teaching ladies at home is in vogue at Jubbulpore, though its success cannot be adequately measured. Owing to economic causes there has been a decrease of 1255 pupils from the depressed classes in Berar.

The High School Certificate examination has to its credit a percentage of 40 passes, though it varies from 60 to less than 25 p.c. In some schools the percentage is ridiculously low, which may perhaps be due to indifferent teaching or loose promotions.

That the Province pays adequate attention to Physical training is seen from the fact that Mr. A. J. Danielson, an American expert, has been appointed according to the recommendation of the Training Committee and he is attached to the Spence Training College, Jubbulpore. As the appointment is a new one, it is too soon to judge of its effect.

A scholarship of £250 per annum tenable in foreign countries for two years for post graduate study in Science has been instituted to take effect from 1928—29. Under the administration of the University authorities a permanent endowment fund called the University Post-graduate Research scholarship Fund has been instituted. Its aim is to give a scholarship of Rs. 100 per mensem for two years to a graduate in Mathematics of the Nagpur University.

"To promote the development of vernacular literature and the study of the vernaculars, the establishment of a vernacular literary academy was sanctioned for these provinces." This is a point which the Madras University authorities will do well to note. One more point deserves our special notice:—

"The establishment of village libraries, one in each district, attached to the vernacular middle schools under district council control, was sanctioned and necessary funds were provided to start the libraries in 1928—29."

A demand has been made for the introduction of English as an optional subject in the curriculum by many vernacular middle schools with a view to prepare pupils for high school education. Wherever the demand has been conceded, the quality of instruction is very poor and the pupils will scarcely be fit to be admitted into High schools. This is due to inefficient staff and steps are being taken to get these English teachers trained.

The Nagpur University Report makes mention of a pleasing fact that women candidates are now coming forward for the degree examination and the number of successful candidates is gradually increasing. "Hindi and Marathi were taken for the first time for the degree examination." Though the University has shown progress in all directions, the number of registered graduates fell to 396 from 413 in 1926—27. The number is still decreasing.

The number of high schools has increased from 45 to 48 and the number of pupils has increased by 394 from 4778 to 5172. There was, however, a small decrease in Berar. In Government schools out of a sanctioned cadre of 271 graduates and 338 undergraduate teachers, 226 and 305 are trained teachers. In aided schools out of 124 and 409 teachers, 49 and 116 are trained teachers. Of course, the pay and prospects of a teacher in a Government school are much better than those of one in an aided institution.

Regarding failures in the High School Certificate examination, English tops the list in as much as 37 per cent failed in that subject. Next come History and Geography with a percentage of 35.6 and 31.2 respectively. Science comes in for 28.7, while Urdu claims 27.5. Even Mathematics is much better than Drawing. Regarding Manual Training, there are 17 centres for manual training and 25 stipends were awarded at the Spence Training College, Jubbulpore, to train teachers in manual training, pedagogy, English, Mathematics and Physical training.

The new superintendent appointed for Physical training observes with regret that "the work of the present uneducated type of drill masters is generally monotonous and uninteresting to the students, games are on the whole not satisfactorily

played."—a remark which may not be inapplicable to our own Presidency.

The remarks made regarding the Teaching staff are worth reproduction:—"Several trained teachers in the Nagpur and Wardha districts are paid Rs. 18, Rs. 20 and Rs. 21 and in the Balaghat district Rs. 16, even when there are vacancies in the higher grades of the cadre. The head of the Vernacular middle school at Katangi in the Balaghat district is paid at Rs. 25 per mensem which is less than the pay of the neighbouring head masters of primary schools. The Inspector of schools writes—"Until the unsatisfactory staffing and underpayment of teachers are taken in hand, the vernacular middle schools will not occupy their proper position" ".....Unless the condition of teaching in these schools is improved, it is not possible for the normal schools to get suitable candidates to fill the places of untrained teachers in the existing primary schools."

The teacher being the important factor in all educational activity, it is idle to talk of progress of education, unless his lot receives adequate attention and he be kept above want. This cry seems to be universal in the Indian world at least and the Central Provinces has no better record to merit our appreciation.

Regarding the work of Local bodies and School Committees, the Director's remarks may be safely applied to our Presidency also. They are:—"It must be recorded with regret that although politicians talk a great deal about education, members of local authorities and school committees have, speaking generally, taken little interest in education." Large promises with no idea of fulfilment are quite the fashion now-a-days.

## Talks to Teachers.†

By Principal Mir Ahmad Ali, M.A., M. Ed. (Leeds),  
Bar-at-Law.

Gentlemen, you have now completed your training and are about to appear for your examination. Let me, therefore, at

† From the notes of a lecture delivered to teachers in training at the Govt. Normal School, Warangal (Deccan)

the very outset of my address wish you success in your examination, and more than that let me wish you success in your future career. It is traditional to give, on an occasion like this, some words of advice by way of farewell speeches. Instead of that, I wish to draw your attention to a few points of practical importance to you as future teachers. I do not propose to advise you as to the ways and means you should adopt in the next stage of your career: I merely want you firstly to attend to what I have to say, and later on to think about the points of my address. If you find anything useful in it, it will certainly give me pleasure if you utilize it.

There is an oft-repeated remark that only those men go for teaching who are refused or rejected by other professions. If you ask my opinion about this statement, I can only say that it contains a grain of truth. I know people who chose to become teachers, though other lines were open to them. I know of contrary cases, too, where men have come to this vocation, because other doors were shut to them. But in placing my experience before you I do not intend to stop you from thinking. It is your own experience which is the deciding factor in your case. You will have to think and decide as to which one out of the above two categories you belong.

Speaking generally I say that men who have no inclination or interest or taste for the teaching line should not enter the profession. Let me prove the truth of this statement. Considered positively, the presence of interest makes the teaching attractive both to the teacher and the taught. If the teacher has interest in his work, he will feel his task easy and his duties a pleasure. The result will be that he will attend to his business with full vigour and zeal. His sincere work will penetrate the whole class. He will make his lessons interesting, chiefly by taking an interest himself. He will give life and vitality to his teaching mainly as the result of his own energy. From the point of view of students also the factor of interest is of considerable value. Especially in the case of young pupils the more interesting the lesson, the easier and quicker its learning. The presence of interest, in other words, effects a great economy. It saves a waste of time and energy, which an

uninteresting lesson involves. It economises energies, since things are learnt in a shorter time and are retained longer.

The statement can be viewed from the negative aspect also. In other words, what will be the effect or effects of a teacher's not taking interest in his work? We all know that a worker expresses himself in his work. How could it be possible for the product to turn out beautiful when the producer has no mind in his work? The teacher is the producer and his students the product. The teacher's dejection and his disappointment, his want of sympathy with his work and his insincerity of purpose will directly influence his pupils. The influence will not be healthy and the result will be just the reverse of that mentioned in the preceding paragraph. Now, I put to you the question—Which do you choose, to be teachers with or without interests? I do not want the answer from you. Answer the question to yourself; but before you do so, I have only one thing to say, viz, that as teachers you are capable of making and spoiling the future of the nation.

Men new to the profession are likely to be discouraged if they do not attain early and rapid successes in their career. They are apt to believe unquestioningly that teacher is born and not made. To them I point out that there are always two sides to a picture, and that half truths are more dangerous than lies. The influence of heredity is not to be forgotten, of course, in studying the life and work of the people, teachers or non-teachers. But then we all know that many or most of our instincts are capable of modification and that they undergo changes. That is to say, that training also plays an important part in life. It is on the understanding, that man is capable of improving himself by his own efforts, that people believe that progress is possible in the world. If you study the lives of great men and great teachers you will see that the belief is well founded. You will see that a majority of such men have attained fame and success in life more because of their zeal, their determination and persistency of efforts. Here is something for you to note and make use of. If we do not possess distinguishing hereditary qualities we can yet be capable of doing something useful, if not great, in life. Practice makes one perfect applies to teachers also. Good reading, good writ-

ing, good speech and even good conduct and good behaviour are due to practice. The more practice you have, the better it is for you and the profession in which you are. But remember that before you practise anything you will have to know its use and its value. Remember that bad habits are more easily formed than good ones and that one is more likely to get into bad form and bad practice. It is necessary, therefore, that we should practise right things and our practice must be in the right direction.

It goes without saying that in most cases we mar our future with our own hands. A large number of teachers thinks that the object is achieved the moment the examination is passed and the employment secured. But the fact is that this is only the beginning of their real career and their success will be a gradual process of subsequent efforts. Anyone wishing to become a good teacher will have to do two things. In the first instance, he must be in touch with the subjects he teaches, and secondly, he ought to know the method of teaching the same.

In order to teach, of course, it is necessary that the teacher must know more than his pupils. But the teacher's knowing more than his students is not enough, nor should it be a cause of satisfaction to the teacher. Teaching is not the imparting of knowledge. It is the imparting of accurate and as far possible up-to-date knowledge. In the rapidly moving world in which we live additions and modifications are made in the subjects of instruction. We are aware of the heavy work which an average teacher is expected to do. We also know that he enjoys an inadequate amount of leisure. But if we wish to do justice to ourselves and our work, and if we want to discharge our obligations and fulfil our duties, we will have to find time for private study. I should certainly recommend some degree of specialization in the subject for which the teacher has a taste. The teacher can after his work at the institution, devote at least an hour a day in adding to and building upon his existing knowledge of the subject. His repeated application to the subject will create more and more interest for him, and his study will become a pleasure to him. As for getting up-to-date knowledge, papers periodicals and

recent publications are available to him who wishes to have them. It is not possible nor is it at all necessary that one should read everything contained in the publications of the hour and publications for all times. Judicious selection is all that is wanted. A practised reader knows how to obtain the maximum of information in the minimum time spent in reading. The usefulness of a well-informed teacher, possessing up-to-date knowledge, is obvious. He will be in a position to deal with his subject from different points of view, and will thus be able to adapt matter to the intelligence and understanding of his pupils.

But to make his exposition interesting, especially to young boys, he must know the method of teaching the subject. There are some definitely recognised methods of teaching various subjects, which, I believe, you all know. I need not, therefore, mention them here. This much I wish to tell you, and you will know it yourself after some experience, that however close their agreement may be in theory, no two teachers follow the same method in practice. This is quite natural, because one man differs from the other. But do not run away with the idea that I wish you to follow your own method in teaching. On the other hand, it will be advisable, nay, quite essential that, as far as possible, inexperienced men should strictly follow some recognised method. In course of time, after you have gained experience, and established yourself in the profession, you may be justified if you wish to have your method. But certainly such methods to be useful cannot omit the fundamental principles of teaching.

In conclusion, I have to say that the time is not far off when the study of teacher's psychology will be as greatly emphasised as that of the child's now-a-days. This must be so, for educational progress is the result of agreement between the teacher and the taught. The teacher by knowing himself will be able to know his pupils.

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*Lowell.*

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**Vivekananda—a Hero of New India.\***

(Translated from the French of Mons. Rolland.)

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

After having presented to the Western reader a brief sketch of the personality of Ramakrishna Paramahansa, the master with the large heart, who embraced all the forms of the faith of men,—(and I include under the term *faith* not only the *credo's* of religions, but also those of reason which continuously strive to build up an interpretation of the universe on the basis of the ceaselessly sinking hypotheses of philosophy and of science)—I shall now describe the life of the great disciple, Vivekananda, who translated into action the illumined spirit of the Master,—who tried to build up the arch of the bridge which links reason with intuition, social activity with meditation, the West with the East,—and thus prepare the union and alliance of all the forces of man to-day.

The colossal personality whose life I am attempting to describe, will take more than one reader of the West by surprise. The Westerner would expect to find in a soul of the East the visions of the Orient exclusively, rather than to find them closely united and commingled with the Western spirit of observation and scientific analysis. I shall not stomp any of the traits of my great model; in my opinion, no one has till now in our land seriously tried to analyse and represent this living universe, kindred of our own, yet different,—a great spirit of the East, a master of the thought of New India. And I know of no type more monumental than Vivekananda.

Our friends of the monthly, *Europe*, will recall the idealistic sphere whence my narration hails. This legendary atmosphere

\* This is one of a series of articles contributed by M. Rolland to the French monthly: *Europe*. M. Rolland seeks through these articles to familiarise Western readers with the personalities of Ramakrishna and Vivekananda, in order to prepare them for an adequate appreciation of his forthcoming work on these Indian sages. While the treatment of the subject in these articles is therefore necessarily short and of a summary character his forthcoming work (in two volumes) an English translation of which will be published by the Mayayati Ramakrishna Ashram, will be a veritable *magnum opus* treating about the subject in its full proportion, symmetry and harmony. Our readers may look forward expectantly to the publication of the great work which will be translated (not by the present translator) and published under the auspices of the Ramakrishna Mission

will still permeate a part of the present narration, and particularly the account of the first meetings of the two Enlightened Ones. But, immediately after, this dizziness of the heights will pass away and we shall pursue our path on the hard, rough and yet glorious (all the dearer to us for this reason) terrain of the work-a-day world trodden by the bruised feet of our humanity with its struggles and its heroism.

In the coterie of Ramakrishna's Indian disciples all of whom distinguished themselves later by their faith and by their work, there was one who was exceptional and towards whom Ramakrishna's attitude was also exceptional. For, from the first glance, even while the young man was yet unaware of his own powers, the master elected him for what he was fated to be and what he was,—the spiritual leader of humanity.

Ramakrishna who with his intuitive genius for souls could see, in a single throb of their heart, all their future unfolding itself to his view, believed that even before he met the great disciple in this life, he had come across him in the womb of the Destinies.

I shall reproduce here his beautiful vision. I might try to explain it by ordinary methods, as satisfactorily as our psychologists. But what matters it to us? Yes, we know that a strong, overmastering vision would create and produce what it has seen. In a more profound sense, the seers of what will be, have been the true creators of what never was, but hesitated to be. The torrent of the genial life-career of Vivekananda might have been lost in the entrails of the earth, if Ramakrishna had not, by a masterly stroke, ripped open the rock blocking it and made the soul-stream gush forth through the breach:—

"One day I found that my mind was soaring high in *Samadhi* along a luminous path. It soon transcended the stellar universe and entered the subtler region of ideas. As it ascended higher and higher, I found on both sides of the way ideal forms of gods and goddesses. The mind then reached the outer limits of that region, where a luminous barrier separated the sphere of relative existence from that of the Absolute. Cross-

ing that barrier even, the mind entered the transcendental realm, where no corporeal being was visible. Even the gods dared not peep into that sublime realm, and were content to have their seats far below. But the next moment I found seven venerable sages seated there in *Samadhi*. It occurred to me that these sages must have surpassed not only men but even the gods in knowledge and holiness. Lost in admiration I was reflecting on their greatness when I saw a portion of that undifferentiated luminous region condense into the form of a divine child. The child came to one of the sages, tenderly clasped his neck with his lovely arms, and addressing him in a seraphic voice, tried to drag his mind down from the state of *Samadhi*. That magic roused the sage from his superconscious state, and he fixed his half-open eyes upon that wonderful child. His beaming countenance showed that the child must have been the treasure of his heart. In great joy the strange child spoke to him, "I am going down; you too must go with me." The sage remained mute, but his tender look expressed his assent. As he kept gazing on the child, he was again immersed in *Samadhi*. I was surprised to find that a fragment of his body and mind was descending on earth in the form of a bright light. No sooner did I see Narendra than I recognised him to be that sage."

The great vision-seer does not say who the child was; but we can guess that the child was himself—(and his disciples have received the confirmation from him). He had in fact remained, all his life through, the *Baby* whose lips suckled the breasts of the *Mother*, and who parted from the arms of "Our Lady" only for a moment in order to fulfill his own life's duty: and this duty was, according to him, to send unto humanity a man better equipped than himself to direct it and take over the chieftainship of the army.

Ramakrishna discerned well. His large heart, surcharged with love for distribution to the entire world, required the services of a vigorous body, of strong arms for ploughing up the soil, of a gang of workmen and of a chief who would command them. That his ardent yearning reaped the fruit of realisation from the soil, testifies not only to his shrewdness and to the fervour of his desire, but also to the fact that the soil

of Bengal was ripe and was urgently awaiting his call. Vivekananda was projected into the "century" by the conception of Nature herself. Ramakrishna's choice, for this form of the spirit, marked the hour of parturition.

It was not any the less admirable that Ramakrishna was able to spot out straightway the future leader, the great Evangelist whom he was expecting, and to discover him in the young man tossed about in uncertainties and racked by the torments of the soul.

The entire account of their first meetings deserves to be reproduced here. It exerts on the reader a charm similar to that which Naren felt in spite of himself and which despite himself bound him to the master who chose him.

But let us at first sketch the portrait of this young genius, at the time when his meteor entered into the orbit of Ramakrishna and was for ever absorbed into it.

He belonged to a great aristocratic Kshatriya family. He had, and he always retained, the traits of his warrior caste. He was born at Calcutta in 1863. His mother was very cultured. She was of a superb bearing and her heroic mind had been nurtured on the great Hindu epics. His father led a lordly and stormy life and, like a big lord of 18th century France, publicly aired an almost Voltairian independence of spirit and an indifference to caste, which rested at once on his large sentiment of humanity and on a complacent consciousness of his superiority. But the grandfather, a wealthy and cultured lawyer had, in his twenty-fifth year, abandoned wife and children, high offices, fortune and society, in order to retire to the forest and become a Sanyasin; and never after, had he been seen again.

Vivekananda spent his childhood and youth like a young artist-prince of the Renaissance. He was endowed with all the gifts of body and soul, and he cultivated them all. He was gifted with a leonine personality and he had all the supineness and the buoyancy of a cub. He possessed an athlete's body and he was an accomplished master of all games. He knew how to box, swim and row, and he was passionately fond of riding. He was a favourite among young men and the arbiter of fashions.

With consummate art he could execute the great religious dances, and he had an admirable voice whose tunes were to enchant Ramakrishna at a later time. For four or five years he made a study of vocal and instrumental music under celebrated teachers. He wrote songs and composed a learned essay on the science and philosophy of Indian music. Everywhere he was recognised as an authority on music. Music remained for him the gate of the Temple, the vestibule of the Palace of the Almighty. At the University, he distinguished himself by his remarkable intelligence.....

This multiplicity of gifts and feelings made him live, for very many years, in a whirlpool of the soul, before his personality became fixed. Between his eighteenth and twenty-first year, he passed through a series of intellectual crises which became increasingly acute, till a sudden religious explosion ended it.

He had been overwhelmed by the reading of Mill's *Essays on Religion*; his first optimistic theism which was superficial and was acquired in fashionable Brahma Samajist circles, had foundered; and the problem of Evil in Nature loomed before him. He flew into a passion. But he could not escape feeling the Melancholy (in Durer's sense) and the Weariness of disillusionment.

In vain did he try to regain his feet on the basis of the theories of Herbert Spencer with whom he put himself in communication. He then proceeded to seek the advice of his senior fellow-student, Brajendranath Seal. He confided to him his scepticism and sought his guidance in his search after truth. It was Seal who recommended to him to study Shelley's works and to bathe his spirit, now on fire, in the ethereal flood of Shelley's poetic pantheism. Then, the young mentor wished to enroll him in the service of the God of Reason—Parabrahman—which he had built up for himself. Brajendranath's rationalism was of a particular type; he claimed to fuse together the pure Monism of the Vedanta, the dialectics of the Absolute Idea of Hegel, and the Gospel of the French Revolution. For him, the principle of individuation was Evil. Universal Reason was all and all. The question there-

fore was to manifest pure reason. This was a great modern problem which Brajendra thought of solving through Revolution. This revolutionary and dominant Rationalism could satisfy certain parts of Narendra's imperious nature; but his torrential personality could never be restricted within it. His intellect indeed wished to accept—or impose—the sovereignty of universal reason and establish a moral system on an imperious negation of individualism; but his life never allowed it, it hungered for the beauty of the world and its feelings. To deprive him of these was like condemning a cub to vegetarianism. His uneasiness and his torments became redoubled. It was a derision to offer him for sole nutriment this immanent reason, this lifeless God. As a true Hindu, for whom life is the foremost attribute, if not the essence itself of Truth, he required living revelation, the realised Absolute, God made man, a saintly *guru* who could tell him: "I have seen Him, I have touched him, I have realised Him." Nevertheless, his intellect nurtured on European thought and the critical spirit which he inherited from his father, fought shy of this aspiration of the heart as we shall see from the stoutness of his first opposition against Ramakrishna.

He imposed on himself at this time a life of ascetic labour in an obscure and damp room, seated on a blanket extended on the floor, with his books strewn about, his tea boiling below, —reading and pondering day and night, his mind racked by acute pains. He never succeeded in bringing about peace between the conflicting feelings of his nature. The struggles continued into the restlessness of his sleep:

"Ever since my childhood, every night as I went to bed, two visions floated before my mind's eye. One of them pictured me as a successful man of the world, occupying the foremost place in society, and I felt that I actually had the power to carve out such a place for me. But a moment later, I had the other vision in which I found myself a wandering monk, dressed in loin-cloth and living on chance-morsels of food and spending the night under trees... I felt that I was able to lead this sort of life, like unto ancient Rishis. Of these two visions, the latter appealed to me more and I thought that the life of

an all-renouncing monk was the noblest on earth, and I would embrace that."

Such he was at the time when he was about to meet the master who was to fix the career of his life. In the big city of Calcutta where India and Europe mingled together he had visited one after another the eminent religious personalities but had been deceived in his hopes. He sought in vain, he tried and rejected. He was drifting.....

[After narrating the first meetings of the Master with young Narendra, M. Rolland proceeds to recount the great crisis in the young man's life, which marked the turning-point in his career].

Early in 1884, the sudden death of the reckless and prodigal father on account of a heart-attack, plunged the family into dire poverty. There were six or seven mouths to be fed; and there was a host of creditors knocking at the doors. Day after day, Naren experienced the pains of poverty, of the exhausting pursuit after means of livelihood, of the selfish indifference of the world, and the desertion of his erstwhile friends. He has recounted his miseries in language similar to that of the most poignant *Confessions*.

He continued nevertheless to pray to God every morning. One day, on hearing it, his mother whose piety had been rudely shaken by excessive misery, asked him "Hush, You fool! You have been crying yourself hoarse to God ever since your childhood. And what has he done for you, pray?"

And he became filled, in his turn, with bitterness against God. Why did he not respond to his desperate appeals? Why did he tolerate so much of suffering on earth? And the bitter words of Pandit Vidyasagar occurred to his mind: "If God is good and, gracious, why then do millions of people die for want of a few morsels of food?"

A furious sense of indignation made him revolt against God. He declared war on Him.

Never had he been able to hide his thoughts. He therefore spoke publicly against God. He proceeded to prove that God was a myth, or that he was peevish. Narendra's reputation as an atheist soon gained currency. And as usual with bigots, unment onable

motives were attributed to his unbelief and his life became the object of accusations. This unmerited calumny only hardened him. In a vauntful fit of sombre scorn, he declared openly that in a world so miserable as ours, a prey such as he was, to the persecutions of fate, had perfect right to seek for momentary respite in pleasures of whatever kind; and when he, Narendra, had been convinced of the efficacy of such means, he was not going to retreat, for fear of anybody! To certain disciples of Ramakrishna who had come to make pious remonstrances to him, he replied that a coward alone would believe in God through fear. And he turned them away... He felt sorry nevertheless, at the thought that Ramakrishna might condemn him like the others, but his pride cried out: "What do I care? If the reputation of a man rests on such frail foundations, I shall have nothing to do with it, I shall trample it under foot!....."

All people thought him to be lost. Ramakrishna alone, in his retreat at Dakshineswar, retained confidence in him; but he was awaiting the hour. He knew that Naren's happiness could come only from him.

The summer of the year had passed. Naren was still occupied with the exasperating hunt for jobs. One morning he collapsed on the outer plinth of a house on the roadside, drenched in rain and overpowered with exhaustion and a whole day's fast. A fit of fever raged in his weakened body... All of a sudden, the coverings of his soul were rent asunder.. And there was light. All his past doubts were automatically solved. He might now have said:

*I see, I know, I believe, I am disillusioned.*

His body and mind now found restfulness. He returned home and passed the night in meditation; the next day he made up his resolve. He decided to renounce the world, like his grandfather; and he fixed a day for the formal execution of his vow.

Now, on this day, accidentally, Ramakrishna came to Calcutta and requested Naren to accompany him to Dakshineswar. In vain did Naren try to excuse himself; he had to follow the Master. At night, Ramakrishna began to sing, while closeted with Naren in his room. The fine devotional song drew tears from the young disciple and made him aware that his friend had seen through his intentions. And Ramakrishna told him:

"I know that you will not remain in the world. But for my sake, be in it as long as I live."

*To be continued.*

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## Economics and Morality.

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

The utilitarian and ultra materialistic school of economic thought which was in the ascendant in the nineteenth century is largely responsible for the divorce between economics and morality and the consequent evils that are rampant in the western economic or industrial society to-day. From the days of Adam Smith and John Stuart Mill, a highly exaggerated importance came to be attached to the principle of free competition and in the frantic pursuit of that ideal, its unethical basis was altogether lost sight of. The classical economists avowed that every restriction of competition was an unmixed evil and every extension of it an ultimate good. They honestly believed that the rigid application of the principle of free competition to the trade and commerce of a country would usher in an era of economic plenty and cheapness. It is only with the dawn of the present century and the awakening of what may be termed as the social conscience that the evils of free competition have begun to be more and more felt so that modern economists are aiming at the substitution of Co-operation for Competition.

We should not, however, be understood to decry *per se* the principle of Competition. No doubt, the spirit of free competition often exerts a very wholesome influence both on the quality and price of the articles produced, but at the same time in order to avoid some of the evils that are likely to follow in its train it has to be humanised and put on an ethical basis. We shall illustrate what we mean by a reference to the economic organisation that existed in pre-British India, the essential feature of which is the subordination of the spirit of individualism and competition to the interests of the community as a whole. Much misunderstanding has been caused in the minds of westerners regarding the organisation of Indian economic society by Sir Henry Maine's assertion that progress consists in the change from status to contract. The statement is quite correct as applied to the history of Europe. The slow and gradual transition from status to contract as exemplifying the law of progress is noticeable in the gradual transformation of

the feudal serf into the modern free wage-earner. But Maine's proposition is to a large extent false as applied to India.

In the Indian economic organisation of society both the individualistic and competitive forces were in operation but the Indian genius brought the working of these forces into harmony with the civilisation around it. As Prof. Radhakamal Mukerjee has well pointed out, "the Indian economic world is an organism and Co-operative body with cultivators, ministers, and dependents of all sorts, each occupying his customary place and performing his customary duty as a member of the organism. Status as well as customary dues and customary services have been determined in accordance with a social ideal which replaces the literal struggle for existence by an endeavour after the well-being of the individual and the community." The last sentence emphasises an important truth, because many persons are only too apt to delude themselves by imagining that custom in India is something fixed and unalterable like the law of the Medes and Persians. Far from this being the case, adjustments were frequently made between master and worker to suit the changing economic conditions of the times. This is the reason why when the whole of the Western world is ringing with industrial disputes, strikes and lock-outs, we used to hear so little of them in India, even in those days when she was one of the greatest manufacturing countries of the world.

All the available evidence regarding the organisation of ancient Indian economic society tends to show that it was ideally planned and gave no room for the accumulation of wealth in a few hands and had consequently no problem of unemployment to solve. European industrial society with its artificial divisions into capitalist and labourer, Haves and Have-nots, is groaning under the nightmare of its own boasted industrialism. An attempt is being made in the West to-day to reconstruct economic society on a juster and more ethical basis, we may almost say, after the pattern of our own organisation. In these circumstances it cannot be too strongly emphasised that in the measure in which we attempt to transplant on our soil the decadent Western economic ideals, we are digging the grave for our own burial. Already the evil has set in, and

echoes of industrial disputes, unrest and distress, have begun to be experienced in our country, more and more, of late. India should remember that if she is to avoid the fatal war of classes through which the West is passing to-day, she must think twice before casting off her own system of communistic organisation in which competition is restrained and based on ethical grounds; a system which enabled her to pass through centuries of unbroken prosperity, with a distribution that gave no rise to any very serious inequalities of wealth.

## *The Curse of Examinations*

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

The curse of Secondary Education, is the scare of examinations. The S. S. L. C. Examination is a hardy annual and students in thousands pass through the ordeal, a good number successfully and a greater percentage branded with the hallmark of a failure. Time was, when preparation was thorough and sincere but now there is a false notion in the minds of pupils that passes could be obtained by other means also, say by leakage of papers, copying and other notorious devices. We need not enter into any deep examination of the forces behind this mentality but we must be alive to the seriousness of a situation, in which the innocent are victimised for the sins of the quality. In every civilised country, provision is made for detecting the criminals and for distinguishing the moral delinquents from the normal folk, and in the same way, ways and means should be sought to safe-guard the rights of innocents in the S. S. L. C. Examination, not only by taking sufficient precautions against leakage but also by adopting stern measures to punish leakage, should any unfortunately happen.

Why all this bother? "Let us do away with the curse of external examinations altogether" is the slogan of one school of thought. They are the whole-hoggers. There is another school of thought, which, while not desirous of ending the examinations, has not lost faith in schemes of amending them. All are agreed, however, on the curse of external examinations but are divided on the question of the solution of difficulties. We do certainly admit that the examination is merely a snapshot

test of the pupils' attainments, that the standard is not infallible, and that mostly as at present conducted, it is more often a test of memory work, and less of intelligence and intellectual skill. At the same time, we do require some tests of distinguishing the pupils and classifying them. Though the average pupil is a mythical figure, still some criteria have to be employed for accepting some and rejecting others say, in matters of admission into services, or into schools and colleges. Otherwise it will be a sheer waste to bring together all and sundry, the intellectually backward pupils and dullards. Again, if as it is proposed, that the Headmasters of schools be empowered to grant certificates of completion of the school course of studies, some certificates will be considered more valuable and others less so, not to speak of some more being despised. Invidious distinctions will be now and then made between school and school, district and district, the metropolis and the mofussil. If a few schools only are singled out for the exceptional privilege, even as an experimental measure, the others may not feel encouraged to carry on honest and sincere work as before. It is obvious that each system has its own draw-backs and one feels as though there is no way out of this impasse.

At the same time one gets disgusted with universities and examinations, university or Government when he sees that a genius like Ramanujam was stifled and that Lord Cromer, the renowned general and statesman, was first rejected for short sight at the medical examination for admission into the Army. It was no doubt with a view to mitigate the rigours of the Matriculation Examination that the S. S. L. C. scheme was first introduced. But what with the ill-considered latitude of some Principals and with the manipulation of school marks to get the most out of the moderation scheme, there is now almost a reversion to the old order of things. There is now as much difference between the S. S. L. C. and the old Matriculation, as there is between *Tweedledum* and *Tweedledee*, or between the old Priest and the New Presbyterian, who was only an enlarged edition of the first.

Of course there can be no finality of views on this vexed topic of Examinations and therefore the conclusions of Dr. Cyril Norwood may be provisionally accepted as they take the

lines of least resistance. He observes, "I believe, though the time is not yet, that the right course will be to abolish all external examinations for the average boy and girl, though leaving it as the avenue to the universities and the professions. In the case of the average boy and girl the properly inspected and efficient school will issue its own certificates, that A or B has attended for 4 or 6 years as the case may be and has reached a satisfactory level of performance. The power to make such an award implies a high standard of professional honour and perhaps a higher level of efficiency than yet exists but it would enable the schools to teach a pupil what he could learn, to teach him in the right way and not drive him in the wrong way to a wrong standard. The mere size and complication of the examination system will tend to break it down." "To see the examination system at its worst it should be studied in the common entrance examination to public schools. This examines four to five thousand candidates yearly and is designed to ascertain whether those thirteen-year-olds know enough English, Scripture, History, Geography, Latin, French, Arithmetic, Algebra and Geometry to be admitted to the bottom form of a public school. Much of the boy's future depends upon the result of this examination, for the doors to the schools which he desires, will remain locked if he does not qualify. The object, therefore, of what is a most expensive form of education and of what should be the best, carried out as it is with small classes and in good buildings, is to enable little boys to answer questions on paper with great rapidity and to switch their small minds with accuracy from Genesis to Ivanhoe, from Henry VIII to the causes of rainfall, from quotations to problems, from Latin to French and so for two momentous days. The bright boy finds it easy, the average boy in many cases, the dull boy in all cases, finds it terribly hard. The result on the teaching is remarkable, for there is a handbook issued which commands a large sale and free use in many schools which has reduced the whole thing to cram by analysis of all the past papers."

Ever in the strife of your own thoughts  
Obey the nobler impulse.

Emerson.

## Bergson's view of Human Consciousness.

By Prof. N. Swaminathan, M.A.

(Concluded from the April Number.)

Our main purpose in the present article is to elucidate Bergson's view of human consciousness. Consciousness is a thing inhering in the body. When a man dies consciousness ceases to function and seems to die also. The study of human consciousness, therefore, necessarily implies an exact definition of the relation between mind and body. This question, the exact relation between mind and body, has been a theme of immemorial controversy in psychology. Three theories have been till now adduced namely psycho-physical epiphenomenalism, psycho-physical interactionism and psycho-physical parallelism. Bergson naturally takes up these three theories and in considering them he condemns the present psychologic methods and conclusions in no restrained terms. Though there is much to be said in favour of Bergson's condemnation of the present conclusion of psychology and its methods, it must still be noted that Bergson himself takes us no further than what psychology has done, as we shall presently see. Bergson examines the three theories and dismisses epiphenomenalism and interactionism as patently ill-suited. He examines parallelism in detail, the more so, since it has gained at the hands of the scientists good grounds of plausibility. He adduces various facts to disprove the theory of parallelism also. After remarking that parallelism is self-contradictory, he concludes that his own conception is that the "Brain is an organ of pantomime and of pantomime only" (*Mind Energy* p.p. 58). Each psychical state or thought he calls a pantomime and brain is the matter, the reality that keeps consciousness, feeling, and thought tensely strained on life and consequently makes them capable of efficacious actions. Brain is the organ of attention to life."

Bergson uses the term "Brain," in the sense of the physiological organism. One brain-state may have any number of psychical states. The brain which is only a physiological organism cannot therefore exhaust all the possible psychical states. It is from this analysis of thought and brain that Bergson

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arrives at his proof of the soul and its immortality. Bergson asserts that since the psychical states or pantomimes are infinite in number and the brain adjustment, very limited, it necessarily follows that the destruction of the brain does not involve the destruction of the mind also. He is emphatic in stating that there is no reason to suppose that the body and mind are so united one to the other as to warrant the conclusion that the destruction of the one means the loss of the other also. Says Bergson "True immortality cannot indeed be proved experimentally for experience can only be experience of a limited duration and when religion speaks of immortality, it appeals to revelation."

This argument of Bergson is a *culdesac*. From this impossibility of proof altogether Bergson takes a new term again and says that survival for a time can be proved and therefore the proof of the immortality of the soul does not seem to be altogether "insoluble." As we pointed out above since "the mental life overflows the cerebral life," he contends conclusively that survival becomes so probable that the onus of proof falls on him who denies it rather than on him who affirms it. "As the independence of almost the whole of consciousness with regard to the body has been shown to be also a fact of experience," psychologically the problem of survival after death also becomes an established fact. Thus Bergson proves survival after death and so believes in the immortality of the soul. Life after death is as certain as death at the end of life. The souls being immortal, he is forced to believe in "Telepathy." I am led to believe in Telepathy just as I believe in the defeat of the invincible Armada" (Mind Energy p.p. 81).

What is Telepathy? Telepathy is only an experience of the dream-state. Dreams themselves are, according to Bergson, "little else than a resurrection of the past." (Mind Energy p.p. 114). He says that very often they are caused by an external stimulus in which case "the sensation is then exactly covered by memory". He thinks and concludes as a result of his scientific investigation that "the dream is the entire mental life minus the effect of concentration." "The dream-state is not a fantastic state, an indefinable something over and above and additional to the reality of being awake." On the other

hand the reality of the waking state is a state which we gain by limitation, by concentration and by tension of a diffused psychical life. This diffused psychical life is the dream-life. He remarks that, in a sense, the perceptive memory that we exercise in the dream-state is more natural than those in the waking-state. From this Bergson argues that it is the awake-state rather than the dream-state that requires explanation. "The dream is the sub-stratum of our normal state." That is, in the running current of psychical streams, conscious states are limitations and arrests of those currents, and these conscious states are only unreal, intellectual representation in spatiality. The reality is the psychical life. All our intellectual effort is nothing more than "the growing materialisation of the immaterial which is characteristic of vital activity".

Such are the explanations and conclusions of all the varied forms of human consciousness by Bergson. But it has to be clearly seen that Bergson does not give us any tangible conception in all these solutions. Our main problem in philosophy is how could we, constituted as we are with limitations and finitude, best know or realise, what the ultimate nature of the Life force is or of the psychical state or pantomime as he calls it. Though a scientist, Bergson does not attempt at a scientific definition of the nature of the *elan vitale*. He does not tell us what is exactly the ultimate nature of the life-force. As all Absolutists do, he does recognise the limitations of language. Quite aptly, therefore, he says that, to define consciousness is only to make it less clear than the thing itself. But this is only evading and solving the problem.

Bergson is a master of metaphors. Whenever he has to refer to the nature of the psychical states, memory, perception and such like he escapes by using metaphors *par excellence*. For example, in defining recollection, pure and simple, he says that "The memory seems to be to perception what the image reflected in the mirror is to the object in front of it". Does this metaphor in any way explain the nature of memory? Again, when speaking of the psychical states overflowing the brain-states and their relation he remarks, "Were you to ask me to express it in a simple formula necessarily crude I should say that 'the whole of the brain is to the whole of conscious

life what the conductor's baton is to the orchestral symphony". Consider again his illustration of the actors and their parts in any play as compared to the pantomime and the corresponding brain-states. In all these cases it is only the problem rather than the solution that gets more emphasised.

It must be concluded that the ultimate nature of thought and consciousness remains yet a problem and Bergson's speculations mark an era in the history of both the scientific and psychic thoughts. He has pointed out very clearly that the proper source of scientific investigation ought to be the psychic phenomena, while emphasising at the same time that a proper study of the psychic phenomena in psychology ought to be scientific and experimental rather than theoretical and speculative.

Thus although we are yet in the dark as to the exact and ultimate nature of matter and consciousness, we can yet agree with him in his prophecy, "that the united efforts of Physics and Chemistry to manufacture matter resembling living matter may one day be successful is by no means improbable," and let us hope that day is not far off.

## Ritual and Art.

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

James Ellen Harrison is responsible for this heading; for she argues that Art developed from Ritual. But what was the origin of the Ritual? "Food," replies Ellen. How food gave rise to a ritual and how the ritual, in its turn, yielded the conception of art—there are surely interesting questions.

Of animals and plants the primitive food of man consisted; and nature ordained those animals and plants to appear largely in a certain season of a year and to disappear in other seasons.

This ordainment of nature the primitive man did not, as indeed he could not, know—much less, appreciate. At the disappearance of the season, which gave him food, he only thought that that season was dead and, yet, yearned to revive and get it back. He didn't and wouldn't pray for it; in fact, he couldn't. For, as a savage, he was a man more of action. Instead of

asking a god to do what he wanted to be done, he himself did, or tried to do it. Instead of prayers, he uttered spells and practised magic, when, for instance, a savage wanted the sun or wind or rain, he did not go to a god and prostrate before him, but he summoned his tribe and danced a sun-dance, or a wind-dance or a rain-dance, hoping—in good faith—that such dances would procure thereby the sun, wind or rain, as the case might be. If, again, he wanted to hunt a bear, he would similarly dance a bear-dance.

Mr. Tylor, in his *Anthropology*, gave us a good description of a buffalo-dance. "Among the Mandan Indians," observed Mr. Tylor, "when the hunters failed to find the buffaloes, on which the tribe depended for food, everyman brought out of his lodge a mask made of a buffalo's head and horns, with the tail hanging down behind, which he kept for such an emergency; and they all set to dance buffalo. Ten or fifteen masked-dancers formed at a time the ring, drummed, rattled, chanted, and yelled. When any one of them was tired out, he went through the pantomime of being shot with bow and arrow, skinned and cut up; while, another stood ready with his buffalo-head on and took his place in the dance. Thus it would go on without stopping day and night, sometimes for two or three weeks, till at last these persevering efforts to bring the buffalo succeeded; and a herd came in sight on the prairie."

Such dances rose gradually from being vague emotional, into periodical ones; and, catching the fancy of the people, they attracted the whole tribe into their magical circles, and converted the individual, into tribal dances, which involved the idea of a very large number of persons dancing under the sway of a common emotion,

Since collectivity and intensity were the two elements that turned an ordinary dance into a sacred rite; the said tribal dances, which contained both the elements, assumed in the course of time the dignity of a Ritual, as for instance, the Spring Festival in Greece, the singing and dancing in which were calculated primarily to induce the return of food-supply.

Thus we have traced the ritual from food. Next time, we shall see how the ritual gave us the conception of Art.

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## Love and Marriage among the Dravidians.

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

Like all the nations of the world, the Dravidians, in the early stages of their civilisation, diverted their creative imagination to the exegesis of love and war. Even before the beginning of the Christian Era, there sprang up a body of literature, whose theme was solely love and warfare. Indeed the former occupied such an important place, in the business of life, that a rich and fecund literature which might be called 'poetry of the Erotic Convention' grew up. Bards who wished to please their kings, and later, devotees who sang in praise of God, sang their songs of adulation and rapture, according to this 'Convention'. A portion of the Tamil Classic 'Tholkappiyam' explains 'the Grammar of Love' if it might be so called.

Before we deal with the subject we shall consider for a moment the divisions into which society in those days of pre-Aryan influence, was divided. There were, to begin with, the Kurinjimakkal or Semi-agricultural tribes. The second important division were the Maruthamakkal or agricultural tribes. There were the Mullaimakkal or pastoral tribes who lived in forest lands. The sea-board was the habitation of the Neithalmakkal, and the Palaimakkal dwelt in inaccessible jungles and barren tracts of land. This five-fold division we have to remember in our examination of the early Dravidian lyric and Idyllic poetry.

In such an arrangement of society love was a sort of 'liaison' between a youth and a maiden. Though this was peculiar to the Kurinjimakkal, it might be applied to other sections of people as well. Soon after she was twelve, the Kurinji girl was sent out to live amidst the fields. Invariably some bold, adventurous swain of 16 was captivated by her youthful charms, and from that moment it was a long period of sunshine and happiness for the couple. The girl was ably helped by her maiden-friend in her *Amour* and the continued intercourse on the part of the loving couple naturally culminated in a desire for physical union. Then the various complicated feelings which in Tamil Poetry are described as 'Kurinji', 'Mullai', 'Palai'

'Neithal', and 'Marutham', arising out of the separation of lovers, are dealt with. 'Kurinji', according to the ancient Tamil Classic 'Tholkappiyam, is the irresistible desire for secret intrigue with her lover. 'Palai' is the feeling of extreme dejection and 'ennui' during a period of separation from her lover. 'Mullai' is the constancy with which the lady awaits the return of her lover. 'Neithal' is the 'sorrow' which the sight of the wide expanse of sea and land engenders, in the lady separated from her lover's arms. 'Marutham' is the desire for the joys of physical union with her lover. Since in any literature 'the sweetest songs tell of saddest thoughts', the ancient Erotic Poetry of the Dravidian derived this element of 'sadness' from the separation of lovers. We are even told what the occasions were, on which the lovers separated. 'Study, warfare, and embassy and travel for pleasure as well as commerce,' were the recognised reasons for separation. The lover who left the lady of his choice, could be away from her for a period of *Three* years, if study was his object; he could be away only for a period of *One* year, in all other circumstances. It might be noted in passing, that Erotic Poetry of the Tamil gives abundant proof of the fact that they appreciated not merely the joys of physical union, but the æsthetic of love also. For, we find an atmosphere of charming romance, in which there is naught of the brutality of the savage, merely after the satisfaction of the love-impulse.

We have so far dealt with 'Liaisons' conducted in secret. These seem to have been quite natural to that state of society. But, even in these days when such intrigues were not forbidden, the 'snobbery' or 'prudery'—by whatever term lovers may call it—of parents, had to be taken into account. The parental souls felt seemingly outraged, on hearing about their daughter's escapade. It was now time for the lady to set the whole machinery of love in motion, either to take them by storm, or to wear out their resistance by a long siege. The lady's girl-friend and her duenna nurse, were pressed into service, and they shouldered their responsibility willingly enough. The lady's girl-friend told of the beginnings of her malady. She expatiated on the courage of the lover, and painted in glowing colours, the love-light all the time playing on the narra-

tive, the courage shown by the lover in rescuing their darling girl, from the fangs of wild beasts, or from finding a watery grave. The duenna pleaded on her behalf with the authority of experience and wisdom. The parents succumbed to the special pleadings of Youth and Age, and generally set the seal of their approval, on their daughter's choice. If they remained obdurate, the lovers took the law into their own hands, and the lady aided by her faithful girl-friend left her parents' roost for her lover's arms. Public opinion sympathised with the youthful pair, and the parents, had, however unwillingly it might be, to acquiesce.

According to the author of Tholkappiyam, such were the practices in that golden age, before violence and other unnatural crimes crept into the domain of love. That such a period of sweet simplicity, and innocence did exist is attested for by Tholkappiyam which speaks of rules and rituals of the Aryans being adopted, when wrong and faithlessness crept in. In any society, such customs as the ancient Tamil followed, so remarkably free from checks, are liable to be abused. We might guess with a fair degree of truth, that such was the case among the Dravidians. They adopted thereafter the Aryan custom of the bride being 'given away' in accordance with Aryan ritualism. This, perhaps, was one of the earliest influence which the Aryans brought to bear upon the people of the Tamil land. The bride was 'given away' and the husband was allowed to have sexual access to her only on the fourth night, as Indra, Varuna and Agni were supposed to have had access to her respectively, during the first three nights. Much to the loss of 'old romance' but very much to the gain of social solidarity, the old order of love at first sight, and platonic attachment, gave place gradually, to a steadier and more sober, if less romantic, form of Love-in-life-marriage.

The section on Aga-porul or love, in the Encyclopædic Tholkappiyam treats not merely of the normal manifestations of passion, but some of its abnormalities. Love for a woman older than oneself, love for one considerably younger; violent manifestations of love, such as rape; and unsuccessful and unlawful love, are all dealt with and the author manifests his dislike for them all. In the event of the lover being unsuccessful in his

suit, he resorted to a peculiar form of self-torture and extinction which was known as Madal-Erudal. The idea underlying this gruesome practice, was that God would behold his steadfast love, and thus bring the unwilling girl to his arms. If the gods and their saints slept unmindful of his penance, he was only too willing to die.

From the customs mentioned above, we might draw certain conclusions, to which we are legitimately led. Long before the influence of the Aryans made itself felt in South India, the Tamils were a homogeneous people of a certain cultural level. They might not have been cultured, as we now understand the term, but their practices showed a certain refinement of thought and feeling which is of the very essence of culture. They could not boast of any philosophical literature, at the period when Tholakappiyam was compiled, or until a century or two after the Christian Era. But they possessed an abundant literature, some of it, that in the universality of its appeal has an everlastingness and that paints for us a picture of true romance, of

"Charm'd magic casements; opening on the foam  
Of perilous seas in fairy lands, forlorn."

## Evening.

Twilight and evening glow  
Last hour of day,  
Folk cease their toiling,  
Children their play.  
Laughing and chatting there  
Homeward they plod,  
Pious, their thankful prayers  
Rise up to God.  
Deep in the wood and dell  
Night shades the trees,  
Leading the golden moon  
Hushing the breeze.  
Slowly the shadows fall  
And sweet night-hours creep,  
Bringing me tranquil thoughts,  
Bringing me sleep.

Leland J. Berry.

## Notes.

The Madras Music Conference this year under the auspices of the Music Academy has reason to be proud of its achievements. There were, apart from the usual high class concerts, enlightened discussions aiming at an attempt

### The Madras Music Conference 1929.

to correlate theory and practice of music and infuse a higher tone into the art. Indian music has fallen from its high standards by the attempt of musicians to play to the galleries, and the resuscitation of the divine art in its original pristine purity and grandeur is possible only with the willing co-operation of the scholars and Vidwans. The problems of reforms are varied and far-reaching, and we know it will take much time for the enthusiasts to emerge from their deliberations into anything like finality. However, they will do well to keep in mind that to the extent to which people neglect the educative and spiritual values of music, to that extent they will be suppressing one among the highest means of self-expression of the nation's subconscious mind where dwells its soul. It is one thing to deliberate and conclude, and it is another to translate the decisions into action. It is the latter that is needed foremost.

The Bangalore Amateurs have taken a rather questionable step of associating lady actors with men on the stage. True, there is ample room for reform of the Indian stage, where the hand of the veteran actor Raghavacharlu is urgently in need,

### Lady Amateurs on the Stage.

but we wish he had saved himself the trouble of aping the West in matters opposed to the high ideals of Indian womanhood. We may be charged of a rank conservatism in holding this view, but we have sufficient grounds to opine as we do, judging from the trend of experiences we have gathered on the Amateur stage with highly cultured male actors. Reforms that Mr. Charlu desires to introduce can be compassed with men, as at present, acting as heroines successfully airing the impulses and graces of women. The examples of numerous amateurs like A. Krishnaswami Ayyah, Ramanurthi Pantulu, Nagaratnam and others will be sufficient to repudiate contrary notions. But if, as reported, Mr. Charlu is keen on seeing that the Amateur stage is not disfigured any longer by male actors posing as heroines, we have reason to fear that the chances of anything like reform will be as remote as ever—rather, the present evils will tend to be accentuated by the addition of the new element.

Reformers generally in their frenzied zeal for grafting on the Indian soil what they fancy as a lasting bliss to the country, ignore the conditions of climate and the temperament and psychology of the Indian people. They will do well to peruse the pages of *Sex* by J. C. Molony and revise their notions. He

says: 'In England and in America the pendulum has swung past the definite point of *liberty* into the undefined spaces of *license*. That the pendulum will swing back I am sure; but the East, if sufficiently wise to study and to reflect on the experiences of the West, may avoid much error and suffering in its progress towards a rational emancipation of Eastern womankind.' Let the Amateurs beware of pitfalls such as would tend to make the nation swerve from the high standards of moral and spiritual life India has been proud of for ages.

Admirers of Miss Mayo will be interested in knowing how her civilised country has taken a lead in her Crime Bill which amounts to Ten Billion Dollars per year. It is reported that

### Crime wave in America.

American prisons are jammed to the limit and the reform schools for juveniles are loaded. One is content that we in India in spite of our 'slavery to our Gods' haven't yet gone to that length to make people green with envy of America. Let Miss Mayo reform her country first, giving the Americans right education and opportunities or right living and clean thinking.

x                      x                      x                      x

Secondary Education is the pivot of all education. A wide diffusion of primary education, or an efficient higher or professional education is not possible unless secondary education is widespread and efficient. A sound system in the abstract should be

### C. Y. Chintamani on Education.

looked for, not merely to sound control at the top but also to the efficiency and the devotion of the teachers to duty. To accomplish these, it is essential that life should be made easy for them. It is useless to lay down almost angelic standards for observance by teachers if they can never be free from anxiety—what of the morrow.

The prosperity of secondary education is the prosperity of all education.

x                      x                      x                      x

The Rev. Canon A. W. Davies, M.A., the retiring Vice-Chancellor, in his Convocation Address made some pertinent remarks on University education in U. P. The learned lecturer emphasised among others the need for loyalty and contentment among the college staffs, which meant freedom from financial anxiety and satisfying work as their bases. He then dwelt on the need of cordial co-operation between the staff and the management and deprecated the existence of a

### Agra University Convocation Address.

relationship approximating to that between employer and employed. He pleaded for a wider angle of vision among the teachers whereby they might play the role of a friendly guide to their pupils instead of as 'police-men.'

Srimathi Lakshmikutti Neythiaramma, consort of the First Prince of Cochin, in the course of her address of welcome at the first session of the Kerala Hindi Conference held at

### Hindi as the Common Language of India.

Ernakulam in February last explained the claims of Hindi as the common language of India. India long under foreign domination was trying to snap the bonds of slavery and rise once again in the scale of nations. The success of its attempt depended on the unification we could achieve between the various parts of India understanding one another through a common medium. The medium could not be any other than Hindi for more reasons than one. English could never hope to become anything like a common language for India, as it has failed to reach the vast majority of the masses in spite of a century and over of British rule. Hindi has the unique advantage of being the spoken medium of two-thirds of the population of India, and further, has a highly developed literature in religion and the sciences. Quite a large number of newspapers and journals of thought are being edited in Hindi.

Hindi needs to be spread only in South India. Malayalam Districts are favourable more than Tamil for the spread of Hindi as there are many common words with sanskrit roots between Malayalam and Hindi. But the easiest and handiest way of making people learn it, is by making it a compulsory course of study in schools. The importance of the mother tongue will never be ignored in our attention to the claims of Hindi.

Examinations exist (1) to accredit, or (2) to select, or (3) to audit. To use examinations as an impartial audit of a school's efficiency is the most recent of the three purposes to which they can be put. It came to

### Sir Michael Sadler on Examinations.

England eighty years ago. The use of examination as a method of selecting impartially out of a field of candidates the most competent applicants for some enviable post or opportunity is the second oldest purpose. But by far the oldest purpose to which examinations are put in Europe is accrediting. Accrediting means declaring after a test that a man is qualified to do a particular job. In every craft the mediaeval apprentice had to pass an examination before he could be declared a master craftsman. The mediaeval universities copied the crafts. A degree meant simply a license to teach.

In practice these three purposes are not kept distinct. This causes confusion, much of which springs from our assuming that a degree signifies a kind of competence distinct from competence to teach the subjects in which the candidate has passed. The ghost of the original purpose of a degree still haunts universities and clings to academic standards in secondary schools.

We have observed that the problem of security of tenure of service in aided schools is mostly a problem of finance.

### Security of Tenure.

The solution lies in a generous liberalising of the anachronistic Grant-in-Aid Code. About 20 years ago when finances of managements were easy with the existing code, very few cases of insecurity were heard of. Now with the growing expenditure of managements on various heads, a greater share in financial responsibility by the Department seems to be necessary, if education is to be efficient. Any attempt of the Department at reorganising Education without loosening the strings of its purse would remind one of the Scotsman who went on his honeymoon without his wife for reasons of economy.

'The education of the self through the emotions is neglected by our schools and consequently so many difficulties occur in after life' said Prof. J. S. Marcault at the Conference on New Ideals at Malvern. "There are disturbances of the emotions, incapacity for reverence, moral scepticism so frequent in our young people, and ineptitude for happiness which leads a number of married couples to-day

### Educating the Self

to ruin, not because of particular incompatibilities but because of an incapacity to exalt one's emotions into unity with those of another and whatever sacrifices one has to make for that." Has the Committee on the re-organisation of Secondary Education made any attempt to widen the scope of the aims of education in this Presidency to embrace courses of study to develop the emotional side of pupils? It is amusing to observe that educationists in a land of music like Tanjore should have opposed the retention of music as a B. Group subject, thereby throwing cold water on what little the Committee hopes to do in the direction of giving an emotional bias to education.

A correspondent in *The Times Educational Supplement* gives an account of an American Boys' School which will enlighten us on some of the ideals of education and discipline there. The main aim is 'to prepare boys for normal living in a democracy' and with this object the widest possible education is given embracing a diversity of subjects. Buildings and grounds correspond in extensive-

### An American Boys' School.

ness to the curriculum and teaching of the school. Talented professors from the different nationalities are drawn to teach the different branches. The principle of drawing on the best extends to the buildings and environment also. The classrooms are luxuriously furnished with leather arm-chairs and book-rests.

A practical thread runs through all the school activities. The boys make their own beds and wait on one another at table, so many boys each week in rotation. Each boy is to allot a definite portion of his time to manual labour of some kind for the benefit of the whole school.

For an efficient foundation of citizenship, public speaking and civics are given a prominent place. The principles of citizenship are inculcated by a system of self-government, and for this purpose the school is organised from a governmental point of view. To teach thrift and independence, in addition, there are shops, a bank, and a post-office run as part of the school.

But discipline seems to be relatively of little account there. An atmosphere of friendliness is sought to be created there by means of calling boys by their Christian names; punishments for school offences are light; a comparative absence of outward deference towards masters and some failings of punctuality are features we would be loath to tolerate.

A perpetration of red-tapism is evident in the unreasonable adherence of the Educational Departments to a time honoured rule requiring Deputy Inspectors of Schools to

### Linguistic Tests for Deputy Inspectors and Increments.

satisfy two linguistic tests to make them eligible for annual increments. This is only one of the so many signs of stagnations that attends the routine of the Department, which precludes it from thinking of anything beyond keeping things going. It will be something if the qualification is insisted on in the case of Inspectors whose services are required in different linguistic areas. But it is observed from the information available that the movements of these are restricted to their respective vernacular districts, with the result that a knowledge of a second vernacular becomes superfluous, if not a waste of human energy. It is granted that a knowledge of at least one vernacular is necessary in the case of those who have brought up a classical language for study in the College Course. In the circumstances, the Department will be well advised if it immediately sees its way to abolish the linguistic test (Part II of the Deputy Inspectors' Test) and restore the increments withheld from such of those as have yet to satisfy the rule. Efficiency of work more than a servile compliance with a meaningless rule should be the criterion for awarding increments to these hard-worked Deputy Inspectors. It is hoped that wiser counsels will prevail with the local Government in charge of Education and the rule amended without delay.

*The Times Educational Supplement* has given some useful remarks on viva-voce examinations. While written examination is a test of a candidate's academic proficiency, the viva-

### The Viva Voce Test.

voce is a test of those qualities which cannot be tested by a written examination. A few of these qualities may be mentioned: personality, promptitude, intelligence, alertness, integrity, imagination, resourcefulness, politeness and sincerity—in short all those qualities of heart and mind which should distinguish the public servant in all countries.

The viva-voce board is constituted consisting of from three to six persons, who are all middle-aged or elderly men, successful and even illustrious, cultured and perhaps learned, alert, scrupulously fair, keen on the work before them and generally possessed of that confidence in the soundness of their opinions which success and fame are apt to engender. The board usually includes a schoolmaster or some other connected with education, a representative of the service for which it is desired to recruit and persons with wide interests who are shrewd judges of character.

In those oral examinations which recruit on the basis of general education, the test is mainly directed to matters outside the academic studies of the candidate, a favourite and excellent device being to get the individual to talk on a subject in which he is chiefly interested. It is here that cramming is creeping into, as in the written examination. There have been instances where candidates after knowing the names of the board have managed to learn by enquiry what things the board members were most interested in and accordingly regale them with just such answers as would mightily please them to give them full marks.

The question thus remains to be seen how far oral examination is reliable for purposes of selection of suitable candidates for public service.

The appointment of Prof. S. E. Renganathan as the Vice-Chancellor of the Annamalai University will be welcomed with pleasure by all who have come to know him. Mr. Renganathan is an educationist of ripe experience, fully conversant with the details and principles of University administration. The very pink of courtesy, free from strong likes and dislikes, he will efficiently guide the destinies of the Unitary University, giving universal satisfaction.

## On Books & Book-Men

1. SIMPLE LESSONS IN PRACTICAL HYGIENE (in Tamil) for Form III, by M. S. Subramanian, Assistant, Hindu Secondary School, Viravanallur, Tinnevely Dist. Price : As. 6.

Mr. Subramanian has brought out another useful book on Hygiene suitable for Form III, adapted to the syllabus. In 26 short and clear lessons he has dealt with the elementary notions of Physiology, First Aid, Hygiene and some common diseases. The subject matter in each is clearly analysed and presented in simple Tamil, with necessary diagrams. Technicalities have been avoided and the contents are rendered in a way capable of creating interest in pupils. The book has the merit of being written by a teacher in actual touch with the class.

2. CHILDREN'S SHORT HISTORY OF INDIA IN TAMIL for Class V, By Mr. V. Jayarama Ayyar, B.A., L.T., Assistant, Municipal High School, Villupuram. Published by R. G. Paul & Co., Madras. Price As. 5.

The object of the author in writing this small book is to provide the historical knowledge necessary for the students leaving the Primary School. He has, in addition, the purpose of including in them the virtues of patriotism, religious devotion and loyalty to the Government. At the end he has appended a chapter on the benefits of British rule. Within its small compass the book embodies the salient elements of Indian History in simple and impressive language. Illustrations and maps have been given in suitable places.

3. TALES OF INDIA Series by C. T. Dutt, M.A. Published by Macmillan & Co., Ltd., Madras. (i) *Short Stories from Islamic History* (Intermediate) Price: As. 4. (ii) *Short Stories about Ali* (Intermediate) Price: As. 3. (iii) *Six Famous Princesses of Islam* (Senior) Price: As. 4.

Stories from Muslim history and literature such as will interest all classes of pupils have been carefully chosen and written in these booklets. Compiled by an experienced author, they are suited to the reading of youngsters in Form III or IV. They are beautifully illustrated and the get up is attractive and neat.

*Stories from Islamic History* introduce us to some of the great Moslem soldiers, saints and prophets that adorned the annals of the Saracenic past. *Short Stories of Ali* give us a full length portraiture of Ali, the son-in-law of Mohammad the Prophet. The last book introduces us to the tragic story of the great Sultan Razia of Delhi, the Empress Nur Jahan, the Lady of the Taj, Chand Bibi, Punci Katun and the lovely and accomplished princess Zebunnissa.

Each story is accompanied by a number of questions at the end which serve for oral and written exercises of a varied kind.

4. LONGMANS' NEW METHOD READERS by Michael West, M.A. (Oxon). Published by Longmans, Green & Co., Ltd., Madras. *Reader 1 A: Short Primer: Reader 1 B: Reader 2: each As. 6. Reader 3, As. 8. Reader 4, As. 10. Reader 5, As. 12.*

Michael West has constructed a Series of reading primers in English for use by Indian children, written on the most up-to-date lines and based on the recent investigations of experimental psychologists. He believes that our schools could make significant progress in the teaching of English by stressing reading ability and has accordingly applied considerable skill and intelligence in his compilation which will tend to develop that power in pupils. Great pains have been bestowed by the author, so that teachers, trained and untrained, in all grades of schools might economize time and energy and lead the children to acquire the language with minimum strain. The books disclose certain excellences which are worth mention here. All of them are based on definite principles of starting with

known words and introducing new words regularly at a definite rate of increase. Words are illustrated in such a way that they can be taught with ease and economy. The subject matter chosen is such as children at various ages will like to read with pleasure. The questions and tests provided are intelligent and thought-provoking. The author appears to us to be somewhat over-logical in his compilation. As books which will be eminently useful in equipping beginners with a working knowledge of English we earnestly recommend them to all teachers of English in Indian Schools.

5. **THE LILY** by N. C. Mittal, B. Sc., F. G. S., M. R. A. S.  
Prince of Wales College, Jammu, Kashmir. Price: As. 8.

Mr. Mittal has been known as an able short-story-writer and the contributions he had made to the various journals from time to time have been compiled here into an attractive booklet for the benefit of general readers. At a time when people in India have begun to ignore the value of Indian folklore, Mr. Mittal has launched on a very laudable attempt of presenting interesting popular stories for the diversion of all, young and old. Written in simple English prose, at places extremely exciting, the book presents a nosegay of stories with a high moral purpose in each. There are about ten of them in all, which will be appreciated by the public. We commend the use of the book to all youngsters.

6. **SOME INDIAN DYES** by C. Balajee Rao, M.A., B.L.,  
Coimbatore. Price: As. 6.

This embodies valuable information culled from various standard works, which will be useful to dyers. Names of plants, leaves, roots and flowers capable of giving various dyes are given with their properties and methods of treatment. The book will be useful to students practising indigenous dyeing.

7. **ABHINAVA-PATHAVALI** A new Sanskrit Second Reader by V. P. Bokil. Secondary Training College, Bombay. Published by Macmillan & Co., Ltd., Madras. Price. As. 12.

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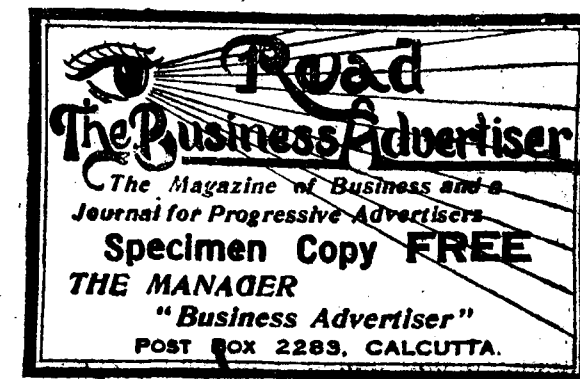
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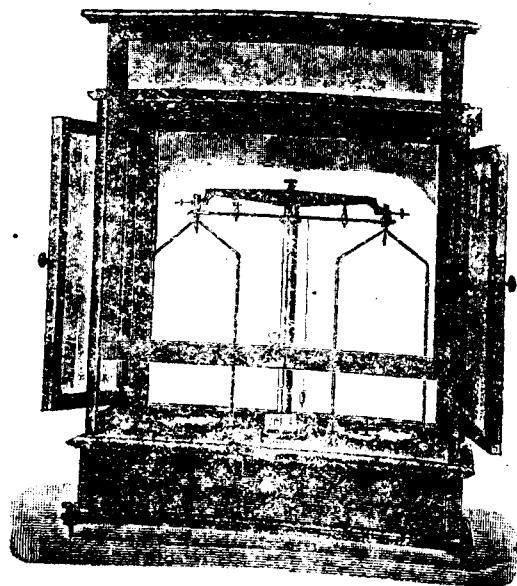
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