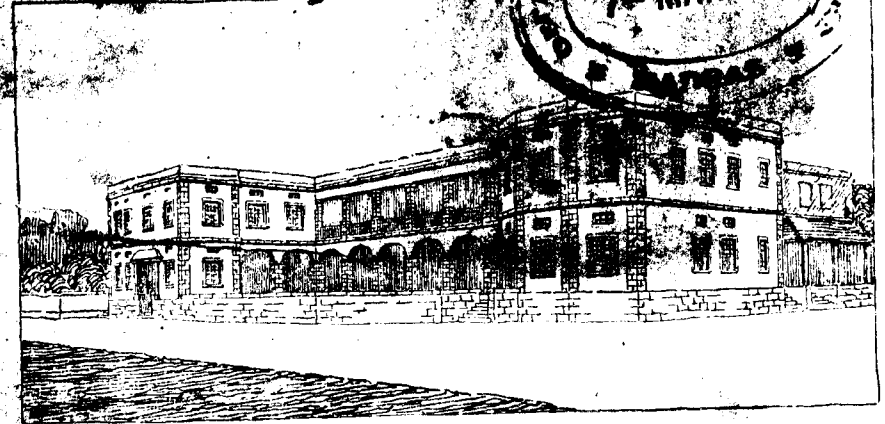


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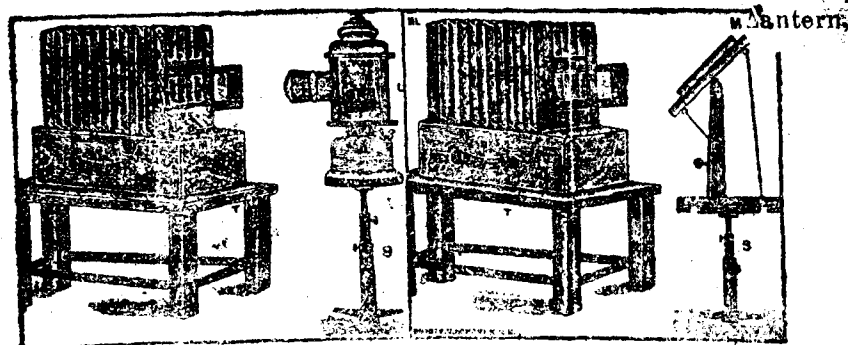
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Contents.

1. Editorial :—				
All-India Teachers in Conference,				
By Prof: C. A Krishnamurthi, M. A. Associate Editor.	...	...	...	1
2. Education—In Theory and Practice,				
By Dr. A. R. Poduval, M. D.	...	...	...	4
3. Periods of Dravidian Culture,				
By Mr. T. N. Krishnamurti, M. A., L. T.	...	...	...	10
4. Students' Book Clubs,				
By Prof: J. S. Ponniah M. A.	...	...	...	15
5. Agriculture & Co-operation,				
By Mr. K. R. S. Narayanan, M. A.	...	...	...	17
6. June to a Lover,				
By Mr. Leland J. Berry,	...	...	...	20
7. Travel Notes:				
Life on the Boat—By P. R. C.	...	...	...	21
8. Changing the hours of work in High Schools,				
By Mr. K. S. Venkatasubban, B. A., L. T.	...	...	...	2
9. The Teaching of Patriotism,				
By Mr. N. Kasturi, M. A.	...	...	...	2
10. Scientific Physical Education,				
By Mr. R. Natesa Aiyar.	...	...	...	3
11. The Late M. Krishnaswami Aiyar, B. A., L. T.				
By Mr. V. Setumadhava Rao, B. A., L. T.	...	...	...	3
12. Among the Silences,				
By Mr. E. S. Sunda B. A., B. L., Associate Editor.	...	...	...	3
13. On Books and Book-men.	...	...	...	4

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THE INDIAN EDUCATOR

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.

All-India Teachers in Conference.

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

Associate Editor.



THE FIFTH CONFERENCE OF THE ALL-INDIA Teachers' Federation at Madras held last December was, from all points of view, a signal success. The arrangement, for which the S. I. T. U. were responsible, left nothing to be desired. The illuminating address of the President was a weighty pronouncement on the present needs and problems of education in India, expressed with a dignity without aloofness, a sympathy without weakness, a candour without harshness, and an authority which he was unquestionably entitled to. In a sense, his address might be regarded as an able summing up of the guidance that an enlightened public has to offer to the teacher, and at the same time, the demand it has a right to make of him as a responsible member of a progressive society. We miss, however, in the presidential address, the tone of condescension and advice to which it has been the increasingly less valued privilege of the teacher (spelt with a dwarfed 't') to listen. While the President admonished the teacher to realise his heavy responsibility, he appeared to give none the less effective expression, directly and by

implication, to the duty which the public also owed to its teachers.

The subjects discussed at the Conference were numerous and important and might be referred to with such observations as are forced on the mind as it dwells on each. The President's welcoming the exposure of the defects of the present system as indispensable preliminary to its improvement may be commended to all educationists. His question "whether the increased expenditure on Primary education from 2.93 crores in 1917 to 6.95 crores in 1927 has resulted in a proportionate increase in effective and permanent literacy" ought to afford food for thought to teacher and Inspector, parent and Management. The President's allusion to the waste of money and effort pointed out by the Hartog Committee Report must set all interested in national welfare seriously thinking about the most expedient methods of arresting such nation-wide waste. That the suggested remedy of better and more teachers and additional inspecting staff involves more expenditure must strike none so much as teachers themselves who might strive to turn out a better quality of work resulting more from introspection than extraneous inspection, when, such additional expenditure might be demanded for the relief of the teacher himself. The adaptation of the curriculum to rural needs, as pointed out, indicates also the direction from which inspiring work must come, viz, the higher qualified and better paid teachers, who have plenty of time to spare for such noble work. The correlation of education to employment offers unlimited scope for the display of talented initiative and energetic thought. The President stressed the need for commercial and technical education as a remedy for unemployment ills. While admitting the force of this, it may be asked, are adequate careers open to products of such education? What about unemployment prevailing even among such men? A parallel remedy must be found in a demand and a career created for such men by the State

and by wealthy individuals organising industries with individual or collective capital.

Reference has been made to the hereditary calling lying before educated young men; but the education received has done nothing to improve or even maintain the hereditary instinct. In not a few cases, positive injury has resulted. The teachers' inability to tender any useful advice in the choice of a calling, is, in a large measure, due to his having been the product of a system that did not envisage such a thing. The psychological tests used in America for discovering the special aptitudes of pupils recommended for us here labour under the disadvantage of postulating the requisite capacity and enthusiasm on the part of all teachers.

The recommendations of the Conference are said to necessarily carry great weight with the public and Government. One is painfully reminded how vague and elusive an entity the public is, and under what limitations even the educational authorities are obliged to move. It would be idle for the teachers to expect any wonder to turn up from either of these quarters. Teachers, like nations must by themselves be made.

The constitution of Arbitration Boards was demanded by a resolution. What sorts of Arbitration Boards are to be created for settling differences existing, in not a few cases, within the institutions among the staff themselves, not excluding the Heads? Regarding the demand for a conscience clause, agreement may be reached and even the clause made unnecessary, if religious instruction be made spiritual instruction and discipline, all religions being at bottom not only similar but also the same. The resolution requesting the Government to inaugurate a campaign of adult education reminds one, in these days of insistent demand for complete powers of self-government, of the need for private initiative and effort in such matters. It has to be remembered that the Government is too much employed and the public too little. The Beasley Committee recommendations for Physical education would be

better appreciated if the parent were in a position to give the children better nourishment, or if, as in the West, poor children were fed out of public funds. The adoption of vernaculars as the media of instruction requires only acting upon. "If it were done, when it were done, then it were well, it were done quickly." The Osmania University has already done it.

The request for a standardised salary to be enforced by the Government carries, on its very face, its own condemnation, so long as the Government cannot come to the rescue of impecunious managements. The talk about the contentment and efficiency of teachers is a hollow mockery when teachers are victims of poverty and disunion unredeemed by any right or righteous lead which one has a right to expect from persons occupying lofty eminences in educational institutions which makes the prospects of Indian education gloomy and tragic in the extreme.

The exhibition was an interesting feature of the Conference. Principal P. Seshadri, the moving spirit of the Federation ever since its inception, presiding during the discussions got through a very heavy agenda with tact, good humour, and a gentle firmness so characteristic of the Poet-Scholar. His concluding speech was a dignified vindication of the Teacher's position and a courageous statement of his duties and responsibilities.

Education—In Theory & Practice.

BY Dr. A. R. PODUVAL, M. D.



THE LITERATURE IN THE TECHNIQUE OF Education is abundant; and hence it would be imprudent on my part to write anything on this aspect of the Subject. Most of us are mainly concerned with the net results of Education,---the products of the factory, so to speak---leaving the process of manufacture entirely to those who are immediately connected with it. And

in this respect, one thing we do notice, namely, there is a good deal of difference between the theory and the practice of Education. We are all perfectly aware of the grand ideals of the education faculty, but when we come into contact with those who have passed through the actual process, we find that these ideals are very seldom realised in the majority of cases of "Educated" men and women in our country.

In ninety-nine cases out of a hundred, they come under the category of the "made-to-order" type, possessing in the finished product, a monotonous similarity just like manufactured articles. Very often the 'Educated' young lady or gentleman, has reminded me of the performing animal in a circus. You know that a retriever or a terrier is, by no manner of argument naturally predisposed by heredity or early surroundings to be a circus-dog. The developmental tendencies of the breed lie in another direction altogether; and these qualities by good training, can be brought to a high pitch of perfection. But the instruction of animals in a circus, teaches them both to beg, to jump, to do somersaults, or other tricks and dresses them in certain fanciful ways to amuse and edify the public. Monkeys are very often seen in such shows, exhibiting morals and manners, before an eager public, and they go away edified. The public at any rate, are satisfied; and from the appearance of the animal in the show, we are inclined to think, that they are satisfied also. Of course, we do not exactly know what the animals themselves think of the instruction that they receive. But they have no voice in the matter. A dog breeder, however, sees things in a different manner. He is more concerned with the potentialities of development of the "breeds" for which it is justly famous.

No body will say that the circus-dog is an ordinary dog; for it sleeps on a rug, dresses in a special manner, rides a horse or a goat, and looks civilized and nicely trained. The resemblance between the 'instructed' animal and the 'instructed' human, is more than fanciful. Both come into the world with special determinants in their original germ-plasm, simple in the

case of the dog, more complex in the case of the man. Both are taken, pretty young, let us say, and placed under tutors in schools suited to each. Nature and environments are ignored; for the new instruction, to produce the anticipated results must start with a clean slate. Both are then subjected to the vigorous instructional course with periodical rehearsals and tests, to prepare them for the standard of achievement. It is assumed in this process, that both the animal and man have only a vegetative basis behind them--the dog-qualities, and man-qualities coming in only as an unpleasant after-thought. Finally, they come out into the world, trained. The animal goes to the arena of the circus; the human being enters the arena of the world, or that part of the world where chance deposits him. Both contrive to earn their livelihood; and in their own little way, to serve the community that pays them for their performances.

One essential difference, however, is, that the circus-animal is better looked after than the 'human' animal; better fed, and kept healthier. This has been found to be commercially cheaper than keeping them on the border-land of unfitness. And a trained animal is rather scarce. But in the case of human beings, such scrupulous attention to physical fitness is not considered necessary by the faculty. There is no scarcity of the latter. Trained human beings are much cheaper than trained animals; and so it is very easy to replace them.

By constant habit, and the nature of work, both come to possess certain peculiarities of style, and behaviour, which are merely superficial. For they neither improve the species, nor are these qualities transmitted to the later generations. The animal exhibits strange memories of its ancestral achievements, when we see it 'behind the scenes'; and glimpses of the same may be noticed in the 'educated' man or woman, when we watch him in his or her own home.

When I have said this, I have said nearly all that has to be said about the majority of men and women, who have

undergone school or college training in this country. The exceptions merely go to prove to us, what we have all along thought, that man is more than an animal or an animal-like mechanism, that he has wonderful powers, which sometimes may not be entirely smothered under the weight of modern instructional training. I deliberately use the word "instruction"; for, in certain places well known to me, the Manager of the "Fabrik" are called "Directors of Public Instruction", not of Education. In such places the faculty is very modest in its pretensions. It does not profess to "Educate", which is a serious undertaking; but only to 'instruct' which is less serious and easier to accomplish.

I can recollect several instances of children, who showed special tastes for various pursuits, during their early years, either as a result of heredity or of the surroundings in which they lived. Thus some can draw and paint, and put flourishes on the alphabets even while they are learning the letters; others can sing; while still others show extra-ordinary powers of observation. I know a girl who had a marvellous taste for mechanics. After a few years of school training, these aptitudes for special pursuits entirely vanish from their mental horizon, and they lapse into the colourless, monotonous types that the educational institutions are so famous in evolving out of their mill.

In the finished products of academical training, one generally fails to notice a personality--a soul behind the man. I used to compare them to books of the same edition--If there is any difference, it is only in the cover. But of course, they have a soul, that is held dumb and imprisoned within the intricate meshes of their instructional training.

If one peeps into that skull-box, which has been thus packed with the miscellaneous articles of the educational curriculum, like the bag of a street-hawker, one can draw out samples of various kinds--odd bits of literature, shreds of history; a medley of mathematics; and scraps of unprofitable science. Art and aesthetics are conspicuously absent, and one

can find no corner where a genuine article may chance to lie hid. And now, if you move aside this educational accretion, and explore further, you find another thing—the lack of 'Character'.

That, then, is about the tone of the majority of instances of educational achievement in our country. The exceptions to the rule, are in spite of education. The products from the educational factory, when seen at close quarters, belie the nature of their grand advertisement. I know institutions so commercially advertised, where you find a list of the purchasable articles printed in big bold letters on the walls—science, art, history, civilisation, music, culture, even Religion!—things enough to satisfy even the most fastidious intellectual of the age. But they share the nature of advertisements in general. Neither philosophy, nor 'Character' seems to be so commonly advertised, probably because there is no sale for them.

Speaking about 'Character', one is rather astonished to note that there has been a tendency lately to introduce moral training in the schools. Are the schools, then, dubious centres of morality after more than half a century of Education?

From Moses to Polonius; from Chesterfield to the Copy-book maxims of our own times, there has been no scarcity of virtuous commandments. And now, the Educationists seem seriously to affect, that centuries of Sermons on morality have not been sufficient to purge the young generation of their vicious propensities. To me, all this new 'Virtuosity' smacks very much of the shop. You cannot teach morality as you teach dancing; Morality or Character, is not taught; you have to live it.

If I were asked to describe very tersely the character of our education, I would do it in one word—"Non-inspiring." It puts a heavy strain on the human organism; the weariness of the eye, and the mortification of the spirit, what is the net-result. I cannot better express it than in the words of the cart-boy in 'Pickwick,' who when he came to the end of the alpha-

bets, reasonably questioned "Whether it was worth while going through so much to learn so little." Education is beginning to be handled as a commercial problem. When we speak of schools and colleges, the idea that comes foremost to our minds is more of a shop than of a sanctuary.

My experience, however, is suited to certain parts of the country; but if, as Lord Ronaldshay says, the results of Education in India have been to produce Graduates whose mentality is not higher than that of an average city clerk in London, then, the standard prevailing in India generally cannot be of the very respectable sort. And probably, this is exactly what the Educationists are tacitly required to produce. Self-expression in a dependency is extremely inconvenient to handle politically: or, if we put ideas into the heads of our youngsters, they may produce uncomfortable reactions. So long as the average Indian is kept marooned in the lazy glamour of theoretical ideals, and his scope circumscribed within the narrower limits of a lower mentality, things might work exceedingly well. At present, education is synonymous with eligibility for a Government job; and as such jobs are merely nuts and screws of a machine, they do not require much of original thinking. Except in institutions of private enterprise, it is uncommon, therefore, to see any attempts directed to the development of National genius. And even in these centres of education, there is quite an appreciable taint of the 'job-idea' as the ultimate goal of all education. Our only hope is that the re-awakening of the national consciousness shall readjust our attitude towards this important subject; and we shall then be able to discard the stiff conventional forms that tend to dwarf the attainments of the young generation, and make them stronger to express themselves in the language of their souls.



Periods of Dravidian Culture.

3---The Golden Age of Thought.

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

INTRODUCTION:--CENTURIES HAD LEFT AN impress on the minds of the people. The silent influences of the Northern religions were remoulding their ideas and ideals. After 5 centuries of opulence and splendour, the glory at last departed from Madura and Pugar. The former never seems to have recovered from the disastrous consequences of Kannaki's wrath, where—as the latter was devastated by floods, the rumblings of which we heard in Mani Mekalai. 'Ichobad'—The glory has departed—from the proud Chola and Pandya Princes, who in the height of their glory had claimed their descent from the Sun and the Moon. We now find another race of kings assuming the hegemony of the South. Not so ancient as the Cholas and the Pandyas, but full of wild and pristine energy, the Pallavas, the mystery race of Indian History, left their mark on the growth of South Indian Culture. The people of the land, were becoming thoughtful, too. Theirs was no longer the simple and unsophisticated job of their ancestors. The iron had entered their soul. The rise and fall of kings, the sudden and swift mutations of wealth, and earthly glory, the teachings of Buddhism on Sin and the futility of earthly desires, the blessed vision of the Brahminical Gods and their doings, had made the people of Tamilagam, thoughtful. This new-found treasure of thought was reflected in their literature.

LITERATURE:-- The conversion of Mahendra Varman, the Pallava king, by the Saint Appar, to Saivism had far-reaching consequences. It not only meant a set-back to Buddhism, but it sowed the seeds for the greatest artistic and cultural inflorescence that South India has ever witnessed. The literature typical of this period of South Indian Culture,

are the Devaram and Thiruvagasam, and the, Nalayira Prapandam hymns. In commenting on Sangam literature there was occasion to remark that they lacked 'high-seriousness.' That void has now been filled up and there sprang up a body of poetic literature, that has remained unrivalled in the whole range of Tamil Literature. The essence of these hymns, is 'Bakthi'. Bakthi for the supreme lord, whose living children we all are. These hymns are so full of religious abandon, so imbued with poignant passion that going through the hymns of Appar, Sundarar, and Gnana Sambandar, one cannot but feel that Tamil thought has indeed succeeded in reaching the heights of sublimity. The same note is struck in the Nalayira Prapandam also. The cult of love and Bakthi was the greatest contribution to South Indian thought, and the hymns mentioned above, are the sweetest blossoms in the garland of South Indian Culture.

SCULPTURE:-- Unfortunately for India, art criticism has taken a polemical turn. Most of the pioneers of Indian Historical and Archaeological research being European scholars, they have naturally brought to bear upon their work the European standard of judgment. This standard of criticism takes for granted the superiority of most things-European. In the realm of Art, ancient Greece, and the Renaissance artists, according to them, had set the standard of taste and judgment for all times, and for all countries. Any work of 'art' which does not fall in a line with the anthropomorphism of European art is 'feeble', 'inartistic', 'bizarre' and 'barbarous.' Dr. Smith writes with petulance 'I do not profess to understand 'the higher aestheticism' and am thoroughly convinced that sculpture and painting, which sacrifice aesthetics essentials to symbolism, in so far abandon their claims to be regarded as works of art. A composition including misshapen, monstrous, unbalanced forms may still by virtue of its quality as a whole, compel the admission of its right place, even to a high place, in the kingdom of art, but if it succeeds in doing so, the

success is won in despite, not in virtue of inartistic conceptions which deface it."

History of Fine Art. P. 7.

To Dr. Smith's mind 'aesthetic essentials' are those found in the art of Greece, or of Renaissance Italy. One can hardly understand, how forms that are inartistic in essentials, might in the 'ensemble' be raised to high places as works of art. As Mr. Havell puts it, this is surely an illustration of 'dilettantism' coloured with prejudice. But fortunately for us, a European critic of aesthetics has come out with a definition of art, which might be of some use in our study of Indian art. Benedetto Croce defines 'art' as a 'Vision or intuition'. The negations implied in this statement are :—

- (1) Art is not a 'physical fact'
- (2) Art is not 'utilitarian knowledge'
- (3) Art is not a 'moral act'
- (4) Art is not 'conceptual knowledge.'

(The essentials of Aesthetics. Benedetto Croce. Trans. by Douglas Ainslie.)

The Indian conception of Art is that of Vision or intuition as opposed to the European. This is the 'higher aestheticism' which Dr. Smith professes not to understand. What was it that animated the Sculpture and architecture of this period and made them so grand in the realm of achievement? It was the cult of Bakthi, of Saivism. The essentials of this cult were the worship of 'Siva' as the Supreme Lord; of Parvathi, as his consort, and of Subbramaniya and Ganesha. Without touching upon the philosophy of Saivism, and it is to be doubted whether at the beginning they had any philosophy at all, the people of the land took to worshipping the divine Heir rchy centred round the figure of Siva, with all the exuberance of their native imagination. The poets, artists and artisans of that age were alike animated by Bakthi, by loving devotion and unconditional surrender of self to Siva, the one and only Creator, Protector and Destroyer. The most representative specimens of this period are 1. Durga

and Mahishasura at Mahabalipuram. 2. Arjuna's penance at Mahabalipuram. 3. Siva surrounded by 5 large figures, with a dwarf underfoot. The most characteristic features of the Sculpture of this period, are vigor, rhythm, and motion. The idea of movement has been very faithfully carved out in stone. It has been remarked by almost all critics of 'Indian art' that in this respect South Indian Sculpture is unique. Though this would naturally lead to a discussion of the date and origin of the Silpa-Sastras, it is put forth as a theory in this paper, that South Indian Sculpture was based on South Indian Dance. Whether the Iconographers of South India did, or did not adopt the rules of Silpa-Sastras, it appears to be very plausible that the dance-hall afforded them a substantial inspiration. The 'dancer' or the 'dansense' in the Aga-Kuthu, performing the Thandavam, or Marakkal, or Thudi, or Pavai, or even the Kodu-kotti, must have left a lasting impression on the audience. Might it not be said then, that the South Indian Sculptors, had these in their mind's eye when making their Icons?

ARCHITECTURE:- The royal convert Mahendra Varman wanted to show his devotion to the God of his new-found faith. In this pious work he was ably followed by others of his line, the famous Mamalla and his successors. Pallava architecture being distinctive in its style, might be taken as a whole covering a period of about 300 years from 450 A. D. to 750 A. D. roughly; from the monolithic temple at Mahendravadi, to the temple at Tiruttani. The most important architectural monuments examined are:-

1. Mahendravadi Temple.
2. Kailasa Natha Temple.
3. Tiruttani Temple.

All are Siva-shrines; the amount of labour they must have involved in those early ages, the nature of the medium they had to work upon, and the necessarily crude materials they had to work with, and the colossal nature of their

achievement, make us wonder, what it was that inspired and goaded them on to work against such heavy odds. The picture of Victor Hugo's hero arises before us; if the hero had been successful through his devotion, not to man or woman neither, but to Lord Siva. They did not work for wages, these ancient architects, nor were they slaves, like those that heaved up the pyramids of Egypt, with sighs of sorrow. More than the lure of money, more than the fear of the Cat-O'nine-tails, is required, to construct a work of 'art' like the architecture, of this period. The observer who sits in the shade of the 'Rathas' at Mahabalipuram, or contemplates the massive dignity of the shrine at Mahendravadi, would realise, that they responded to other impulses than those to which modern architects are accustomed.

Every workman felt himself for the Lord Siva and the chisel was wielded by reverential and loving hands. What were the cultural ideas that made these temples possible? Simplicity, surely, love of Beauty also, combined with Bakthi and readiness to sacrifice. If the modern locomotive and the steam Engine, make one feel the naked power of man in all its garishness, these ancient works of art show his power also, but power conditioned, subdued, sublimised by Divine Agency. It is with a sigh that one draws oneself away from these monuments; and in the silence of the study-room contemplating the pageant of history one cannot escape the gripping feeling that in the passage of time, the world has gained many things and lost others and among the losses are those vital characteristics, for which these monuments stand.

In summing up the survey of this period, we find that the golden thread of Bakthi is keeping together the garland of culture. In all the three realms of artistic achievement, Literary, Sculptural and Architectural, we find this permeating, mellowing and etherealising the achievement of man. Surely this, if any, is the golden age of culture, the augustan

age of South India. Saivism is par-excellence a South Indian cult, and the works of art in which this cult has manifested itself are pre-eminently South Indian. In a succeeding age we shall have occasion to note the passing away of this simplicity from all works of art.

Students' Book Clubs.

A Co-operative Scheme.

BY PROF. J. S. PONNIAH, M. A.

IN A VERY INTERESTING PAPER READ BEFORE the Inter-University Conference, Sir Philip Hartog the Chairman of the Simon Auxiliary Commission on Education, deplored the striking paucity of books among the Indian students and put forward a practical suggestion to equip each student with a sufficient supply of books. Supposing that a student requires a hundred rupees worth of books and that the average life of a book is rated at four years, it would be possible to give him all the books he needs at the commencement of the year in return for a payment of Rs 25. At the end of the year the student would return the books to the institution which would again be available for repurchase and use in the second year for the same price and so on till the fourth when they could be used no longer. The institution will incur the initial expenditure and realise it year after year. It is a very simple and practical scheme and we wonder how many Headmasters and Principals have given their thought to it.

A STUDENT'S OWN LIBRARY.

The need for putting more books in the hands of the students is really great. A good many of them simply cannot afford even their minimum requirements. If Sir Philip's suggestion could only be worked out, the results will be marvellous. Better work can be turned out in the classes and better results obtained in the examinations. Apart

from that, the love for books—a habit, which is almost absent among our students—will be greatly aroused. We should add that this precedes before one thinks of having his own library or becoming one day an author himself. But how often these noble impulses are repressed by "chill penury"! And many of our youths are surely deprived of opportunities which would otherwise have brought out their hidden powers.

TWO CLASSES OF BOOKS

Students require atleast two classes of books—ordinary text-books and a few advanced ones. A high school student's requirements for both will not normally exceed Rs. 50 and those of a college student will be about Rs. 100. The ordinary text-books are only books of the hour and could be dispensed with completely at the end of the year. Sir Philip's suggestion would therefore help us to effect economies in that class of books and utilise the savings to purchase the advanced ones. The life of such books should be rated rather low—say to three years. At the end of the third year they could be auctioned out and the proceeds would go as dividends on purchases. A good many students would thus be enabled to purchase them at very low prices and leave the school or college with a decent library of their own.

A CO-OPERATIVE PURCHASE SOCIETY

Sir Philip's suggestion with all its advantages would however not appeal to most institutions for the obvious reason of the financial responsibility involved. A co-operative Purchase Society would solve the problem. Each college and school could start a society. A few members of the staff and the representatives of the students could form the governing body and make it a success. The necessary capital could be borrowed from the Central Bank and the full supply of the books for the year ordered directly from the publishers. Each student will pay his share $\frac{1}{4}$ of the total cost of the ordinary text-books and $\frac{1}{3}$ of the advanced ones and the payment can be spread over three terms in the

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CONCLUSION

A co-operative enterprise of this type has its other advantages. The ideal of mutual help is inculcated, and the habits of thrift and saving are promoted. The training in the principles and practice of co-operation obtained at school and college would stand them in good stead when they go out into the world. Look at the vast financial results! At present, (1927-28), there are 623 High Schools and 184223 scholars. Colleges and students number 79 and 15578 respectively. At a modest estimate of one anna in the Rupee which is the bookselling middleman's profit the savings on books alone amount to nearly Rs. 7 lakhs! The Central Banks would find employment for their surplus capital to the extent of Rs. 20 lakhs a year. And the Co-operative Department would have added in one single year 702 most successful societies to its list. In course of time there will come into being a Central Purchasing Society for the whole Presidency. Will the Department and the non-officials and the heads of institutions take up this question and give a practical shape to the wonderful suggestion of Sir Philip?

Agriculture & Co-operation.

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



THE ROYAL COMMISSION ON AGRICULTURE

in India have observed: "There would appear to be no organisation better fitted to further the propagandist work of the agricultural department than Co-operative unions and societies for the joint purchase

of the requirements of their members, for production and sale either singly or in combination for the sale and hire of implements and similar projects." At first sight it would appear that the agricultural department which is concerned with finding out and testing improvements and demonstrating them sufficiently and efficiently to the ryots, has nothing in common with the co-operative department whose main function is the provision of cheap credit to the masses. Though the Departments are distinct and separate agencies, there is an intimate, underlying connection between them, seeing as they both do the improvement of the material condition of the masses. Besides, the problem of improved agriculture in a land of proverbial agricultural indebtedness like India, is essentially a problem of the supply of cheap agricultural credit.

In his report on the operations of the Department of Agriculture in the Madras Presidency for the year 1928-29 the Director takes the view that the task of his department is over the moment it has introduced any agricultural improvement in any particular line and demonstrated it till the ryots have learnt its value and there is a demand for it. He holds that at this point the Co-operative Department should begin to function to foster this demand, to arrange for supplies to meet it and to finance those supplies. The principle enunciated is quite true in respect of some of the western countries and would have been equally applicable to our own country, if at the point he mentions, the Co-operative department begins to function. But oftener than not, it does not begin to function with the result that owing to want of cheap credit, all the labour of the agricultural department in introducing any particular improvement, demonstrating it till the ryots have learnt its value and there is a demand for it, becomes merely wasted. Besides, as things stand at present, strange as it may seem, the supply of improved strains of seeds to the ryots is being done at present, mostly by the Agricultural Department, though it is by no means part of its legitimate

functions. We are of opinion therefore that rather than shelve the whole responsibility upon the Co-operative Department, the Agricultural Department also should contribute its share to solve the problem of cheap and ready supply of agricultural credit which is the sine qua non of success in all fresh agricultural experiments.

We should not however be understood to belittle in any way the importance of co-operation to Agriculture. On the other hand we would even go to the length of saying, that so far, the Agricultural Department has failed to exploit adequately the possibilities offered by the co-operative movement. The Royal Commission on Agriculture in India justly blame the Agricultural Department for not making far greater use of Co-operative Credit societies in their propaganda work. In the report of the Director of Agriculture he tries to shift the blame on to the Co-operative department which in his opinion has failed to exploit the possibilities offered by the propaganda and demonstration work of the Agricultural Department. All this only points to the necessity for the heads of the two nation-building departments, both of which have the laudable and common object of improving the material conditions of the masses of the people, to work together as closely as possible without giving the least opportunity for mutual recriminations.

The greatest service that the Co-operative department can do to the progress and prosperity of the agricultural industry in the land lies in solving the problems of seed supply which during recent years has been assuming magnitude. When the ryots learn the benefits that they get from the use of the improved strains, there is naturally a demand for them. For the ryot to grow his own seed is the best ideal. But we fear, for years to come, it will be a mere counsel of perfection. The distribution of new varieties of proved value must be undertaken by Co-operative unions and societies. To quote the Royal Commission on Agriculture, "an increasing interest

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Travel Notes.

Life on the Boat.

[By P. R. C.]

IN TRAVELLING ABROAD ON THE SEA, life on the boat has a large share. When one gets into the boat in Bombay for instance to travel to Europe it takes about 13 days and 14 nights before one sets foot on land finally and one undertaking to cross the seas for the first time contemplates with some anxiety and curiosity as to how such a long period could be spent. The organisation of life on the boat is interesting and throws great light on the powers of organisation on the part of those concerned that it is worth describing how it all is.

DECKS AND CABINS. The shape of a steamer or, as it is sometimes called, a boat should be familiar even to the untravelled people who have seen even from a distance boats lying on the waters or even from pictures. The boats are of varying lengths, sometimes considerable and the width of a boat is largest about its middle and at both ends they taper to a point. The boats again have several storeys, called decks. The topmost deck is called A deck and the next B deck and so on you have up to the E deck and below them the hold in which you have enormous baggages stored. All may not be aware that even the mail boats carry a large amount of cargo besides the passengers and the mails under contracts with various Governments. The topmost deck is generally reserved for passengers sitting on them and spending their time generally in deck chairs or engaged in amusements or exercises of various kinds. On the first class side, part of the A deck may be used up for the common rooms, what are called the lounge and the smoking rooms. Rarely, there are some first class cabins also placed on the topmost deck. There is a deck above this which is not described in any particular manner because that is generally occupied by the navigation of the

ship. Next below the A deck and on the B deck, you have on the first class side more of the cabins and on the second class side you have common rooms of the same description as already mentioned. Cabins then are placed in the lower decks. The higher the deck the better the facilities for fresh air; still almost every cabin would be on one side or the other of the ship and every cabin is fitted with electric fans and what are called port-holes by which the air is conducted into the cabins. Passengers do not always however care to keep to the cabins and for more light and air they spend as much of their time as they can outside the cabins and on the decks or in the common rooms. Passengers are provided with berths in the cabins which are all numbered consecutively. In the first class there would be cabins of one berth, sometimes, and of two berths and often of three berths. In the newest steamer of the P & O Company, the luxurious Viceroy of India, the first class cabins are worthy of single berths. The steamer companies oblige passengers by allowing them to have the company they like or giving them such company as the steamer authorities think would suit or be agreeable to them best and an extra vacant berth where inevitable may be reserved on payment of half a fare. The berths would be something like the berths in the upper classes of the South Indian corridor carriages. Every cabin is provided with ward-robes and chests of drawers and mirrors on stands etc. There are wash-basins with taps always having water in them. As may not be so well-known to Indians who have not travelled abroad, every passenger is supplied with washing and bath towels and soaps everywhere, either on the boat or in a hotel wherever he may chance to be. Every berth is similarly provided with complete bedding including rugs in cotton and wool and pillows. After leaving the shores of Bombay no passenger need therefore encumber himself with any bedding or towels.

SPORTS AND RECREATION. Passengers would certainly find themselves enormously dull if there were not

provided for them some methods by which the dullness and the tediousness of the journey are relieved. Exercise again is a very necessary thing to keep up proper health especially in view of the over-feeding one has on a boat and the steamer authorities wisely provide for several means of exercise and entertainment. The commonest thing is of course to walk round the decks and there would be found a table somewhere on the deck that so many walks round it would make one mile. Then again there are small sports like deck tennis, the throwing of rings into a tub or at a distance or the throwing of a sort of padded thing over a board containing numbers etc. Most boats now-a-days provide for swimming pools. Almost every night there would be dance organised on the deck which would be transformed after dinner into dancing floors. There is always an orchestra to play for the dances and of course a piano would always be found in the lounge on which the passengers could play. Sports would be organised for the children and that again would occupy sometime and give merriment to all. Soon after a boat leaves either Bombay or Marseilles a committee of the passengers would always be organised to look after the sports and the entertainments. Where there is proper material, even dramatic performances are organised on the steamers and of course there is always the fancy dress ball. The lounge has a library containing a respectable number of readable books and these are always in requisition. At every port of call enterprising journalists from the other end of the journey would send for the benefit of the passengers in the boat copies of their journals, apparently with a view to enlist the patronage of the passengers for such journals. Coming out from Europe for instance one finds brought on to the P & O boat weekly and daily editions of Indian journals like the Statesman, Englishman, the Indian Daily Mail, the Madras Mail, the Review of India (the organ of the European Association in India), the Civil and Military Gazette, etc, etc. Copies of such journals were again found passed on to the boat at Aden also. Thus, there is never any

lack of something or other to occupy the time and attention of the passenger or to entertain him and the two weeks seem to pass away so easily. All this shows what foresight and organisation the authorities of the steamer have. The distance run by the steamer from 12 O'clock of one day to 12 O'clock of the next day is always notified on the notice board. A ~~to~~ is started at about 10 O'clock every day and the Captain gives the probable run of the steamer till 12 O'clock that day. With that figure as the starting one, passengers are invited to stake on what might be the exact run up to ten figures above and ten figures below that number. People stake on the numbers they think would be the winning ones and there is any amount of agitation and expectation when the clock strikes 12 and till the exact number is communicated by the Captain. This again affords amusement and entertainment for over an hour every day. Thus, life on the boat is very pleasant and lively and is even in itself an excellent relaxation from the strain of duty whatever it is in which the passenger has to engage himself on land.

FEEDING ON THE BOAT. I have already stated that there is even over-feeding on the boat. When you are still in bed, the steward of the cabin as he is called taps the door and comes in with tea for you. A cup of tea is accompanied by a fruit and a few biscuits. This is at any time between 6-30 and 7 A. M. Gongs go on from 7-30 reminding you to get up and wash and dress up and prepare for the breakfast which would be served at 8-30. The bath rooms and the lavatories are provided in plenty on every deck though naturally in the mornings people could be discovered waiting to have access to the bath rooms. These rooms are provided with big basins with water taps over-looking on them; these taps conduct both hot and cold sea water and the passenger could regulate the warmth that suits him best. People bathe by getting into the tub and not in the Indian manner by taking jugfuls or vessel-fuls of water and pouring it over the body. A small tub of fresh water is supplied at the same time

and this is used after the bath in the sea water. Coming out of the bath rooms, passengers dress themselves and at the call of the final gong at 8-30 get into the dining room. The dining rooms are constructed to seat and to feed about 250 passengers at a sitting. Especially during the rush seasons, i. e., in summer on the homeward journey and in winter on the outward journey, there would be plenty of children accompanying families and the children are fed half an hour in advance of the adult passengers. The break-fast is a substantial one. Hindus would be interested to know that the variety and the quantity of vegetable food is considerable and the wonder is how along with all that vegetable food the Europeans consume a good deal of non-vegetarian food also. The passenger comes out of the dining room by about 9 A. M. and either goes on deck or into his cabin. 1 O'clock is the lunch hour and lunch is much heavier than break-fast. As if 1 O'clock is too long to wait for from 8-30 A. M., passengers are served on deck either with what they call beef-tea or in sunnier climes and seasons with ice cream at about 11 A. M. After the lunch at 1 O'clock the next hour of food is 4. 30 when tea is served in the dining room. Significantly enough there is no gong inviting the passengers to tea and several are not able to do justice to all that is provided at tea time. Any number of varieties of cakes and bread and butter and jam are provided and soon one finds oneself unable to take anything more than tea with at best the munching of some small cake. The next hour of meal is dinner at 7. 30 P. M. and dinner and lunch are heavier than break-fast. There are generally two kinds of fruits on the table at the time of the three principal meals and, as already stated, one gets any amount of vegetable food including rice and curries when a passenger who is wholly vegetarian makes his desire known to the mess-steward, as the officer in charge of the mess department is called. As if all this is not enough, there is a bar room attached to the smoking room and the word smoking seems to have

no meaning other than that people drink there. At the dining table one could always call for aerated waters or mineral waters and these alone are charged extra. The fare always includes diet on the journey.

TOUCHING THE PORTS. The tediousness of the journey, if any, is periodically relieved by the boat touching a port. Imagining a traveller to start from Bombay the first port of call is of course Aden. When the steamer reaches a port and the ladders are hung down for getting out of it a notice board is put up stating when again the steamer would leave the port and passengers utilise the time in going on shore and looking round the port and seeing the people and their life and manners there and this most interesting experience affords subject for conversation for sometime prior and after. Aden and the Suez canal and Port Said and Malta would be found quite interesting even in the few hours during which these could be exploited.

TOUCH WITH THE OUTSIDE. People on the boat are always in touch with the outer world. At all ports of call they could buy news-papers and journals received there from the opposite direction by the mails previous to their own calling. There is a wireless installation on the steamer and all the world's news is put up on the boards every morning. Then again passengers have every facility to write mails for the country from which they started and they are collected on board the steamer at every port of call. It may be news to Indian readers that an unlimited supply of beautiful letter papers and envelopes are supplied on board the steamer. Indians travelling from India would for instance despatch letters from Aden, Port Said and Malta. Even so, if the passengers are interested in mails from the opposite direction they could be arranged to meet them at every port of call. For instance, Indians travelling from Europe have letters waiting for them at Port Said and Aden. Thus the passengers are never cut adrift from the world as one might imagine. Wireless mes-

sages can always be exchanged with the kith and kin left behind or to be met at the end of the voyage.

A SELF CONTAINEDNESS. The boat has a complete self-contained life in itself. There is an electric plant with hundreds of lights and fans everywhere. There is the wireless installation. There is the room called the printing press at which beautiful menu cards are printed for no less than three meals each day. A notice would tell the passenger that the amateur photographer could have his snaps developed at the printing room. At the first meal after the boat leaves the port, every passenger is provided with a nicely printed list of passengers from which he will know who are all on the boat and if he cared, he could meet and cultivate acquaintances with new friends and renew old friendships. Salt for all the consumption on the boat is said to be made from the sea water even on the boat. There is the ice plant making ice which is very much in requisition in summer and even in winter on this side of the Mediterranean. There is a laundry at which all clothing could be got washed in 3 or 4 days. There is the saloon of the hair dresser who is fully busy through-out the voyage and he has a sort of grocery and China bazaar shop and he has a fair amount of business especially because of the presence of the children and the ladies on the boat. There of course is the Doctor always on the boat and no passenger need feel anxious lest he might have an accident by fall or the misfortune of getting an attack of fever.

Changing the Hours of Work in High Schools.

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



THE MYSORE SECONDARY EDUCATION League at its fourth meeting held in Mysore in January 1929 passed a resolution that the working hours of High Schools should be from 7-30 a. m. to 11-30 a.m. instead of from 11 a. m. to 4-30 p.m. as at present.

The above decision was arrived at after a consideration of various other alternatives, such as working both in the mornings and in the evenings, holding the classes from 12 noon to 4 p. m. etc. There was a good deal of discussion after which the conference was of opinion that only one session and that held in the mornings was desirable in the case of Secondary Schools. Further it was decided that before the scheme could be universally adopted it should be tried in one or two High Schools of the State as an experimental measure. Accordingly the new scheme was put into force in the High Schools at Nanjangud and Chickballapur since the beginning of this academic year. These Schools are now working from 7-30 a.m. to 11-30 a.m.; with an interval of 15 minutes in the middle for recess. There are 5 periods of 45 minutes each in place of the usual 6 periods in the remaining High Schools.

It may be worth while to consider the reasons which influenced the conference to come to the above decision. It was thought by many that the morning hours being more suitable for work, more work and work of a better quality could be turned out if the Schools were held in the mornings. Secondly, it was thought that under the new scheme pupils would have more time for 'home-work' and the preparation of lessons. Thirdly, it was held that the afternoons being free, boys could pay more attention to games and other physical activities for which the time is inadequate at present. Lastly, it was considered that the pupils would benefit both physically and intellectually since some of the drawbacks of the present system, such as the hurried morning meal, the absence of mid-day rest, and the inadequacy of time for sports were sought to be overcome by the new scheme. At the same time the conference was not unaware of the difficulties and dangers inherent in the new scheme. Put briefly, these are (1) shorter duration of school work, (2) slackness in attention of the pupils owing to continued work, (3) the risk of the afternoons being wasted away by pupils who are not conscientious, and (4) the inconvenience caused to single teachers.

Notwithstanding all these difficulties, the conference was of opinion that the scheme was worth a trial. Hence the experiment.

It is as yet too early to pronounce an opinion on the success or otherwise of the scheme. As the scheme has been in operation for less than eight months, we have to suspend judgment until the reports on its working are available. However since the problem is one that concerns schools all over India, it is a fit subject for discussion among teachers. It is hoped that all interested in education will pay attention to this important topic which concerns one and all and on which much of our future education will depend.

The Teaching of Patriotism.

By Mr. N. KASTURI, M. A.

WE ARE LIVING THROUGH A CRUCIAL period of Indian History when a generation destined for mighty tasks is passing through our Schools. Teachers have a large share in building Future India as an honoured member of the Commonwealth of Nations called the British Empire. We cannot therefore close our eyes to the great need of teaching the highest type of patriotism to the students of to-day, so that through all the tangle and turmoil of caste and creed, India might emerge as a Dominion. There are some who write of 'the menace of nationalism in Education' and plead for internationalism, World Peace, the League of Nations. But as Sir Ernest Barker says, "True patriotism based on a national mission necessarily issues in a true internationalism, which is the co-operation of patriotisms for the realisation of the common and universal ends embedded in each—the ends that live in the ideal realm of justice, duty and righteousness." (*italics mine*) Even such a stolid body as the British Association for the advancement of Science, in its report on "Training in Citizenship" prepared after the foundation of the League of Nations,

suggests the following syllabus under section 15—"Patriotism"—

"Patriotism

- (a) The sentiment natural to civilised humanity
- (b) Spirit of Service, sacrifice and sympathy.
- (c) Children to learn at school patriotic poetry
- (d) Patriotism, either true or false. Chauvinism and Jingoism, forms of false patriotism.

(e) True patriotism recognises an ascending scale of duties from family to city, from city to country, from country to humanity" ... There can be no difference of opinion on the question of desirability or need. Only, since the subject is so fraught with danger if mishandled, we have to be sincere and cautious.

Without instilling Chauvinism or defeatism, we have so to develop the constructive patriotism of students that they grow conscious of their country's strength and weakness, of her needs and aspirations, of her national mission, (as Sir Ernest Barker puts it). We seldom realise that students are longing for guidance in thinking out national problems. We consider them too immature or impertinent and suppress their queries and doubts. It is well-nigh impossible to keep them in ignorance of the tremendous issues before the country and it is only our conspiracy of silence that drives them into a passive acceptance of catch words and active participation in demonstrative politics. Of course, we must content ourselves, with suggestions for correct thought. But we have to emphasise the need for looking from other points of view, for adaptation to environment, for conservation of national culture, for considering the community as but a limb of the national organism and India as a Member of the Family of Nations.

We can also counteract the tendency to consider words as deeds and bring up a generation of voters who do and demand solid service. Students can be set to think on local needs and problems or encouraged to prepare and discuss in their unions bills for the improvement of their own school,

village, town or community and thus trained to take note of hard realities. I can vouch for the enthusiasm and intelligence shown by High School students in this task, since one year, the Debating Society of my High School considered the following bills in parliamentary style—The Abolition of Beggary Bill, The Hotels Supervision Bill, The Temple Reform Bill, The Public Examinations Improvement Bill—and considered reports prepared by Sub-Committees on 'The slums of Mysore City' and 'The conduct of Foot-ball Tournaments in the City'. We can foster the Self-Help Leagues and Social Service movements among them and insist on substantial work.

If we consider ourselves bound to guide the patriotic impulses of students and equip rigorously for the task, we can save the student from resorting for his political education to fire eating newspapers and tub thumping orators. Far be it from me to suggest that we should suppress or warp their healthy doubts and difficulties, nor do I forget the danger that some of us might do only that. But a sincere attempt has to be made. Some years back, I gathered together about half a dozen students who were alert on wider issues and was able to give them some guidance by taking them through four daily newspapers of different shades of opinion, placed in juxtaposition. Such and similar methods may suggest themselves to others. It is to be realised that the student world has undergone during the last few years, a 'sea-change'. They crave intensely today for greater opportunities of service to the country, of contact with students of other parts of India and the world, of realising the greatness and glory of India in the past and in the present, and of testing all dogma and belief in the crucible of reason. The shadow, described by Dill, the historian of the later days of the Roman Empire, "which haunts the life that is nourished only by memories and to which the future sends no call and offers no promise"—that shadow is fast-melting away. The Headmaster of a well-known public school in England stated in 1922, "Boys of this generation are

far more in earnest than boys in my youth. They are thinking of the great questions which confront the nation to-day and I would rather take the judgment of my sixth Form than the Judgment of the House of Commons. That is not saying much, it is true, but they are at least in earnest and bent upon getting to the bottom of things". This is becoming true of Indian students also, and teachers, as a body, have to recognise this fact.

There are however certain grave defects in student mentality which have to be grappled. Foremost is an exaggerated idea of their unaided powers and a distrust of adults. Then, there is the glamour of a variety of activities in which energies are more frittered away than disciplined and utilised. Many students suffer from an unreasoned worship of the Past and an unjustified pride in the Present and are impatient of legitimate criticism. It is our duty to win their sympathy, in spite of the heavy odds against us, and guide them aright, to chasten and sublimate the small and the mean, and bring up a high-spirited, good tempered, cheerful and valiant generation. In short, we have to teach patriotism.

We cannot keep silent in regard to faults or 'rationalise' them into virtues. Of course, we can say, with perhaps more justification than the French Government which has issued an identically worded programme,—"Indian patriotism has nothing to fear from truth. The place of India in the world is great enough, her rôle noble enough, for a type of instruction clear and careful of truth to the point of intrasigence to foster the development and expansion of the sentiment of patriotism." The treasure house of our national inheritance can give the student, "the company of great thoughts, the inspiration of great ideals, the example of great achievements and the consolation of great failures."

The universal interest in physical culture, military training, social service programmes, rural surveys, walking tours, inter-collegiate debates and contests, conferences of youths and of students—indicates a fresh blossom of hope and

strength. The rising generation is aflame with the idea of unity; they are sick of the undergrowth of superstition and mistrust; they are reaching out their hands to a wider horizon and responding to higher calls. The teacher will be shirking his duty if he manages to lose its confidence at this supreme moment, and leaves the task of guiding them to others, less conscious of the limitations of youth and less "patriotic" in the truest sense of the word.

Scientific Physical Education And Its Possibilities.

By Mr. R. Natesa Aiyar, Jamshedpur.

(Continued from the previous issue)



THE PERSON WHO CHECKS HIMSELF AND refrains from wronging his fellow-brother, while in a convenient position to do so, being equipped with might and money, is decidedly more moral than one who does not do harm to another because of his physical impotence and other weaknesses, although he may be hugging to his bosom the thought of striking at his imaginary enemy at the earliest opportune moment. The former can strike a telling blow, but he will not and does not; the latter is incapable of giving any such blow and so does not, though the desire is lurking in his heart; the former is strictly speaking, more moral than the popular standard of morality will judge him to be, because he has already begun to show clear signs of the opening of the bud of true heroism and divinity in him inasmuch as he has had the wisdom of examining and exploring the very seeds (thoughts and desires) of all acts and sowing them according to their individual merits and potentialities. The latter is being consumed by thoughts of evil only, while under the big handicap of physical and other disabilities; if only, by the irony of fate, he be instantly equipped with Sandow's strength of limb and money he would at once spring forth into the lime-light of public notoriety and

figure prominently in the annals of crimes and criminals as one of the arch-rogues of the world! Such is the latent potentiality of thought, good or bad; such is the pent-up power of a repressed desire, if only it is liberated in a weak mind and let loose on mankind! The man who abstains from evil on the grounds of genuine inner purity of heart and conscience is indeed the man who has already the adulation of angels and other heroic souls on him; and the man who has to keep clear of personal and social wrongs on the grounds of utter inability to commit those wrongs even though his cruel heart is ever vainly beckoning him towards them is, beyond any doubt, a born scoundrel already in the making. He is rapidly qualifying for the honours and laurels of a redoubtable rascal eluding the grip of the finest and smartest police.

The resisting of a temptation is one of the important things that a he-man, a true manly man, is always expected to do towards making a thorough and real success of life in so far as his portion is concerned. To be amidst Temptations of all kinds and resist and overcome them all as completely as possible argues indeed true strength of mind and integrity of moral conscience. To fly from them, on the other hand, as the majority of feeble-willed folk do, and take refuge in some place entirely barren of those temptations and then brazenly profess to have enough moral strength and control is, to put it mildly, sheer cowardliness of heart and pusillanimity of intellect. A strong-willed man will never stoop to the stupid manœuvre of running away from a temptation, however strong and persistent, like a scared bird, but will rightly interpret it as a fine test of his purity, sobriety and strength and proceed forthwith like a true enthused hero to wage a violent and conclusive war against it. A thorough student of modern scientific physical education is expected to play in full this heroic role, and if he falls short of this supreme achievement, it is certain his armour is fatally defective in one of its vital parts.

To risk a repetition (because the fact bears repetition), the strengthening of will-power is one of the greatest primary

benefits conferred by rational physical education upon all its sincere votaries, and this developed will-power can work and does work miracles in the vast majority of cases, PROVIDED IT IS DIRECTED AND USED PROPERLY. It has already worked these miracles in thousands of cases which were once given up as hopeless from physical and other points of view. It has re-made weaklings into first-rate athletes; it has wonderfully revived the dying or submerged moral conscience and made paragons of virtue out of vicious natures. By purifying our personal and social ethics and enlarging its scope and influence in our life, it serves as the finger-post to the royal road to all-round strength, peace and prosperity. It is the most important fundamental of a happy successful life and life is simply a burden and a bore in its absence. It is no exaggeration to say that the zest and love of life have their main spring in scientific physical exercise and if the latter is foolishly ignored or excluded from any of our life-schemes for any period of time the zest and love of life at once drop off it, leaving it a dry and desolate region. Scientific physical education, fully understood and systematically pursued, oils the wheel of life, making it go round with an irreducible minimum of friction and creaking and a surprising maximum of music and efficiency. Life minus its music and efficiency—what is it? The music of the revolving wheel of life is only so much out-turn of substantial work, constructive work, in the cause of humanity. I do not make a fetish of physical education, as I am dead against all forms of fetishisms, but I do only point to the possibilities of the science, many of which have already been fully realised and the rest are in course of realisation sooner or later. India is to make a careful note of this and never to lose sight of it, if only her present and future generations care at all for her real solidarity and prosperity and work for them.

(To be Continued)



The Late Mr. Krishnaswamy Ayyar, B. A., L. T.

(An appreciation)

BY MR. V. SETUMADHAVARAO, B. A., L. T.



THE 3rd DECEMBER, 1929, WAS AN EVENTFUL day in Shiyali, so far as the school world was concerned. On that day was performed the memorable function of unveiling the portrait of the late-lamented Mr. Krishnaswamy Ayyar, B. A., L. T. Headmaster of the S. M. Hindu High School, by Mr. R. Swaminatha Ayyar, B. A., L. T., retired Headmaster of the Town High School, Kumbakonam, a veteran educationist of South India.

The late Mr. Krishnaswamy Ayyar was a Headmaster of outstanding merit and conspicuous ability and presided over the destinies of the S. M. H. School for a period of 22 years. He not only won the appreciation of successive inspecting officers as a capable Head but also retained throughout, the confidence and good-will of the Manager. He was abundantly gifted with tact, and through the long period of his administration piloted the institution with cordial relations with his colleagues. He distinguished himself as a teacher of English, though his ability in handling other subjects was not any the less remarkable. What with his love for English Literature and his vast experience as a teacher of English to the Matriculation class, he had a command of language, a fund of ideas and beautiful ways of expressing them that astonished all and won their admiration for him. He had prodigious powers of memory, to boot, and it was simply a treat to hear him quote profusely from reputed authors.

The late Mr. Ayyar was a great disciplinarian and he could not brook seeing pupils loitering about idly, or talking irreverently before masters. He was strict with the pupils.

His strictness bordered sometimes on harshness. Goldsmith's description of the schoolmaster may with truth apply to Mr. Krishnaswamy Ayyar. 'A man severe he was and stern to view' whom 'every truent knew'. 'Yet he was kind, or if severe in aught, the love he bore to learning was in fault.'

Mr. Krishnaswamy Ayyar's interest in the welfare of the pupils entrusted to his care was laudable, and it was not infrequently that he sought the co-operation of parents to reform the wayward and the lazy among students.

Mr. Ayyar had a close personal knowledge of individual pupils and very often the guilty among them evaded meeting him in the bazar or in his walks and took circuitous paths home. As a true teacher he evinced immense pleasure in teaching and even in his sickness what he most longed for was to be taken to the school, so that he might teach, reclining in the chair, the poetical pieces of which he was so fond.

One other remarkable feature of Mr. Ayyar's character was his conscientiousness. He never neglected his duties or performed them in an imperfect or half-hearted manner. He had an infinite capacity for work and he was ever up-to-date in his duties. He was highly faithful to his masters and in his last moments the two things which he prominently remembered were the school and the name of its illustrious founder.

As a man, Mr. Ayyar was unassuming and unostentatious by nature, and but for his serene face beaming with intelligence might have been mistaken for an ordinary individual. He had a peculiar humour of his own which endeared him to all. He was loved and respected by all. Having served more years as Headmaster than as Assistant, Mr. Krishnaswamy Ayyar died full of honours. It is a pity he did not die full of years. Diabetes which has claimed many a toll from the intelligent class cruelly snatched him away while in harness. His death is a great loss to the cause of education in South India and to the S. M. Hindu School, in particular.

Such in brief was the man whose portrait was unveiled the other day in Shiyali. A distinguished gathering of his

old pupils, friends and admirers met in the school hall. Glowing tributes were paid to the qualities of his head and heart. The Chairman inspired by his old friendship for the departed soul spoke with evident feeling while unveiling the picture, which was neatly executed and quite life-like.

May all who happen to get a Darsan of Mr. Ayyar in the portrait, be imbued with that high sense of duty and ideals of conduct which characterised him in his life! Peace be to his noble soul!

"Among the Silences"

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



FULL ONE HOUR STUDY OF THE POEMS OF UMA Maheswar leaves one sad, serious and penitent. One feels lost in despair; kind thoughts do come but end in sorrow. The anguish of the love-bereft soul, the glories of the ancient past retold only to make the present mournful, all bespeak the much troubled soul of the poet. Pathos, pity, love prey on him and he falls a victim. No sign of joy and if there be one, it is only an "agony of joy within" as in the *Autumn Woe*. He is in strange contrast to Principal Seshadri—a poet and a critic himself—who introduces him. A bold optimist, with an eye on the joy and beauty of the world, Seshadri would point to the miseries only to pass over them. One wishes Uma Maheswar a greater anxiety to study and ponder over the better aspects of human life and not always think of one losing all hope.

"She lost her love, she lost her hope
Her heart began to pine and droop
The maiden of lotus, tender and true
Died of the broken-heart."

These lines remind us of Keats' *Isabella* but *Broken-hearted* does not give us a repose as we finally take leave of the lines. The tragedy, pathos and misery are there, but should they alone be there? The author is to answer.

Uma Maheswar's pen picture sometimes gives us a solace from his sad writings.

"The head of her Lord is laid on her lap,
Lying in state 'mid the wealth of her eyes
Lying in state."

But this is demolished immediately.

"The world is naught unto the sorrowful
When loved and lovely things are gone
What then we have in this barren shore
And then we part as from a place
Where none abides."

These lines show the utter despondency of the poet. Is it a cowardice like Shelley's?

"I fall upon the thorns of life I bleed".

Has Uma Maheswar no way out of the difficulty? Is not the world rich enough to supply other lovely things? Apart from womanly chastity—where replacement is impossible without violence—the world can afford ways out of these situations. "*Lost in the Flames*" is a terrific picture of the fidelity of the beloved soul to her lord, a poetic idealisation of the ancient Sutee.

The poet deserves our congratulations on his marvellous attempt to extract a praise on an act which is now condemned as altogether not an act expected even from an intensely beloved wife at the demise of her lord. It is a piece of high literary triumph.

The Burden of Shame is a tale of utmost pathos, a terrible psychological analysis of the woman after a lapse from ordinary life. "Tell me why you moan with the child" brings out an immediate change in the woman.

A trace of crimson lit her face
And left a paleness like to death;
A dagger thrust into her heart
And all the past shot through her mind!

That was all the result of stealing one secret night with her paramour and the child is all she hath and the world has closed its doors on her. The ideal of chastity is told tersely:

"A ruin may revive its past
An autumn find another spring
A wreck may build itself again
But never woman gain her name
Once fallen in the mud."

The Magic Valley and the *Flute Player* show the Vaishnavite cult of the writer and they are the only few lines of peace and merry love in the book.

"A shiver of rapture runs through the leaves.
An eagerness is felt in the flowers
Behold the Bride and Bridegroom of Bliss

Standing on the mountain top
The trees are singing a melody
And the bird is in the hand of the bride!

"He is the fond blue Flute-Player
And she the lovely one of his heart
To-day they come to revel in this quiet
Revel as they never did."

The Flower Wreath again reminds us of the *Pot of Basil*. A maiden's heart-love is the image of her heart, the altar of her heart. Oh her heart is very heaven.

"She dreamt her lord hath come to the brake
To take her home with the flower-wreath
And never people saw her again
They said she went with her love."

The Great Funeral is a terrible fight between rank pessimism and a thin ray of optimism. Uma Maheswar would feel encouraged:

"Love had made us immortal
And Art had taught us heaven ere now."
But lo! he falls
It is all for a while we love and weep
The pantomime is finished soon.

x x x x
"To that where everyone hath gone
We too must go, my Beloved."
x x x x
The Great Funeral passes on
And we must join it in time."

Uma Maheswar plaintively shrieks from the thorns of life. He does not care to escape, does not care to fight but gives himself up with a "must"—we must join in time.

The poet's justification is that among the "ruins of day he seems to discover the past building again in rich and various colours. Pathos, Romance and Beauty are things fraught with luminous life".

As a writer, Uma Maheswar easily takes a high place among the South Indian writers. For imagery, for concise expression, genuine literary instinct, he is as good as any other Indian writer of English verse. Simple and telling, brief and imaginative, coherent and suggestive Uma Maheswar is bound to rise higher. His sobe are the anguish of the disappointed, his sighs are those of the bereaved and his moanings and moorings are those of the virtuous and unfortunate. Higher art lies in transforming these into living hopeful realities, as

persons braving and surmounting the inevitable. Mere sorrowful rants do not take us far. A dull, passive, inevitable martyrdom has no charm. Even the *Immemorial Twilight* with its "Mystic Asia anguished for ages" is only a mere tale—a highly literary tale of sorrow.

Poets have missions, may not have one; may preach and sermonise or may hate to do either. The reader has no right to dictate but his is only to appreciate. But the reader should have his 'passion spent' after a finish of a book of verse. A mental joy out of sorrow or happiness—does not matter—should be the result.

Our good wishes are always with Uma Maheswar and we firmly trust that his early attempts mark the beginning of a great Indian poet in English from Travancore. May we hope that our expectations will be fulfilled?

'Among the Silences' by Uma Maheswar, M. A., Ahimsa Ashram, Trivandrum.
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—Part I Simple Physical Measurements. By Messrs. R. Sankara Ayyar, B. A., L. T. and V. Srinivasa Ayyar, B. A., L. T.—Published by R. Thirumalai & Co., Madras. Price. As. 8.

This book has been specially prepared to meet the requirements of pupils of the upper Forms under the revised S. S. L. C. Scheme. The syllabus has been covered and the fundamentals of the subject have been presented in simple English with suitable illustrations. The authors have adopted the experimental method throughout, and by way of emphasising the salient points, added appropriate and direct questions at the end of each lesson. Care has also been taken to be neither over-elaborate nor cursory. The publication will be found a helpful companion to students.

2. LIFE OF THE HON. GOKHALE (in Tamil) by M. S. Rajagopala Ayyar, B. A., L. T., L. M. Fabricius Secondary School, Purasawalkum, Published by C. Coomaraswami Naidu & Sons, Madras. Price: As. 10.

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CONTENTS FOR FEBRUARY, 1930.

1. EDITORIAL:—
Educational Finance,
By Prof : C. A. Krishnamurthi, M. A. 43
2. On some general criteria for Framing Curricula,
By Prof : A. A. Krishnaswami Iyengar, M.A., L.T. 46
3. Educational Finance,
By Prof : John S. Ponniah, M. A. 49
4. "And come again the Orient Light",
By. Mr. S. Uma Maheswar, M. A. 52
5. Economic Survey,
By Prof : K. S. Srikantan, M. A., F. R. Econ. S. 54
6. On Books,
By Herbert Porter. 57
7. Bewildered Life,
By Leland J. Berry.— 58
8. The True Story of the Annexation of Upper Burma,
By Prof : K. R. Srinivasa Ayyangar. 59
9. A tour in the West,
By. Mr. A. Rangaswami Ayyar, B.A., B.L. 67
10. My Dream-House,
By Mr. R. Bangarusami, B A. 73
11. Music and Musicians,
By Mr. Leland J. Berry. 74
12. Education for parenthood,
By Mr. V. Srinivasan B.A., L.T. 75
13. In the World of Education. 81
14. Odds & Ends. 83
15. On Books and Book-men. 84



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THE INDIAN EDUCATOR

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Editorial.

EDUCATIONAL FINANCE.

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

[Associate Editor.]

IN HIS PRESIDENTIAL ADDRESS TO THE
 Nellore Teachers' Guild, Principal Venkata-
 rangiah, emphasises the need for the Teacher to
 study Educational finance; for no one is more
 interested in it than the teacher. Not that the funds are
 overflowing and require talented management, but that
 the system in which he has his living and being enables
 him to do little justice to himself or to the
 task entrusted to his charge. The irony of the
 situation, as interesting as it is painful, is that those who have
 it in their hands to administer the educational finance, seek it
 as an ante-chamber to retire at leisure, make their bow at the
 window to a deputation of "leading" educationists waiting
 below and exit by the other door at pleasure. Other financ-
 es commercial, banking, military or Governmental, have their
 revenue side and are exacting in their demand for attention.
 But educational finance is full of talks of grants, aids, promis-
 es, compromises, "due-considerations", "untapped sources",

and a number of other things known only to those accustomed to receive and answer deputations. Nay, educational finance is even an occasional subject of the Editorial in the leading daily of the "Hindu"! And the educational world is lulled to happy dreams of flowing finance!

Mr. Venkatarangiah would have the teacher address himself to the special study of educational finance to find out the proper remedies for financial poverty. Now what are the features of educational finance so far as our presidency is concerned? Mission institutions need not be taken into account now for obvious reasons. We then have Government institutions, indigenous private institutions, and those under local boards. The first and the last have no financial problem. A place in any of them is enviable under the sun. Those in the middle are legion and a cursed lot! The crux of the problem is there.

Mr. Venkatarangiah suggests a remedy which is simple, even ideal, but such as is not easy of realisation in the near future. He suggests that Secondary Education should be under the management of the Government exclusively; that is, the Government is to meet the net cost of all schools according to a revised scale of teachers' salaries and other expenses. Such a thing is a consummation devoutly to be wished for, if we can be sure of response. Otherwise it will be not only a cry in the wilderness but will be crying for the moon.

A more immediately practicable remedy seems to be, until secondary education becomes a Government business, as a first and immediate step to merge all funds of District Board and private institutions into one and standardise, as a beginning, conditions of Teachers' pay etc., for all Secondary Schools in a district, to be extended, in due course, to a number of districts grouped according to linguistic or geographical unity. Indigenous Colleges also are suffering from a like poverty of funds and stand in unredeemed isolation serving as contrasts to Mission institutions, not for lack of intellect but for their inability to conserve and increase funds. How much of internal economy could be achieved by

the amalgamation of the resources of the three First Grade Colleges of South India! How much of waste and overlapping could be avoided! Modern progress is largely the result of combines and combinations; it will be a striking demonstration of our capacity to choose the right line of action, if we could achieve such an amalgamation. The various sources of educational finance have been examined by Mr. Venkatarangiah, students' fees, endowments, voluntary benefactions, and educational cesses. It is futile to attempt to tap sources that are drying up or already barren. We must look to ways of economising. Here we meet with a formidable obstacle—the wide-spread belief, that what is, is right; and what was, is wrong. Another belief equally fatal to progress is that whatever is suited to the West is also suited to and indispensable for the East. Schools and Colleges have costly buildings in the West simply because the climate necessitates them and they can also afford them. But here in India we can retain buildings and furniture essential for our libraries and laboratories and dispense with the rest, and save more than is necessary for the teachers; for the vital factor in education is the teacher.

Mr. Zung, the General Secretary of the Y. M. C. A., in China, speaking at Madura, startled the audience with a thrilling account of how China was achieving her national educational salvation with lightning rapidity on lines not unknown but not appealing to us. He said that the leaders of reform there had set themselves to the task of national regeneration by cheapening, simplifying, and adapting to the needs of the nation, the methods of education. Buildings were not essential, furniture was unnecessary, honorary workers as teachers were enlisted; they were too poor, but they could not wait for better finance, which might not come at all, if they did not stir.

Can we learn from China, if not from our own past? How often have we been told that India is the land of the Rishis! Tagore has his inspiring message of the forest. We have been accustomed, from time immemorial, to a life of plain

living and high thinking. Costly rooms for other than library and laboratory purposes have been erected, with sums which might have kept the teacher contented for generations. And all day long the noise of want of funds rolls down from Director to the primary teacher. The costly walls serve no other purpose than as materials for caricaturing "popular" teachers! Nor are the public satisfied with the results obtained in such costly buildings. Perhaps the whole truth has not been told. Discontent was voiced forth in the Assembly itself. The Hartog Committee Report is full of it.

If thought and action were free with us as in the days of yore, we would sell away a major portion of our School and College buildings, retaining enough for Libraries and Laboratories, and find class rooms and lecture halls in thatched sheds of proper dimensions, and with the savings thus effected, feed and keep the teacher alive to his exalted destiny and through him achieve "the reconstruction of a decomposed society". It does not require Parliamentary enactment, nor Simon Committee Reports nor Round Table Conferences. It requires a square facing of the truth.

ON SOME GENERAL CRITERIA FOR FRAMING CURRICULA.

BY PROF. A. A. KRISHNASWAMI IYENGAR, M. A., L. T.,
Mysore University.



ANY PROCESS OF EDUCATION SHOULD BE such as to fit the pupil to his present physical and social environment with due regard to his own past traditions and his individual aptitudes. One guide in this process is the collective experience of earlier generations, available in written form and in unwritten traditions. We should make the best use of these and acquire at least the minimum of knowledge which is the *sine-que-non* of all education. But static knowledge cannot constitute education. The knowledge acquired should be dynamic, possessing sufficient vitality and force to enable one to put it to proper

use at appropriate moments and to be serviceable to his brethren in the world at large. In this paper, we propose to examine, in a general way, how far our curricula attempt to provide the necessary equipment of knowledge for our pupils' education and set forth certain general criteria for framing proper curricula.

In the first place, our curriculum framers generally set about their work with a wrong mental attitude. They consider the examinations as the worthy goal of all education and begin to prescribe such portions in such qualities as will enable an average pupil to memorise and reproduce them in the examination at least to the 30 per cent satisfaction of the examiners. Portions of knowledge, that are not amenable to a written examination, for some reason or other, are strictly excluded from the syllabus. For example, there are many things, which a pupil can readily understand, but cannot reproduce in perfect English, in a written examination, owing to lack of literary equipment and these are excluded on the score of difficulty. One must understand that the real difficulty is not in the ideas themselves, but in their reproduction in an examination. Thus, the historical back-ground of the science subjects, is not included in our curricula and the pupils are expected to learn things, as if they were stolen property and the names of the original owners should be kept secret. And so, our pupils miss the great inspiration, that would come to them, through an intimate knowledge of the labours of gifted minds. They really do not know that the scientific ideas and formulæ, which they glibly recite for marks in an examination, have a great history behind them, much more interesting and useful and elevating, than thumb-rule manipulations with them.

Hence, the first criterion for curriculum is suitability—not from the examination point of view, but from the point of view of the pupils' mental level or his powers of understanding. There is no reason for our feeling diffident about the mental capacity of the pupil. We usually under-estimate his capacity. We do not give sufficient food for his mind, though there is always a vague feeling in many quarters,

that the curriculum is burdensome, all due to the examination-mentality that has come to stay with us. The fact that our present curriculum is scanty and meagre, is attested very strongly by the fact that our examiners actually prepare for a public examination about three months prior to it and all the rest of their school or college period is very often idled away.

Let us frankly make a difference between the portions of the curriculum that are to be tested in a Public Examination and those others that should be certainly at the pupils' mental back-ground, though not always ready to explode at the least touch of the examiners' wand. We should provide sufficient scope for what is known as 'Sub-conscious cerebration' which goes a great way in widening and deepening the pupils' mental powers. When we set apart a portion for examination let us expect a thorough mastery in it and not a 30 per cent one. So, one would like to have as the minimum not 30%, but 75% for a pass, the 25% being a concession, shown for accidental slips and other errors prone to human nature. We could then be sure of a man's equipment, when he says, that he has passed a certain examination. At present, however, we are unfairly judging a man by his degrees. Two graduates with the same degree differ widely in their equipment—even of bookish knowledge. The difference in their marks means much more than their arithmetical difference, and the class-distinctions (first, second and third) are as pernicious as the caste-distinctions.

We now come to the second criterion—adequacy, both qualitative and quantitative. There should be sufficient material in the curriculum to be covered during the long course extending over 15 years of education, including primary, secondary and collegiate education. The material at present offered is flimsy and fragmentary. In its place, we should substitute something, against which a pupil can measure his full mental powers, something which can keep him fully engaged. To avoid the so-called over-burdening, (be it remembered that 'over-burdening' merely refers to memory and not to understanding and appreciation), the curriculum may be divided

into two parts; (1) one for Detailed Study and Examination purposes and (2) the other for non-detailed study but none the less real to form the mental back-ground of the educated—the spinal column of his scholastic education.

At present, we have non-detailed study only in English and Vernacular; and we may certainly have it also in Science-Subjects including Mathematics. Unfortunately, the non-detailed portions are also meant for examination. The place where a student's non-detailed work is to be tested is not in the examination-hall, but in class-talks, debates, class-conferences, form-clubs, school-dramas, school and other magazines, correspondence with pupils in other institutions, etc, etc. It is in these ways a student can lead an active intellectual life in school and college instead of sitting in the class-room as it were blindfolded in the passive attitude of a lazy listener, occasionally playing the role of a glib reciter of set answers to set questions.

(To be Continued.)

EDUCATIONAL FINANCE.

By Prof. John S. Ponniah, M. A., Andhra Xian College.



THE RISING GENERATION OF STUDENTS IS recruited largely from the countryside; and we may put the figure approximately at 60%, while it should be much higher in the Secondary Schools.

It is a common objection that in spite of the cheapness of education as compared with the other countries, many parents subject themselves to great sacrifices to see their children through the High School or College. In two out of ten cases at least, education is one of the heavy items in the expenditure of such parents, sometimes leading to the sale of the little patrimony or involving themselves in the meshes of debt, which are handed on to their sons. A good many of them of course are obliged to deny the privileges of educating even their most promising sons.

In a large college as ours, which draws students from all parts of the District, we had exceptional opportunities of

studying this problem. Out of a total of 800 students, nearly 25% of them stand in need of some help or other; while in the case of about 5% to 10% nothing but pity is to be shown. It is found also that some students are obliged to stay longer at home after the college is reopened in order to collect money for their fees and expenses for the ensuing month.

One of such students in a request to cancel the fine imposed for absence from college (on that account) writes, though with a tinge of exaggeration: "I am unable to pay even a single pie; if forced to pay, my fate is nothing but discontinuance." Instances like this can be multiplied. Suffice to say that the financial conditions of students coming from rural parts need some investigation and that there must be some method of giving them the necessary assistance.

There are no opportunities of outdoor employment in our country, as in the United States of America, where students are enabled to "work their way up", through a school or college. There are not many public endowments on a large scale either. Probably, the Government and the institutions are doing their utmost, and in the case of the latter, the saturation point has been reached in many cases. The Government can be expected to do a little more; but the obvious difficulty is that the funds at their disposal are limited by the revenues of the people and the competing needs of the various departments. But there is an easy way of extending their help in one direction, that is, by passing a regulation for admitting free of tuition charges, the deserving children of the teachers, especially of those who now work in the Primary and the Secondary Schools. It will also go a long way to supplement the miserably low salaries now paid to one of the most hard-worked professions of our country.

Public endowments by way of scholarships are yet to be promoted. If the heads of institutions would take some trouble to tour through some places and appeal to the leaders of the people in towns, villages or particular communities, to found scholarships, for the sake of their own pupils, I am sure large resources can be drawn and a good many poor students

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can be helped. Much can be done in this direction and all possibilities should be immediately explored.

In a limited sphere, the institutions which have large resources at their command can also help the deserving students by a system of credit, as is being done in our college. This system was introduced in 1927 and only the Christian students who are of good character and have not failed in any previous examination are eligible for this benefit. (If the student fails in any one year, he has to meet all the expenses for that year till he passes the examination from his own resources.) The Mission advances money in instalments according to the requirements and the circumstances of the student and takes a joint promissory note signed by the student and his parent or guardian for the money advanced. In the next year the bond is renewed for a higher amount since the previous year's amount also will have to be included. No interest is charged however. But the whole amount is to be repaid at the rate of 10% of the salary, when the student has completed his course and is actually employed. If he is in the service of the Mission, no difficulty is experienced in realizing the amount, since it can be deducted at source. The amount so far disbursed is over Rs. 5000 and the number of scholars benefited, over 200. Here is an example for, the other institutions, especially the missionary ones to follow.

The system is capable of a wider organisation. In ordinary language, what our college is doing is merely a banking business. If there could be promoted an Educational Finance Corporation, it would be in a position to do extensive business of the kind, described above. The working will be very simple, since the corporation could act in concert with the institutions, on whose recommendations advances could be made and recoveries effected. A reasonable rate of interest can be charged. The risks due to accident or death can be covered by insurance, the premia for which could be arranged to be paid by the parents of the student. The question of employment is a serious one; but it must be remembered that the help is to be restricted to the deserving and the promising

students only and that it would not be impossible to find suitable occupations for such, with the increasing economic development of the country. A part of the risks, if any arising on this account, could be borne by the respective institutions. The prospects are not gloomy as may appear at first sight.

Two questions may now be raised and answered. The first and the one suggests itself most readily is this: Is it practicable? So far as capital is concerned, the question can be answered in the affirmative. There is no reason to doubt the success of the corporation, provided we could secure an influential Directorate; for large amounts can be attracted at comparatively low rates at the present time. The risks are not great, for all of them can be covered by insurance. And a good return on capital can be realized beyond all doubt, since the working expenses will be almost nil. For the first few years financing will be difficult, but, when once repayments are made, the stream will continue to flow.

The second question that will be put is this: Is it worth while? There is no need for fear that we shall be accentuating unemployment. For, our credit will be restricted strictly to prospective production. If the undue emphasis now laid upon the study of the arts is considered to be in the direction of promoting unemployment, there is then a strong case for financing those who betake themselves to the science and the technological courses. But, as long as the need is there, the necessity of helping the many deserving students, there is room for such an enterprise. It is a sacred duty, too.

"AND COME AGAIN THE ORIENT LIGHT".

(All Rights Reserved.)

By MR. S. UMA MAHESWER, M. A. (Hons.)

Still thick darkness over the East,
And not a line of light yonder?
How long this eclipse hold, My Lord?
Dost Thou not shine like a rose of dawn?

Wilt Thou not wake Thy sharp lightnings,
Unsheathe Thy sword of sapphire day;
And smite this monstrous darkness through,
And pour Thy mercy o'er hearts and homes?

I am bent with weight of oppression,
I feel the heavy iron yoke;
All the woes of all the times,
Weigh down upon my orphan soul.
Our times, our souls are prison-pent,
Our days are dreary pale and starved;
I hear the wail of agony,
Ring shrill upon the sickened air!
Our minds are leadened into a mould,
A desolation in our land;
Behind the crowded cities rise,
The death throes of the hom less poor!
Behind the dance of the city throng,
And the gay officials odoured queue,
The days in lurid tapestry,
Are hanging darkly shadowy!
Is it the eerie spell of night,
Is it the darksome sway of death?
How long can hearts be hollow. Lord?
Oh shatter Thy lightnings o'er this murk.
Come, Thou Healer, and heal these woes,
Thou golden Archer bend thy bow;
And speed an argent arrow through
The heart of this unholy night.

Let springs of newer thought arise,
The blood of manhood flow again,
Through hearts unfettered, ever free,
And come again The Orient Light!
The longest night hath a crimson edge,
A garden smiles at the desert's end;
Out of despair comes a hope,
It is not for long that Truth delays.

ECONOMIC SURVEY.

BY Prof: K. S. SRIKANTAN, M. A., F. R., ECON. S.

T IS A SUBJECT WHICH HAS COME TO light only in recent years. Economists, both in the East and in the West, are now devoting, not a little of their time, in speaking and writing about that subject. But as in the case of all subjects of recent importance there is more of discussion than of knowledge. Paradoxical as it might appear, it is nevertheless a truth. What is Economic Survey? The question has been answered differently by different Economists. Although there is no agreement in regard to the exact definition, the object seems to be certain. It is to ameliorate the villager from his miseries and make him live a decent life. Naturally the term is always taken in its broad sense implying not only moral but also social and Economic uplift.

An 'Economic Survey' concerns itself primarily with the Economic phase or the business side of the village, some of the things we are clearly thinking about, reading about, talking about, and working at. The Survey aims to secure and analyse such facts as are available relative to questions of fragmentation, village organization, farm income, farm credit and marketing of the farm crops. In short, such a survey attempts to collect data and from the interpretation of these data aims to present the fundamental fact and condition underlying the structure of the re-organization. Such a survey is concerned with conditions of the village as they are and not with the conditions as they ought to be. This caution is particularly necessary in India, for many students who have undertaken this noble task have confused the one with the other.

Economic Survey, if we are to set about it with the object of re-building India and not with the object of deluging the world with mere eloquence, should be of a different kind. Many able writers have produced pamphlets upon the subject, and students interested in the Indian Rural Life have given us accounts of Rural Welfare. But whatever may be the

merit of these works they do not deserve the name Economic Survey. They are at best mere generalizations made on few facts. A perfect Economic Survey remains to be made still. Some of the Surveys so far made are more misleading than useful. By giving an account of the Village on heresay evidence and making hasty generalizations they shunt the car of reason on a false track. Not stopping in the village for a long time, these young men are forced to rely upon the talks of the villagers. We do not deny on that account that scholars do not rely upon better evidence. Our thanks are certainly due to those Scholars who stop in the village, move constantly with the headmen of the village, take into confidence the accountant and give long account of the Economic condition of the Village. But it may be pointed out here without any fear of contradiction that they are also in no way better than the one based entirely on heresay evidence.

The time has come to question the truths of the records of the Village Munsif and the Village Accountant. Most of the students conducting Economic Surveys rely upon the records of the Village Accountant such as the land record (Adangal), Revenue assignment Register (Savali kanakku), Revenue Register (Vasul kanakku), birth and death Register, the cattle mortuary returns, the season and crop report and the census tables.

Of course, if these statistics were properly maintained they should be more than adequate for the purpose in view. But they are not so maintained. The Yield Register in which are recorded the results of the survey and settlement operations is prepared once in 30 years and this is the basis of all village accounts. It requires no explanation if it is stated that 30 years is too long a time within which quite wonderful changes are possible, but yet these are the materials on which writers on Rural conditions rely. So also is the Register of Life stock. It does not give the true figure, for the Village Headman, even when he prepares these Registers, does not in the least care for accuracy, and added to this is the fact that they are prepared at long intervals. The Village map represents the distribution of the land of the Village at the time

when it was prepared. But a person who conducts an economic survey should represent the distribution of the land at the time of his survey. He has therefore no reason to rely on by-gone records. But it is what exactly the scholars are doing. Such a work is easy and the temptation to rush to the press is great. But truth is more important.

In theory, all these accounts are supposed to be compiled by the Accountant in conjunction with the villagers, but as the latter are under no statutory obligation to co-operate with the former, all the accounts are written up and renewed every year by the Headman himself single handed.

The Headman is at present responsible for the proper maintenance of the birth and death registers and cattle mortuary returns. But to him proper maintenance means neatness of Registers and not accuracy of facts. Uneducated as he is, his accounts are open to all the mistakes of a layman. Moreover, there is a statutory obligation to report every birth and death on the part of the Heads of the Families. To call them vital statistics is meaningless. They are neither vital nor statistic in any sense of the term. The unconcern and the indifference of the village officers as the Village Munsif and the Village Accountant are almost proverbial. The wonder of wonders is the fact that although every Government deplors the inaccuracy of these statements, no definite scheme to make it accurate has yet been found out. Nor is the Population statistics in any sense trustworthy. They are taken once in ten years and naturally at the time of conducting the Economic Survey the statistics on record may not represent the true facts. This is particularly true with reference to Rural indebtedness. This is a topic on which everyone is anxious to have accurate information. But so far very few have given us reliable figures for any village. The reason is obvious. The moneylender's ingenuity is beyond our reach. He charges one interest on paper and another in practice. Be it noted, very often, the interest is deducted in the very beginning. But the debtor has to enter into a document for the whole amount lent at the legal rate of interest. If the

matter goes to the court, the moneylender gains, for in addition to what he has taken already he gets the legal rates also. If he does not go to the court, he is a slave to the moneylender.

In view of these defects in the village records and difficulties that one has to face, an appeal is made in this article for conducting surveys on new and broader lines. The student who enters upon this noble task should himself be a sincere worker and make it a labour of love and the work must be his reward. In truth, he should dedicate a portion of his life to this alone and nothing else. He should have lived for some years in the village which he wants to survey. It is only then he can be successful in his attempt independent of the village records. A true village survey is not one survey but a number of surveys miscalled an economic survey. He must make a thorough examination of the economic condition of every family. It is thus a number of small surveys put together. By a thorough survey of the family is meant an examination into the standard of life of the family, its indebtedness, its income, its main and subsidiary occupation and so on. The easiest method would be to have a questionnaire prepared beforehand and elicit answers to them from the members of every family in the village. It is only after examining each and every family that he can sit up and give his views on the welfare of the village. Difficult indeed is the task, but it should be done if Rural reconstruction be carried on right lines.

ON BOOKS.

BY HERBERT PORTER.

How beautiful, when day is done,
And lights are dying round the sun,
When cares of all the toilsome day,
Are passing, with the sun away,
And the pale, soporific moon
Sheds upon Earth her nightly boon,
To draw dark curtains and to be
Alone in my loved library.

Then come the stately minds of old,
 With treasurers of the purest gold :
 Knowledge and wisdom here are set
 Like gems within a coronet.
 I converse with the mighty Seer,
 I learn the life of King and Peer.
 The Poet and Philosopher,
 No less their majesty aver.

And thro' historic pages, I
 The march of Human Kind descry :
 The Sage and Warrior fill the scene,
 The Hero saith 'what might have been :'
 The Saint and Patriarch, I find,
 Have pearls and rubies of the mind.
 I hop, when I am dead, to be
 A student in Heaven's library.

BEWILDERED LIFE.

BY LELAND J. BERRY.

I met Life face to face
 In a whispering Valley of shadows,
 "O ! Life" I cried,
 "I am weary of thee
 And thy eternal youth, for alas !
 I am old, and thou art still young :
 No more shall we speed together
 On winged feet through fields
 Of golden happy hours, as oft we have
 In days gone by.
 Go ! for I am weary of thee
 And would speak with Death ! "
 Life raised her wondering eyes,
 "I am Death" she said,
 And I fell before her
 Blinded with light.

THE TRUE STORY OF THE ANNEXATION OF UPPER BURMA.

[Miss Tennyson Jesse's New Novel.]

(By Prof. K. R. Srinivasa Iyengar.)

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I



THE TRUE INWARDNESS OF THE ANNEXATION of Upper Burma, in 1885, with the then heterogeneous British India, has ever been, through all these years of historical speculation and research, rapt in impenetrable obscurity. The ostensible justification of the British ultimatum of October 1885, and the British expedition of November—so confidently advanced by naïve historians and so greedily swallowed by lay readers—was the altogether unwarranted (of course from the British stand-point), imposition of a fine of £. 230,000 by King Thibaw, upon the Bombay-Burma Trading Corporation, a pure British foundation, doing extensive business in Upper Burma. Crystallizing in his one body, the profound generosity of the British nation, General Prendergast, soon after the capitulation, with scarce the firing of a single shot, of the Golden Palace of Mandalay, thought seriously about the governance of the whilom Royal kingdom of Ava, now providentially placad in his hands, to be fashioned and moulded howsoever he willed. Nor had God Almighty left him alone to grapple with this all tremendous task. There was Colonel Sladen, the pre-eminent civil authority; Mr. Bernard, the Chief Commissioner of British Burma; and above all, there was the omnipotent Government of India watching from a distance, with beneficent looks. The endless deliberations protracted, intersected infinitely by rival policies, questions of expediency, the intricacies of European diplomacy. In spite of them all, to General Prendergast's subtle vision, one thing was clear beyond the possibility of doubt—that the people had not the remotest desire for the perpetuation of King Thibaw's reign and all that it connoted, in terms of barbarity, licentiousness

and wholesale dilapidation. The simple minded general was cocksure that this was so; and once it was granted, what next? That was the question of questions. Was the kingdom of Ava to be a British Protectorate, harbouring a puppet king galvanised into being by British generosity, or was it to make matters incredibly simpler, to be made as integral a part of the Indian Empire as Southern Burma itself? The matter was fought out boldly and threshed out in all its implications. At length the inevitable conclusion emerged. The kingdom of Ava that was, was to be annexed.

Five stages could be discerned by the careful student in the psychological metamorphoses, which eventually led the British to the one and only decision, that the kingdom of Ava should be assimilated entire to become a part of that greater, cumbrous entity, the Indian Empire. At the first stage, the English had assumed complete control of Mandalay and become conscious of the unpleasant necessity for restoring some sort of constitutional order in the wrecked kingdom of Ava. At the next stage, the powers that be had become convinced that the resuscitation of the anarchism of King Thibaw was totally outside the question. At the end of the third stage, General Prendergast and his Imperialist associates had felt with a pang---or was it with a sigh of relief?---that the Nyayungyan Prince, who could have better governed the Burmans than his hapless step-brother king, now deposed and exiled with an ample pension to an obscure corner of India, was dead at that unfortunate moment, adding one more proof to Death's inherent clumsiness. At the end of the fourth and penultimate stage, the gross inadequacy and self-wrought inconvenience of a prolonged British Regency with the young child of the Nyayungyan Prince as king apparent, were brought home to the minds of those concerned with all the calculated poignancy of commercial intelligence. At the end of the fifth and indeed the final stage, the self-complacent "trusteeship" mentality, had thickly enveloped General Prendergast, the "Happy Warrior", and not even the otherwise irreproachable consciences of Lord Dufferin, the

Viceroy, and Mr. Bernard the Commissioner, offered any but the faintest barriers to the consummation of the happy idea. At any rate, it had all ended 'happily'; and the Burmans had joined many another lucky Asiatic race in getting successfully into the hospitable folds (or are they coils?) of the British Empire.

II

It is not seldom that written history, if not the very reverse of fact, at least radiates the mixed colourings of prejudicial historians and uninformed chroniclers. Historians are a curious and a mixed lot: they are at best men of kind illusions and at worst abominably frightful liars. I do not of course speak of 'research' students of history, students, so to speak, who dedicate their lives to the discovery of historical 'facts' from piles of books and undecipherable inscriptions; they are the divorced remnants of humanity, having life and yet acting like machines, insipid and accursed. But the genial among the right sort are interesting specimens and as necessary for the community as the buffoon and the juggler. Yet they have a dirty trick which they wield oftner than they might. In spite of this, or perhaps, in direct consequence of this, they deserve our pity. When one single dot in an excellent picture puzzles them or exasperates them by its vagueness and its unsounded profundities, they are in the end nothing daunted: their ready resourcefulness is rather reinforced by their imagination which spins out webs and intricate patterns of fact, good enough and fascinating enough to satisfy the literate but uninte rogating mind. Of such a class have been the historians who have thought it fit to give us accounts of the ascendancy of the British Supremacy in Burma. With great deliberation, with a staggering array of secret documents, with an overwhelming mass of diplomatic verbiage, they have constructed their histories; the edifices are perfect, not one blot left unremoved, not one logical flaw intruding impudently upon the average intellect. What do we need more?

And for the matter of that, we needed little else till very recently. Now, however, with the publication of Miss.

F. Tennyson Jesse's new historical novel, "*The Lacquer Lady*", the whole question of the annexation rests, or seems to have rested apparently in those dim and clouded days of 1885, on a fundamentally different footing. What has so long remained the inexplicable (none ever tried to explain) circumstance that gave the final touch to the explosion and set on foot the British Expedition of 1885 seems now, thanks to Miss Jesse's contribution, to be settled once and for all. The projection of the expedition, that was to effect a vast addition to the British Empire, inter-related and co-ordinated as it was, with the rival claims of the British and the French for mastery in Upper Burma, with the shrieking outbursts of despairing British commercialists and exploiters, crying for instant action on the Indian Government's part, with the unquestionable necessity for vindicating the unsullied honour of the English nation which had been scandalously impugned by the thoughtless activities of King Thibaw and Queen Supaya-lat, and indeed with the inevitable and insurmountable cross-currents of personal animosity in British officialdom, was finally determined and set in motion by the fatal twist of the tragic love-affair of an ingenuous lady. So would Miss Jesse have us believe. The exposition of this astounding thesis is the fascinating theme of "*the Lacquer Lady*".

III

Miss Tennyson Jesse, like so many other talented novelists whose reputations were made subsequent to the Great War, is little known in India. In vain has the present writer tried to get some of her works in the gaudy libraries of certain quite respectable South Indian centres of Learning. The wonderful diversity of her spirit, unmistakably instilled in her dozen books or so, seems to have left us cold. From criminology to poetry, from drama to fantasy, she has tripped along with nimble gait and adorned every department of literature it was her proud privilege to explore. She merrily runs over the throbbing sea yarns "*Tom Fool*" and "*Moonraker*" with as much felicity as she glides over the exquisite and compelling charm of "*The White Riband*" and

"*Many Latitudes*". Her only volume of poems "*The Happy Bride*" has been as much liked for its beauty as her criminological work "*Murder and its Motives*" has been greeted as the clever and ingenious statement of a case becoming more and more serious every moment. And Miss Tennyson Jesse has not, one feels sure, come to the end of her attempts to discover and discover admirably yet untrodden woods and literary pastures new. Her "*The Lacquer Lady*" in which she explores a remote corner of undivined though recent history is irrefutable proof of this far from modest claim.

When the thick well-got up volume of four hundred and odd pages of close print issued from the Windmill Press on December 2nd 1929, few doubted on looking at the author's name that they would get their money's value out of the gilded, attractive book. But it did more than merely satisfy the buyer's idle whim: it took literally his vague expectations by a welcome thunderstorm. It had the mark of unqualified approbation of the Book Society, (whose December choice it was) ---and the high word of commendation of Miss Clemence Dane. No less a person than Sheila Kaye-Smith affirmed that here was a book she could read twice: Mr. Gerald Gould, writing of it in "*The Daily News*", called it "an original, powerful and brilliant novel." Within two days of its publication, in the course of a full column review of the book, "*The Times Literary Supplement*" went on to show how and wherefore the book should be acclaimed as truly head and shoulders above the run of cheap historical fiction. "In this highly coloured and exciting story of court intrigue and in the detailed description of life in the Golden Palace of Mandalay in the days of King Thibaw, we have an accurate statement of fact." Thus, in eulogistic terms wrote the enthusiastic reviewer. Indeed it is not a bit curious, not to say startling, to see secret history released for the first time in the graceful shape of fiction; but so in fact it is and therein consists the uniqueness and intrinsic importance of Miss Jesse's novel.

IV.

Miss Tennyson Jesse deserves our gratitude, for truth, whatever its manifestations, is ever welcome. And when it

struts before our mind's purview robed in the purple magnificence of Miss Jesse's art, it is trebly welcome. Indeed none could have struck a finer viamedia between history and fiction than what has here been accomplished. There have been many similar things attempted before—by Earn Barrington for example—but never quite similar a thing nor with quite equivalent success. For myself, when I read the "*Lacquer Lady*", I thought that here really was a fine piece of work, a novel in which the protagonists were drawn with an elemental directness that went straight to my imagination. I am free to confess that I thoroughly enjoyed it, that page after page it enchanted me with its subdued thrill and the strange picturesqueness of its effective atmosphere. The latter, from which one could never free himself once he comes under its bewitching influence, has been worked by an abundance of artistic exactitude, an infinity of careful touches. "And of this.....glowing ghost city" says Miss Jesse referring to Mandalay: "Fanny was inescapably a part." And again: "That golden ghost of a city, unsubstantial as it should have seemed amid the solidities of Sussex, was yet touched with perpetual sunlight." Perhaps the same is the plight, the pathetic view point of the reader—the authoress too—of this unquestionably superb performance.

The ingenuous smiling creature whose abortive love affair precipitated the staggering crash of 1885 was one Mrs. Hosannah Manook,—the Fanny of the novel—whose father was an Italian and whose mother was half English, half Burman. In her, so it seems, the antagonistic characteristics of three races found common playground, and under the centrifugal force of French influence in the person of her lover, worked upon her pitilessly with demoniac glee. Miss Jesse assures us that the microscopic details of court life recorded in her book have been gathered from the incessant flow of Mrs. Manook's own untiring tongue. She had been one of the maids of honour of the last autocratic Queen of Ava, Supaya-lat, and had had very considerable influence indeed over the queen herself. But she had the misfortune to func-

tion nawares as the propelling organism of tortuous intrigues when she fell head over heels in love with a young Frenchman, Benvoisin, who had the temerity to tilt her in the long run after having kept her his mistress for many months together. Poor Simple Fanny, however, had always been in a paradise of delusions, thinking that she was the wife, the lawful partner in fact, of the French adventurer. The latter, after a sojourn in France, returned to the heavenly enclosure of Mandalay, with his new Parisian wife, all ready to direct the operations to be set afoot on the Burman Ruby Mines. When the blow fell on Fanny, the dread weight of it stunned her. With the audacious pertinacity of a demon, she thirsted for revenge that moment onwards. Luckily for her, one of her admirers, was the clerk of the Kinwoon Mingyi, the minister, and for love of her, he gave her at her entreaties copies of important secret documents and letters relating to the kingdom of Thibaw and the French Government, whose imperialistic designs in Upper Burma, were an open secret. These—letters, documents, treaties and all—were handed over to Sandreino, the British representative in Mandalay, and later on, were faithfully despatched by him to Calcutta. "Should you be able to find a plea to cancel the Corporation's forest leases, I am ready on behalf of France to take them up." This to the Kinwoon Mingyi, from the French! A direct outcome of the letter was the imposition of the fine of £ 230,000 on the Bombay Burma Trading Corporation. The cloven hoof of France was clearly discernible in all this stir, and the flat denials of the French Government in Paris only drove the English to greater desperation. Fanny had set the spark indeed with her vengeful, little hand: Benvoisin disappeared from Mandalay, a broken and a disappointed man. Fanny had taught him the lesson he needed:—and incidentally she had won for England another rich kingdom to extend unimpeded its growing commerce. Her life work was over: and lingered though she did, with many reversals in her fortune, it was but a shadowy existence except for one brief period—when she put in the

capable hands of Miss Tennyson Jesse the materials with which to recreate in resplendent animation those memorable, wonder days in Mandalay. Fanny is now no more: God grant her peace!

V.

I would recommend every reader of this article to procure a copy of this book (Heinemann, 7-6) and recall the dim vistas of the past so enthrallingly and at the same time so impartially enshrined in Miss Jesse's novel. The very antithesis of the detestable Miss Mayo, she writes with great understanding and sympathy and certainly with minute knowledge of the things she writes about. One might be forgiven if while reading this book he had supposed that the authoress more than being a native of Burma had actually lived all through her life within the picturesque and lacquered halls of the Golden Palace at Mandalay. That of course is not true; but it almost creates such an illusion of baffling reality. For the rest, it is written with here a sparkle, there a tragic note (Lyn Irvine called the book "a tragedy of marionettes" in the *Nation and Athenæum*), and throughout with that disarming cordiality, that occasional sprinkling of "patterns and colour groups of words", that serene sympathy in handling an alien subject which alone distinguish and mark a supreme work of art. It is all this, and Miss Jesse has all the credit. She has sensationally combined in the framework of one book "the gorgeously jewelled slice of real history" (Mr. Ralph Straus's words) with the mellifluous narrative of a poignantly human love-story. You just don't know how to label it. But after all, what matters it, when the thing, whatever it be, has been executed with the grandeur of a naked perfection? I doubt not that my indulgent readers would return the only sensible answer.



A TOUR IN THE WEST.

By Mr. A. RANGASWAMI AYYAR, B. A., B. L.

(*Special to the Indian Educator.*)



HERE IS A STRANGE PARADOX ATTENDING the relation of India towards other nations of the world, during the course of her age-long history. India has ever been an open door to the other nations of the world. The Jews and the Parsis found in her a ready asylum. The Nestorian Christians came and settled on the west coast in the early centuries of the Christian Era. Through Alexander of Macedon, India came in contact with Greek culture, and for centuries after him there were Colonies and Kingdoms in close contact with India in the regions bordering her present North-West Frontier. The word 'Yavana' denoting the Greek is a term scattered in the Epic and Puranic Literature. India contacted Rome during the days of her Imperial Caesars and even perhaps prior to them, as the presence of Roman coins here testify. Her intercourse with the Arab, the Pathan, and the Turk and other Mongol races, and with the European nations is more recent history. On the East, India sent her Buddhist Missionaries to China and even to faraway Japan and profoundly influenced the spiritual and religious culture of these countries. In Java and other islands of the East Indian Archipelago, and elsewhere, vast ruins attest the direct importation of Hindu culture into the whole of South Eastern Asia even until less than a millennium ago. Yet Hindu culture, in spite of these opportunities of easy contact, kept up a position of studious isolation, and except for the slow changes which time inevitably brings in its wake, never consciously made any attempt at amalgamation or fusion with cultural influences which came to her from foreign lands. China, Japan and Korea were always jealous of the foreigner until about the middle of the last century, when by war and threat of force Europeans and Americans sought entry in those countries. Japan, after she once contacted the West, assimilated with a wonderful rapidity all the modern developments of Europe and America,

became quite modern, while China after the fall of the Manchu Imperial sway is going towards the same goal through disorder and revolution. While India was absorbed in her self-centred isolation with her social and cultural ideals unaffected by outside influences, which only effected a change in her political condition, the rest of the world and, particularly the European races and their offshoots in America and Oceania, have been moving rapidly, especially in those spheres of human activities where the powers of mind and action play a prominent part. When we come to the beginning of the twentieth century we find India and Europe standing apart as representatives of two complementary phases of human culture, progress and civilization. You can designate their respective characteristics by antithetical expressions, like the East and the West, one static and contemplative, the other dynamic and active, spiritual and material, metaphysical and physical, unworldly and worldly, abstract and concrete, pacific and aggressive, and similar sets of dual phrases, expressing a significant divergence in their character and attitude towards life and life's problems.

Therefore, a citizen of India travelling to the West which embraces both Europe and America, must make observations if he is a keen student of human nature and life, and gather experiences which he could not get in his own country, and which must help to give a finish to his knowledge and outlook, tending to make them more complete or rather less limited and partial than before, and assist him to appraise certain factions of human civilization with different values than he was accustomed to in his stay-at-home days, and even enable him to distinguish between the stable and the transient elements of his own civilization and culture with which he imagined he was quite familiar.

For the past thousand years or more, an element of Hindu civilization which before had operated to make it more adaptable and progressive to the ever-changing conditions of the world has disappeared. That is the influence of the Kshatriya or ruling caste and its ideals in the Hindu social

economy which from quite pre-historic times was an influence supplementing or balancing the Brahmanic influence and contributing an active or dynamic aspect to the Hindu culture without which it became ever weighted with the meditative or static side. This was further aggravated by the development of monastic Buddhism, and its reactions on Brahmanic Hinduism, emphasising still more its introspective tendencies and indifference to the life outside. India's contact with the outside world brought about by the tours of Indians in foreign lands, and especially in Europe and America, will speed up the attainment of that balance of inner reserve of strength and outer activities which was the aim of Hindu culture, and which has enabled it to survive the dead civilisations of the past who were once its contemporaries. The recent tour in which myself with two other companions were engaged was undertaken to subserve this purpose.

We left Colombo by a German boat on 21st May 1929, and sailing across the Arabian Sea in a weather not inconveniently monsoonish, we spent about a week in passing through the Red Sea which was much more hospitable in its salubriousness than we were told to expect, and arrived at Suez on the 4th June. We wanted to see the ancient country of Egypt which nurtured one of those civilizations developed and matured by their contact with noble rivers. The Nile has rendered services to the civilization of Ancient Egypt, not dissimilar to the influence of the Euphrates and the Tigris on the Ancient civilization of Babylon, and is akin to the relation between the Ganges, and the Hindu civilization on the Gangetic valley of Hindustan which spread through the whole of India in later times.

Egypt is nominally independent. It is inhabited mainly by two races, Arabs who are Mussalmans in religion, and Copts who are said to be descendants of the ancient inhabitants of the country and are Christians by faith. Out of a total population of 17 millions, only 2 millions are Copts. Egypt was originally a province of the Ottoman Empire ruled by a viceroy who became virtually independent. Latterly,

Egypt came under the control of Britain and became a sort of British Protectorate until its independence was nominally recognized a few years ago. It is ruled by a king assisted by a parliament consisting of 2 chambers, an upper and a lower. The lower chamber is elected and the upper is partly elected and partly nominated. In recent years a national party was formed in which both Arabs and Copts are co-operating to work together. They wanted real independence for their country. The British possess large interests in Egypt and Soudon and have preponderant control over the Suez Canal, the English Government having purchased quite a large number of shares, although the canal was originally constructed with French Capital. The British did not want to surrender full independence to Egypt as these interests would be affected thereby. The Egyptian Parliament was suspended as it passed certain laws not approved by England and a ministry not having the support of the Egyptian Parliament was ruling Egypt at the time of our visit, with the support of the British power. Nevertheless, an incident occurred at Suez showing the height to which an Egyptian official can rise in virtue of this independence, though nominal. He was examining our passports to see whether we had Visas for entering Egypt. A Finnish gentleman who was a fellow traveller by the same boat with us, had not an Egyptian Visa but only a British passport. When questioned by the officer whether he had an Egyptian Visa in order to entitle him to go to Cairo, he replied that he had a British passport impliedly contending that as Egypt was subordinate to Britain, a British passport would be regarded as sufficient. But the Egyptian straightened himself and said, "you can go to England, sir, but cannot enter Egypt". Further request on the part of the Finnish gentleman was of no avail. When the officer and I became friendly after some time, I questioned him in a pleasant way about the degree of independence Egypt enjoyed. He understood me and laughed remarking it was only a nominal one. Capitulations are in existence.

Unlike India there is no communal problem in Egypt

owing to any religious differences between the Arabs and the Copts. They put the nation first and their religious differences are subordinated to their national interests.

Education is spreading and women have organized themselves and their influence in the public life of the country is steadily growing. At the close of the 18th and the beginning of the 19th century, Napoleon had occupied Egypt with the French Army which was there for some years after Napoleon had returned to France. M. De Lesseps, the great French Engineer, constructed the Suez Canal. You find French influence in Cairo and the Suez canal, and the sign boards in front of buildings bear French names along with the names in the vernacular.

We motored from Suez and reached Cairo covering a distance of 70 or 80 miles in about 3 hours. The soil of Egypt with the Arabian coast partake of the character of a sandy desert tract in continuation of the Sahara Desert. Only the Nile has cut a fertile valley across this desolate region. We saw the Pyramids and the Sphinx on the confines of the desert, a short distance from Cairo. Those long standing monuments from the distant past are more akin to the gigantic temple constructions of India than to the modern surroundings in which they stand. They present huge stones rolled into their positions and closely fitted together in massive formations. We saw in the Egyptian museum of antiquities collections of objects illustrating the magnificent civilization of Ancient Egypt about which the great Egyptologist Bunsen says no beginning is known as it rises in the stage of human history fully developed. We saw particularly the jewels, furniture and other relics connected with Tutan Khamen arranged in that museum, and found some striking instances in which the craftsmanship of ancient Egypt was quite modern. The same impression was formed on a subsequent occasion when I happened to visit the Egyptian section of the national gallery in Berlin, where the statues, busts, hieroglyphics, mummies and other objects of Ancient Egypt are housed in rooms specially built with a German sense of

appropriateness according to the Ancient Egyptian style, with pillars and roofs fashioned like those of Ancient Egypt, and Egyptian pictures and hieroglyphics marked on those pillars and roofs and walls. There are preserved here busts and other artistic works of a great Egyptian artist Thutmosis who flourished about 2000 years before Christ—a very fine collection, true to nature and quite modern in their appearance. These instances show that in some respects the world has not changed so rapidly as many of us think.

Egypt can show instances of vandalism which a narrow kind of religious fanaticism often delights in. There are 2 pyramids in the plains of Gizeh, a large and a small one. The former was originally about 510 feet high, but about 30 feet on the top has been removed for the building of a mosque on the way in Cairo City, and the small pyramid was deprived of its alabaster outerlining up to a short distance from the top for being used in the interior construction of Mahamad Ali mosque. These indications of religious fanaticism do not belong to modern times; for the Egyptian government is keenly alive to the preservation of ancient Egyptian antiquities, as any other modern government. In fact both Egypt and Turkey have seriously set their purposes towards the direction of secularising their national aims and tendencies which were dominated unduly by the theocratic character of Islam and to that extent impeded the progress of those countries. The true place of religion lies in expanding and broadening human mind and not in narrowing and crippling it, and it should be a vivifying factor in national life, stimulating all national activities. But it often dwarfs the human spirit, and in India in its name communities are separated from communities, and barriers are set up against national consolidation. Indian Mussalmans will find much to learn and appreciate in the modern tendencies growing and spreading in Turkey and Egypt, and such lessons will be invaluable in the building of a united Indian nation. We reached Port Said by rail on the night of 5th June and took the boat, taking leave of the ancient land of Khem.

(To be Continued.)

MY DREAM—HOUSE.

By R. Bangaruswami Ayyangar, B. A.

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WHEN THE BODY IS TIRED AND THE MIND IS over-worked, when the realities of a hard work-a-day life make me feel to the core the grim philosophy of Karma that lies at the bottom of all things terrestrial, when the imagination gets 'cabinced, cribbed, and confined', when the emotion is full to overflowing and is choked with sentiment, then I like to take a short walk from life to visit my Dream-house,

And it is a place worth visiting. For one thing it gives you a short holiday trip along that boundless region of fancy, ever dear to poets and all true lovers of poesy. For another—which is closely allied to the former, it gives an escapade however temporary it might be, from the hard, and to a certain extent monotonous routine of actuality. You forget the besetting worries and troubles that cling to you like a leech, forget them in the transcendent new-born joy that has cost you very little—nothing. You roam about your dream abode feasting your mind's eyes with those fascinating things raised by your imagination in its wildest flights, till at last the grim reality dawns upon your mind once again and erases the beautiful structure which has erstwhile given you such a pleasant and luxurious experience.

My Dream-house, and I am sure everyone has one like it, is the precious repertory of all my pet ideals. These lovely little creatures of my imagination take wings and fly in this delightful region where they dwell in peace and joy flooding it with their rapturous songs—which have an enthralling, ennobling, and elevating effect. Here they rest growing day by day in beauty and in power; but sometimes they fly away into wild woods, and get themselves entangled in the nets of reality and then I have to go and relieve them from the clutches into which they have fallen by taking a plunge into that a borderless, baseless realm where my vision has built

the most wonderful castle that one can picture, standing in solitary grandeur.

Then think of the expense of maintaining this castle of indolence. Is it not so very very little for all the happiness and pleasure that it affords? And to find that even that amount of expense is not to be in the shape of cash, is it not proof positive that pleasure is in no wise the product, the resultant of pound or purse? All that it requires is the Alnascar turn of mind without the sense of the tragedy of his career sticking in the tail.

A short sojourn now and again into our dream homes is very commendable but for the fact that Reality is too painful and bitter after the return.

TALKS ON MUSIC AND MUSICIANS. PADEREWSKI; A STUDY.

By Leland J. Berry.

There is a romantic glamour around Paderewski's name that places him in a unique position among virtuoso pianists, his venture into politics during the war, when he became first Premier and President of his beloved Poland, undoubtedly served to increase his international fame.

Born at Kurylovka, Poland, on November the 6th, 1860, Paderewski began his musical studies at the Conservatoire, Warsaw in 1872, his first Russian tour taking place in 1876-1877.

As a composer Paderewski has achieved notable success, his Minuet in G, among others, earning him much popularity in this direction. A pianist himself, Paderewski writes for pianists, his compositions forming a difficult proposition for the performer of average ability.

When Paderewski forsook the piano for politics at the commencement of the war his hands naturally lost much of their flexibility. Therefore, when he was once more able to continue his concert work he found it necessary to practise six hours a day in order to regain that amazing technical control of the keyboard for which he is world renowned.

Nearly all of our prominent musicians of the present day have a hobby or pastime peculiar to their own tastes, here, it might be said Paderewski is no exception to the rule, for whenever the opportunity presents itself he indulges in a quiet game of billiards.

When he left England to take up his political duties in Poland Paderewski made the first portion of his journey in a British destroyer. During the journey he was hospitably entertained in the ward-room, which boasted a piano that had seen better days. After the luncheon the company called upon Paderewski for a recital upon the piano, naturally, he was reluctant to comply with their wishes, for he was far from impressed by the looks of the piano on which he was expected to perform. However, at length he yielded to their blandishments and persuasions and gave a number of piano-forte solos as well as he could upon the derelict instrument. It all passed off very well and nothing more was heard of the occasion until he was about to land at Southampton when he was presented by the officers of the boat with a pedal which had been taken off the piano and suitably inscribed as follows "Presented to Ignace Jan Paderewski, as a memento of the worst piano he has ever played".

It was generally agreed that the politics in which Paderewski interested himself at the commencement of the war would be the ruin of his musical career, for he rarely touched a piano for four or five years when he was Premier of Poland, but he has since more than confounded his critics, he has utterly amazed them! Not one little bit of the old skill has been lost, indeed we are bound to admit that he has matured into a still more inspired genius.

EDUCATION FOR PARENTHOOD—ITS NEED AND MAIN ASPECTS.

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



ON EVERY PLATFORM, THE CRY FOR THE Reform of our educational system is heard. With each passing day, the need for 'Education for citizenship' is increasingly recognized, and the purely secular education we have been giving our children finds fewer supporters. As a result, courses of study in civics and schemes for 'Moral and Religious Education' are being devised, and organisations like the Boy Scouts and Girl Guides

are formed, to remedy this state of things. But these methods do not prepare the child for that great eventuality of life, Parenthood; and they are not sufficient to produce a pure and chaste individual, the foundation for true citizenship. We see around us intellectual giants, who are moral pigmies and men who "in all their relations of life are admirable but in the matter of sex sink into the mire of prostitution"*

This omission we must supply and supply without delay. 'The future is for the nations who are chaste.'† We cannot afford, in the interests of our race, to close our eyes to the increase among our boys of unnatural sexual vices like Self-abuse and Pederasty and unnatural Secondary Sex-life, existent in imagination produced to a large extent by cheap unhealthy literature which are often advertised in Boy's Magazines and are easily available even otherwise.

Further, the enactment of "Sarda's Bill" is sure to raise the school-going age of our girls up to at least the age of puberty, and it is up to us to see that their minds are uncontaminated in the school atmosphere—early marriage with all its defects had this one virtue that it bound the affections of the girl, albeit blind, to one man, her husband, and so was a bulwark against loose thoughts and life—that vices like Self-abuse and Secondary sex-life, now totally absent in our girls, do not disfigure their early life (for it is an undoubted fact that Self-abuse is greater among school-going population than among others) and that they are educated well enough to realize the responsibilities of motherhood that marriage would entail on them.

Thankful as we are to social workers like Dr. Mrs. Muthulakshmi Reddy for forging and getting enacted measures discrediting public prostitution and suppressing brothels, we must not forget that the best preventive for wrong sexual lives of all forms is the bent given to the mind at childhood and in the early years at school. To quote Dr. Dukes, "if the evil of prostitution is to be mitigated, it can only be by making the life of the school-boy purer."

* Dr. Sibly in 'Youth & Sex.'

† M. Bureau.

From this, it is clear that 'Education for Parenthood' should form part of any general scheme of education and should commence from the birth of a child, for "the bent given to human nature at childhood is nine cases out of ten decisive of its ultimate destiny."*

Its Main Aspects..

Education for Parenthood has three main aspects: (a) Actual Instruction (b) Habit-training and (c) Ethical Teaching.

To consider them in the reverse order:-

Ethical Teaching: Children must be taught, through example, precept and stories, (i) that they should be pure in thought, word and deed; (ii) not to do and say things that they would be ashamed to tell their parents or teachers; (iii) to practise self-control; (iv) that selfishness and not self-gratification should be the guide of their life; (v) that they must be pure in their sexual life and have as their ideal either continence (as exemplified in Hanuman and Bhishma) or monogamous marriage with full responsibilities of Parenthood lead up to it by Brahmacharya (as exemplified in Rama & Sita); (vi) that they owe a duty to the future of the race, and in short; (vii) that nothing but the beautiful and the clean should be sought after.

Habit-training: Good and clean habits should be taught from early life, and this teaching commences from the time the mother takes the child's hands off from the sexual organs where they rest unconsciously. A child should be trained to keep clean all the organs of the body (including sex-organs), to take the process of excretion naturally, not to be furtive about evacuation—"The foundations of deceitfulness in later life" says Bertrand Russel, "are laid when a child is taught, in the name of decency to be furtive about evacuation"—to be reserved in moving with strangers, to be reticent in using others' things especially articles of dress and toilet, to assume correct postures in sleeping, etc. Good sitting and standing postures should be insisted on in school. **Physical Training**

* Norah March, "Towards Racial Health."

Instructors of the right type should attend individually to each boy and girl, in addition to en masse exercises and games. The School Doctor should be an ally to the Physical Training Instructor in this. On the onset of puberty and immediately after it, habits that sublimate sexual passions into other forms of expression like Social Service should be inculcated, and loose and sentimental Homo-sexual friendships with those much beyond one's age should be discouraged. Wearing of indecent dress should be discountenanced, especially in girls.

Now coming to the most debatable point, *Actual Instruction*:

This is most important, for all educators know by experience that discourses on abstract ideals by ethical experts do very little good to pupils, and that for habits to remain persistent, a knowledge of their rationale at the age of reasoning is essential.

Children must be told, before the age of puberty the main facts concerning the formation and function of their own bodies and the manner in which they have come into the world, about the racial organs and how and when puberal changes occur, and how the efforts of 2 individuals are necessary to produce life. After the age of puberty and in the early years of adolescence, boys and girls should be taught simple facts of heredity and elementary knowledge of 'Social Diseases'; they should know how a pure and strong race is evolved and how their lives influence their children both living and yet unborn. In short, they should be equipped with such knowledge as will ensure "right ways of sex behaviour and right attitude of mind towards sex-life."

Knowledge imparted to girls will differ from that imparted to boys in a few particulars. It is enough if girls know the facts of human maternity before puberty. The facts of human paternity may be told them after puberty and before marriage. Boys ought to know facts of both human paternity and maternity before puberty. Girls should specialise in mother-craft and learn the needs and responsibilities of

motherhood, while boys should specialise in father-craft. But both need to be taught the need for chastity of both maternity and paternity.

Objections Answered.

To those parents who feel shy to give information to children detailed above, our answer is that boys and girls for want of any information from parents or teachers apply to their friends and get wrong and distorted information leading to unhealthy practices very difficult to overcome. Also, is it not a common thing to hear men and women say, "How I wish I had known this years ago, when I first fell?"

The result of our present attitude is well summed up by Bertrand Russell: "Love, like school, is snatched in an atmosphere of prohibition, trivial, crude and poisonous. The Puritan succeeds much more early in destroying the poetry of what he considers sin than in preventing the acts which he deplores."

To those who ask if such instruction would not rouse up the latent sex-instinct in non-inquisitive children before due time, our answer is everything depends upon methods of instruction. Information must be given in a matter-of-fact scientific way, just like any other information with no change in the manner or demeanour of the instructor. Every stage of growth should be taught before it is reached, i. e., when information is received in a matter-of-fact unemotional way. This will be in the pre-puberty period (before the age of 12). Also, the subject should not form a separate one in the timetable as "Moral Instruction" now does, but should be included in and be taught as part of school subjects like Nature Study (in Elementary Schools), Studies in Animal & Plant life (in Middle & High Schools), Hygiene & Physiology (in Middle & High Schools) so that they may draw unto themselves the correct and not undue proportion of attention.

* The earliest approach to the subject would be by answering all the child's—what is now considered 'inconvenient'—questions on the subject truly and correctly till the child is satisfied. There is much truth in the observation of Bertrand Russell:

"I do not believe in teaching children about the 'Sacredness' of sex or motherhood or anything else. The right attitude seems to me to be purely scientific; the facts are so and so. Like all other facts, they should not be forced on children, but should be told them when they want to know them My boy aged $5\frac{1}{2}$ knows that a seed comes from the father into the mother but the fact does not interest him and he has not yet asked how it is planted. When he asks, he will be told."

Nature Study, familiarising, as it does with the processes involved in transmission of life and words and expressions clothing the facts of reproduction, should be next used as the agent of instruction through the stages of Pollination of flowers, Fishes with milt and eggs, Frogs, Birds with their mating instinct and care of the young, and Mammals. As each plant or animal is studied in the Nature Study lessons, and Man in Physiology and Hygiene lessons, reproductive organs should receive the same emphasis as other organs, and simple facts like the period of gestation, the number of young ones produced and their nature and the care of the young after birth, should be taught.

The fear that such a scheme would overburden the already over-heavy curriculum should not deter us. A correlated course of studies should be drawn up, and teachers and parents should see that the work assigned to each class and age is finished in the period prescribed.

In drawing up a Scheme of studies based on the above, environmental factors, proportion of time spent by pupils at home and at school, co-ordination between school and home, and the part that Social Uplift Organisations can play in educating a citizen after he leaves the school—should all be taken into consideration.

Paripassu with drawing up a scheme, propaganda on the need for "Education for Parenthood" should be carried on; and information on sex-hygiene, sex-physiology and methods of instructing young ones in the laws of sex should be broad-casted.

It is a good augury that the All-India Teachers' Federation (1929) at Madras did pass, after a fairly long debate, a resolution favouring the teaching of Sex-Hygiene in schools and colleges. It is for the various Teachers' Associations of the country to see that the resolution is given effect to and that in a way that will not defeat the real purpose of 'Education for Parenthood'.

IN THE WORLD OF EDUCATION.

A NEW SET OF EDUCATIONAL RULES purporting to ensure the security of tenure of schoolmasters in aided schools, has been recently promulgated by the Madras Education Department. Viewed from the teacher's standpoint, the rules are inadequate to protect his interests, and the Teachers' Guilds of Tanjore, Trichy and Coimbatore have rightly expressed their sense of disappointment. Without a provision of appellate boards and a set of service conditions and leave rules, the scheme drawn up is imperfect and bound to result in hardship to the teaching public. We hope to give a detailed review of the subject in our next.

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The next Madras PROVINCIAL EDUCATIONAL CONFERENCE will be held in the Agricultural College, Coimbatore, during the 3rd week of May next.

THE PROBLEM OF INDIAN EDUCATION: Mr. S. V. Ramamurti speaking at Kulitalai felt dispirited at Indian education having to wait till they got more revenue and more wealth having to wait till they got more education. Where was this vicious circle to be cut? European civilisation was built on the surplus energy of coal; the millions of India were more valuable than coal. These must be educated. We must first serve to govern.

EDUCATION OF GIRLS: Sir George Anderson, Director of Public Instruction, the Punjab, in a discussion on Compulsory Elementary Education, observed that the education of girls was an equally urgent matter.

THE TEST OF A SUCCESSFUL UNIVERSITY: The Bishop of Dornakal in his Convocation Address of the Andhra University pointed out that the success of a University did not depend upon its bricks and mortar structures, academic possibilities, research laboratories, nor even on its collection of professors. It depends on the personalities it is able to send out into the world. The students by their contact with the professors must feel drawn into a higher spiritual atmosphere and compelled to recognise the place these supreme virtues hold in life.

THE COMMITTEE ON SANSKRIT EDUCATION: The report opposed reduction of Sanskrit institutions. The unemployment among Vidwans and Siromanis was not so bad as among graduates. A liberal treatment was recommended since the study was taken up not for its market value but for its cultural advantages.

THE SECRET OF WOMEN'S SUCCESS: G. B. Shaw, the most interesting literary personality in England now, said man was more

fond of gossip, while woman wherever she has invaded man's domain, minded her business.

UNEMPLOYMENT AND HIGHER EDUCATION: Rao Bahadur K. V. Rangaswamy Ayyangar of Trivandrum speaking to the members of the Victoria Hostel observed that unemployment should not scare away students from study. The country's brain should not be wasted. The problem of unemployment must be solved by society and the Government.

GANDHI'S ADVICE TO STUDENTS AND PROFESSORS: The Agra Youth League was advised by Mahatmaji to turn to two eminently national institutions doing silent work viz, spinning and national educational institutions. Those who were dissatisfied with the existing surroundings and outlook must find in these unlimited scope for service, research and true knowledge.

CANDIDATES BEFORE THE PUBLIC SERVICES COMMISSION: Sir. T. Vijayaraghavachari had a lively talk with the inmates of the Victoria Hostel, Madras, when he said that some candidates showed defective knowledge of general affairs and geography. The Equator was called a mountain in America. A Physics graduate described an isobar as a large mass of ice floating near Nicobar Islands. Madras candidates used once to be distinguished for an excellent knowledge of English but they were fast going down. Newspaper-reading, in his opinion, was important.

THE CURSE OF DEGREES: (Specially translated from original Bengali). Speaking at the Tangail Students' Conference (Eastern Bengal), Sir Prafulla Chandra Roy, the great scientist and scholar, said:

".....Immediately after entering schools, students as well as guardians in our country dream of B. A. and M. A. degrees. So life remains a mere dream, it is never devoted to real work..... In the College of Science so many unemployed Doctors of Science are being made that an appalling situation is arising there.....I have been to England five times and have seen what kind of education students from this country receive there. By sending students there every year much money is wasted. About two thousand students go there and for them we spend nearly a crore of rupees annually.....It was a fortunate day when Sir Rajendra Mukerjee left the Shippore Engineering College without success in examination and Mr. J. C. Banerjee was rusticated from the Apprentice department of the same institution. It was a blessing to Bengal.....Degree or title is a mere cloak for ignorance, it is not an evidence of knowledge."

MAHARAJAH MANINDRA CHANDRA NANDY, K. C. I. E. OF CASIMBAZAR:—In the death of Maharajah Sir. Manindra

Chandra Nandy, India has lost one of the most public spirited men of modern times and a great benefactor of education. His donations amount to millions. Mahatma Gandhi on one occasion said that he knew few Indians who had given away so much to public charities. The Manindra Chair of Ancient Indian History at the Benares Hindu University and the Manindra Fund for research work in Indian Mathematics at the University of Calcutta stand as monuments to his interest in higher education in India.

CONTEMPORARY BENGALI CRITICISM:—In the course of a series of articles on Modern Bengali Literature contributed to the "Liberty", the leading Nationalist Daily of Calcutta, Prof. Jayanta Kumar Das Gupta writes:

"It is one of the weakest points of modern Bengali criticism that it forgets its own function very often and instead of being a source of strength to literature is its drawback. The kind of criticism that we are familiar with now, is so devoid of technique, style and art and has so little of high seriousness and is so shallow in outlook that it falls short of the required standard. A strong and clearly-defined critical credo is lacking. There is a tendency to exalt one man at the cost of another equally meritorious person by singing indiscriminate hymns in praise of the idol of the critics in season and out of season. It is a most unfair and infamous procedure. Why should the critic be afraid of incurring the displeasure of the authors who write bad books? He need not in the least despair of his reputation and living. If he can be bribed to smother truth and give interpretation to things according to the whims of the authors then he had better quit his job and seek a fresh berth elsewhere. He will be the last person to make a good critic. He can at best be a sweet-tongued flatterer living upon the mercy of his patrons and nothing more.

The froggish croakings of self-styled men of letters, the selfish policy of criticism run on party lines, the absurdly ridiculous advertisement of pushing and enterprising publishers who audaciously extol the first appearance of a novice as the advent of a veteran, the howling mob of ignorant and blind followers of particular groups who are in hysterics over any work emanating from the pens of their favourites and last but not the least of all, the absence of powerful and responsible critics unhappily mark this side of our literature and furnish material for thought."

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ODDS & ENDS.

PRETTY NAMES AND DIRTY FACTS: The present day has a weakness for giving a pretty name to a dirty fact. Companionate marriage is a synonym for trial marriage, which is really only promis-

cuity under a legal form. Easy divorce is polygamy, consecutive rather than simultaneous. And now the latest is the "eugenic" baby, which in other days was called merely an illegitimate child.

Girls who are disposed to regard their mothers as old-fashioned because they insist on certain standards of conduct, might reflect on the fact that those mothers, when they were girls, inspired the boys of that time with just as much affection as their daughters can ever do, and besides that with something which very many girls nowadays unfortunately fail to inspire, namely, respect—the necessary basis of happy marriage.

(*St. Ann's Parish Monthly, U. S. A.*)

ON BOOKS & BOOKMEN.

English Dialogues :—By H. Martin, M. A., O. B. E., Principal, Islamia College, Peshawar. Published by K. & J. Cooper, Bombay. Price : Re. 1—0—0.

An accusation levelled against Indians is that in speaking, they read rather than converse. The implication is that they are not conversant with forms of spoken English. The charge is not ill-founded since most of our knowledge of English is derived from books and the language therefore is stilted "Book English." As it has been aptly said, "to learn to speak English as she is spoken, is to talk constantly with English people." Acquaintance with the living tongue is absolutely essential.

Mr. Martin's book serves this purpose admirably well. The dialogues in the book are not meant to be copied or blindly imitated and there are several ways in which they may be made useful. Pupils may be asked to read at home two or three dialogues especially those which lend themselves for debates. The next day or some days after, they may be required to write an essay on one of them or attempt letter-writing. Or again, the pupils may be encouraged to summarise one or two dialogues. Some of them may be utilised for exercises in indirect narration. Perhaps the most profitable use to which a dialogue may be put, is to assign parts in it and to act it out first. Then two other boys may be encouraged to take part in a dialogue on the same subject using their own words and phrases. Finally, the class is asked to write a dialogue on the same subject. It is in this way that pupils' imagination is exercised and independent effort stimulated. It is hardly necessary to add that the book will find a useful place on the shelf of every high school pupil.

2. 'A Digest of Political Economy' :—By Gulam Husain, Published by Peco Art Press, Lahore.

—A. S. V.

There is a tide in the affairs of books as in the affairs of men which taken at the flood leads on to fortune and to fame. Launched as it has been, at a time when every one is interested in "Indian Economics" the future of the book is quite secure. Written by an author who himself is no less than a professor of Economics, the book has a right to its name. It is a valuable contribution to the literature on "Economics" in general and "Indian Economics" in particular. The object of the book is not very ambitious, it is meant to prepare the ground for advanced studies in Economics. In the words of the author, "It is a digest, a text book and is meant for Indian students. The views of almost all eminent authorities on Economics have been summed up, explained and exemplified as far as possible from Indian life. Many diagrammatic illustrations have been provided. Some problems concerning what is popularly called, 'Indian Economics' have been also dealt with." In the body of the book the aim has been literally carried out. Not entering into controversial problems, the author gives in a modest, lucid and popular style, enough material for a beginner in the study of Economics. It is hoped that students of Economics will welcome this new book to their "Economics" library.

It has the merit of being exceedingly well written in virtue of which it should appeal to a wider public than students of Economics.

—K. S. SRIKANTAN, M. A.

3. A Brief Survey of Indian History. (From the earliest times to the present day): by H. C. Published by Longmans, Green & Co., Ltd., Madras. (1930). Price Rs. 2.

In this book of 346 pages an attempt has been made by the author to trace the growth of our country's history 'in a simple, continuous and connected manner, not omitting its cultural side'. A student of Indian history is concerned not only with the political rise, growth and decay of many a dynasty but also with the growth of our Indian culture, which has survived to the present day as 'a living force' in spite of many vicissitudes it has gone through. In a handbook like this the author has taken sufficient pains to bring before us a true picture of ancient India, omitting some of the unimportant dates and details. At the end of each chapter a chronological table has been appended, which will be of much help to pupils for reference. The greatness of kings like Asoka, Akbar, Sivaji, etc. has been clearly brought out, and the chapters dealing with them are worth careful perusal. The author has incorporated facts based upon modern researches, deleting certain age-long misrepresentations. Maps and illustrations are neat and clear. In the appendix an attempt has been made to give a clear idea of the present administration of India.

Perhaps, some more details would be found necessary in sketching the struggle of the British for supremacy in India and the reforms made by them in the course of the last century. The style is simple enough for pupils of the High School classes, and the book is suitable for being prescribed as a text-book of Indian History where English continues to be the medium of instruction.

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

Elementary Science : Part I for Form IV (in English) by Mr. A. Varadachariar, B. A., L. T., Senior Science Master, Pachaiappa's College School, and Published by P. Varadachary & Co., Lingha Chetty St., Madras. Price : As. 12.

This neatly executed booklet is intended as a Text Book for the High School Classes, prepared according to the Revised S. S. L. C Syllabus. Part I under review is an exhaustive treatment of 'Physical Measurements', illustrated with numerous and neat diagrams. The author has, in spite of the vagueness of the syllabus, been able to use his long experience in presenting the topics with adequate regard to the pupils' requirements. A strict conformity to the syllabus may perhaps tend to give only a scrappy knowledge of the subject, and a consciousness of this has prompted the author to be rather *Full*, as he states in the preface. The treatment is sure to induce in youngsters a spirit of scientific enquiry based on observation and experiment. Details necessary for successfully carrying out experiments have been given copiously, and simple practical exercises have been set at the end of almost all chapters. A few intelligent applications of physical principles learnt are indicated wherever possible. Thoughtful questions have been added at the end of each chapter. Pains have been taken to make the book a useful guide for the study of the subject, and the publication deserves to be placed in the hands of High School pupils.

5. '*Stories and Legends of Old India*'; '*The Wise Boy Judge*' and '*Stories of Heroism*'. Published by the Christian Literature Society for India, Madras. Price : As. 6, As. 4 and As. 6 respectively.

Really good English books for extra study by children are few and far between, and the above publications are a welcome addition to the existing stock. They embody narratives of arresting interest to children, written in chaste, lucid and idiomatic English.

The first of the series above, by Dr. A. J. Appasamy, taps the valuable folklore 'buried away' in our vernaculars and deals with kings and queens, saints and sages of Old India. The Tamil poet Kambar, the poor but pious Kuchela and the brave Desing figure as heroes, each tale teaching the pupil the value of the great virtues they

represented. There are tales where animals and birds are made to speak and through the medium of their speech some valuable truths are brought out. Questions and composition exercises are given at the end of each story.

The second embodies popular South Indian Stories of Mariyathai Rama, written by A. C. Clayton, and the four tales selected bring out the wisdom of the boy judge.

The third is by G. D. Watkins of the Christian College and it treats of the deeds of heroism of Ancient Greeks that had immortalised themselves in history.

All the booklets abound in attractive illustrations and their get-up leaves nothing to be desired.

6. '**Rapid Reading Series**' Readers I, II, III and IV: by Prof. Llewelyn Tipping, M. A., (formerly of the Indian Educational Service and Principal of the Patna College): Published by Messrs Macmillan & Co., Ltd.

The problem of teaching English to Indian children is perplexing enough and to achieve a satisfactory measure of efficiency in this, Indian teachers need the guidance of experienced educationists conversant with our conditions like Prof. Tipping. His Readers, therefore, should be welcome to all masters of English. The object of the author in presenting these new books is to make them understand that the Direct Method of teaching the foreign language calls for a certain degree of skill and initiative which may sometimes be beyond the powers of the average junior teacher of English. Mr. Tipping recognises that the method lays a heavy burden on the teacher, and to lighten his work emphasises *reading* more than *conversation*. The latter, however, is not neglected, and plenty of material is provided in the Readers for this and also for teaching Composition and Grammar. The reading matter has been carefully graded and new words have been introduced at regular intervals, every new word being printed in bold type, when first introduced. Drilling of each new word has been attempted by repetition in different sentences, and the Readers and the Lessons are strictly progressive, each being built on the words learnt in the preceding ones. With a variety of matter presented in simple, clear, idiomatic modern English, the Readers are capable of giving pupils a decent grounding in the language with minimum effort. The author has also given useful hints for the guidance of the teacher, with brief notes on difficult expressions and pronunciation. A list of new words used is shown at the end of each lesson. The subject matter is attractively and aptly illustrated, and the get-up is excellent. The books are

eminently suitable for being prescribed as English Texts for the Lower Forms.

7. The Herald—A Catholic Monthly (Special Issue, January, 1930): Park Road, Trivandrum. Annual subscription: Rs 4.

The Herald, though purporting to cater to Catholic readers generally, embodies a variety of matter of arresting interest to all. The special issue besides dealing with abundance of literature on matters papal and spiritual, contains very thoughtful articles of general value to readers. Rev. R. M. Silva's 'The Pope and what he stands for' followed by Mr. Cherian's sketch of Pius XI, Pope-King, is enlightening and informative to Christians and non-Christians alike. Mr. Q. V. D.'s 'India's Ideal, Past and Present' is a vigorous exposition of the Hindu's decline from his rich spiritual heritage to modern beau-ideal of politics, which is worth careful perusal. Besides other contributions of varying interest, a column of useful news and notes, Extracts, etc. is also found. The volume is made attractive by the inclusion of a number of beautiful pictures, those of the Maharanee Regent and the Maharajah of Travancore and of buildings and some industries, the place of honour being given to His Holiness Pius XI. We wish our contemporary all success.

8. Moore's Journal, the Unknown. Issued at 12, Holborn Viaduct House, London E. C. 1. Annual subscription: 5 Sh.

Amidst the raging wave of modern materialism, it is refreshing to observe level-headed philosophers like Mr. Moore launching on a sincere search after truth. His journal reflects the lofty idealism and spirit of reconciliation indispensable to bring together the various religions and philosophies into a bond of amity. People likely to lapse into a restrictive belief of an inferior kind are sure to find this magazine a source of inspiration and guidance leading to a right understanding of Nature's laws and the rich mines of truth embedded in the secret sciences of the ancients. One of the aims of the learned Editor is 'to explore and develop these old-time sources and to adapt the knowledge acquired to the needs and demands of modern times'. A laudable endeavour of this kind is just what is needed in the present day to help mankind to rise in the scale of existence. We hope Sanatanists Spiritualists, Theosophists and all others interested in the cultural progress of the world will find in this Quarterly much food for thought.

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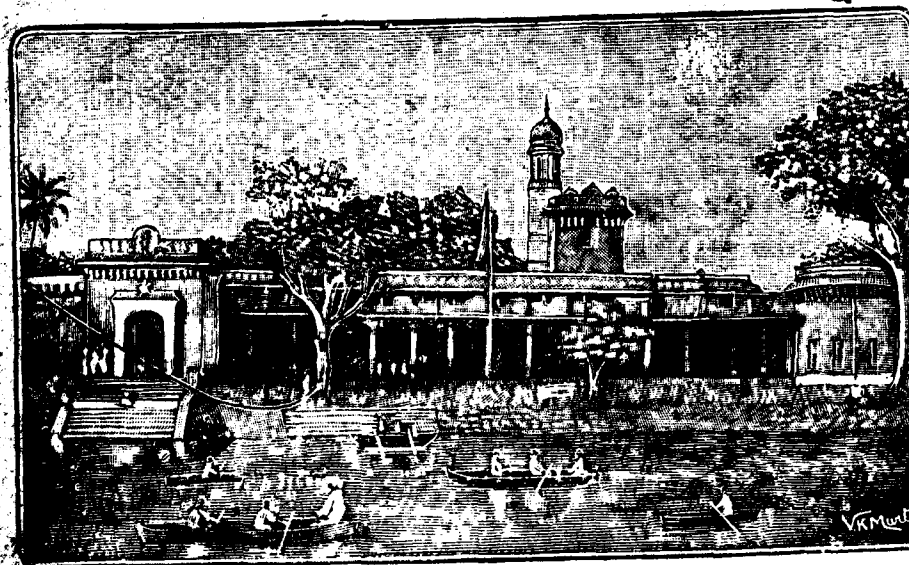
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THE INDIAN EDUCATOR

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CONTENTS FOR MARCH 1930.

1. Editorial : Security of Tenure. By Mr. A. S. Venkataraman, B. A., L. T., Associate Editor.	89
2. On Some General Criteria for framing Curricula. By Prof. A. A. Krishnaswami Ayyangar, M. A., L. T.,	92
3. Divine Decameron of Old. By Mr. S. Uma Maheswar, M. A.	95
4. A Neglected Aspect of Education. By Mr. C. Ragunathan, B. A., L. T., T. D. (London).	96
5. Miss E. Dela Field. By Prof. K. R. Srinivasa Ayyangar, B. A., M. I. M. S.	99
6. A Legacy of Village Fear. By Prof. K. T. Krishnaswami Ayyangar, M. A.	104
7. Crabbed Youth and Age. By Prof. H. Sundara Rao, B. A. (Hons.)	106
8. A Visitor form Mars. By Mr. N. K. Venkateswaran, B. A., L. T.	110
9. Rural Reconstruction. By Mr. N. Simhadri, B. A., L. T.	117
10. Musical Circles in the USSR. By Mr. M. S. Ramaswami Ayyar, B. A., B. L.	120
11. Scientific Physical Education and Its Possibilities. By Mr. R. Natesa Ayyar, Jamshedpur.	122
12. On Books and Bookmen.	125

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The Indian Educator

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

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Editorial.

SECURITY OF TENURE.

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

(Associate Editor.)



WE HEAR TOO OFTEN THE CRY THAT THE teaching profession should be made attractive for the right kind of teacher but the existing conditions are calculated to make some of the right kind a despicable and deplorable lot. Few will deny that better teachers may be attracted by making the tenure less insecure. That the G. O. (No. 180 Edn. dated 6-2-30) on this subject is imperfect and unsatisfactory in important parts, will be manifest to every un-biassed mind. The agreement proposed shall relate to pay, prospects, scale and conditions of service but it need not be the same for all schools. The rationale underlying this is beyond our comprehension. If the management and the teacher are free to enter into an agreement, then there is a likelihood of its varying from school to school and perhaps also from teacher to teacher in the same school. Under the distressing condition of modern competition and the struggle for existence, the teacher has "to keep the wolf from the door". Now his need is the manager's opportunity and the latter enforces the cruel law of demand and supply ignorant or forgetful of the limiting conditions in its application to human

beings who cannot be entirely governed by the laws of the trade market. Our contention is, that even if the teacher is free to dictate his own terms, his freedom does not operate and the management is decidedly the master of the situation. The agreement seems to have been drafted with a view to favour the management more than the teacher. The question of questions is, whether there is a need for an agreement at all, and secondly, if needed, whether it should vary from school to school. We regret, we have to answer "no."

Again, the conditions of agreement are not commendable. Barring the temporary teacher who can be sent with or without notice, a teacher on probation too, may be thrown out without reason and without notice. I fear this is legalising a convention in some schools, contrary to rules of morality and dictates of justice, and giving it the sanction and support of law, in other words a legislation of illegality. What is more horrible is, that a permanent teacher can be cashiered on three months' notice, or three months' salary in lieu, for mis-conduct, which according to the Director, may warrant a suspension or cancellation of the teacher's certificate. His position is rendered more and more insecure because this order shall be final. The present woeful state of affairs will become more and more deplorable, when disputes frequently arise between the management and the staff and when there is no appellate authority. In Bengal, Arbitration Boards have been set up and the affected person may prefer an appeal to the Board or the Director as he deems proper. Some such thing should be devised and the tribunal should consist of representatives from the class of teachers. It would be better, if the tribunal were a common one with power to co-opt members from the District from which the affected person prefers an appeal. The personnel should consist of the Director of Public Instruction, one representative of the Public Bodies, one to represent private schools and two representatives of the profession, besides the co-opted members who should enjoy equal privileges with the members.

We are told that teachers should be honest, efficient and diligent. As a piece of wholesome advice it is welcome, as a counsel of perfection, it is of value, but as a condition of service it is bound to produce friction and engender strife. For very often, the yard-stick of morality is not of the accepted or acceptable kind or the recognised standard and varies in length and size with the sweet will of the management changing from time to time. The fear is, if honesty, efficiency and diligence will have the same connotation. The condition of things under "the written contract dispensation will warrant one in equating them with slavery and bondage."

It is not our object to run down the G. O. As an improvement on the existing arrangement or lack of it, it is of value. As an end in itself it cannot be and should not be. If by this method of insisting on a contract, the management and the teacher can be made to occupy a position similar to that of the Government and its employees and if that is declared as the immediate goal, an agreement can be thought of and decided upon by the body of teachers in the Presidency. To suit this, the model agreement proposed in the G. O. should be revised. The problem of educational organisation cannot be fully or successfully solved, unless the scale, prospects and conditions of service of teachers are made identical with their brethren in the Government employ—whose position, though not ideal, is at any rate less unfortunate—and unless the salary is standardised and the service unified. It is anomalous that for persons of similar qualifications and abilities, the treatment should be different and sometimes so unequal as to be invidious, when it is, after all, a chance that labels them into Government and non-Government employees. Let alone the prize-post in Government service offered to the fortunate few, it ought to be possible for every teacher in non-Government service to enjoy the same prospects and emoluments as his brethren in the Government Service. This must be the goal and let every teacher work for its attainment. The Government can easily arrange for this, since it bears half the deficit in each private

school and since it is prepared to meet the demands for a greater proportion, much in the same manner as it incurs the entire expenditure on account of schools managed by local bodies.

ON SOME GENERAL CRITERIA FOR FRAMING CURRICULA.

(By Prof. A. A. Krishnaswamy Iyengar, M.A. L. T.)

(Concluded from February issue.)

WE NOW PROCEED TO THE THIRD CRITERION—utility both practical and theoretical. Our present curriculum is a hopeless failure in the utility view. On the practical side, our science and mathematical courses do not provide sufficient real and concrete applications of the scientific theories. This is very often because our curriculum is defective in scope, for to understand the modern applications of science, say wireless or radio, requires some more scientific knowledge than what is meted out in our schools. In fact, our curriculum stops just where it can be most useful. For instance, in our Mathematical syllabus, solid geometry which is the real living geometry plays a very subordinate role and the knowledge of graphs is more or less confined to the straight line. The interpretation of the shape of a graph and the finding of formulæ to fit a curve come too late in our course to be of general use to the majority who are condemned to pass through only the trivial and useless aspects of mathematics. Such a tale can be indefinitely continued to all the subjects taught in our schools—including language and literature.

To make our curricula satisfy this third test, we should weed out of them all unnecessary details and extend their scope so that the pupils may keep pace with the modern advances in knowledge and come abreast of the times to be active participators in world-knowledge and world-culture.

This naturally takes us on to the next criterion—comprehensiveness. Living as we do in the 20th century, we have a

vast wealth of material before us—the cultural accumulations of the generations that have passed away as well as the rapidly increasing contributions of our own times. Any curriculum worthy of the name should not stop short without including the best thoughts of the past and reflecting atleast in a miniature scale the modern developments in varied fields of activity, intellectual, industrial, and commercial. It is absurd to complain that all this is too much for our students and believe that we should be content with imparting a moiety of some medieval learning. In modern times, there is an urgent demand for a comprehensive curriculum, so that the student without much waste of time may soon be in possession of that vast inheritance in culture and knowledge that the world is offering him. The fact that we are not putting enough into our curriculum is admitted indirectly by our educational authorities and Local Governments, when they spend vast sums of money in sending people on deputation to foreign lands to pick up more knowledge, and when they make such enormous differences between one holding a European degree and another holding a similar or even equivalent local one. May I ask how it is impossible to provide all that high-brow knowledge in India alone, when we utilise for the purpose all the moneys that are now being spent by students and others on behalf of them on foreign education? If we in our courses of study and curricula cannot reach the heights that are possible in Oxford, or Cambridge, or Harvard, then why should we not openly admit it and abolish all our colleges and Universities supposed to provide the so-called higher education and thereby prevent a lot of waste in men, money, and effort? How pitiable it is that our Indian professors should turn out graduates whose training is worth only Rs. 15 p. m. in the economic market, while the professors in Europe or America produce graduates worth Rs. 500 p. m. at least in India!

Mr. MacDonald, the British prime-minister, once said, "The education of a people must be in accordance with the nature and the spirit and the soul of the people and it must be based on a national and religious foundation." The

national and religious criterion is a very important one, for our curricula. The greatest defect in the present education is the absence of the national and religious tone.

The Vedas are the oldest of the books that we now possess. To quote Max Muller, there is nothing in the world equal in importance with it for a study of man, or if you like, for a study of humanity. Which Indian has studied a line of the Vedas in his school or college course except perhaps some luckless few who specialise in Sanskrit for lack of a more congenial subject. In days of yore, the Vedas were taught to young boys in their teens and why should they be deemed difficult for the modern youngsters? If they have been excluded from our curriculum not on account of their difficulty, then it must be on account of their unworthiness, which is palpably absurd. There is enough room even in our High School Curriculum to include an elementary course in the Vedas and Bhagava. Gita. Just as English is a compulsory language, even so should Sanskrit be made compulsory; for it is only through Sanskrit we can come into possession of our own ancient heritage in religion, philosophy, and the positive sciences. Through lack of Sanskrit knowledge we are cutting ourselves away from our national culture, national religion and traditions and are thus losing contact with our own true self. It is only through the national and religious elements in our education, we can put ourselves in true relations with our kith and kin at home, especially the women and the elderly persons who have not come under the sway of the purely material western culture and therefore still carry the torch of our old traditions and religious ideals. Otherwise our home-life very often turns out to be mechanical, artificial, and insipid, if not altogether tragical which is also not rare. Since the home and the temple are as much parts of our environment as our offices, club-rooms, and other places which bear the marks of western civilization, any education that does not give us the necessary adjustment to our home, society, and temple, in other words, that is not national and religious is to that extent defective. Before one goes to school for his education, one has unconsciously imbibed

ed many of the thoughts and established religious and secular opinions of the family; and the school education should not cut the ground under one's feet and make one despise the attitude and mode of life which one's people at home have adopted, unless there is something radically injurious, in such life. Further, the educated member of a family should be an asset and a nucleus of culture in the family, so that the other members who have not had the benefit of such education may profit by contact with him. This is again possible only when the educated man has been taught to respect his home, his society, his religion and the good traditions handed down from his ancestors. Thus, it is obvious that the national and religious note in our curriculum is atleast as important as, if not more important than, the other desiderata already referred to.

It is high time that our education gets infused with the high national and religious ideals of our glorious past and our boys are taught to spend some time regularly every day in contemplation of the great and beautiful picture of the Divine child Krishna with the magic flute on his lips and all its spiritual significance, the divine breath reverberating through the flute the message of peace, happiness and harmony. Thus indeed can they derive true inspiration for their life's work.

"DIVINE DECAMERONS OF OLD."

[By S. Uma Maheswar; M. A. (Hons).]

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Part One.

Blow about me flowers, bowers,
Blow about me lovers' legends;
Glow about me golden glammers,
Flow around me fragrant amours.

Grow around me blossoming springs,
Arch around me argencies,
Wall around me wondrous things,
Moon-light, music, musings fine.

Oh, those twinklings of the stars,
And drowsy delights of the moon;
And divine decamers of old,
Of love and loss and languishment.

Sing around me bright-plumed birds,
Bringing words from sunset bournes—
Birds that are of the rainbow rare,
And attitudes of beatitudes.

Ye children of song, morn-crested ones,
Inheritors of Innocence,
That daily with thy ditties build,
All famed forgotten forlorn things.

Singest thou not of the children of men,
His weary life and his weary death;
His many woes and wandering words,
His little loves and hates and all?

A NEGLECTED ASPECT OF EDUCATION.

[By Mr. C. Regunathan, B. A., L. T., T. D. (Lond.)]



SYSTEM OF EDUCATION IN ANY COUNTRY should have in mind all sorts and conditions of children---the humble and the weak and the mighty and the strong. The modern syllabus in the Secondary schools caters to the bright children at the expense of the dull. The backward child is a problem which has not been tackled in India. Indeed the modern tendencies in education which point towards the development of the individual and his personality necessitate great attention on the backward pupil and his progress. The Dalton plan is an instance wherein the backward pupil gets his chance to progress to the best of his abilities.

A backward child is one, who, though not mentally deficient, does not derive full benefit from the ordinary curriculum and teaching methods. How do we discover a backward

child? A standardised scale of tests on psychological lines should be taken to help us in the matter. These tests may help us to assess the child's level in all the subjects of the school curriculum and they can also elicit the boy's chief weakness. Such tests are of help to us so that we may assess the mental age of a boy for every subject--Reading Spelling, Arithmetic, composition and the like. They are saviers of time.

When thus a backward pupil is discovered, the teacher has to study him. Backwardness may be the effect of some other causes. These have to be found out, by an intensive study of each child. The causes of backwardness may be external and internal. Obviously, irregular attendance may be due to a parent's shifting from place to place or to the fact that the school is made to appear hard to a backward pupil always reprimanded and jeered by the teacher. His notion of self-respect tempts him to absent himself from the school and to prefer the streets to the classroom. For this reason the classroom should be made attractive and pleasant. Another cause may be due to defective organisation in schools, like ambitious syllabus and unpsychological timetables. Other causes sometimes are the boy's physical defects and disabilities. Defects of sight, speech and hearing often are not noticed by teachers, which may be the causes for their falling behind the normal. Growth of adenoids, enlarged tonsils, general ill-health are other causes, which have to be carefully taken into consideration. It is a gratifying feature now that secondary schools have got medical Inspectors and it should be the aim of every teacher to study the physical condition of each such backward pupil. Wherever the teacher finds some defect, it would be better if the Doctor is consulted and teaching methods will have to be suitably adjusted in such cases.

* Sometimes the environment of the backward pupil is not always pleasant or encouraging. Poverty and life in towns with all its disabilities like over-crowding, insufficient sleep, lack of recreation, lack of understanding in the family, the ab-

sence of any relationship between the school and the home are great factors helping backwardness. Unless the home co-operates with the teacher, all that is done within the four walls of the school will have no effect.

Of the internal causes the innate ability of each pupil has to be borne in mind. School examination must be supplemented by intelligence tests. If the capacity of the boy's mind is limited, it is not possible to fill it with the normal amount of knowledge with the best of teaching methods. And the teacher can hardly be held responsible if he fails in such cases. Lack of intelligence is a grave cause of backwardness.

Occasionally when general intelligence is of the normal type, special abilities may be at fault. It is often observed that boys are weak only in one subject like Arithmetic or expression. These defects are sometimes due to innate weakness in memory, imagery or attention. The boy who commits mistakes in spelling or is poor in remembering tables of Arithmetic is weak in long distance or mechanical memory. Such cases should be remedied by constant drilling. The boy who is weak in auditory imagery sometimes is a good visualiser and in teaching him the direct and the look-and-say method is valuable.

Very often temperamental defects operate. Nervousness or excitability or restlessness make expression difficult on the part of some pupils. Some boys can remember very well how a foot ball goal was scored but cannot easily repeat the multiplication tables. It is here that interest plays such an important part in teaching. The children sometimes get bored by the teacher's methods and they get fed up with the whole school. If they are brought into play and taken to co-operate with the teacher for a lesson like dramatisation or action songs and dialogues the teaching is more effective and more pleasant. Some children whose emotions are unsteady are susceptible to personality. It sometimes so happens that a boy dislikes Arithmetic simply because the first teacher who taught him numbers made it so dull and dry to him that he had no interest whatsoever for the subject later on.

Thus those who are backward due to external causes may be improved but cases where backwardness is due to innate lack of intelligence are not curable.

MISS E. M. DELAFIELD.

(By Prof. K. R. Srinivasa Iyengar.)



IN FEBRUARY 11TH 1930 WAS PUBLISHED

Miss Delafield's new novel "*Turn Back the Leaves*" (MacMillan & Co., 7-6: Empire Library 5-.)

There have been published during the last month about half-dozen or so excellent novels, but "*Turn Back the Leaves*" is without doubt one of them, if it is not by any chance the best among them all. A fortnight which saw the issue among others of Mr. Freeman's "*Down in the Valley*" (Chatto & Windus) with his subdued passion and poetry and of Mr. J. D. Beresford's "*Love's Illusion*" (Collins) with its disarming sincerity and delicate charm, can hardly be called a poor season from the point of view of literature. And the fact that "*Turn Back the Leaves*" imperiously stands and holds its own among these masterpieces is proof irreputable of its inherent soundness.

Miss Delafield of course is not new to her vocation. In her earlier works "*Zella Sees Herself*" and "*Messalina of the Suburbs*" (MacMillan & Co., 3-6 each) we had intelligent and competent studies of ordinary life in which her sense of ridicule no less than her inborn instinct for humour found abundant display. In that delightful collection of short stories entitled "*Women Are Like That*" (MacMillan & Co., 7-6) the sure touch of a highly talented woman novelist seeking to interpret women was perceptible to an astonishing degree. Anecdotes of human follies, entertaining studies of human perversity and cupidity, poignantly life-like vignettes of human joys and sufferings, all were sketched with a tantalising combination of pathos, ridicule and at times even of malicious derision. Finally with "*What is Love?*" (MacMillan & Co., 7-6) Miss Delafield's position among women novelists of the day became impregnable, and perhaps even pre-eminent. The

same concession of rare qualities that had contributed to the high standard of her previous work was here bettered with a certainty of refinement, a suppression of undue playfulness and a keen realisation of the efficacy of true art. The comparative method of picturing side by side the havoc wrought by the emotion and passion of Love in the mental organism of five different individuals was pursued here with conspicuous success. The result naturally was an uncommonly penetrating study, executed simply, directly and vividly and distinguished by a crystalline sureness of touch and an indefinable blend of incident and character.

Now about "Turn Back the Leaves." In setting out to write this book Miss Delafield had a laudable objective. It was, as she says in the course of a modest foreword, "to hold up a mirror to the psychological and religious environment of a little known section of English society as it has existed for many years, and still exists to-day." In portraying the contradictory characteristics of the Catholic community—her principal aim—Miss Delafield has done her work with tranquil sincerity, with unfailing art. Nothing has she extenuated, nor set down aught in malice. Consequently the book is no propagandist pamphlet, no partisan statement of a controversial case: it happily transcends consciously all such labels and stands gloriously by itself as an authentic work of art. It is a gorgeously finished story punctuated all over with scenes of unforgettable power. Miss Delafield has attempted a grand thing—a thing worth attempting—and has produced a masterpiece that bears not a few signs that savour of immortality.

It is indeed no ordinary affair, this attempt to compress in a few pages the profound implications of the life of a whole community—its vicissitudes during generations, its repercussions with its Protestant surroundings, its palpitating existence in the very monotony of its sublime aloofness—and what is more to impart to the narrative the necessary qualities of beauty, impartiality and inevitability. But Miss Delafield has achieved the extra-ordinary; and better still

has produced a novel that grips us and haunts us, rings radiantly in our ears and brings in a tide emotions soaked in the very impertinence of wide experience. I am half inclined to hail Miss Delafield as a woman of genius and I am not sure if Carlyle, were he alive to-day, would not exclaim with happy grace: "She can think and she can write!"

What can be more illuminating than the character sketches of Sir Joseph and the second Lady Floyd? The only representative of one of the oldest Catholic families of England, Sir Joseph Floyd, despite his personal disinclinations towards marriage and the positive allurements of monastic life, marries Edmunda Casella, solely on the advice of his confessor and exclusively with a view to the necessary continuation of the male line of the Catholic family of Yardley. A foreign tour results in a liaison between Lady Floyd and the romantic Lord Charles Craddock. When Sir Joseph in due course comes to know of this scandalous proceeding on his wife's part, he is in uncontrollable rage and declares to his confessor that he is not bound to forgive his wife. For a time Edmunda is banished to London where a girl—the daughter of Lord Charles—is born. The father after an interview with Sir Joseph immediately undertakes the maintenance of the child. Stella and her mother separate for ever.

Meanwhile Sir Joseph, mainly owing to the undaunted advocacy of Father Bailey, softens his attitude towards Edmunda. She is permitted to return to Yardley on condition she promises never to see Stella again. One after another three daughters are born, Helen, Veronica and Cassimira. Sir Joseph is wretchedly repentant that he should have sacrificed his vocation all in vain and made of his marriage but "a mocking servitude". At last however, his and his confessor's prayers are answered. The fourth child proves to be a son, Joey as he is called, but the delivery causes Edmunda's premature death. A relative, long an inmate at Yardley, now takes over herself the charge of looking after these four children. Two years later, this good lady, Theresa

Delancey, becomes the second Lady Floyd and the mistress of Yardley.

From this point in the story all the genius of the authoress is directed towards the microscopic development and fixation of the character of Sir Joseph and Lady Floyd. The latter's abounding and abiding love for her husband and his children, her conscientious catholicism, her economy, her virility and above all the pathos of her overflowing humanity, are painted with a multitude of delicate lines and touches, are indeed focussed together with concentrated humanity. The curious workings of her mind, the inexplicable scruples that keep interrogating her over the safety of Stella's soul, the rigidity of her religious etiquette, the interminable battle within her between the cramping circumspections of religion and the higher urges of humanity,—how naturally, how feelingly are these reproduced in Miss Delafield's novel! The creation of such a masterful personality pulsing with the rudimentary essences of humanity is a superb achievement. And the extent of its grandeur could be properly gauged only when the novel itself is read and re-read until one is suffocated with the perfume of its perfection.

Perhaps, even more than Sir Joseph, even more than Theresa, the one phenomenon that dominates the book is the ancient home of Yardley. Yardley is in "Turn Back the Leaves" what Jalna is in "White Oaks". It is possible to lose sight of the minor differentiations in the traits of the five children (including Stella) that for long have their abode in Yardley. It is possible too to miss with the passage of time the true significance of the tragic history of Sir Joseph, a sheer enigma in character, so devoid of affection, so fanatically religious, so scrupulously honest. But it seems fairly certain that the omniscient atmosphere at Yardley, once we come under its ambiguous influence, will ever hold us in thrall. We are to be for life an unescapable part of it, whether we will so have it or no. It is not the rollicking atmosphere of a mansion in West End (or for the matter one in Mylapore) that is perpetuated here: no, it is the apparently

unsavoury atmosphere of "petty secrets and enforced reserves, of barren isolation and of blind belief. It is out of such uninviting and unpromising material that Miss Delafield has erected the supreme edifice of this work of fiction. It is this unromantic phase of life that she has sought to intensify and fix in the lurid colours of literature. It is no mean compliment to her genius to say that Yardley lives and throbs, not majestically, but tragically, pitifully, almost repulsively. The study of this novel is much more than the appreciation of a form of literature: it is the study of humanity itself, in its diverse manifestations.

The later chapters, those covering the period of the Great war, have given me something new in War literature. They are natural, they are sympathetic, they are severely, intolerably beautiful. And when the broken old man, Sir Joseph, hears of the death of his only son, his piercing cry brings out prominently the salient features of his character and also the finality of his tragedy. "So you've all been out!" he says hoarsely: "And while you were gone and I was alone, the message came. My son is killed. He was killed days and days ago, and no priest there to give him the Last Sacraments....." The rest, at any rate for Sir Joseph, is a mere blank, is silence. He is from this moment onwards "down among the dead men." Later, on Armistice day in November 1929, a non-chalant youth at sight of old Sir Floyd in his bath-chair and his wife, indifferently exclaims: "They sound complete fossils." But, then, ever since that psychological moment they had been metamorphosed into "fossils". They had been mere dead organisms, having only had the laughable semblance of disorderly life to outside humanity. Probably even now Sir Joseph and Lady Floyd, Cassimira and the old nurse Agnes Martinelli, still plod on life's wearied march in the dilapidated halls and sombre looking avenues of the incredible home at Yardley. Perhaps!

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A LEGACY OF VILLAGE FEAR.

[K. T. Krishnaswami Iyengar, M.A.]



HE VILLAGE OF OLD WAS IN PERPETUAL fear of thieves and robbers. When the moon would absent herself from her night-watch, Sangili and Karuppan and Jambulingam and others of the Robinhood tribe would start on their nightly rounds like snakes and tigers on their prowl. Some of these would even come as in a royal march, with lighted torches, and followers, and sweep by force or right the wealth of the hoarded homes. Though royal alike in plundering and giving, these torch-light robbers

"Offspring of night and darkness

Of the greater night and darkness within" would often fall an easy prey to the trick of wily village crones. Stories in plenty there are of such fellows caught in the noose of village mother-wit. Yet so great was the fear of the village for these ogres of the night that people committed their treasures to grateful earth, so much so that the old ruined village sites are still a kind of El Dorado which keeps soothsayers in trim.

Boys are boys. They are a queer mixture of boldness and fear, of courage and cowardice. Though they would fain avoid thieves, they would fain seem brave. As proof for their courage, they would sleep 'not within like cowards', but out on the open pials. Yet they would not allow any of their larger company or band to escape the trial of nightly fear. They durst not keep quiet or silent lest the dark silence of the night should breathe murmurs of fear. They would chide away more than half the night to drown their cowardly fright, and their talks would be loudly busy filling their mind-quivers with fabulous arrows of marvellous shifts and devices forged in the smithy of the grandmother's mind. One such is the story of Tenali Raman.

Who knows not Tenali Raman, the famous wit in the service of King Raya Appaji? A wittier man there never was.

So clever was he that by sheer wit he overcame the anger of the terrible Kali herself. For while he was in prayer once the great goddess appeared before him in her full and awful form, with a thousand heads. But far from being frightened Tenali Raman straightway fell into a huge and uncontrollable laughter. When questioned, he said 'Enough have we mortals with one running nose, but with your thousand noses, what a task for you! Hence my wonder.' The goddess could not but add her gifts of grace to his store of wit.

This Raman had once a visitation from thieves, but as we might guess, their knavery was not a match for his resourceful wit. He turned it all to his own profit. Well after dark one evening, Raman went out to the backyard of his house to wash his hands after supper. His eyes caught sight of two shadowy forms by the wall and knowing them to be thieves in hiding, his ready wit devised 'a sport to have the enginer hoist with his own petar'. Quietly coming in and having made known his plan to his clever wife, Raman feigned fear. Talking loud—for the benefit of the thieves—he called his boy and said, "Eh! my boy! the village is in peril of thieves. Have you securely locked the jewel-chest?" "Yes, I have", shouted the boy in reply. Having safely put away all the valuables, he said, "However much careful we be, thieves are crafty. Well, methinks it is wise to put all our jewels in the big box and let it sink into our garden-well there to remain till the epidemic of theft be over", to which the boy readily consented.

The father and son set about filling the box with stones and stubble and dropped it into the well. The splash and the thud gladdened the roguish thieves. A big booty they thought and gloated and in the hush of the night, one of them got into the well and finding the box too heavy to lift, they both hit upon a plan of baling out the water. Raman went slyly into the garden and began coursing the water to the various plots and beds of chillies and brinjals. This 'luck' in the well kept both the thieves busy till nearly daybreak. The

man on the 'picotta' seeing the east light up cried, 'I say, the day is rising'. "Yes" shouted Raman too from one end, "the garden also is completely watered." Startled like ghosts at cock-crow, the two fellows vanished and Raman did not care to pursue, for truly discretion is the better part of valour.

Now the boys go to sleep well rehearsed for the drama of thief-catching in their nightly dreams.

"CRABBED AGE AND YOUTH".

[By H. Sundara Rao, B.A., (Hons.)]

WE HEAR NOWADAYS A GREAT DEAL about youth and its ideals, and it seems as though we are reviving the world-old controversy between 'crabbed age and youth' about which Shakespeare wrote more than 300 years ago. As a controversy it is highly amusing, though there is not a great deal of reality in it. The best minds of the world have gone into ecstasies about youth, besides Shakespeare and many people must have believed in the inherent goodness and glory of youth and childhood long before Wordsworth wrote that oft-quoted line about the child being the father of man. "The young shall rule the world". This seems to be the universal shibboleth of the modern age, and the sentiment finds a very prominent place in almost all the books—worth-reading—that have been written after the war. A colossal disillusion about the whole outlook on life represented by the older generation who, rightly or wrongly, are blamed for precipitating the great war, is at the back of much that has been written in Europe after that great catastrophe. The fact is, the war, undoubtedly, brought old age into disrepute and someone, certainly, a very foolish young person, invented the theory that the war was brought about by elderly gentlemen of between fifty and ninety, suffering from that most dangerous of human ailments, blood-lust. Thus the fashion began of discrediting old age and the exciting game of sweeping all the old men into the dust-bin was wildly taken up by the youth. Some of the greatest

men, for example in the field of literature, have been victims of this enthusiasm. Hardy is scarcely ever read to-day, so one critic complained the other day, because in his novels the hopes of youth are always deceived, love always betrayed and happiness always crushed. Bernard Shaw is regarded by most as a sort of harmless old savage who has never been young and even Kipling, the most human and youthful in spirit of modern writers, is relegated to the back-shelves because he happens to be old, which, however, is not his fault. We scarcely seem to remember that in such things as literature it is much safer and profitable to divide poets, artists and others into those who can write and paint than into those who are old and young.

Is all this noise made by the youth really profitable? Is the world really going to the dogs because it is governed by old men who want to be heroes by proxy by sending young men into the hottest forefront of the battle? Sometimes I wish the new theory were true; for if it were, we need not waste our time in devising elaborate schemes of disarmament to put an end to war. All we should have to do would be to catch every body, say at the age of fifty—it would be somewhere between 30 and 40 in India—and push him into the lethal chamber. But then is all this true? The young are not always on the side of justice and righteousness, as some people want us to believe. When we speak of the youth movements in the four great countries where a new order has arisen, Ireland, Russia, China, and Italy, some of us make the mistake that there is a line of cleavage between all the young and all the old, and even suggest that youth is all on the side of a "new heaven and a new earth". These generalisations are rather misleading, for we must remember that if it was young Irishmen who fought for a Republic, it was young Black-and-Tans who fought against them. The same in Italy, Russia and China. A great majority of the bitterest enemies of the Soviet are young men. The only safe generalisation we can make about youth is it always takes the offensive in a fight and whatever opinions it holds, it holds them more violently than age.

I have therefore no patience with those who cannot mention the word 'youth' without conjuring up a sentimental picture of a young man or a young woman whose eyes are bright with idealism and whose lips are glowing with prophetic fire, something like the picture of Asia which Shelley has given in his "Prometheus Unbound".

Life of Life ! thy lips enkindle

With their love the breath between them.

Now there are undoubtedly young men and young women faintly resembling the picture, but for the most part, they are either disappointed poets or lovers, dissipated artists or actresses. The average young man, I believe, cares more for Conan Doyle and Wodehouse than for Shelley and the average young woman is more interested in her dress and toilet than in the new Golden Age about which the youth is supposed to dream. I know many people who indulge in the usual sentiment about youth and say the usual things about them, such as, the child is the father of man and that every son is wiser than his father. Now I have seen lots of old men who are extremely nice and lots who are simply nasty; but I believe that the nice people mostly begin being nice from their infancy and the nasty people are nasty from their nursery. The old man certainly loses certain powers, say of accommodating himself to new circumstances; but I have seen that some of the worst sinners in this respect have been young men and young women who are otherwise extremely angelic.

The point I wish to emphasise is that no youth is a predestined idealist in normal life and even ideals have an unpleasant tendency to recede farther and farther like the mirage in a desert. Even if it were otherwise, it is not worth-while in life to be 'like an ineffectual angel beating his luminous wings in the void'. Even the idealists among us, unless we all want to be Shelleys, dwindle into hard realists. Wordsworth who wrote "to be young was very heaven" came dangerously near being rather an unpleasant sort of old man caring more for his dinner than for the New Jerusalem of his youth. Most of us when we marry

become sober realists, because we are faced by the problem of making—not a new world—but a home and it is natural that the nearer problem should seem immensely more pressing than the more distant. I do not agree, though, with Stevenson who said that a young man married is a young man marred. The glory of adventure attracted in the past and still attracts to-day, both the old and the young, both the married and the bachelors. The world's history would be a very thin book if only bachelors or young men had been pre-destined to do great deeds. Now all these divisions are silly and particularly the division between the young and the old. Such divisions are more to the point in a census report than when discussing the achievements of the human race or the causes of international disasters. We cannot indict a whole body of our fellowmen because they are old. There is only one safe generalisation to be made about old people; it is that they are old, at least as old as they feel, for a man is as old as he feels and a woman is as old as she looks. We always idealise childhood and youth because we regard youth as the period of imaginativeness. Keats spoke of the "gladsome current of youth ere passion yet disorders". Even this is an unsafe generalisation. Keats, Byron and Shelley all wrote beautiful poetry, not because they were young and died young, but because they were born poets. If we go deeper into the question it is clear that a large portion of the world's best poetry and fiction has been written by men over thirty. Life would be hell if once we leave the gladsome period of youth, we pass inevitably into decay and torpidity. That it is not so is one of the most hopeful things in life.

It is high time that this falsehood about old people so sedulously upheld by the youth of the world is given a decent burial. Age has failed to bring in "a new heaven and new earth"; but my opinion is that neither can youth bring it in. The youth is a born rebel, but all rebels are not necessarily the world's saviours. It was an old man in Shakespeare who said that "discretion is the better part of valour" and though I am not an advocate of the Falstaffian theory of valour, I

firmly believe that in the affairs of the world, discretion, which means a subordination of our first and immature impulses to the dictates of reason, is a far safer guide than the blind impetuosity of inexperience. Though it were "an easy leap to pluck bright honour from the pale-faced moon" as Hotspur says in the same play, one is not sure where the leap may land us and the world. It is not the privilege of the youth alone to reconstruct the world; the privilege belongs to all men irrespective of their age. Therefore Browning wrote,

"Grow old along with me!
The best is yet to be".

A VISITOR FROM MARS.

(A Story)

[By Mr. N. K. Venkatesvaran, B. A. L. T.]



THE PLANET MARS IS NOT A HUNDRED miles from the earth considering that the stars are in the sky. The love of adventure is universal in this planet. The pure adventurers among the earthlings are few and most of them come to grief sooner or later. The Martians, on the contrary, not only love adventure but also receive lasting returns from it. For example, if they ever flew over their poles they also stopped there for a bit and even 'captured' them. They never learnt hygiene but practised it also sometimes even forgetting to die. Again if they once discovered a fourth dimension they made use of it, too. And they have done these and many things besides. Their intelligence has long outlasted the theoretical and experimental stage. There are few preachers and philosophers among the Martians.

These remarks may perhaps help the reader to understand Misyl Martun. This noble Martian had a great desire to visit the earth. Such desires are common enough in that world, but Martun had this one particularly. Sensational tidings of strange conditions prevailing on this sister planet was reaching his country for some time, and the spirit of verification, universal among his people, had assumed in Misyl

Martun's bosom an imperative aspect. They don't sit tight on such spirits in Mars. Misyl, moreover, often used to write a little in the newspapers called in his country the DAILY-WISDOMS, which, by the way, are here, there and everywhere in Mars. The prime motive in his mind was not, however, to hunt for 'good copy' but to find the truth and tell it. In Mars almost everyone is a seeker, finder and teller of truth. Misyl Martun was that particularly.

Fortunately, no desire enters the breast of a Martian but can, at least ultimately, be fulfilled. In a sense the Martians have abolished impossible desires from their country. It was thus that Misyl Martun one day left his home and drifted upon the endless space for a long, long time at the end of which he sighted the earth just as a mild early sun was beneficently rising over it. He said, "That is right."

The part of the earth where Misyl happened to arrive consisted of a large town with rolling plains of thick vegetation round it. The streets were rapidly filling with people and traffic. Diverse sounds like a sporting spite hurtled through the tranquil sunshine. Fine motorcars sailed gaily up and down the streets. Came heavy lorries hustling and jerking and sending forth savage shrieks. The bustle and confusion so familiar to the dwellers in the cities of this earth was also there, growing, swelling. Timid pedestrians nervously trod the roads as if looking for something that was not there, as if the very road they trod was itself paved with a strange kind of fear or danger. All this nearly made the new-comer stop short. It was a long street with many proud edifices towering above the meaner sort of buildings that made its greater part. Happy people and unhappy people, rich, poor, lazy, toiling, healthy, sick, strong, weak, sad and gay people streamed through the street, a be-patched, chaotic, spectacle seeming to have been discharged from a lunatic asylum to roam where it jolly well pleased, to bump against each other and obey no conscience. It looked to Misyl a medley of inharmonious tendencies, a fantasy of incongruous elements, a phenomenon of mutually hostile inten-

tions, concocted of all the lingering remnants of that original madness that in the ages gone by held the universe to ransom till a new force sprung mysteriously from somewhere in space came to redeem it, if only incompletely, imperfectly, if only partially, like an uncertain purpose with an etiolated enthusiasm. He stood gazing for a while and said, "This is interesting." The Martians have outlived the exclamations and ejaculations of the emotional stage in existence. They are content to see and do the right. Misyl stood still sweeping the limits of the street with his eyes. He had no binoculars. The Martians, careful to cherish the gifts of birth, see many things with the unaided eye.

Presently an earthling came along and seeing this strange wanderer from another world suddenly developed an atavistic impulse to speak to him. He first stared at him disconcertingly. The eyes of this man stood out in amazement. Misyl was taller, healthier and stronger by far than the inhabitants of this globe. He was neither young nor old, for, in fact, they in Mars have long suppressed such stages in life, only growing but not becoming old, and when growth ceases, which does not always happen, they enter a lasting period of active equability in which wisdom and vitality are blended in equal parts. Misyl Martun was one who had grown to this equable estate. He was dressed in a fabric embraced neither in the experiences nor even in the imaginations of men, a gossamer woven from mist and early dew by shining spinners in thrice-happy homes. His glistening eyes seemed to rove in unseen perspectives, to loiter lovingly in a landscape of ideas yet unsensed by the children of the earth. An ordinary, earth-born, earth-bound, creature, however thunderingly exalted in his own estimation, might well stare at him.

He stood thus staring for some time and then he felt a certain need for courage of speech. The Martian was a silent, solemn stranger standing with an air of unapproachability at the edge of a confused jangle of noises and movements sprung from the wrecks of a primeval lust and tending nowhere, as if to visit it with an unknown justice, as if to subdue

it with a hidden power. But his earthly curiosity soon got the better of his lack of courage and at last he spoke.

We know that when a man begins to speak it is often like an imprisoned abyss of boredom, if not a positive hydrophobia, suddenly let loose on an unprotected world. It was like that when this inquisitive mortal began to speak and he spoke also without the least guilt of manners. The inquisitiveness broke into a hundred empty questions, an embarrassed volubility of hollow sounds. Misyl stood unaffected by this display of an old-world culture if a fleeting faint smile that passed across his face once or twice be discounted. He did not know the language but he understood what little sense the words bore from the movements and manoeuvres of the earthling's lips. He could have extinguished the pert little man by a mere glance, but he had come to find out the truth about the earth, to study its strange civilization at first-hand. It was easy for him to converse with this individual whom chance had happily thrown in his way by means of language of gestures in which the Martians were adept and which, on account of its direct accessibility to the primal intelligence present in all living things, they employed in their intercourse with the peoples of other worlds and the creatures of the animal kingdom. The adventurous Martian soon concluded a diplomatic friendship with the unstable man of the earth, and he took the visitor to many places, showed him many things and told him endless tales.

Misyl Martun saw the princes and the rich people living in luxury and dreaming dreams of ease and joy, careless of mankind. He saw the poor crawling, couching and dying of want and sometimes also he saw them turn despairfully only to vanish out of existence the sooner. He saw growth end in decadence and decadence end in death. He saw human beings fall ill, languish and die. He saw them quarrel and fight and sometimes cry afterwards. He saw the great powers load themselves in armaments in distrust of each other. He saw nations holding away over spaces and peoples far removed from their native lands. He

saw men kick their brethren and a curious people ask alms in vain. He saw the children go astray uncared-for or groan under the heavy regime of subjugating, inhibitory educational systems. He saw the earth divided like a criss-crossed pattern with imaginary lines for the preservation of which men were willing to extinguish humanity. He saw an invisible law holding mankind in slavery, dividing it against itself, preventing it from seeing it elf. He saw the sciences peer into the mysteries that surround the earth and increase human suffering oftener than alleviate life. He saw the preachers and philosophers, too. He saw the great inhumanity of the earth's civilization, its wasted opportunities, its wild passions, its profound sorrow, its immense gloom. He saw them although it was difficult for him to study the grim vocabulary of the wonderful life that men and women live on this earth.

Even Misyl Martun felt like saying, "How sad!" The pallied, almost pathological, signs and sights of an ill-starred earth with its futile triumphs and needless tragedies nearly threw a shadow over the pure flame that burned unbedimmed in his bosom.

Indeed he felt like saying, "How sad!" although he did not actually say it. At the same time he felt a tide rise in his veins and a strange sensation stir in his breast. He really said, "This must stop, this earth has much need to be straightened up."

It was now that Misyl Martun first put pen to paper, as the phrase goes among men, after his arrival on the earth, and wrote for future dissemination in Mars what he saw in it. He wrote :—

"This is a happy place, this earth warmed by a more intimate sun than ours. An almost affectionate atmosphere envelops it holding its warmth, and mild breezes blow over it bringing rain. The soil is populous with myriad plants. There is a perpetual smile on the face of the earth. A sense of fruitfulness and prosperity pervades its air. A presence of beauty moves round it like the splendour of a kind dream

hovering over a fabulous sleep. There is no place like this earth for any race of wise, intelligent beings to live. But they seem hardly to know that the dweller must be worthy of the mansion to enjoy its felicities, and not knowing it they have made their life so unbecoming of the place they live in that one fancies that in this land a great benevolence, an over-spreading grace, a patient, loving, omnipresent purpose has been made over to a subtle vengeance, to a hidden hate that entices the intellect and enthralls the heart. An evil ascendancy rules the earth. It is a jocose, mocking terror, a parentetic force, that here disturbs the working of a great intention, that stops the highest opportunities in their proper pilgrimage."

"These men have intelligence and are to some extent powerful. They have some imagination, too, to see the limits of the endless outward. They have also enough cunning to conquer its outlying parts, enough ambition to aspire its fuller conquest. But they conquer only the outside, not themselves. They use their intelligence for the possession of things outside themselves but leave their emotions, their passions to possess them. The suspicious heart has never been put to school in this planet. The untamed feelings have been left at large to carry their piracy from home to home, sowing hate, scattering feud. A lower wisdom that seems to have come from a dark wilderness, impetuous in its progress and ignorant of itself, has unleashed a thousand lusts in this strange world, and each man wants to live for himself and if necessary would cut his neighbour's throat for that purpose. Thus their prosperity has become a famine, their knowledge has become an instrument of recurring war. The plentiful earth has thus only yielded them either a wrathful excess or a wrathful insufficiency, and these suffering, often boastful, beings that live in it have sold themselves to a dividing, punishing, internecine intellect. In this planet the heart is not in the right place."

As Misyl Martun was thus engaged in writing his earthly guide who was standing by as if ready to furnish him any

help suddenly took himself off without so much as giving a nod to the stranger. A sudden suspicion had risen in his bosom. Whatever his inquisitiveness might have been, he was a patriot. He was a lover of his native land.

Presently he returned tugging behind him a pretty respectable piece of the Criminal Intelligence Department without causing his own shadow to fall or the slightest shuffle to wake under his feet. That advancing phantom seemed to be hidden within itself, seemed to be stealing out from a dumb mystery. Two powerful gendarmes armed to the teeth were also seen in the far background, hastening stealthily, treading the air.

Martun was an emissary, a cunning spy sent by some enemy-nation, possibly some 'red' imperial people, sent to reconnoitre this 'God's own country'. And too, he was taking down notes in cipher. He was murmuring to himself complacently as if he had gathered all that he ever wished from the field of his vision. It was quite likely that he also carried the culture of some fatal disease to poison the sources of their drinking-water or even their breathing air. He was immediately seized and haled before an almighty-looking military magistrate, who, without asking one question or saying one word, proceeded patriotically, as was his wont, to order him to be shot.

Looking at the fun of it all and satisfied that his short excursion to the earth has not been in vain, the guilty prisoner in the dock, Misyl Martun, quietly slid into the fourth dimension and entered upon his return-voyage. Those earthlings stood like so many erect stones and they would have stood like that for all time had not the magistrate, waking to a sense of his dignity, asked them to behave more suitably.

But although they could not kill the spy and show his blood to the people, the name of that pert, prying patriot was next day entered in the great national book of merit. At this all the young manhood of the city, and even some women, sent forth an unanimous cry, "We too will do like that."

RURAL RECONSTRUCTION.

By N. Simhadri, B. A., L. T.



AGRICULTURIANS HAVE IT THAT 90 PER CENT OF the Indian People live in rural areas while only 10 per cent of it constitute the "Intelligentsia". India is predominantly an agricultural country and the majority of the people must remain agriculturists. The efforts of both the social meliorist and the political worker need to be concentrated as the *Times* says "upon promoting an enquiry which concerns the welfare of over four-fifths of the three-hundred and twenty millions of people who inhabit India". The rural world has need of fundamental change if it is to be saved from decay—change both in its "economic structure" and in its "philosophy of life".

On a careful analysis of the rural conditions it will be found that the question resolves itself into two broad issues, viz. (1) economic (2) cultural. The attention of the public workers or of any humanitarian leagues should first be converged upon these two aspects, for it is only on the improvement of their distressing economic situation and on the change in their outlook to raise the standard of living that the condition of this vast multitude can be made more enviable. It is only by such progress of evolution that the country can make more rapid strides on the path of progress and contribute more substantially for its constitutional and economic history.

The produce of land being the principal means of subsistence for the masses, it becomes obvious that the return which the agriculturists get for their labour all the year round is a very important question. In fact the system of land tenure affords the key to their economic prosperity. Greater security of tenure and fixation of rents on more equitable basis would give greater incentive to cultivators to improve their land. A great percentage of ryots are tenant cultivators and unless the land holders are moderate in their demands for rent, the poor cultivators will be led to ruin due to unequal conflict and the lands being excessively infested become indifferently cultivated eventually leading to non-payment of rents, and

the consequent trouble of civil courts. When village Panchayats become the universal feature of villages such matters may fitly be left for their decision. The great drawback of Indian agriculture is that it does not pursue scientific methods of agriculture. Agricultural development, if development it is, has more or less been from a long time on empirical lines and it is no uncommon sight to see a vast congregation of cultivators sitting in dull despair of the delaying monsoon or of the pests committing havoc which they could have easily avoided with a careful selection of seeds. The department of agriculture brought into being by a benign government is finding it an uphill task to break through the impervious ignorance of the masses. Customs and conventions die hard in India and instances are not wanting to show that the use of copper sulphate for purifying cholam seeds has been considered heretical. The use of improved ploughs, selection of seeds, production of natural resources for maximum benefit, easy and intelligent methods of transport are a few among the immediate changes to be introduced in the agricultural system of the country, and it is no small wonder that the hesitant cultivator looks on these innovations in the time honoured system with distrust and suspicion. It becomes therefore increasingly obvious that such instructions should be incorporated in the school curriculum and the children made to imbibe the ideas with a fairness of mind. This apart, provision of a larger number of model farms and agricultural demonstrators should be made, agricultural loans act liberalised, and improvements effected from time to time, brought home to the masses through intensive propaganda. The Indian cultivator is a most conservative being and does not believe in anything which he does not see with his naked eyes. Cottage industry is another important economic factor which demands urgent resuscitation of its working conditions. Weaving, spinning, carpentry, smithy and to a certain extent shoe making form the staple industry of the people in rural areas. A study of their methods of work reveals the deplorable fact that no attention is paid to

conserving time and energy. The products manufactured under such conditions are placed in the market for sale at unconscionable rate with the result that in the end the cheaper stuff gets the better sale, while they get weather beaten and ultimately undersold. This improvident attitude which has become a second nature with a village worker has been a serious handicap making him stumble every time he pops his head. Even in these professions the villager suffers mainly through lack of knowledge and absence of proper financial backing. The State Aid to Industries bill which chiefly intended to advance such rural activities seems to be functioning very little in these directions. Sufficient financial aid should be forthcoming to revive these industries and to make them a more paying concern. Peripatetic weaving parties should be brought into existence in greater numbers, so that they might actually live amidst the ryots for some time demonstrating the advantages of improved looms and other auxiliary developments of modern weaving. Likewise carpentry, smithy and shoe making may be made more paying through suitable executive agencies for bringing them into conformity with modern requirements. In the village republic these professions form important units, and it is well they are kept intact on their jobs in a manner to make them live better and work better.

Yet another factor which goes a long way in the life of rural areas is Domestic gardening. For want of a better knowledge of Botany this piece of manual work has not become as efficient as it should be. It was Lala Lajpat Rai who laid insistence on this work in villages as next only to spinning. This is a kind of recreation to a student of nature and a pleasant occupation to the old and the young. No great effort is needed in this direction. One can take to this as a kind of hobby in his leisure hours. A family may subsist on its produce without difficulty and with some more effort it may be made a paying concern also. Large extent of land is lying fallow through the ignorance of the villagers to harness the available resources for putting up a fine garden. The

fine topes of the west coast are therefore a special feature of South India and would it not be a beauty spot if all the available land is converted into a vast expanse of green verdure! "A thing of beauty is joy for ever" and this the unsophisticated villager must be made conscious of. It is, therefore, a consideration of the above points that forms the crux of rural economics and every well-meaning citizen should place these in the forefront of his civic programme.

(To be Continued.)

MUSICAL CIRCLES IN THE USSR.

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



THE WIDE-SPREAD DESIRE FOR MUSICAL and art culture has been met by the formation of thousands of such circles, pursuing these interests collectively educating and training the participants of these circles.

This article, however, will deal only with musical circles.

There are 10,417 musical and chorus circles in the USSR, but the number is constantly growing. About 200,000 members are organized in these circles, the majority of whom are proletarians. One can therefore realise what an enormous workers' musical force exists in the cities. The number of art circles in the villages, which usually combine dramatic, chorus and musical work is estimated according to the figures of the Polenov Central House of Art at 30,000 with an approximate membership of near half a Million. This characterises peasant activity in this field.

Particular rapid growth has been observed in the formation of instrumental units greatly exceeding choral units, quite a new phenomenon. Still three years ago the choral work was in the lead, but the statistics of February 1st 1927 show, at least in the cities, the existence of 4,594 musical circles against 2,040 choral units. This tendency is continuing and by April 1st 1928, during one year and 2 months, the number of choral units increased from 2,040 to 2,931. At the same time musical circles increased from 4,594 to 7,486.

An analysis of the repertoire of these circles shows it to be quite primitive in the period of 1918 to 1920, as well as during the first years of the New Economic Policy. The slogan of that period was to make music accessible to all. This extensive popularisation of musical works and new compositions, in spite of poor quality during the first years of the revolution, played an enormous part in the cultural development of the masses.

During the last five years, approximately since 1924, a gradual deviation from simple musical work is observed and new repertoire has been gradually introduced. Musical organisations now have adapted at least a thousand new works. In respect to style, construction and form these separate elements of musical writing present quite a heterogeneous picture, nevertheless during these years one sees a gradual improvement of the artistic quality with a corresponding complexity and subtleness of form and transition from abstract to concrete themes of life.

Of the composers of these periods the following should be noted; Vassiliev-Buglay, who commenced his creative activity by a not very successful imitation of pseudo-romantic compositions, (such as the "Red Flower" published by the Proletcult in 1921). He soon began to grow rapidly and in a short time achieved considerable results in the creation of mass popular music. All Soviet youth knows the popular songs like "The Soviet Sentinel", "Leysa, leysa, udalaya", "Red Youth", etc.

A. Kastalsky was already an accomplished master when the revolution came and in recent years has produced valuable productions for a mass repertoire. He had written a number of powerful productions. Among them is one of the best pieces of music dedicated to Lenin in the ballad 'About Lenin'. In speaking of composers working for a mass repertoire such writers as Lobachev Kassev and Korchmar much be noted. They have produced many works for mass consumption, varying in quality and content, but frequently very successful and necessary.

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The rapid development of young composers forming the producers' units of the Moscow State Conservatory is observed during the last year or two. Among them the composers Koval, Davidenko, Schechter and Bely have gained recognition. Some of their productions have already penetrated to the masses and give promise of great future work. These new producers will be a considerable factor in leading the Soviet masses to musical culture.

Despite all this, creative activities cannot keep pace with the demands for musical culture.

This resulted in a new process in so far as a return to the classics is observed. The best examples of form and emotional content of all times and nations are now being adapted by masses.

This change in repertory is observed in all of the units of musical works, but above all in the instrumental and musical dramatic circles. The Music Sector of the State Publishing Home in response to this is turning out necessary literature. This development has gone so far that in many factory centers symphony orchestras are appearing, composed of workers, who can handle a cultured repertory of medium difficulty. These workers' orchestras introduce musical art in its more complex symphonic forms to the working masses.

There is no exact data as to the concrete repertory of former musical culture of amateur circles, but it can safely be said that the most popular western composers are Beethoven and Schubert and of the Russians, Mussorgsky, Rimsky-Korsakov and Borodin.

SCIENTIFIC PHYSICAL EDUCATION AND ITS POSSIBILITIES.

By Mr. R. Natesa Ayyar, Jamshedpur.

(Concluded from the last issue.)

What about religion and spirituality? Are they helped in any way in their unfoldment by this science of "physical jerks"? As a matter of course they must be helped, if not directly and swiftly by

these "physical jerks", which help so much to jerk many undesirable physical and mental elements and attributes out of us all. "Provided the abundance of good health and strength to be obtained and accumulated through judicious cultivation of physical resources is carried right logically and consistently through all phases of life in a noble and altruistic spirit, there is every chance of the religious emotions and spiritual instincts being kept on a level of development equal, in all likelihood, to that of the physical powers. The crux of the whole matter lies in the fact that the power of muscle and mind, while in the process of acquisition, must be taken far afield into all the details of religious and spiritual aspects without being, as is commonly done, allowed to stop short of the physical bounds. There is no merit in possessing a strong body with a feeble mind working feebly and at a low level with no push in it; there is no credit either attaching to a Herculean frame if it is incapable of kindly and tender feelings for others; mere intellectuality becomes suspect and loses a good deal of its value, apart from a generous and expansive heart; divorced from a sound physique this intellectuality dwindles and disappears, leaving no deep impress behind; mere devotion and prayer to the Unknown will be lacking in its motive force and will not pierce and rend the veil of darkness and mystery easily, aside from a sound body and a clear head. Thus you see how these three aspects of life are closely interwoven and refuse to be taken apart and treated individually without prejudice to each other. Body, mind and heart should, if there is to be equipoise in life, be made to work together, co-operating and co-ordinating with one another, and to develop and expand to their fullest capacities, making the possessor thereof a FULL MAN in the fullest sense of the term, a PERFECT MAN of whom any nation or any country may well be proud.

What is religion but the nature of the soul's attitude towards God, based on a web of relationships between Him, you my readers and myself the writer and all the other animate and inanimate things about us? Is this soul's attitude always uniform, always dependable and always correct? Does not a sick man, suffering from some excruciating physical pain, begin to doubt the existence of God the All-Merciful? Does he not, if the agony is protracted over a long period even curse Him, granting that He is present everywhere? Does he not further deny Him altogether, if the agony he is undergoing is not, to the best of his knowledge and conscience, of his own making? He finds he cannot, despite his best attempts, reconcile his own undeserved sufferings to the existence of mercy on the part of the Great Unknowable. Many might have seen this change of the soul's colour according to material and other circumstances; but this is not to say

that there is no such ultimate mysterious Being operating the cosmic drama from behind the scenes, but it shows clearly how far one's religious outlook is a product of one's own conditions, of which the physical condition is a very important one.

Where is religion in him who hastens to the temple to worship the God there, while in everyday life he is doing violence to his own heart and conscience? He does not scruple to be unkind and even cruel towards his next neighbour, but adores the temple God with uplifted hands and prayerful lips for kindness and fortune to be showered on him! What is this contemptible hypocrisy, this foul playing of the double game, this inner degeneration and outer stimulation? The man who cannot serve the God in his own heart is utterly incapacitated from serving the God in the remote temple. In other words, the dictates of the conscience and the admonitions of the heart are first to be respected and obeyed before resorting to any temple.

The student of modern scientific physical education (and not the crude weird movements of arms and legs we commonly see performed in the old-fashioned gymnasias of our schools and colleges) has to pay and does actually pay a good deal of attention to the movements of his heart and the urges of his conscience equally with that paid to the movements of his muscles. This is where there is a clear parting of the ways between the crude gymnast of the ring and trapeze fame and the well-read expert on the science of body-building, who, be it carefully noted, has been steadily supplanting the doctor of medicine through his natural methods of preventing disease and of building a large reserve of positive health on an entirely new basis. The present-day expert on the cult of the body has learnt, as he has never learnt before, that the impulses of his heart have a lot to do with the preservation and development of his muscular well-being and that as such they are tremendous factors in the up-building of the full man, never to be slighted or neglected on any account whatsoever. An outburst of anger, we know, makes a man nervous and shaky, reducing him to a despicable creature and inflicting on him a host of bad after-effects—depression and languor. The very composition of the blood comes to be altered for the worse by this savage display of unnecessary temper, and so on with many other unseemly emotions that have for their main job the undermining of the constitutional grit and stability by directly, though softly and surreptitiously, attacking the very pabulum of life-blood and vitiating it, thereby lowering the resisting power of the body to disease germs. So we can safely conclude that scientific physical education, rightly studied and rightly practised, is undoubtedly a terrific weapon in human hands with which to strike down the enemies of man's all-round efficiency and build on the ashes thereof a new and

imposing structure of life full of pure thoughts, clean words and bright deeds.

The cult of muscle must logically lead to a cult of mind and of heart in the light of the latest accumulations of evidence from the fields of study, research and universal experience and make man the unique glory of creation he undoubtedly is; if it does not take its devotee to this sovereign culmination and blossom, it is no science worth talking about at all. Leave it then severely alone, putting a ban on it, if it does not help one in the unfolding and expansion of the marvels and beauties of thoughts and psychic potentialities mysteriously wrapped up and concealed in man. "The glory of a young man is his strength; be strong."

THE LATE MR. S. KRISHNASWAMI AYYAR.

Principal, Mrs. A. V. N. College, Vizagapatnam.

A distinguished Educationist

It is with deep regret that we record here the untimely demise of Mr. Krishnaswami Ayyar, Principal of the Mrs. A. V. N. College, Vizag. He was a member of the S. S. L. C. Board for some time, and latterly was actively associated with the Andhra University as a member of the Syndic and Academic Council. Very social and sympathetic, unostentatious and tactful, Mr. Ayyar was highly popular and respected and his death is a distinct loss to Education in South India.

ON BOOKS AND BOOKMEN.

1. **A Primer of Hinduism**, by D. S. Sarma—Published by Macmillan & Co., Ltd., Madras. Price: Re. 1.

Living as we do in a sceptical age when immature brains are allowed to develop and exhibit a fiendish hatred for the literature of the religion they profess to belong to, it is refreshing to come across a book of the kind above where an author expresses with force and clear reasoning what he regards to be the proudest achievements of our sages and seers. The first chapter of this illuminating book presents the varied materials that make up the Hindu religion, the Vedas, the Vedantas, the Puranas, etc. The second chapter which describes the first ascent in the ladder of Divine enlightenment, sets out the performance of one's own *Dharma* consistent with his station in life. Performance of one's own *Dharma* is but the gateway that leads to

another kind of religious experience which the seeker after truth must enter into. The second ascent consists in Devotion or Bakthi. While the first ascent relates to a social virtue, the second is a step in individual regeneration. Devotion leads to true knowledge and perfected knowledge is Intuition or Jnana. When one attains Jnana he feels himself one with the Universe and the joys and sorrows of life seem but the waves on the surface of the sea beating the shores in vain. The attainment of Jnana is described as the third ascent in the fourth chapter. The whole matter is treated step by step in lucid English and is highly valuable to readers of all classes. The chart which serves as an appendix contains useful information regarding the study of religious experience in the East and the West. We congratulate the author on his worthy attempt to present to English readers the essentials of Hinduism, with a high degree of clearness and cogency of thought. We heartily recommend the book to the public at large and students in particular.

2. **Lessons in Biology** Animal Life-(in English) by Mr. K. S. Padmanabha Ayyar, M. A., D. Sc., Maharajah's College, Trivandrum, and published by P. Varadachary & Co., Madras.

This neat booklet answers to the requirements of the S. S. L. C. candidates under the new syllabus. Animal life familiar to Indian pupils is the subject matter dealt with here. Only the typical of each family has been sketched, pupils being left to supplement this knowledge from observation in the open fields. Pains have been taken by the author to show clearly how each animal is fitted for its particular mode of life and how the form and function of the organs are related to each other. Interest is kept throughout and the subject has been treated so as to develop in the pupils a spirit of enquiry. Diagrams are in plenty and very neatly executed. At the end of each chapter hints for simple practical work are given. The publication will be found highly useful to the High School students. It is suitable as a text-book of Elementary Science.

3. **Plant Studies** (in English) by Mr. T. Ekambaram, M. A., Ph. D. (Cantab). Published by Longmans Green & Co., Ltd., Madras.

The above is an attempt to present short sketches of Indian plants for the benefit of teachers handling Nature Study in the lower Forms. Twenty lessons are given most of them dealing with the common flowering plants and a few with flowerless plants. Pictures and diagrams have been used sparingly. More of diagrams helpful to a critical study of the internal structure of plant organs could have been given with advantage. The information given is useful and interesting and if the author had also pointed out the lines of treatment to be adopted by teachers when presenting the subject to youngsters, he

would have done them a service, new as they are to the subject. The book has been written in simple English and excellently got-up. The glossary at the end with Tamil and Telugu equivalents will be found useful.

4. **A Text-Book of Elementary Science** (in English) Part 2, Elementary Physics and Part 3, Chemistry—By Messrs. R. Sankara Ayyar, B. A., L. T., and V. Srinivasa Ayyar, B. A., L. T., Published by R. Thirumalai & Co., Madras. As. 6 and As. 10 respectively.

We had occasion to review Part 1 of this series in our last January number, and we observe Parts 2 & 3 have been compiled on the same plan. Part 2 deals with Simple Machines and Heat. The rudiments of the subject have been presented with suitable illustrations in simple language. Only the actual requirements have been attended to. Intelligent questions have been included at the end of each chapter, serving to impress the principles taught. Applications of scientific principles have been explained wherever possible.

Part 3, Chemistry, is a simple laboratory guide taking the pupils through a course of experiments. The treatment is clear and to the point, tending to give a fair grounding to the pupils in the subject, besides arousing and developing their observational powers. Diagrams are given wherever needed. Some of them could have been neater and more natural.

The publications will be useful as text-books for High School pupils. They have been prepared in accordance with the syllabus.

5. **Simple Lessons in Practical Hygiene** for Form II (in Tamil) by M. S. Subramanian, Asst., Hindu Secondary School, Virava-nallur. Price : As. 4.

The author has been known for his valuable books on Elementary Science and Hygiene, and the booklet under review is one of the series prepared in accordance with the syllabus. Mr. Subramanian has the advantage of being in touch with the class of pupils for whom this is intended and further, he has a clear expression. Even a cursory reading through the contents will reveal to readers how he has assimilated the subject matter relating to various topics and presented them in an interesting way, avoiding technicalities. A book of this kind based on actual teaching experience needs to be encouraged.

6. **Premier English Readers—Primer** Published by V. S. Swaminathan, Bookseller and Publisher, West Tower St., Madura. Price : As. 2.

The above is a Primer prepared on modern lines for use by Indian children. The author has kept in view the growth of the child's mind and the manner of its learning a foreign tongue, and has accordingly taken pains to shape the contents and treatment. To begin with, common monosyllabic words are taught, each word being presented side by side with the object it denotes. In learning the word the child incidentally picks up the alphabet. The sentence is taken up as the next step, which is taught by simple questions and answers. Simple

verbs of command and motion are then taken up in learning which the child has to observe the teacher's action associated with the word. A course of picture reading is also included at the end. Vernacular can be used only very sparingly, and that too only in limited situations. It needs a resourceful teacher to use this book intelligently. Illustrations are profuse, and the get-up is attractive. An expert's hand is visible all through and we are sure the Primer will be much appreciated.

7. **High School English Grammar** by P. C. Wren, M. A. Price: Rs. 2. Published by K. & J. Cooper, Bombay.

A re-action against the formal teaching of grammar has set in for some years now and at first, the new fervour swept away all grammar because there was too much of it. Now the pendulum has come to occupy a stable position midway between too much and too little of grammar. Nevertheless, the death-knell of formal grammar has been tolled.

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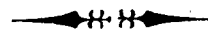
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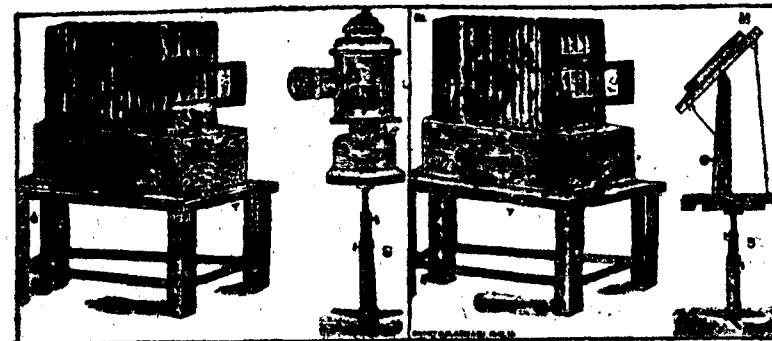
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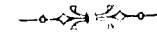
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Associate Editor. 129
2. Education as a Socialising Agency,
By Dr. K. R. Ramaswami, M. A., D. Litt., District
Educational Officer, Shimoga. 133
3. Reading Habits,
By Dr. L. P. Larsen, M. A., D. D. 138
4. Individuality in Collective Working System
By Miss E. Olsson, M. A., Ph. D. 140
5. John Dewey,
By Prof. Mir Ahamad Ali, M. A., M. Ed. (Leeds),
Bar-at-Law, Hyderabad. 145
6. Laboratory Methods in the Teaching of History,
By Prof. S. Hanumantha Rao, M. A., L. T.,
Nizam College, Hyderabad. 149
7. What should Rural Schools teach ?
By Prof. V. G. Ramakrishna Ayyar, M. A.,
F. R. Econ. S., Annamalai University. 151
8. The Cause, Cure and Prevention of Bad Habits,
By Miss Corrie Gordon, B. Ed., Teachers' College,
Saidapet. 154
9. The Late Principal S. Krishnaswami Ayyar,
of the Mrs. A. V. N. College, Vizagapatam-A Sketch 157
10. Education—Past and Present,
By Prof. K. S. Srikantan, M. A., F. R. Econ. S. 162
11. The Teacher, the Parent and the Child,
By Prof. Hariharanath Hukku, M. A., Khurja 169
12. Wastage in Primary Schools,
By Mr. K. N. Kini, M. A., L. T., District Educational
Officer, Mysore. 172
13. An Indo British Poet: Principal P. Seshadri, M. A.
By Prof. Jayanta Kumar Das Gupta, M. A., Nepal. 177

[P. T. O.]

CONTENTS—(Continued).

14. Scouting and the New Education, By Mr. M. V. Venkateswaran, M. A. Provincial Scout Secretary, Bombay.	181
15. A Plea for the Introduction of the 'New' Examinations, By Mr. F. S. Wilder M. A., Ahmednagar.	184
16. Teacher and Old Boy, By Prof. P. R. Krishnaswami, M.A.	187
17. Teaching of History in Colleges, By Prof. T. K. Venkataraman, M.A., L.T., Madras.	189
18. Mr. Rudyard Kipling, By Prof. K. R. Sririvasa Ayyangar, B.A., M.I.M.S., Ceylon.	192
19. Suryanamaskars, By Shrimant Pant Sahib Pratinidhi B. A., Chief of Aundh.	195
20. Secondary Education as a Training for Citizenship, By Mr. K. G. Sesha Ayyar, B. A., B. L.	198
21. The personality of the Teacher, By Prof. N. Kasturi, M. A., B. L.	200
22. Education under the Soviets, By Mr. N. J. Cherian, B. A., B. L.	202
23. Wanted on All-India Conference, By Anonymous.	207
24. The International Bureau of Education, Geneva.	208
25. Dilipa,—An Ideal King, By Mr. R. Seshadri, B. A., B. L.	209
26. Notes and Gleanings.	211

NOTICE.

We have issued this Double Number, April-May, specially with a view to make it available for teachers who will assemble at the ensuing Provincial Educational Conference at Coimbatore. The next number will be in June, and we hope to bring out each issue early every month in future.



Sir Jagadish Chandra Bose, F. R. S.

The Indian Educator

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

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Editorial.

EDUCATION IN THE CENTRAL PROVINCES.

By Prof. C. A. Krishnamurti, M. A., F. R. Econ. S.,
Associate Editor.

THE REPORT ON THE STATE AND PROGRESS of Education in the Central Provinces and Berar for 1928—29 just issued forms very interesting reading and is highly suggestive and valuable even for educationists in this presidency, in spite of the fact that conditions here might differ from those obtaining there.

The report records a steady and all-round growth in all branches and activities of the Education Department. The total increase in the number of pupils in all kinds of institutions was 16,962, certainly a feature of which any province could be proud.

The report points to the desirability of effecting a progressive reduction of the disproportion existing in the enrolment figures for Classes I and IV so that all pupils enrolled in Classes I might be made to proceed to Class IV.

Compulsory Primary Education as in actual operation is the subject of strong criticism by the Government. The Government notes with regret that the administration of this

very important branch by local authorities was unsatisfactory due to the inefficiency of attendance authorities and attendance officers. Compulsion was in existence in 13 areas and new schemes were introduced in 8 new places, but qualitatively the progress left much to be desired. The experience of a sister province in this line must have its own value for us in the application of the same principle. We can have both guidance and warnings. "The demand for Secondary Education as well as for English teaching in Vernacular Middle Schools continues", says the report. Both these features are of interest to us in this Presidency.

Particularly interesting to us are the remarks regarding the work of the High School Board, the number of passes which is on the increase and the factors contributing to the same. After recording an appreciation of the excellent work done by this Board, the report records a marked improvement in the percentage of passes over previous years and "comparing very favourably with similar examinations in England". This improvement is due "partly to the concession granted to candidates failing in one subject only" and partly to improved instruction. What would our Board think of the concession referred to in the first part of the above sentence?

Physical Education received due attention. In addition to regular physical training to a selected batch of teachers and a refresher course for drill masters in service, syllabuses of hygiene training were prepared for all classes of schools.

The progress of the Nagpur University was marked by the establishment of two companies of the University Training Corps in the province which is becoming increasingly popular.

The Science College Building was completed and the report dwells with pleasure on the prospect of posterity being inspired with a love of truth for truth's sake and the insistence on verification and precision which are the foundations of Science.

In surveying the field of female education it is satisfactory

to note the increasing demand, which is largely due to the self-sacrificing labours of a number of educated women. Steps were taken to carry into effect the recommendations of the Female Education Committee.

Facilities for the education of the Depressed Classes were examined by a special officer. Both Mahammadan and European Education progressed. It is interesting to note that the European Section in the province gave up the departmental High School Examination and accepted the Cambridge School Certificate Examination which is of a higher standard.

As one goes through the report, one finds several other interesting features. A sum of Rs. 15,510 was provided during the year under review for the establishment of village libraries. One is tempted to ask about the amount spent on a similar object in our own presidency. A practical course in agriculture was introduced in 17 schools of which 16 were vernacular middle schools. Instruction is given by Agricultural Assistants lent to the schools by the Agricultural Department.

The Central Provinces and Berar Vernacular Academy was established and registered as a statutory body. Expenditure increased by Rs. 3,22,210 over the previous year. The average cost of educating a pupil decreased from Rs. 27-4-0 to Rs. 27-2-1. However small the decrease, yet it is important from the stand-point of the parent.

It is interesting to note that the Principal of Morris College considered that the standard of University Examinations is lower than that of the corresponding examinations in his own College! The Principal of another College complained that his college results suffered in the examination because of cramming institutions preparing students for the Matriculation of the Universities of Delhi, Calcutta, and the Punjab. The demand for Secondary Education seemed to be increasing as shown by the increase in the number of pupils and of new schools.

A number of High Schools seem to have hostels attached to them. Provision for six hostels made in the next year's

budget and other hostels will be provided for as funds permit. Demand for hostel accommodation increased during the year.

All the schools worked with a percentage of trained teachers that went above 86.3. "The scale of pay and prospects to teachers in High and Middle Schools are generally unsatisfactory, and well qualified teachers do not remain long in these schools. If private service is to be made more popular, employers should make conditions more liberal and attractive.

Regarding medical inspection, the report has to say "unfortunately guardians do not always act on the advice given".

In Government Schools games are compulsory and in aided schools boys are encouraged to play. The Department aims at replacing the old type of drill masters as they retire with the new type of teachers specially trained to give all round physical instruction.

The experiment of holding early morning and afternoon school was tried in two schools which, however, reported that the scheme was unworkable. "The best course now", says the report, "is for schools to devise acceptable arrangements for a midday meal for students."

Regarding compulsion in primary education, the report regrets that the attendance authorities are reluctant to launch prosecutions until they are pressed to do so. "In a fuller appreciation of this responsibility lies the only hope of the success of the future."

"The pay of teachers, particularly in District Council Service, is often not satisfactory. Better conditions of living and work in urban areas and temptations of private tuition tend to attract men to municipal schools from outside.

"The apathy of school Committees is disappointing in these days of democracy", says the report. Another interesting feature is revealed by the report. The revenue officers, Tahsildars and Naib Tahsildars, were asked to inspect Vernacular Schools in the course of their tours.

In towns there is no indication that co-education is

favoured by parents and guardians. In villages there is no strong feeling against co-education! School-masters are awarded bonuses to encourage attendance of girls in boys' schools. The ladies' home class at Akola does excellent work for female education and is popular.

Mahamadan education shows progress. Twelve students from the depressed classes were enrolled in Arts and Science Colleges. Prejudices of untouchability are fast dying out everywhere. Aboriginal and forest tribes are also attended to in the matter of educating them and curing them of the drink evil. There is a school for Gond children.

Manual training is given to a special set of teachers as also physical training.

The Jains and the Raj-Kumars receive instruction such as is suited to their class and culture. The Scouts are doing good work as also the St. John's Ambulance Association. The Director of Public Instruction concludes the report by observing, "That so many are inspired with the desire to promote education in the province is a happy augury for the future."

EDUCATION AS A SOCIALISING AGENCY.

By Dr. K. R. Ramaswami, M. A., D.Litt.



WHAT STATE EDUCATIONAL MACHINE IS not functioning as it should, that the output is not commensurate with the outlay is the conviction that many people share. There is no doubt the other side, viz., that it is not justifiable to apply the measuring rod of money to Educational achievements and results—immediate and ultimate. But if only we constantly keep in mind the wide and deep implications of the word Education convinced that what we want at this stage is not so much new methods as a new spirit in Education, the spirit of joy and hope and faith in its vast potentiality, things will go on better and progress. If we are now trying to emphasise the teaching of the younger above that of the older children, it is

because the Education of the young requires more emphasising. Once started on the right way and a trend given to tastes and ideals, subsequent efforts will be supplementary. The inquiries that come at frequent intervals from the Public and even from those, pardon my saying this, that are engaged in that noble profession as to the effectiveness of the prevalent Educational System only, bear out what I have to say. All want to know whether the finished product of the schools justifies the expenditure of time, effort and money.

In attempting to make State Education comprehensive, we must keep sight of the primary purpose of Education, which is the all-round training and equipment for life, not only with a view to the child remaining one of the class from which it springs, but with the likelihood or possibility, at least, of a development and achievement that will transcend class and become world-famous and beneficial. Education as such has no concern with circumstances and super-imposed distinctions. It defies them because it is greater than they, because through the liberation of innate forces whose strength none can compute and the net result of which is culture, it renders the impossible possible.

It may be—why, it is—that Education has been too exclusively considered apart from daily life as something incidental to the school-room and school atmosphere. And because of the failure to correlate it with every hour and need of existence it has not accomplished what many people outside the radius of things Educational, are justified in expecting it to accomplish. The Education of the future ought to be, nay, will be of a more communal and social nature, something inseparable from the art of living, arising out of a generally accepted belief that life is more than Education, rather than that life exists for Education. It is only by acting on this truth shall we succeed in raising the standard of teaching and estimate aright our obligations to the child.

The most effective panacea for social evils is Education, an education that will aim at the early awakening of a social

conscience and help the young to see things as they are. In accepting Education as the most effective socialising and regenerative power at our disposal, certain points of analogy suggest themselves between the present and a preceeding great age of Educational necessity. Today a much greater task confronts us than the mere advancement of learning as such, which was the characteristic of the previous ages. Our duty is to utilise and adopt, as far as we can, the great modern accretions of learning and Science to the needs of vast multitudes of men just beginning to flavour the fruit of the tree of knowledge; and demanding opportunity and facilities to gratify in reason the hunger and thirst for more, in the interests of happiness, growth and well-being. Besides, we have to establish harmony leading to unity and stability in purpose, scope and function of education. To bring into existence an Education of this type will entail the use and development of all means for instilling the highest and noblest feelings of humanism and, while recognising the best that has been thought and done in the past, afford opportunities for equally great, if not greater, achievements.

The curriculum may be the most advanced, the most comprehensive. But it matters not if the spirit of reverence for life, appreciation of the good, the true and the beautiful are wanting, for it is the spirit alone in Education that keeps alive, the world profits nothing. "The school at present" Professor Dewey in his Educational Essays says "is engaged largely upon the futile task of Sisyphus. It is endeavouring to form practically an intellectual habit in children for use in Social life which is, as it would almost seem, carefully and purposely kept away from any vital contact with the child who is thus undergoing training. The only way to prepare for Social life is to engage in social life. To form habits of usefulness and serviceableness apart from any direct social need and motive and apart from any existing social situation is, to the letter, teaching the child to swim by going through motions outside the water. The most indispensable condition

is left out and the results are correspondingly futile."

The infinite potentiality of the child mind to respond to ideals of a social, national or filial nature is something we cannot much longer afford to relegate to matters of secondary importance. Universally operative it must sooner or later be utilised for universal good in the form of a system of Education in which, as in America, social distinctions will count for much less than they do at present in this country. A system of this kind would of necessity place first and foremost those things that have a right to be first, viz., physical well-being of the child, the adequate equipment during school-age of its mind and faculties, ceasing not from responsibility until the same child is industrially, agriculturally or vocationally fitted for life.

A consensus of opinion along which line to proceed to utilise this power is what we have to await. That the system must be non-political and unsectarian most people agree who have given the matter careful attention. Withal it will have to be broadly and permanently conducive to true character forming, based on the realisation that each child is a unit of the whole, destined to be a cog in the social machine. And because of their high destiny and importance to the state, each boy and girl must be trained to all that tends to noble and honourable citizenship.

Even in a highly advanced system of Education as that of England existing conditions do not approximate ideals. I have merely to refer to three great anomalies in that system. I am referring to them merely because I feel they would be very suggestive to us who are deliberating on Educational reconstruction.

The first is that one has to assume that while the life of a child is valuable to the state to the age of puberty—so far has the social conscience evolved—on attaining this age it automatically ceases to be valuable. It must now fend for itself.

The second one is the condition of home life to which so many children are condemned as contrasted with the school

life. A legislature that admits its responsibility to the child in regard to supplying it with tuition, medical attention, free meals, etc., and at the same time does not admit its responsibility in regard to its life when out of school stops short of the completion of its task. At present the home and street life, the environment generally of the child, in the poorer quarters of our cities and large towns, neutralise, to a very large extent, if they do not cancel out, the moral effects of the Education obtained.

The third anomaly which is of a more personal nature, is that teachers as a body of public workers, engaged in the most potentially socialising of all activities, are practically without a social sense. They remain for the most part indifferent to the pressing need of making the school social centres, of taking an active part in the amelioration of social conditions and exercising the privileges. The school organisation could easily be utilised to include the training in elementary and personal hygiene and that side of life over which the official exerts little or no authority. Education cannot confine itself to one aspect of life. It must operate all-round if it is to accomplish what it stands for. Thus the function of the school cannot be separated from the evolution of Society operating outside the school. The instincts of the child cry out for expansion and expression in a thousand ways we have not yet taken advantage of. In its effort to adapt itself to surroundings and to function as an individual there will of necessity be continual adjustment and many mistakes. In regard to morality, to take but one subject, the most perplexing problems will arise. Teachers and parents overlook the fact that morals are a growth, as that the child can have no moral code readymade. It must develop out of experience and effort to fit into the social organism. Only by a process of testing himself, of comparison with accepted standards will he eventually adopt and practise the right attitude. It was because Madam Montessori was so deeply interested in the social problems of action and reaction, as also of overcrowding and the harassed mother, that she initiated the Case dei Bambini in Rome

Following on from Pestalozzi's idea of rendering the ordinary means of instruction so simple as to permit of their being employed in every family, she went a step further and in the tall tenements of an Italian ghetto practically placed the school in the home. Not only does this entail the transformation of the home, but it helps to solve the social as well as the educational problem.

The demand for additional teachers and more adequate staffing of the schools is always attended by the cry of expense. Pity it is that time has not yet come for that consciousness, viz.: the conviction that education is the soundest business investment to dawn upon the mind of the community.

Whoever heard of a businessman or a capitalist even of the most niggardly habit, refusing an outlay, if thereby his returns would be trebled or quadrupled? The returns to the investment of education defy computation and are such that all future generations will remain the beneficiaries.

(To be continued)

READING HABITS.

By Dr. L. P. Larsen, M. A., D. D.



IT IS SOMETIMES SAID ABOUT A PERSON that he (or she) would be the better for reading a little less and thinking a little more. In a country where so few are able to read at all we may perhaps sometimes be in danger of forgetting that the power to read, even when that power is used and people actually do read, is not all that education aims at. In countries where everybody can read we may, on the other hand, be in danger of forgetting that those who cannot read are not necessarily ignorant people, and that many who cannot read are by no means uneducated.

All this we cannot afford to forget. But what is here to be emphasised is the importance of encouraging those who can read to use that power aright. In our schools we should help our pupils to develop a taste for reading and to cultivate reading habits.

With all the reading matter that comes before us in these days we are in great danger of allowing our reading to become so superficial that it is of very little value both to ourselves and to others. We run rapidly through our daily and weekly papers. We have not time to read them thoroughly, and most of what is in the papers we do not feel deserves more than a rapid glance. There are probably not a few among us who by our newspaper reading are coming dangerously near to the line beyond which it may rightly be said that it is better to read a little less and think a little more. And a good many of the 'light' books we read are apt to confirm us in those habits of superficial reading which make us neither better nor wiser. It is not suggested that the reading of newspapers and of novels is in itself something wrong or worthless. If we are interested in others it is natural and right that we desire to know something of what men are doing and what is happening around us. We need recreation also for the mind, and the reading of a book which makes no big demands on our attention and does not require any close thinking may have its value as a means of mental recreation. But that reading through which we merely get the latest news or a fresh sensational stimulus of some sort, does not represent any great educational value. And if a large part of our interest in reading is the satisfaction of being able to say that we too know a book which people are talking about, we are still strangers to good reading habits.

Reading is to enlarge our contact with the world in which we live. It is one of the means of increasing our interest in life and our understanding of men. It is habits calculated to promote this kind of reading that we must try to cultivate in the lives of the children and the young people with whom we have to do.

If the reading with which the pupils of our schools are familiar is dull and uninteresting, if they have not been helped to see the interest and value of the lessons they are made to learn, they cannot be expected to desire to read any book which they are not compelled to "learn". Only when reading is

connected with interest and with thinking does it begin to be valuable. It is not enough to remember what we have read; it is only when it begins to raise questions in our minds and to throw light on questions which are already there that our minds are enlarged and our lives enriched through our reading. Then we are helped to understand men better, both ourselves and others, and we begin to take more interest in the things that happen.

It is not study books we are thinking of. We wish to learn to read in this manner, with some sort of this profit, all books that are worth reading at all.

There are schools where they make a special point of encouraging such reading habits. From about the age of fourteen each boy (or girl) is given, or helped to choose, a book of which he is to write a critical estimate, giving a brief summary of the contents of the book and discussing any event or character in the story which seems to him to call for comments. Whether this is to be done by a pupil once a term or twice a term must be decided in the light of the particular circumstances of the class and the pupils. It is not to be made an irksome burden, then it would not serve the end we have in view.

It will mean a considerable amount of work for the teacher, he must help the pupil to find a suitable book, and he must take time to go over the critical essay with the student in such a manner that he may give both encouragement and guidance. But it is worth while, if by this or by any other method we can help our students to discover the value of reading and to realise that reading is valuable only when it is combined with thinking.

INDIVIDUALITY IN COLLECTIVE WORKING SYSTEM.

(By Miss Olsson, M. A., Ph. D.)



IF ANY SPECIAL FEATURE SHOULD BE emphasised as characteristic for modern education, it would be the demand for development of individuality. Work in school has to be carried on

individually. The old system with class-room, time-tables, class-reading should be abolished; instead of one room for every class where all the subjects are studied, there should be one room for every subject, a laboratory, with every necessary equipment. In this room each pupil carries on his studies with a great amount of independence as when grown-up people study in libraries.

This demand for development of individuality at an early stage has come as a reaction against the old class-reading system because it was thought that no proper development of individuality was possible there. No doubt it is true that much has been sinned against the individual, who has been crammed in the stale and mechanical atmosphere of old systems, but it might be questioned if the fault lies in the method of class-reading or if it has not rather been due to teachers that did not understand to use the method or did not take the trouble of trying to develop the individuality of the child. If one sees a clever interested and intelligent teacher handle a class in a class-room one is rather inclined to think that the class method has not often all such great disadvantages compared to the laboratory method as many modern educationalists point out. There can be room for development of individuality even in a class, and the old method has certain advantages regarding the development of moral character that the new individual methods are devoid of.

How then can individuality be developed in class reading? I only want to give two illustrations though much could be said in the matter.

Let us exclude the minority of children who are either decidedly stupid or possess real genius, and consider the majority of average children, to fit whom our schools have to be arranged. One can roughly divide these into two groups. Those with whom memory predominates, and those whose memory might be weaker but who have greater power of thinking and reasoning. In early childhood when memory is strongest the former groups will be considered clever, the children will be praised and by that en-

couraged to acquire much knowledge which they really do not digest. Their memory is always taken advantage of, and their productivity is choked because their lively memory has imbibed more than they can digest. Therefore, this group has to be detained so that they have time to prepare and digest what they have acquired through memory.

The second group will often be mis-judged by the teacher and considered lazy and not fit for studies if the teacher does not take the trouble of finding out their capacity, but thinks them useless because they do not learn and remember so easily as those with stronger memory. This group has to be spurred on to greater efforts by which their memory gets practice and training. The great Greek philosopher Platon says about two of his pupils:—"One needs a bit, the other needs spurs, therefore I yoke one beside the other, as one yokes a dull horse beside a lively one to get both have the right speed." This is what the class reading system is meant to do, and it might be considered if this is not a better development of a child's individuality than letting each one rush on or lagger behind at his own speed. Of course, a clever and skilful teacher is needed to make the system successful, but what method will not be a failure in the hands of a bad teacher!

The other point I want to emphasise in class-reading is the method of questioning. which method has been much misused. How often does not a teacher go on with constant questions that only require short answers. For instance, if a teacher asks, "How many teeth does man have?" Next, "How many front teeth?" Next, "How many molar teeth?" Only one word is required in the answer, which can be given both by the best and poorest in the class equally well. If a pupil instead of that is requested to describe the dental system of man this gives room for the best pupils to show their superiority. And in history how often does not a teacher question out every detail expecting only a few words as an answer instead of giving the pupil the more trying task of giving connected description of a subject himself. It is an

intellectual test to clearly expose a long typical series of thoughts where the clever pupil can show his talents. Easier tests or more help can be given to weaker pupils. Every pupil should be given very few minutes so that everyone gets an opportunity of speaking during the lesson. As far as possible the pupil should not be interrupted but corrected afterwards, and the classmates should also give their correction and criticism. Another disastrous disadvantage of the constant questioning is that the teacher cuts off the association work which should be the chief point of the pupil's knowledge. Instead of encouraging the pupils' associations we cut them off. His thoughts go in one direction; our questions pull them in another. By interruptions the pupil is discouraged in trying his own descriptions thinking his associations were wrong, and another time he gives the shortest possible answer. We disaccustom the pupil to gather his knowledge into a whole by constant questioning. Of course well-balanced question can many times lead the pupil from a bad association to a better one, but we have to see that the good associations he has are encouraged. By these illustrations, I have wanted to show that much room can be given for the individual development of the child even in class-reading system if the teacher only uses the opportunities he has.

The many individuals in a class must necessarily represent greater resources at the teachers' commands than the laboratory system and make the teaching much richer. Through the pupils' different talents and powers he finds his means of teaching considerably extended, because it is not only he that teaches his pupil, it is also that pupils teach each other under his guidance. What a pupil acquires through self-study in a laboratory is not immediately knowledge. It has to be prepared and elucidated from different sides in order to become his property. If the pupil comes to the teacher asking help and explanation only where he does not understand a thing himself, where comes the opportunity for the teacher to give different aspects of things that the pupil never asks about but thinks he has grasped himself? Will not the persons in history for instance

be like a collection of dead bones unless the teacher constantly puts life and personality into them? Is not the pupil too immature to be able to do that himself?

I also said the class reading system is of great value for the development of the moral character of the individual. Is it wise to let a child take its own speed in studying, not concerning itself about weaker or stronger school-mates, when life afterwards will put it in the midst of a society or circle where it has to learn to have consideration for others, to help and wait for weak fellow creatures or try to follow stronger ones? Is it developing for the character of a child to teach it only to think of its own speedy progress instead of helping and waiting for a weaker creature? Or does this not lead to destructive selfishness?

No sacrifice for the sake of a weak class-mate, no sharing of his joys and sorrows, for in the laboratory I have no real classmate where they might change every month. It is by accommodation to other's temperaments and by friction with classmates that many great men have got the firmness of character and understanding of the human mind that characterises them. Dissolve the class to give free room for individualities to develop without consideration for others, and selfish petty characters will come out.

There has certainly been a lack of maturity and independent thinking in the youth brought up under classworking system, and we must be thankful to new educational methods that react against the old mechanical evils, but we must be careful not to condemn the method before we have thoroughly investigated if the bad result is really owing to a bad method or if it might be owing to bad teachers that have misused a good system. It is not certain the old vessel is useless and only fit for throwing away, it might work quite well if we infuse new life and ideas into it. Many of the new methods, for instance the project method, have seen and emphasised the advantage of collective work and the right solution probably lies in a compromise between the two opposite standpoints, the old rigid class reading and

the reactionary method that sacrifices every advantage gained through collective work for the freedom and development of the individual by itself.

JOHN DEWEY.

By Prof. Mir Ahamad Ali, M. A., M. Ed. (Leeds), Bar-at-Law



PROFESSOR DEWEY IS NOT ONLY A GREAT thinker in the field of Education today, he is also a most practical educationist of the present age. He is a philosopher, but his philosophy does not lose touch with the actualities of life. He is a scientist but he looks deep into the relation of things with a true philosophic eye. He is dissatisfied with the school system of today but he does not wish to destroy it. He stands for reconstruction.

Dewey proceeds upon the belief that the school system as now exists has failed to keep pace with the rapid social changes due to the Industrial Revolution. He thinks that the child of the pre-revolution age in his 'old family life' and 'simple village community' had a more favourable environment for education, both intellectual and moral, than the modern child. Not only has there been a failure on the part of the modern school to take note of the change of conditions, but they have also failed to keep off the evils of the past. On the intellectual plane the modern school checks initiative of its pupils. Bookishness continues; individuals are neglected and passivity is encouraged. More serious than this are the two other considerations." In the schoolroom the motive and cement of social organisation are wanting. Upon the ethical side, the tragic weakness of the present school is that it endeavours to prepare the future members of the social order in a medium in which the conditions of the social spirit are wanting."

To carry out his ideas of reconstruction and of educational reforms Dewey started his Laboratory School of the University of Chicago. He wished that this school should serve as a model for the schools of the future. Educational

principles and methods were evolved as the work of the school progressed. It is chiefly because of this that Dewey's educational philosophy is said to have grown out of his experiments. Dewey and his fellow workers set themselves to answer and tackle four questions or problems, viz.—

1. How to relate as closely as possible the work of the school with the home and the neighbourhood life?
2. How to introduce subject matter in History, Science and Art, which will be of real and positive value to the child?
3. How can instruction in the 3R's be carried on with everyday experience as background and made interesting by relating them to other studies of more inherent content?
4. How to pay attention to individual requirements and powers of the pupil?

The solution of these problems is possible in every school based on the model of the ideal home, and which like it, offers opportunities to the boy to acquire knowledge, to form habits of industry and order, to cultivate a regard for the rights of others, and trains him to work for the benefit of the whole school community. This is not all. The school to attain success, should include some practical activities or occupations in its scheme of work. By Occupations Dewey means practical activities in the school similar to those carried in social life. Their inclusion is considered necessary, because, (1) they bring the child or the educand in touch with the social world outside the school, and they recognize the precedence of action over thought in the case of children, and (3) they make the instruction practical and realistic. It is not for a moment desired that Occupations should give technical training. Their main purpose is to liberalize education. Occupations are supported from another point of view also. Achievement in these is easily felt, and achievement is a spur to effort and learning. Thus Occupations through learning prepare the way for real education.

Dewey, at the same time, does not neglect other subjects of the curriculum. On the other hand, he has a definite scheme as to when to introduce a particular subject to the pupils concerned. Broadly speaking, he divides

the elementary stage of schooling into three periods, viz, from 4 to 8, from 8 to 12, and twelve upwards. The first period he calls the Play Period, the second is the period of Spontaneous attention, and the third the period of Reflective attention. According to each of these he selects the subjects of study. In other words the selection takes into account the mental development and interest of the child, and there is a proper relation between the educand and the material of instruction.

The same idea is more clearly brought to notice in the problem of the Curriculum making. Dewey opposes those who think that there are differences and gaps between the child and the Curriculum. He says that there is no opposition between the two. "The Child and the Curriculum are simply two limits which define a single process." Hence his opposition to the view that child is a miniature man. Dewey cannot tolerate the division of knowledge into 'subjects' and their application or assignment to particular years of school course, because such a treatment fails to take account of the stages of development. In speaking of development, Dewey opposes both the 'Old' and the 'New' education. He opposes the Old because it ignored the developing force in the child's experience. He opposes the New, because it thinks of development too formally. Dewey in his turn explains that, 'Nothing can be developed from nothing.....Development does not mean just getting something out of the mind.....It is a development of experience into experience that is really wanted! Evidently, the child cannot understand what is desired. This is to be decided by those who are in charge of his education. In other words the material of instruction is, in a sense, already laid down. And, further, the child cannot be left to himself entirely. He requires to be directed, and direction will consist in bringing into operation appropriate stimuli, so as to give to the child new and right kind of experience. The material of instruction which is fixed, or those activities and subjects which are recognized as necessary for schools, must be so utilized as to suit the child. 'Adventitious leverage', 'factitious drill' and 'artificial bribe' will not create

the living motive, which is essential for learning. Accepting the society's right to decide what is to be taught, the subject matter will have to be considered from the view-point of the child. The experience of the race as embodied in the material of instruction must be psychologised with reference to the experience of the child. The moment this is done interest is created and learning follows. The work of the educator is 'to determine the environment of the child and thus by indirection to direct.' The child's 'present powers' 'present capacities', and 'present attitudes' should form the base on which future progress should depend.

As a believer in the theory of evolution, as applied to mind, Dewey clearly sees the relation between the present and the future. In short, he thinks that mind is not something that is fixed, but it grows. For Dewey the cultivation of growth is an aim and ideal of education. Dewey does not make a hard and fast distinction between aim and ideal, and this is with a purpose. He thinks that if we look upon growth as a means to reaching something superior to it, something beyond it, education will become static, and theoretical. On the physical plane growth is ascertained and directed. On the mental and moral plane too the educator can study the changes through which the pupil is passing. He can determine these and direct them in such a way as to help progress of the educand. Thus growth as the aim and ideal of education, gives something definite, something tangible on which to build upon. It should not be thought, however, that Dewey confuses aim with ideal. What he implies is merely this that aim and ideal are not two isolated things. They are related. The difference is that one is higher than the other. The ideal is more general and more deep than the aim. There are common factors to both, since both believe in 'motion, change and process' as fundamental to education. We can start with the aim and work up towards the realization of the ideal.



LABORATORY METHODS IN THE TEACHING OF HISTORY

By Prof. S. Hanumantha Rao, M. A., L. T.



TWENTY FIVE YEARS AGO SCIENCE WAS taught in our schools without any Laboratory equipment. Each class had its class room and the black board was its only equipment. The flask, the test tube and the gases were all represented by diagrams on the black board. Things have completely changed. Every one insists on science being taught by a graduate in science and several schools have a separate room for the Laboratory. Schools are not given recognition if a decent recurring provision is not made for the apparatus.

What about the teaching of History? The conception that generally prevailed 25 years ago was that any one who could read the text book and keep himself a little in advance of the class, could teach History. Now, things are slightly changed. A History graduate is generally chosen to teach the subject. Training is considered necessary. But the methods of teaching have not radically changed.

It is often stated that the tendency to cram should be diminished and that a practical turn should be given, but these phrases remain as pious platitudes, until the management is prepared to take action.

Just as science has fought and fought successfully for its own room, the History teacher must have a room exclusively for his teaching. This room should be provided with the following apparatus:

1. A few typical pictures of Indian interest must adorn its walls. The pictures of Indian art and architecture, published at a cheap price by Messrs-Macmillan and Co., are recommended.

2. Maps are very essential. A set of maps in English History and another in Indian History have been published by the same Publishers. Another set is under publication by the Oxford University Press. A map of Europe showing

the countries that have come into existence after the war and a map of the League of Nations, published by Messrs. Longmans Green and Co., are indispensable. They enable the teacher to impress upon the pupil the wider world in which he is living and the necessity of a wider out-look on his part.

3. History Library. At least 50 Rupees a year must be allotted to the History teacher for his Library equipment. It should consist not merely of Text-books but the latest books on Indian and English History. One or two Historical journals should also be taken to enable the teacher to be in touch with the latest contributions.

4. School museums. With very little expense the school teacher can form a small museum for his school. Copies of old inscriptions can be had from the neighbourhood of the school. Old coins can often be obtained from the traders of the neighbourhood. Old Palm-leaf manuscripts can be easily procured as gifts. Boys often take a pride in contributing to school collections.

5. Historical excursions. Excursions have become pretty common now-a-days but they are more like picnics than Historical. The teacher must know everything about the place before he takes his boys to a new place. He must carefully plan out what he is going to show and find out if the excursion produced the desired result. Local History is almost completely neglected in our schools. We are so much obsessed by the Text book and the expected questions in the examination, that we allow ourselves to be blind to the several objects of interest in our immediate neighbourhood.

6. Magic Lantern. The History room should possess its own lantern and the teacher should learn photography and try to make his own slides. A teacher with a little imagination will realise how many of our habits and social and religious customs are unknown to the several classes of boys we meet with in the class room. The spirit of tolerance which is the result of mutual understanding can develop only if the opportunities of mutual understanding are created dur-

ing the most impressionable period of a man's life. Such opportunities, a History teacher can create.

These are some of the Laboratory methods that should revolutionise the teaching of History. The adoption of these methods involves considerable demand on the time of the teacher. The Headmasters must realise that the History teacher requires as much time for preparation and as much resourcefulness as the Science teacher. History teaching is bound to be obsessed by the Text book and the Examination cram, until the methods of teaching change.

WHAT SHOULD RURAL SCHOOLS TEACH ?

(By Prof. V. G. Ramakrishna Iyer, M. A., F. R. Econ. S.)



THE KEY TO MOST OF THE EDUCATIONAL problems of the country is no doubt the rural schools. There are many phases of country life in which the school may be a vitalising factor. But the perennial theme of discussion now is, what should schools teach? It is not necessary that the school should try to teach everything that any person could possibly need to know. There are many things that can be learned outside of schools quite as well as inside. It would be a waste of energy to put into the school curriculum such things as can be learned best outside. We don't, for instance, expect an agricultural college to teach boys how to milk cows. The boy can learn to milk cows on a farm as well as in a school. A law student does not attempt to learn everything that a lawyer would need to know in the law school itself. He gets a part of his education in the law school, part of it in a law office, and part by attendance upon courts. The medical school does not attempt to teach everything that a doctor needs to know. The student gets a part of his education in the medical school, part in a hospital, and part by observing the way in which successful physicians run their own offices. Similarly there is no reason why a rural school should attempt to teach everything that rural people need to know. It should confine itself

to those things which cannot effectively be taught in the average rural home or on the average farm. These remarks are necessary in order definitely to correct the tendency to put into the rural school a great many technical subjects of minor importance conveying information that the pupils can easily pick up elsewhere. Any rural school curriculum worth the name must aim first at creating sound attitudes of mind and constructive desires. It should aim primarily at developing a kind of neighbourhood patriotism, a genuine desire to build a better neighbourhood which requires a sacrifice of immediate and temporary interests for the larger and more permanent social interests. The rural schools of Denmark of which we hear so much furnish an excellent illustration of this point. The outstanding thing about them is not that they teach technical agriculture, for they teach very little, nor is it that they teach the pupils the best forms of rural organisation and co-operation, for they teach very little of that, though the farmers of Denmark are probably better organised than those of any other part of the world. The conspicuous fact is that the rural schools develop not only a national but a local patriotism. The pupils are inspired with a genuine desire to build better rural communities as well as a better Denmark. When such a desire is created, it is highly probable that most effective forms of organisation will come up.

Though much attention should be given to the technical problems of agricultural production, it is equally, if not, more important to attend to the problem of social organisation of the rural people. Such a thing will not be possible until rural educators realise that the problem of organisation is something more than merely trying to find out what is the best type of organisation. No effective organisation was ever formed by merely saying, "Back to the land". Back of the desire to find a convenient form of organisation, there must be minds capable of being organised, a general attitude favourable to organisation. A small number of people could learn in no time all the recent progress in technical agriculture, but it would be much more difficult to acquire a rural

attitude of mind, the love of farming, the success and dignity of rural life. A man who decides to live in a city permanently decides to live without those things that can be had only in the country. There is no philosopher's stone to tell us whether the things that can be had only in the city are worth more or worth less than the things that can be had only in the country. Not having any means of determining absolute values, we habitually decide these questions, as we, for instance, decide all questions of fashion, by the method of clamour. The voice of the city drowns out the voice of the country. More people are talking about the advantage of town life and they are talking louder. This is enough to decide the average person in favour of the city. A deliberate attempt must therefore be made to train rural teachers who will have a rural point of view. Something in this direction is claimed to have been done in the Punjab.

It is education of the adults that is more important in a sense than juvenile education in rural parts. General education which directs the interests and enlarges the outlook is no doubt necessary for the rural children. But practical education that trains for the immediate work of the field belongs primarily in the field of adult education and must, in the main, be carried on outside the schools. The very young do not care to know how to improve agriculture as the grown-up. A farmer who sees his crops threatened by insect pests is more eager to learn how to combat them than a small boy would be and so in such practical education, we can achieve greater results with adults than with children. We often talk loosely of agricultural schools and agricultural education, but how many of us have in mind clear ideas of the 2 types—juvenile education in rural schools and adult education among farmers outside schools and in the case of the latter, it is neither feasible nor economical to teach educational farmers on the immediate problem that concerns them. A working neighbourhood organisation of farmers in contiguous villages is a necessary basis for a good system of adult rural education.



THE CAUSE, CURE AND PREVENTION OF BAD HABITS.

By Miss Corrie Gordon, B. Ed.



CERTAIN WELL-KNOWN MEDICAL MAN IS reported to have said that in only twenty percent of the cases of dyspepsia, is the seat of trouble to be found in the stomach. In four cases out of five, the trouble is sympathetic—due to eye-strain, nervousness, lack of exercise, worry, etc.—. He goes on to say that, the cure of dyspepsia depends first of all on a careful and skilful diagnosis to determine the cause. Otherwise mere symptoms instead of the cause might be treated, and although the trouble might be relieved, no permanent cure could be effected.

The Teacher's problem in dealing with bad habits is similar to that of the physician who is treating a disease.

One Teacher has a pupil listless towards school-work. Often he is disorderly. The Teacher tries to appeal to him in various ingenious ways, but to no purpose; punishment seemed to help for a short time but eventually the boy drifted back into his old habits. He seemed to grow worse instead of better. The Teacher was only treating symptoms, but after a time, she learned that the boy came from a family of eight small children. The father was dead, the mother went out to work daily. The children took care of themselves. The boy in question got up at five o'clock every morning to help a milk-man on his rounds and came to school with little, if any, breakfast. The Teacher tried to get some aid for the family, so that the boy was able to get a proper amount of sleep and enough to eat. Encouraged by the Teacher he advanced rapidly in his studies, became well-behaved and was soon amongst the best in her class. The Teacher's success was due to her discovery of the cause and its removal. True, every Teacher under similar conditions, would not be able to deal with such a case so successfully, still a correct diagnosis would enable her to deal with such a case more sympathetically and with more

success. It is as unreasonable and absurd, for the Teacher, to treat a certain kind of bad habit always in the same way, as it is for the Doctor always to prescribe the same medicine for dyspepsia.

The Teacher may get still another suggestion from the physician. The medical profession is as interested in the prevention of disease as in its cure. Similarly, the Teacher should aim first at preventing Bad Habits. Then as the saying goes, "An ounce of prevention is worth a pound of cure," Prevention makes cure unnecessary.

The Doctor is able to prevent disease, because of his exact knowledge about the Human body, disease germs and the ways in which disease is contracted. The practical application of this knowledge makes the prevention of disease possible. In like manner, the Teacher should have a good understanding of child-life and the laws of Habit formation. This knowledge, should make it possible for him to prevent many Bad Habits from appearing. I propose, in this article to suggest a few principles, that might guide the Teacher, in preventing Bad Habits.

The most fundamental instinct in children is activity—muscular and mental. The life of the child outside of school, exemplifies this. During his waking hours, body and mind are impelled to action. Nothing is harder for the child, than to be compelled to sit down and fold his arms. The schools of the past, have fed the intellectual at the expense of the muscular craving, and even that has been extremely formal and "set" and lacking in freedom. The intellectual life of the child in school, has usually been remote from the interests of childhood. The child's mind for physical activity has been almost entirely neglected except by the Kindergarten. In fact, only in very recent years, has physical activity found any place at all. In a word, the school is opposed to the very nature of the child. The child is constantly impelled to action and instructs himself, through the perception of things, not words, and through his reaction to them. The child's thought naturally expresses itself in some kind of action, and action in turn influences and modifies his thought. The child who is

cramped into a school seat for hours and forced to learn in an unnatural way, by looking at words in which he has little or no interest, who is denied the freedom of physical activity, is likely to express his action in unlawful ways, which the school calls disorder, restlessness, shuffling of the feet, kicking etc.

We need to reorganise our schools so as to give activity its proper place. We need a pedagogy of action. Psychological investigations, and practical school experience, are now able to show the necessity of activity in learning and its function in preventing Bad Habits.

A child is naturally alive mentally. He is eager for new experiences, and he has a passion to know more about the large and mysterious world in which he lives. His interest in his environment, is exceedingly keen, as is shown by his questions "what" and "why". The Teacher's failure, is often due to his inability to appeal to the natural interests of childhood. She often feeds him with food which would be suitable for adults but can, and does not appeal to children. The result is, a feeling of dislike for school subjects. We must harness the child's natural mental tendencies so that they may serve the purposes of the school in the form of Good Habits.

The school cannot be held responsible for the entire education of children, but it should at least do its part. In directing the fundamental impulses of childhood, the Teacher should follow the general rules of Habit Foundation laid down by psychology. She must take these impulses when they are most intense, see that they are started in the right direction, give them plenty of opportunity for expression and allow no mistakes to occur. Scholarship and good conduct are dependent on the application of these principles.

Direction is better than repression. The great Psychoanalyst Freud has shown that the repression of dominant instincts is likely to lead to serious neuroses. He has traced many cases of hysteria etc. in adult life back to a repression of childhood. To prevent bad habits, is to conserve the

effort of both pupil and teacher and to offer the child a better and quicker development of the resources of his nature. The Teacher must aim not only to prevent bad habits, but also to establish good habits. No bit of a philosophy of teaching is complete which does not emphasise the importance of keeping children healthy and in sanitary surroundings. Normal eye-sight and hearing and the proper ventilating of the school room, are ever the allies of good habits.

THE LATE PRINCIPAL S. KRISHNASWAMY AYYAR.

By 'A Tamil-Andhra'



WAS DELIGHTED TO VISIT THIS excellent college today. The college owes a great deal to its principal who has created in it a fine atmosphere" spoke Viscount Goshen, the Governor of Madras, when he opened the recently constructed Hostel of the Mrs. A. V. N. College, Vizagapatam, over which Mr. Krishnaswami Ayyar presided for the last thirteen years and with which he was connected for more than three decades. "Silent, smart, steady and unostentatious service for the city of his adoption" was the chorus of praise on the lips of every one in the great funeral procession that saw him finally off in the burning ghat beyond the Waltair Station. Certainly the march was a distinct honour to the Departing Soul, a constant reminder of his valuable work for the college, above all a noble inspiration to all in the teaching profession. It was a tribute of the heart, born of the noble impulse of gratitude, a sincere admiration for the good done and an unmistakable token of sorrow for the good that is left undone by this call to halt and part!

Krishnaswami Ayyar, or "Krishna" as he is known among his friends and relatives, is a native of Butlagundu in Madura District. Not born with a silver spoon-nay, struggling even for a wooden spoon-the family migrated to the district capital Madura and by force of perseverance and dint of hard labour it (family) was able to supply a set of veteran educationists.

Krishna's elder brother was Mr. (since late) Muthuswami Ayyar, Vice-principal of the Kallikotta College, Berhampore, (Ganjam) for over twenty years. If the Northern Circars claimed two of the family as its own, the latter has not been ungrateful to the 'native' soil'. The eldest of the race Mr. Subbarama Ganapati held the Sanskrit Chair in the Pasumalai American Mission College down from the days of Dr. Washburn, while the last Mr. S. Mahadeva Ayyar brings up the rear by serving in his almamater, the American College, Madura, as a Professor of Mathematics for the last twenty five years. It looks as though the family took the profession of teaching with a religious responsibility and that alone can explain the whole set driving itself into the educational line.

Shy and non-interfering by nature, Krishna was averse to publicity and show. He was never a genius or a stalwart educationist like Prof. P. T. Srinivasa Ayyangar, his predecessor in the office of the Principalship. Nor could he command the erudition and scholarship of Principal Ramanujachari of Vizianagaram. But he beat both of them hollow in his devotion to task, great spirit of unselfishness in moments of crisis and trying situations and what is, above all most praiseworthy in his character, his intense attachment and steadfastness to his one Love—the College.

Citizens of Vizag and the Committee of Mrs. A. V. N. College know the trying financial condition of the institution in or about 1917 when Krishna was asked to shoulder it. The College classes were depopulated, there was top-heavy administration: the college was on the path of a conversion into a high school. Krishna was at his wits' end. He was dangling between Madras and Waltair and the entreaties he made to the then Director of Public Instruction moved the otherwise immobile department to grant money and life to the institution. The college was put on its feet and within two years of Krishna's probation, the danger zone of the college disappeared and the committee presided over then by Mr. H. A. B. Vernon, I. C. S., present member of the Board of Revenue, paid a handsome tribute and unanimously confirm-

ed him as the Principal of the college. The present financial stability of the institution and the popularity of the college as shown by its strength are all the silent work of the departed Krishna.

Methodical, steady and firm in all his actions in life, Krishna was always out for anything only to get it. He never knew a defeat. Always planning his programme, ever ready to meet the other side from its view point, he knew where the shoe pinched and where he could pinch others successfully. He made himself known to others as an educational worker—but was never officious. People knew him and loved him. Though off in the lonely heights of Waltair, then comparatively unknown in the southern parts of the presidency when he stood for election to the University bodies, under the reorganization of the Patro Act, from the II grade college principals' constituency, he easily came off the first to be elected to all the bodies except the Syndic to which he did not stand. Similarly, in the Andhra University ever since its inauguration, he had been on the Syndic being returned at the head of the polls with a bad second both the times. His zeal for reform of the Secondary Education is well-known. His minute to the Andhra University as the special committee member will be considered soon. He held with distinction his place as the elected representative of the Madras University on the S. S. L. C. Board. Never impetuous for educational reform, he was always holding the scales equal between extremism and dull passivism. His passion for technical education is seen in his zeal for the technical section of the college which is getting popular everyday.

The academic atmosphere at Vizag is essentially his making. A stern disciplinarian within the college compound, a friend outside, a boon companion to past students, Krishna was the man for the principalship. The serious look at the college spontaneously changed into a benevolent smile outside; what more, there was the warm embrace for an old student. He was proud of the college he served, and of the students

he taught. He gloried in the college and in the prospects of his pupils.

His innate affection for and absolute control over the student population gave him the opportunity to get over the non-co-operation days in the college and the recent strike magnificently. A balanced mind, opportune patience and silence always marked him in moments of apparent trouble.

As a colleague he was all that was desirable. Cannot tolerate a truant master but will support even an inefficient one if he was honestly putting forth the best of his energy. "We cannot quarrel with a person if he is not intelligent—it is just finding fault with a Scotchman because he is a Scotchman. He can't help it"—those were always the words of his support to the industrious. But he never tolerated the lazy, however intelligent they might have been. "Teachers get paid not for what they possess but for what they impart to others". That was his motto.

The principal was a real benefactor outside. The news of a colleague falling sick or in trouble will bring the principal to the house of even the lowly-paid colleague and his periodical calls will be no small encouragement to the sick-teacher. So also with the rest of the world. Very punctilious in his social calls and discharge of social responsibilities he was one of the welcome figures—whether at the Kodai hills, or the Coonoor heights. Similarly so in the Madras or the Bezawa a Senate House. "Oh, I lose an inestimable colleague, a safe guide in university bodies, one of my real friends this side of Madras" spoke Dr. Tirumurthi as he left with downcast looks after having done his last best to the sinking Krishnaswami Ayyar! His love for his assistants was unbounded. Many an assistant resolved to leave Vizag climate only to resolve the other way after a visit to and talk with Mr. Ayyar. Does not his funeral procession show the regard of the staff for the principal? All the college lecturers along with the senior most assistant Ramana Ayya—past fifty—acted cheerfully as the pall-bearers.

Mr. Ayyar's success in the Andhra Desa, though a Tamilian, is his intense cosmopolitanism. He took Vizag



Mr. R. K. Kirloskar, Age 71.

(One who has benefited by his seven years' course of Suryanamaskars, 30 minutes daily.)



Mrs. Saubh. Sitabai Kirloskar, (Age 53).

as his home, identified himself with the citizens and nobly set his old home aside. Would never assume the role of a parochial patriot and stood to the last in refusing to become a member of the Tamil Society at Vizag. "I have come to serve Andhras; I shall serve Andhras—and Tamilians in Andhra Desh if necessary. But I shall not adopt any method that would differentiate me—further—from the people whom God has asked and ordained me to serve." That was his reply to the oft repeated question why he was not a member of the South Indian Sangam. Still more so was the spirit that pervaded his domestic atmosphere. To the beloved assistants of his lord who came to see her off in the Waltair Station, Mrs. Krishnaswami Ayyar with tears said, 'Oh! only today I am driven out of my native place (implying Vizag.). I have spent thirty one years here. I am going to a strange place where I will be a stranger. Can't help.' Can anything be more pronounced or more touching?

Principal Krishnaswami's career was not one of brilliance or of striking successes. His is a model for sure success based upon sheer honest work. Never did any boy fail in subjects taught by him. Head to foot he was an educationist, pure and simple. He refused to be anything more, while his assistants were having civic glories. A teacher, first and last, a principal unostentatious but well known and highly regarded, an administrator firm and bold, a stern disciplinarian to the present and a favourite with the past students, a great social figure, Mrs. A. V. N. College, Vizag, can ill afford to lose him. Vizag is yet to rise in importance in the university sphere and when the centre has almost been settled and the office is to be transferred, this snatching away of Mr. K. Ayyar is a cruel blow to the university-city. But Mr. Ayyar has to leave the college one day. He was expecting a quiet rest by 1931. But He gave him rest even earlier! May his soul rest in peace!!

Let people differ from you, let them subject you to all sorts of difficulties, let them revile you; but despite their favours and frowns let pure love flow towards them from the fountain of your heart.

Swami Rama Thirta.

EDUCATION - PAST AND PRESENT.

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

HE CAPITAL OF A COUNTRY" SAID Mr. Fisher, "does not consist in cash or paper, but in the brains and bodies of the people who inhabit it."¹ So great is the importance of Education that hardly a day passes without some addition to educational theory and practice. Education is as important to Society as soul to man but nowhere in the world is the problem of so immediate importance as in India. At a time when her economic situation is shunted backward and forward by the Charka and the Machine, when her political future is in a melting pot and her social fabric disturbed to its very foundation, the importance of education needs no emphasis. If India has not yet reached her political goal, it is because her educational advancement has not kept pace with her political aspirations. Worthy ideals are not enough, but a working technique is also necessary.

Thanks to the efforts of great scholars and social workers, a large number of institutions have been started in India during the last half a century. In spite of these institutions and discussions to spread education, it is sad to find that the problem of education continues to be a very big problem. The educated are still a very small minority in the total population. Indeed more deplorable becomes the situation when we compare the Indian educational progress with the progress of other countries. It is certainly a sad commentary upon our educational policy. Even this education we are having is not the education that we ought to have. We find in evidence of our education a large number of graduates of the made-to-order-type.² Education has become commercial to-day and just as the factory products are noted for their uniformity, our educational institutions produce graduates who are like books of the same edition. The only result that we have seen and that we are seeing as a result of our educational policy is the problem of unemployment. The miseries of the educated unemployed,

to which class we solemnly add hundreds at each Convocation are well known to every father. We have grown so callous to these that we continue to send our boys, hoping fondly that something may still turn up. Our students are in the position of a young Persian who confessed to Henry Ford that his education began with words and ended with words and when he went back to his country he had nothing to offer to his people. In the words of Henry Ford, these graduates do very little that a gramophone cannot do and it costs more to keep them than a phonography.³ These observations of Mr. Ford are very applicable to the Indian educational system to-day.

The history of India unlike the history of other countries is not a history of progress but of decay. Her political history is a history of transition from well disciplined communal democracies to well-organized bureaucracies, while her Economic history is a history of change; from absolute economic independence to a position of economic dependence. Her society has moved from a period of solidarity to a period of diversity. The history of education in India has no different tale to tell. Here we see a transition from residential Universities like Nalanda and Vikrama Sila to Universities of the factory type which compete with one another in producing the largest number of graduates. It is often said education gives light, but as it is, we experience more darkness than light after education.

Why should our educational system be open to such abuse? The answer is, it is partly due to our educational aims and partly to educational methods. Few in India, even among the educated, have any idea of what education is. Strange as it is, it is nevertheless a truth. We often find both in the press and in the platform scholars using the words Literacy, Culture, and Education, as synonym. In taking the number of educated in India we often include even those who merely know to sign their names. Elsewhere we find education identified with instruction. In truth, instruction leads to literacy, literacy leads to education and education leads to culture. Many

others mean by education nothing but mere study of books. Too much emphasis on books instead of educating the boys distorts the minds of those boys by putting an end to their originality. The books and the teachers force upon the boys all their ideas. And as a result, the boys become mere empty bottles into which any liquid can be poured. It may be pointed here that just as scraps of cloth will not clothe us, however great their quantity, so also, mere reading of books, however large they may be, cannot give us education.

The aim of education to-day is to get a job. The educated occupy in Society a very anomalous situation. They are not producers in the economic sense of the term. Most of them depend upon others. They are therefore not legitimate consumers. They therefore become social parasites. The job idea has ruined our education to its very foundation.⁴

All our institutions are worked on the principle of mass production. The Colleges and Schools are as mechanical as the factories. The desire for a holiday is greater than the desire for a working day. This shows clearly that work is not joy, and for joy he wants a holiday. If education really fosters a love of culture what reason is there for the boy to feel happier on holidays than on working days? From the lowest class to the highest the desire for a holiday is equally keen and if an expected holiday is not granted the student is greatly disappointed. The secret of the whole matter is the student joins the College, not because of his love of study but because of his ambition to get into service to which, he thinks the degree gives a passport. The Colleges like factories tend to congregate in those places where they can attract a large number of candidates.

We have an unnatural system of development. It is often said that the Muslims and the Mughals failed to rule India because they had the unnatural system of building from the top and our educational system does not differ much from this. Our interest is concentrated in recent years more upon the University education than upon the elementary education. A large multiplication of Universities, each standing

for no ideal of its own, without any corresponding development of elementary education is to repeat in education what the Muslims did in administration. The little elementary education we are having to-day is also open to grave objections. Still there are many villages without schools. Most of these elementary schools have only one teacher generally, an old man on the other side of fifty scantily paid and so half starved and half naked. It is this man with his old coat and older ideas that appears before the boys in their impressionable years. He considers the boys nothing but clay to be moulded as he likes. To put it clearly every elementary school teacher has lost the child in him⁵ and is therefore absolutely unfit for this great work of educating the future builders of the nation. Our system of education refuses to admit that children are children. They are punished because they fail to behave like grown-up people and have the impertinence to be childish. Old ideas of old men are forced into the young brains of young boys. The consequence is certain. No sin is greater than the sacrifice of young brains to the mercies of untrained old teachers. Elementary education will succeed only when we realise that men like birds and animals are born with an active mind which seeks its freedom and therefore should not be thwarted by imposition from outside.⁶

In the Universities there appears unconsciously to have developed a division of labour between the Professors and the students. The examinations test not the thinking capacity of the candidate but only his reading ability. The classroom is a veritable prison. The eagerness of the students for the bell shows clearly that they also feel it. Most of the abuses of the present day University education is due to the terrible ordeal of examinations. At the end of every year comes the terrible trial. Then comes injustice, for boys who work hard are deprived of their reward either by accident or illhealth. Examination to-day has become an intellectual drill. It is demoralising. Marks and not love is the tie between the

teacher and the student. It creates a false standard of judgement. The person that passes the examination is considered superior to the person that fails. The real intelligence of the student is not taken into account. It would be paradoxical if it is said that as a result of these examinations, a student reads less rather than more. That Professor is looked upon as good who would minimise the reading work of the students. The Professor that recommends no books, but asks the boys to rely upon his notes is loved better by the students than the one who expects the boys to read more. "Important portion" is a thing with which we all are familiar. Every Professor dins into the ears of the students this idea. This important portion will only be one-sixth or one-eighth of the book. Very often good Professors even point out the page and the paragraph which the students ought to read in the book. If it is so, why do the candidates read the whole book? Nor can we be proud of the character development given by the University education. It creates an academic pride. Old parents know how difficult it is for them to meet the wants of their unemployed educated sons.

With such a system of education to-day we turn with relief to the system of education in ancient India. The recent excavations in Harappa and Mohenjodaro carry back the civilization of India to thousands of years before Kali Yuga. Long, Long back Babylonia, Syria, India and China were the arenas of civilization, but these civilizations save that of India have become merely historical. It is the good fortune of Indian civilization alone to have survived "the political cataclysms and military hurricanes". The survival of the Indian civilization has been entirely due to her education. Education in ancient India was not a part of man's life but was his whole life. It began even when the child was in the embryo. The mother is asked during the months of her pregnancy not to indulge in bad diets for that would affect the character of the new born baby.⁷ As soon as the child is born they take care to see that the Babylonian wetnursing is not given to the child. The child imbibes the mother's knowledge and

qualities along with the milk it takes. Till the completion of the fifth year the child has its home education under its father and mother. Then comes the initiation ceremony, after which the child is sent to the school.

There were not schools in ancient India like the modern institutions. Every Brhamin's house was a school. Every Ashrama was a College. The outward aspect of these Ashrams would suggest to the moderner poverty. Far from being so, this was the ideal of ancient Indian education. The emphasis on efficient and expensive equipment which is a characteristic of every modern institution was not accepted as good in ancient India. Simplicity in life was regarded as one of the most important factors. The boys took their lodgings in their Guru's houses. These Gurus were of several kinds, such as, Kulapathis, Diksha Gurus, Sikshakas and so on. Very often the Gurus worked freely for the boys. If the Gurus expected any reward, it was merely service and obedience. After his education under the Gurus, the boys entered the portals of the University. There were a large number of Universities. The most famous of them were the Universities of Nalanda, Takshasila, Vikramasila, Kasi and Ujjaini. Each University stood for a culture of its own and was not an imitation of the other. Every one could not enter the University. The scholars that sought admission had to answer the questions of the dwara Pandita satisfactorily. The doors of the Universities were not barred with gold to open only to golden keys. While to-day want of money stands in the way of University education, in ancient India it was only want of merit that could prevent the student from entering the University. Scholars after finishing their education went on propagating the culture. Thus, education was spread to the mass not only by the schools, by the Universities, but also by the wandering parties, such as the Sramanas, Parivrajakas and the Pandarams. Ancient Indians also attached a great importance to the education of the eye.⁸

A word may here be added about the position of women and their education in ancient India. Her position to-day is

one of unrest. The real cause of women's unrest is that they miss their vocation. The women's place, it is true, is in her home; but homes are disappearing. The reduction of the house-hold labour due to the machine and the displacement of the home by the hotel has permitted an enormous amount of energy to accumulate without an adequate object for its employment. The husband is more busy than ever. The wife has much idle time on her hands. And so the revolt of women to-day.⁹ This was not so in ancient India. The women occupied an honourable position in society. Their duty lay in the home. Her function was complementary and not competitive to that of man. She received domestic training and spent her time with her loving children. She maintained the harmony of the house and never cared to bombard the guarded enclosures of masculine privilege. She had her education quite suited to her capacities and needs.

Such was the educational system in ancient India. The safety of India lies not in moving from the past but towards it.

1. Lala Lajpat Rai: National System of Education.
2. Indian Educator.
3. The Mysore Economic Journal, 1926.
4. *Vide*. Presidential address in the recent Economic Conference.
5. Tagore's articles in the Modern Review.
6. Shantiniketan.
7. S. V. Venkateswara—Indian Culture through the ages. Vol.
8. The writer's article in the Indian Educator. Vol. V No. 10.
9. Radhakrishnan—Kalki—The future of civilization.



Teacher—"For men must work and women must weep.' What is the meaning of that line, Tom?"

Tom—"It means that men have to work to get money, and then the women have to cry before the men will give it to them."

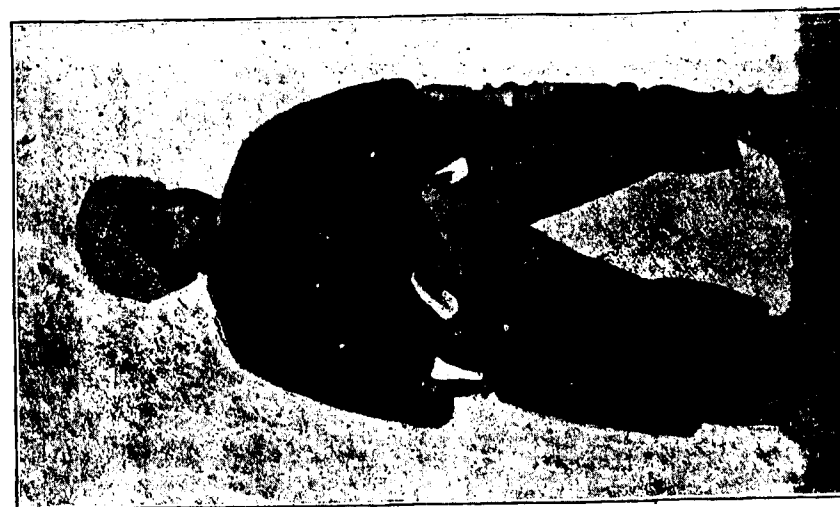
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Life is an uneven road, but there would be no mountains if there were no valleys.

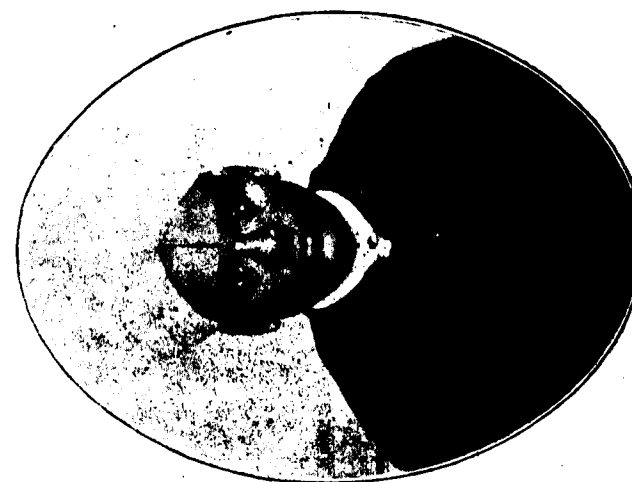
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A girl often speaks without thinking, but seldom thinks without speaking.

E. B. T.



Principal
S. Krishnaswami Ayyar, Vizag.



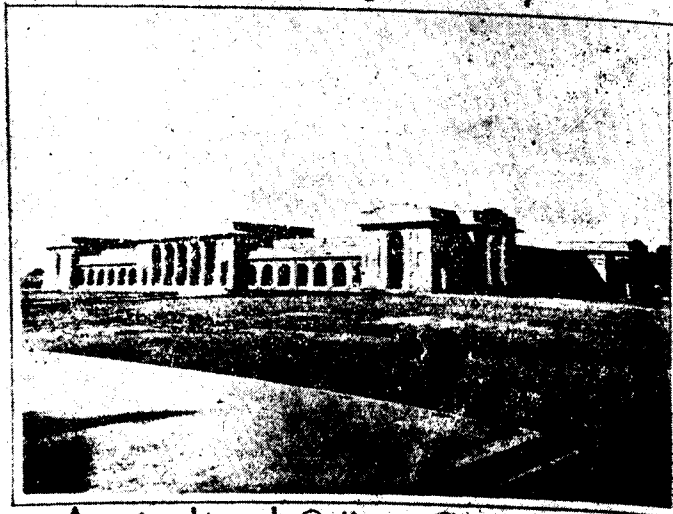
Mr. R. Seshadri, B. A., B. L.,
Madura.

THE TEACHER, THE PARENT AND THE CHILD.

By Prof. Hariharanath Hukku, M. A.



Agricultural College, Saidapet.



Agricultural College, Coimbatore.

The Madras Agricultural College;
(At Saidapet and at Coimbatore.)

WHEN I HAPPENED TO REMARK THAT AN average school boy in our country very much goes about like Rip Van Winkle's children, my friend shot a glance of disapprobation through a pair of round glasses and said, "You are hitting the parent too hard." I have a great respect for parents in general, and my remark had little in it of a carping critic, but the fact is that a boy at school is ill cared for. An impression seems to have gone round that the moment a father has got his son admitted in school, all his responsibility ceases. From that day onwards if the child is anybody's concern it is that of the school teacher or, failing him, of God, if God cares for little children.

This tendency to quietly throw all responsibility on the teacher's shoulder is one deeply rooted in the Indian mind, for it owes its origin to the complete surrender of one's child to the guru in days of yore. While the ancient guru was one who had dedicated himself with a thoroughness now quite rare to the cause of education, the modern teacher is a person who is as much a man of the world as any body else and if he is a teacher it is so because he gives more time to teaching children than to any other pursuit. The children do not live with him in that ancient intimacy which made the ideas of the guru fit beacon for the disciple or gave him an opportunity to understand the needs of the disciple other than the merely intellectual. In our times a child goes through a process of hourly contact with nearly half a dozen teachers every day and in such a rolling it is little surprise that he rarely gathers much moss. While under the system of sylvan education the teacher had the pupil under his eyes for the major part of day and night, to-day for most of the time our boys are out of sight—and out of our mind too.

The result is bad for the life of the pupil and damaging to the reputation of those with whom his concern lay. For theory

and practice are so divorced from each other that the little which the child may gain at school, finds hardly much place in his every day life. In order therefore to make our humble efforts at school successful, it is quite a necessity that parents should as much consider it a duty to co-operate with us as they do about proper housing for their children.

It is needless to emphasize that much of the efficiency of our methods is lost because the home and the school are two units widely divergent, if not quite opposite. A child lives in two worlds which seem to have little contact between each other except for him where both have a common touch. The teacher is little concerned about the father and the parents care lesser for what goes on at school, and the result is the usual slipshod work, incomplete task, bad ways and failure—and sometimes moral wreck.

The proper course in these circumstances is the waking up the parent to a realisation of his part in the building up of the child. The rest would be easy for an average parent's interest in his child is deep enough to last long, at least as long as it is needed. All that is necessary is educational propaganda among the guardians in order that they may know the great part they must play if the child is to be moulded into something above the brute in him. The teacher and the parent must come more frequently together, the one to point out the goal, the other to help along the road, working ever in harmony, co-operating always, feeling their great unity of purpose, acting like the moon and the sun, which work by turns, one shining when the other sets, always shedding light on the world, dispelling thick gloom.

The possibilities of such co-operation are great. Much unhappiness to the child and great worry to the teacher can be saved and the young pupil can be easily taught to acquire habits which in the long run would make for success. To mention examples, it requires little interest to send the boy neatly dressed to school. Our emphasis is on neatness—not on being well-dressed which unfortunately few in our starving cuntry can afford. A habit of neatness early formed

is a great asset for future years, as it lies at the base of all the principles of Hygiene and sanitation. It is one of the greatest things to be learnt and gives one a better respect for oneself. So badly are children neglected at home that the writer has to confess how in very elementary forms he has come across little people with faces which could have been better washed. A child is hardly ever dressed in the right way—there is always either too little on him or too much, too ill fitting or too tight—and who would deny that right clothing makes for happiness? From early life they are not taught to manage themselves and this inevitably leads to a neglect of the body; it ends in indifference to physical culture, which goes contrary to the aim of all good education.

This is only one of the ways in which a wise parent can make a child happy and help the teacher to make him happier at school. A good father would see what books the boy is reading, too little or too many, whether he benefits from the common room and reads papers, or if he ever prepares for lectures at the Union. A good guardian would make it his concern to see that the student does his daily task at home, that he does it regularly and neatly and that he does not keep late hours. Regularity of work can thus be taught at an early stage in life and who among us dare question the great value of this apparently simple quality? It goes to make life happier by providing the boy a clear conscience, teaches him that duty comes first, saves him from the worry for which annual examinations are so denounced, and helps the teacher in the class to keep a smile on by eliminating unnecessary worry over irregularly done work or dirty exercises.

The moral effect of such a co-ordination of work is great. When the boy finds a father who is so tenderly careful about little details of his life, he comes to understand the great love Papa bears in his heart and all this reacts as a greater respect for the wise father. Secondly, the knowledge that the teacher at school and father at home consult each other, that when they meet the boy is the talk of the moment, makes the little one more careful in his habits and behaviour in general. As things are at present a student knows that what he does

at school or outside it, father shall never know and all his irregularities at home will never come within the knowledge of the school master. Taking advantage of this position boys often—not too rarely—take to courses of action which by common consent are considered objectionable. But if things could change and the school and the home could come nearer together, there are ample reasons to force us to believe that there would be infinitely less filth in the actions and later, in the thoughts, of our young people. Co-operation between parents and teachers would mean a co-ordination of noble precept and beautiful practice and unless it is so we can little hope for a higher level of civic life.

* WASTAGE IN PRIMARY SCHOOLS.

By Mr. K. N. Kini, M. A., District Educational Officer,
Mysore.

A. What is Wastage?

 HE CURRICULA OF STUDIES ARE SO adjusted in our educational organization that it should be possible for an average child under normal conditions to finish in one year the course of studies intended for any class in which he or she is enrolled. So if a child attends school fairly regularly he should go from class to class without staying in any class for more than one year; that is, he should not be retarded. If he stays in any class more years than one the effort spent upon him during the excess period is to be considered a waste; for if he had completed the course in one year and gone to the next higher class, the effort spent in educating him in the lower class for more than the usual one year could have been saved. From the country's point of view, retardation is a cause of waste.

2. Some pupils drop off before they acquire adequate learning which would stand by them in life. If a pupil leaves school for good in the first, second or even third primary

* A paper read at the Fifth Mysore Educational Conference,
March 1930.

class, it is a matter of experience that he forgets what little he learnt while at school and that he becomes illiterate in the course of 4 or 5 years. The effort spent upon him is a waste, in the sense that he is not rendered literate and does not add to the number of literate adults. This premature elimination is the most powerful factor in wastage.

3. If we compare the strengths of the four primary classes, we find that the numbers diminish rather too quickly from the first to the fourth class. In Table 1 are recorded the percentages of pupils on rolls in boys' schools in Mysore on 31-3-27 based on the strength of the first class. The strength in the 2nd class is about half that in the first and the strength in the fourth class is only a fifth of that in the first. This means that only a fifth of the pupils that enter the boys primary schools are rendered permanently literate.

TABLE. 1

Enrolment Percentages based on the strength of the
First Primary Class as stood on 31st March 1927.

	Strength.	Percentage.
Class I.	1,02,003	100
" II.	53,753	53
" III.	45,486	45
" IV.	20,145	20

4. The above proportions have not altered very much during the past few years. Nor has there been any rapid expansion which could be expected to enlarge the first class. New admissions are not permitted now-a-days at the end of the school year, and if they are made on the sly, they do not amount to much. "There is of course a diminution in numbers from class to class due to natural causes, such as death and illness, but the mortality figures show that such diminution must be small compared to the total diminution.¹ The diminution is mainly due to the two causes—retardation and elimination. So we may take it that 80 per cent of the children do not complete the primary course, and that the

* 1. Hartog Committee Report, p 47, para 21.

effort and money spent on their education do not contribute to permanent literacy and are therefore a waste. As an estimate, we may say that at least 80% of the expenditure on boys' schools is wasted at present.

5. The figures given in Table 1 do not contain the numbers of girls enrolled in the various classes of girls' schools. If we include them also, the enrolment percentages of all pupils may be seen to be diminishing still more rapidly. The figures are not available for purpose of calculation.

TABLE 2.
Enrolment Percentages.

	Kadur District.		Bangalore District.		Bangalore City.	
	Boys	Girls	Boys	Girls	Boys	Girls.
Class I	100	100	100	100	100	100
„ II	28	18	36	20	47	36
„ III	23	11	26	12	32	20
„ IV	14	6	18	6	25	13

6. In my detailed investigations² into the problem of wastage in the Kadur (Malnad) and Bangalore (Maidan) districts, I find that less than a fifth of the boys and a sixteenth of the girls (vide Table 2.) that are enrolled in the first class complete the primary course in the districts and that therefore a very huge majority of the children do not seek that standard of education which would enable them to be literate throughout life. It is not easy to estimate from the strength of the classes the proportions in which the pupils are (a) retarded and (b) eliminated. Such estimates can be made only by studying the history of each pupil and the work involved would be too huge. By recourse to random samples in the two districts, I have been able to obtain certain interesting information about elimination by studying individual histories of the pupils. But the main point to be noted is that whether pupils are eliminated or retarded, it is only a comparatively small percentage of them that complete the

2. Report on the Educational Survey in Mysore 1927-28 Chap IV.

primary course. The rest do not even come up to the fourth class. As a fair estimate we may say that about 80 percent of the boys and over 90 percent of the girls do not seek that education which imparts to them permanent literacy. Between 80 and 90 percent of the expenditure on primary education may be considered to be running to waste, in that it does not help in breaking down the illiteracy of the masses, let alone achieving any higher purposes.

7. In the Bangalore City (vide Table 2) the wastage is somewhat less than in the districts though there is no cause to be proud of this slight better state because the premier city has so many advantages for furthering education and possesses the pick of enlightened population of the State. One could say that it is rather disappointing that this Municipality which is supposed to have introduced compulsion in boys as well as girls primary education should allow 75 percent of the boys and 86 percent of the girls to drop off before reaching class IV. I doubt if the wastage would be so considerable if fifty percent of the municipal members consisted of city Mothers.

Comparison with other provinces.

8. The conditions in British India as a whole are not more favourable than in Mysore. But the British Districts of Bombay and the Indian States of Travancore and Baroda are distinctly better placed (Vide Table 3).

TABLE 3.
Enrolment Percentages.

	British Districts of Bombay (1926)		Travancore. 1925		Baroda. 1925
	Boys	Girls	Boys	Girls.	Pupils.*
Class I	100	100	100	100	100
„ II	59	53	77	68	41
„ III	48	39	64	52	37
„ IV	40	29	47	32	24

* Statistics for Boys and Girls could not be obtained.

The advance in Bombay is attributed to the fact, partly at any rate, that the teachers there have been getting better pay. While the minimum pay¹ of an unqualified teacher is Rs. 20, that of a qualified teacher is Rs. 25 and that of a trained teacher ranges from Rs. 30 to 40. The qualified and trained teachers are placed in certain grades the maxima of which range from Rs. 30 to Rs. 60.

An addition of Rs. 5 is made for teachers in Sind. Over and above this scale, Headmasters are given special allowances ranging from Rs. 5 to 25 according to the size of the schools. So merit and good work are rewarded. These "scales of pay are for those teachers only who were handed over by Government to the Boards under the Primary Education Act of 1923. All the teachers employed subsequent to the bringing into operation of this act are paid at rates to be fixed by the Boards, such rates being subject to certain maxima and minima fixed by Government."

9. There is no doubt that in addition to the incentive given by the efforts of the contented teachers the people themselves have also realised the value of education to a considerable degree in Bombay (British districts). The high percentage (29.1) of girls who complete the primary course demonstrates this fact of realization.

10. Travancore has made even greater progress than British Bombay. In no part of India do 47% of the boys and 32% of the girls that enter the first class do complete the primary course. This immense progress is due to the fact that women in Travancore enjoy much greater social liberty than their sisters elsewhere and that liberty has enabled them to compete successfully with men in the educational field. The influence of the educated mother in sending children to school and keeping them there long enough to secure that standard of education which would impart to them permanent literacy is demonstrated in Travancore.

11. Waste in education is therefore considerably reduced in places where mothers are literate as is seen in Travancore.

1. Bombay Quinquennial Report 1922-27 pages 78 to 80.

core and British Bombay. Cochin and Ceylon are said to be equally advanced. Women have dominating influence in our households; and if only the proportion of literate women could be augmented there is little doubt that the efficiency in all stages of education could be increased and the appalling waste now going on could be greatly arrested and minimised.

12. Though Baroda introduced compulsion in primary education about a quarter of a century ago, the wastage in education has not been as small as one would expect. The wastage is actually greater than either in Bombay or Travancore, although it is smaller than in Mysore. Perhaps one might say that but for compulsion the wastage would have been greater still. Possibly it is so.

(To be continued)

AN INDO-BRITISH POET: P. SESHADRI.

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

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SO MANY STUDENTS OF ENGLISH LITERATURE in India the name of Principal P. Seshadri is familiar. At a comparatively early age Principal of the Salem College, later on a well-known Professor at the Pachaiyappa's College, formerly Head of the Department of English Studies, Benares Hindu University and now Principal of the Sanatan Dharma College, Cawnpore, Prof. Seshadri has an interesting career. As Secretary of the Inter-University Board, as President of the All-India Federation of Teachers, as Fellow Syndic and Member of several University Boards, Committees and Faculties he is intimately connected with higher education in India. But apart from all these he has a stronger claim to our attention and that is on account of his contribution to English poetry written by Indians during recent years.

It was in Bengal first in the early days of the spread of English education that the fashion became prevalent to write verses in English. The pioneers were some of the officers in the East India Company's service and some of the famous

teachers of English literature at the Hindu College like Richardson and Derozio. The great Bengali poet Michael Dutt who spent some years in Madras was in his earlier days an amateur in English poetry. Toru Dutt, the gifted poetess, has left behind her a reputation with her "Ancient Ballads and Legends of Hindustan". To the same family belonged many other persons who wrote poems in English and a collection was published as the "Dutt Family Album". In the works of Aurobindo Ghose and his brother Man Mohan Ghose the practice lived in Bengal. We cannot include Rabindra Nath Tagore in this group because he writes first in Bengali. But a child of Bengal, Sarojini Naidu, keeps the flame of poesy burning in the South which is her adopted home though the fashion has changed in Bengal. In Seshadri's case, though the inspiration comes from his deep study of English literature, yet the background and atmosphere are thoroughly Indian.

His first valuable literary work "An Anglo-Indian Poet: John Leyden" was published in 1912 but it does not fall within our present study. It would be sufficient to say that it is an excellent critical appreciation of the poetry of Leyden who spent years in Madras in the East India Company's service and was a profound Oriental scholar, with selections from his poems and letters which show a keen interest in things Indian.

In 1914, Seshadri's "Bilhana" was published. It is an Indian romance adapted from Sanskrit. Bilhan was a poet of Kashmir living about the 11th century A. D. The central theme of this poem is the story of a poet engaged to teach the daughter of a king and falling in love with her, their secret marriage and the king's wrath, the poet's condemnation to death but his eventual pardon. Some say that the poem is auto-biographical. There are several places in this adaptation which are full of beautiful poetry. The enumeration of the claims of the different teachers brought for instructing the princess is one such piece. To take one illustration:

" A subtle reasoner
Was one, that could in hundred ways pursue
A single thought and split a single thought
In hundred fragments."

describes a typical Indian logician of the old school. Next, came the "Sonnets", dedicated to J. C. R. (perhaps Prof. J. C. Rollo), as a token of friendship. This little volume is divided into two parts—sonnets of love and sonnets on miscellaneous subjects. In the first part the poet leaves off the realms of learning and his "golden dreams to happier regions soar." He is love's devotee and will not be bound to the shackles of learning. "At love's command" he shuns "the scholar's zeal" and sings of love's bliss and pain. To him "the peerless Crown for man on Earth" is the heart of the beloved. In the second part, however, his interests are varied. He writes of the prematurely dead Toru Dutt, of glorious Milton who "raged at tyrant power, ushered light", of Romesh Chandra Dutt "a son the ancient fathers found to speak their classic lore", of Tolstoy who "bore through ills, the glory of his righteous creed", of D. G. Rossetti whose "name shall live, along Time's endless roll" in the realm of love and art, truth and beauty. There is a note of sadness towards the end in poems like "Wasted Hours" and "Memories".

In 1915, another work came out. This was "Anglo-Indian Poetry". Anglo-Indian literature is a fascinating subject. Mr. E. F. Oaten, a former Director of Public Instruction in Bengal and sometime Le Bas Prizeman at Cambridge, wrote a volume on the subject. He also contributed a chapter on Anglo-Indian literature to the Cambridge History of English Literature. The late Dr. T. O. D. Dunn of the Indian Educational Service edited a selection of Anglo-Indian poetry under the name "Poets of the John Company". But Seshadri's is the first work on Anglo-Indian poetry written by any Indian. Dr. James H. Cousins in his "Modern English Poetry" limits himself to the poetry of Tagore, the Ghose brothers, Mrs Naidu and Harindra Chattopadhyaya (Indo-Anglican Poets). But there is still ample scope for an anthology of

poems written in English by Indians with a critical examination of the contribution that India has made to English literature.

In 1925 came a maturer volume of poems "Champak Leaves" in which the themes are love and episodes taken from Indian history. There are poems on subjects like the sacrifice of Rajput princes by Rana Lakshman Singh of Chitor, the cutting down of the sacred Bo tree by Asoka's queen, the death of queen Indumati, the legend of the king of Saranath who forbade animal sacrifice when Buddha offered himself to be killed, Krishnakumari of Chitor and the Rani of Ganore who died before dishonour could touch them, the proud Rathor queen who sent the message to her husband that a Rajput comes victorious or dead. These are apt themes for an Indian poet.

The poet is pained at the miseries of the Hindu widow:

"A luckless woman cast upon life's ways
To pine away beneath a dreadful doom".

The evils of the system of indentured labour in Fiji has roused his sympathy and he made the exiled daughter of India ask herself:

"Shall I be never free,
And shall no gentle brother's helping hand
Be stretched to me across this dreadful sea?"

The pretty Indian ceremony of "Raksha Bandhan" is commemorated in a little poem. It is an ancient ceremony:

"From days of old
This pretty faith has come and happy bands of brothers
Still pay heed to its commands one day each year."

A queen of Chitor, Karnavati, had once found a royal brother in Emperor Humayun by means of the same ceremony.

In Seshadri's verses the Indian element is predominant and to a great extent the influence is that of the culture of his country. His themes are of Indian life and his poetry is full of loveliness, grace and charm. He makes a skilful combination of a clever handling of English verse with an Indian outlook.

SCOUTING AND THE NEW EDUCATION.

By Mr. M. V. Venkateswaran, M. A.



IT WAS NOT SO VERY LONG AGO THAT one heard in various parts of India, and from very influential quarters, that the most potent force for the Indian Nation should be a well-organised scheme of National Education, a scheme of education which should be based upon what one would call the Indian attitude towards life in general. Experiments have been carried on from time to time, and are even now carried on in various part of this vast country, to bring out this Indian tone and to show the way towards what "Ought to be" in the scheme of things so far as education is concerned. We get the Puritanical types of schools run by the Arya Samaj, the Artistic type run under the auspices of Viswa Bharathi and Dr. Rabindranath, the Service and Cultural type run under the inspiration of the Theosophical Society, and the Simplicity type run under the inspiration of Gandhiji. One cannot gainsay the fact that each one of these types, has qualities special to itself, each of which qualities must be considered partial from the standpoint of the Indian Nation. An impartial observer, primarily with India as a unit in an International Comity of Nations, will have to admit that an all round scheme of National Education has not yet come into being. Indeed, he may be forced to the conclusion that political and economic pre-occupations on the part of some of the greatest thinkers in India have resulted in constructive educational thought being relegated to the background, so much so that a thoroughly organised All-India body solely devoted to the cause of boy-hood, is now a desideratum. It is for consideration, whether, in the existing state of affairs, such a body ought not to be made to come into existence at the earliest possible opportunity and whether persons more or less devoted entirely to education should not be linked together for the achievement of the purposes, for which such an organisation would exist.

It is known that attempts along those lines have already been made; but it must be remembered that a final achievement is the result of a series of waves and not the result of one continual drive. May it not be that the next wave will be the most powerful one, making achievement really possible. However that may be, the time seems to me to be ripe for a move along this line. We must admit that the ultimate aims of education are universal in character and that when we speak of National Education, we only mean that the expression of such ultimate ideals limited by time and space must be particular in character. Education is new in each age and in each country, in the sense that the Educators and Educands have to adjust their methods to the needs of the moment and of the places, in which the workers happen to be. Given certain general considerations, therefore, such as a general love on the part of the teacher for his profession, a forceful educational personality and environments which will enable children to express themselves as children, it must be left to each nation to decide what particular educational methods it shall adopt immediately for the attainment of certain specialised purposes, and remotely,—as belonging to mankind in general. What then are the needs of Indian Education to-day is the question, which every Indian Educator has to ask himself. The answer will be as varied, I expect, as the temperaments of the persons who are concerned with framing these answers. This apart, it will be admitted that the Indian boy needs at least 3 types of emphasis, firstly, emphasis of the action-side of life as against the theoretical aspects of things; secondly, emphasis upon team-spirit and Organisation as against individual achievements, and thirdly, emphasis on an All-India outlook, as against a district or a provincial one. The question would next be as to the agency which might be utilised in the immediate present pending the formation of any big organisation, purely for educational purposes. I personally cannot think of any better Organisation than the Boy Scout Movement for achieving these immediate purposes. The Boy Scout Move-

ment shares with the new educational Movement the characteristics of emphasis on the child and its temperament rather than on particular methods, emphasis on an open air environment, as against the class-room atmosphere; emphasis on the spirit of service as against snobbish class-consciousness, emphasis upon the play-way as against else-imposed discipline, emphasis upon education as against instruction, and emphasis upon the personal relationship of the teacher with the taught, as against the spirit of exclusiveness, which too often characterises the schools to-day. It is a pity that this great Movement has not yet drawn the amount of sympathy which it deserves either from the Educational authorities in India, or from the public in general. What this is due to, it is not for me to enter into just now. I know, however, that when once the Indian Nation realises thoroughly what the Scout Movement stands for, it will look upon it as a valuable revelation of its own fundamental educational ideals, of the expression under modern conditions of the spirit of the ancient Tapovanas, and the Ashrams, wherein the Guru and the Sishya realised themselves as co-workers towards achieving the highest ideals each was capable of. When we read the literature on the Cub, Scout and Rover Sections, and more than that, when we actually live under the inspiration of these, and run Scout Troops, Cub Packs and Rover Crews, we begin to realise that Lord Baden Powell was working under a special form of inspiration, having its genesis in the East, in writing the book "Scouting for Boys", in designing the Scout Uniform, in fixing the Law and the Promise, and in generally inaugurating the Movement. The Boy Scout Movement is both National and International in scope and it is my belief that in the absence of a National Scheme of Education, it will be possible for the Indian Nation to whole-heartedly endorse the Boy Scouts scheme and take it up in all primary schools, Secondary schools and colleges, in Reformatories, as a scheme of adult education, as a means of solving various communal differences, and more than all, as a means of making the young men of the Nation teamsters for achieving a common purpose.

A PLEA FOR THE INTRODUCTION OF THE 'NEW' EXAMINATIONS.

(By Mr. F. S. Wilder, M. A., Ahmednagar)



AMERICAN EDUCATORS ARE GENERALLY impressed by the dominance of the examination in India's system of education; also with the narrow type of education resulting therefrom. If examinations are to continue to occupy so large a place in India, it is important that they be made far more accurate and effective instruments than they are at present. Indian students often pray or make use of good luck charms before sitting for an examination—proof of the importance of, and the large element of chance in, passing examinations. University examiners and other thoughtful observers, generally admit the inaccuracy of marks (unless hindered by pride or fear of losing their positions). Indeed, the results of investigations into the accuracy of marks almost invariably show an inaccuracy averaging over 10 percent in examination marks given in high schools and colleges. If any reader of this paragraph doubts this statement, let him read the references appended to this article; or better yet, let him investigate for himself according to approved scientific methods.

Granted this inaccuracy of examinations, what is to be done about it? We cannot abolish examinations, for efficiency in the educational process requires some means of estimating results achieved. It is really a question of which sort of examination gives the best indication of the student's progress. I believe that the new types of examinations now being developed in the West, especially in America, will enable Indian educators to reduce the cost and increase the accuracy of examinations; therefore, I would ask every forward-looking educator to investigate and try out some "new type" examinations.

By "new type" examinations is meant examinations characterized by questions calling for short, exact answers. These include such types as true-false, completion, multiple choice, matching of items, ranking of items, and analogies.

Readers not familiar with these types of examinations should consult the appended list of references, as space is lacking to describe them here. Standardized new-type examinations can easily be procured from England or America through dealers in educational supplies.

At first the Indian educationist may be inclined to say that these new types of examinations cannot test what the traditional type does, that they leave no scope for independent thought or originality. Although this is partially true, I think it can easily be shown that the new types are superior to the traditional type in most of the qualities of a good examination. To make this clear I shall restate the qualities of a good examination:

A good examination is valid, that is, it tests what it is supposed to test. A new-type examination in geography tests reading ability and knowledge of geography, but not ability in English composition. The chief trouble with traditional examinations is that they are largely tests of composition. A good examination is reliable, that is, the results are practically the same when given again under the same conditions. In university examinations, approximately the same proportion should pass each year under each head, for there is little variation in the preparation of the candidates sent year by year; but the fact that the proportion of passes varies considerably from year to year proves their unreliability. When examinations become reliable equal marks will really become equal to each other instead of 50 percent sometimes being equal to 70 percent on another examination in the same subject, as is frequently the case now. A good examination is objective, i. e., the mark given to any paper or any single answer will be the same regardless of the examiner. Although there are other qualities of a good examination (pedagogical value, cost, time occupied in giving, etc.), validity, reliability and objectivity are chief qualities, and statistical investigations have shown that in each of these respects the new type of examination is superior. It has superior validity because of the almost complete elimination of English or vernacular

composition. It has superior reliability mainly because of the greater detail with which it can test the portion assigned for it. But its chief merit is its obviously greater objectivity.

There are some that new types cannot test. It is obvious that they cannot accurately test ability in composition. It is also true that they leave no room for originality or independent thinking, but I wonder how many examination readers now give credit to real originality. Genius is usually misjudged until many years after its expression.

A great practical advantage of the new-type examinations is that, once the answer-keys have been prepared, the marking of the paper becomes almost clerical work and can be quickly done. It thus saves time and the labor of highly-skilled readers. Also the time needed to do the examination is cut in half, thus making it easier to sit for three new-type than two traditional type examinations in a day. On the other hand, so much work goes into the preparation of the new-type examination that it cannot profitably be used for small classes. But it has, on the whole, such great advantages that it is being introduced into examinations set by Indian universities (c.f. the science papers of the University of Bombay), and its use in such examinations is bound to be greatly extended in the near future.

References for further reading.

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Gossip is like yeast—a little goes a long way.

Man has plenty to do in his struggle with Nature, and it is madness for him to struggle with fellow-man.

Sir Oliver Lodge.

It is not more difficult to get at a man's pocket through his vanity than it is to get to his heart through his stomach.

TEACHER AND OLD BOY

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

WHEN ONE HAS BEEN IN THE TEACHING profession for some years one gets to bear numerous connections with the society in which he lives. Batch after batch of students passes out of the institution every year and the teacher is apt to develop some kind of a patriarchal outlook in the little world in which he lives. Hindu sentiment has recognised specially the status of a teacher under whom such a large number as 10,000 students have passed, he is called a Kulapathi.

Under existing conditions, the amount of personal contact between teacher and individual pupil should be only slight. In colleges the difficulty is great of the teacher's acquiring an intimate knowledge of the student. A class numbers a hundred, and even if it is only half that strength, as there can be no question-and-answer teaching, the teacher who does "lecturing" from hour-end to hour-end has not much opportunity of knowing the students individually. Residential colleges, even more than residential schools, should prove of the greatest value as the students at college are at a very impressionable age to be influenced by the personal contact with teachers.

To the teacher at college old boys frequently cause great surprise. While in the class few students seem to give real satisfaction to a teacher, and he fails as a rule to discover their later greatness. It is not the erratic geniuses only like the Late S. Ramanujam who became an F. R. S that elude the recognition by the teachers. Numbers of men who are not able to thrive on books and formal exercises in their educational course are filled with a new ability and intelligence, at the end of it, when entering life. A few students always get marked even during their college course, but this distinction at college does not always correspond with the distinction in after-life. Meeting a man very conspicuous in life, I have striven hard in vain to recall the identity of the person while in the class-room. There are of

course a number of adventitious circumstances leading men to conspicuous success in life, and none of such circumstances can be foreshadowed in the educational career.

Thinking of old boys, the first problem for the teacher is to know them. Photography and systematic recording of the photographs are the means by which a teacher can keep alive his knowledge of the old boys. Students at college indulge in a good deal of indiscriminate photographing of college groups. Some regularity should be introduced in this. Photographs of the students of each class should be taken at the very beginning of the educational year and copies in convenient form supplied to each member of the staff. These photographs may be kept on the table for reference by the teacher. It is one way of looking at things to believe that the written answer books of students need not even bear their names, to prevent the possibility of the teachers being prejudiced in valuing them. But the other view is that the teacher's consideration of a student's work is quite imperfect if the student cannot be visualised by the teacher. The practice of newspapers may be mentioned here with commendation, of their printing portraits of personalities simultaneously with the publishing of some news about them.

It will be well to concede that every teacher is entitled to be given the portraits of all the pupils who have learnt of him. This will help the teacher to know them long after they have finished their education. There is also a small circumstance about this necessity for the teacher to keep records of his students' portraits. When students happen to write letters to the teacher, he fails to know them sometimes. Soon after the educational course is over there is generally a crop of requests from students—sent by post—for testimonials. In the absence of photographic records the teacher feels difficulty again.

What is the kind of impression left on a teacher by an outgoing student? In the first place, the purely intellectual ability as expressed in written answers attracts the teacher. Then there is the aspect of personal manners. It may be

good to remember in this connection a fallacy to which the teacher's judgement is liable in evaluating the worth of his student. Pedagogic books have pointed out that teachers may easily fall into the error of evaluating the worth of a student in proportion to his subservient behaviour towards teachers themselves. This fallacy is of course natural. In every sphere of life, the intrinsic worth of a person—where such is possible to be—independent of the personal impression created by him on those with whom he moves, can never be appreciated.

• In any event, the relation of the teacher to the 'old boy,' is a delicate one. The teacher is apt to count too much on the old boys' deference to him and, the old boy is apt to misunderstand every gesture of the teacher. There is perhaps also a natural antipathy between teacher and student. Cynics point out that if you do good to a man, he feels aggrieved by it by the implied necessity of having to show gratitude. Putting it at its lowest, a teacher who can be happy amidst a community of his own old boys should have more than ordinary worth in him.

TEACHING OF HISTORY IN COLLEGES.

By Prof: T. K. Venkataraman, M. A., L. T., Madras.



IN RESPONDING TO THE KIND INVITATION by the Editor to contribute an article, I feel that it might be interesting to survey the general principles which form the basis of historical instruction in colleges. In colleges, we are dealing with adolescent youth. We are reminded by a psychologist that this period "witnesses an awakening of intellectual curiosity and also a profound emotional change." While on the one side, the development of the various brain centres strengthen the habits of abstract reasoning and critical judgement, on the other side, the nervous instability characteristic of the age leads to a luxuriant development of imagination, often inspired by impracticable ideals. The teacher has to take due

notice of these tendencies, and while encouraging the imaginative and emotional temper of the age, has to guard against its exaggerated manifestations, and stress the proper development of the intellectual process. Historical instruction would help him to achieve both objects. The study of History properly carried out, gives a mental training nearly as severe as that of the sciences. The full development of the "Historic sense" implies a realisation that History is a narrative of continuous evolution subject to the operation of general laws and that events do not succeed each other only chronologically but that one grows out of the other or out of a combination of others. Besides this appreciation of causal relations—the relation between cause and effect—the student of History develops also the scientific habit of critical discrimination and assigning to the different factors their just values—not only as they appear to us, but to their contemporaries also. Use of source materials and investigation of historical documents is unfortunately possible only in the more advanced classes like the M. A. or other Research departments but even in the ordinary classes, the student cannot escape contact with the raw material of History in some form or other, and he has to learn that facts can be established only after very careful investigation, that even now many "accepted" facts are being questioned and set aside, and that the most valuable equipment of the student of History is absence of any kind of bias or prepossession. Historical training also enables the student to interpret and estimate properly many of the problems which confront the ordinary citizen, e. g. whether Free trade or Protection is the best fiscal policy, whether the present capitalistic basis of society should be fundamentally altered, whether the democratic spirit is alien to the Indian mind, what should be the proper place of religion in Society, whether "civil disobedience" is a legitimate weapon to be used, etc.

At the same time, historical studies allow enough scope for emotion and imagination. In one sense, History is a study of character-types. The subject matter of history is humanity, its aim and its passions. Without going into the vexed

question "whether history is a science," we may say, in general that great men have influenced historical events in a marked degree. Without going so far as Carlyle who would regard the History of the world as nothing more than that of its great men or Lecky who is inclined to think that accidents have played a very great part in modifying the direction of historical developments, we may direct proper attention to the great and noble figures whose life forms a source of inspiration, to the tyrannical and base whose lives had left indelible stains in the pages of history, to the passions and struggles of bygone ages which are after all, essentially, human. Without degrading the study of History into a study of morals, we may yet inspire the kindling of sympathetic interest for different ages and different countries, discriminating patriotism coupled with an 'international' mind, a spirit of social service for the community and a proper understanding of the heavy responsibility of a citizen.

What I desire to impress is that in the collegiate state, Society assumes much more prominence than before, and the student realises that court intrigues, personal facts connected with, say, the person and dress of kings and queens, etc. form only a minor aspect in the broad evolution of national welfare. He uses his powers of analysis and synthesis to investigate the deeper and broader views of the state which explain how it grows and organises itself. While the teacher would spare no pains to lay the foundations of right methods of study and stimulate the spirit of critical investigation, he would also stress the human aspect of History and assign a proper place to the ideas, sentiments and passions of the people, by referring to relevant extracts from contemporary documents and in certain cases to the works of eminent historical novelists who present clear and vivid views of past ages. Study of history being now the investigation of Society, he would correlate it with other subjects like Economics, Sociology, Political Philosophy, etc. He would recognise the extreme importance of the geographical background which illustrates the interrelations of the organism and its environment. General Literature would supply him with incidents and tales illus-

trative of the life of the period. Of course, he would keep in touch with the development and progress of Archaeology and Ethnology. Some knowledge of the development of Science would also seem desirable because the life of man-kind has been much influenced—and more powerfully at present than at any time before—by scientific discoveries. For visualising the past in all its aspects and enabling more information to be obtained than from a study of books alone, visits to important historical sites near by (as to ruins of Hampi) or to places containing historical antiquities (e. g. the Pallava architecture at Mamallapuram) or to the museums which contain examples of old inscriptions, images, coins or pottery might be arranged. A course of essay writing conducted suitably would give invaluable training in making the student read for himself, gather his ideas into a systematic shape, weigh evidence of varied nature and arrange the facts with reference to their causal relations.

Mr. RUDYARD KIPLING.

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



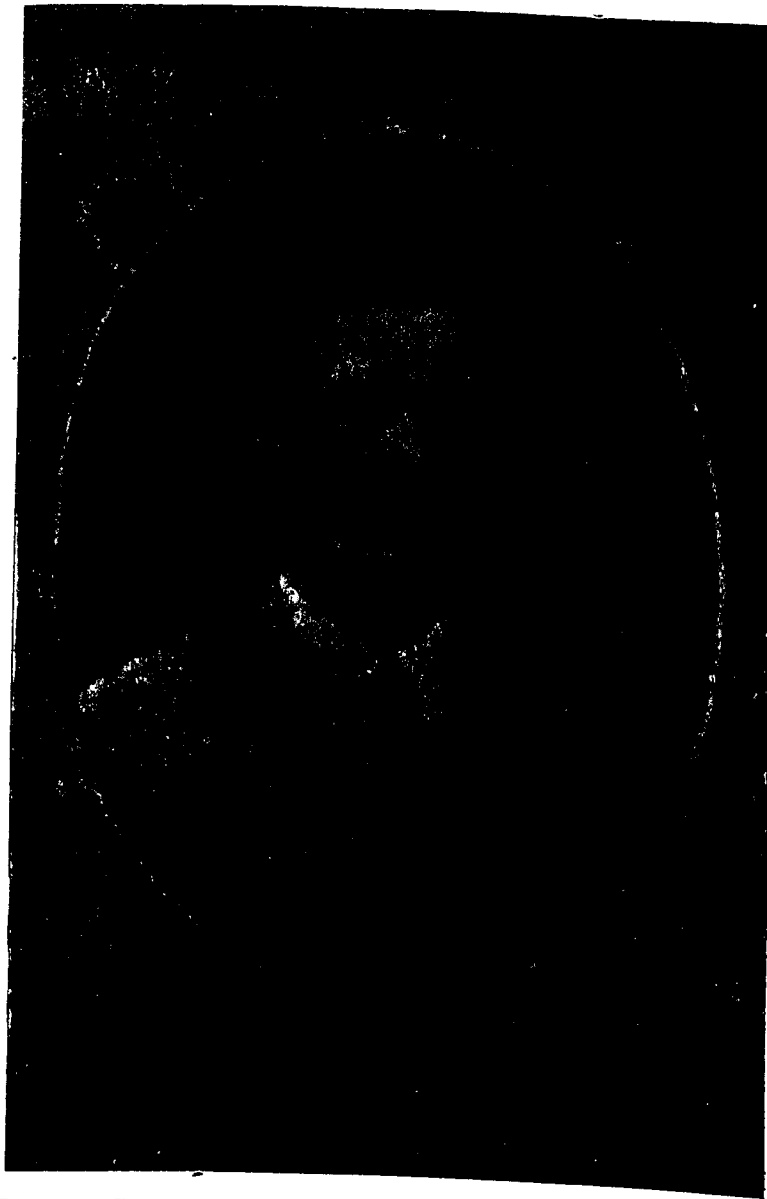
R. RUDYARD KIPLING IS A POET AS WELL as a prophet. Whatever might be his position in the hierarchy of authors, his position among the prophets of England is open to no dispute. The lines along which however circuitously, he traces his intellectual pedigree to the great Sir Walter Raleigh are unmistakably clear. The popular author of "East and West", "Mandalay" and "The English Flag" has an intellectual cast very little different from the intellectual organism of the notorious discoverer of tobacco and the ill-fated luminary of Elizabeth's court. They both sought, in widely different vehicles of expression it may be, to interpret the imperialistic idea and wash it down the nation's throat. Kipling, coming later and wielding the powerful weapon of a competent literature, colossally succeeded in the discharge of his mission. But now even that organ pipe that sang the vibrant melodies of "Departmental Ditties" and "The Seven Seas" is com-



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paratively quiet. Apparently Mr. Rudyard Kipling, in the evening of his life, enjoys a well-earned rest.

But his work lives and a portion of it will live for all time. Kipling, like Wordsworth, is just the author who stands to gain most by the fashionable literary process of selection which often yields unexpected results in the form of an Anthology. A very considerable part of Mr. Kipling's output, which has been copious, is of such contemporary or local interest that posterity cannot be expected to bestow much attention on it. Not all the virility, actuality and grip which no doubt characterise all his writings, are proof enough against the rigidity of posterity's demand for permanence of appeal or perennialness of grace. Already signs are not wanting to show how the younger generation has learnt to look askance at the Kipling note in literature. Further, the Great War and subsequent peace movements which have found glorious expression in such masterpieces as "The Journey's End" and "All Quiet on the Western Front", offer no more scope for the trumpet blasts of the imperialistic idea, which it almost seems, is discredited for all time. Indeed there is point in the weighty pronouncement of Mr. Arnold Bennett that Mr. Kipling is after all "the shrill champion of the things that are rightly doomed" that "his vogue among the hordes of the respectable was due to political reasons and that he retains his authority over the said hordes because he is the bard of their prejudices and of their clayey ideals." All this, however, should in no wise eclipse the qualities of Mr. Kipling as literary artist. As Mr. Bennett himself hastily adds: "At his worst Kipling is an honest and painstaking artist." In whatever way the ultimate fate of the imperialistic idea shapes itself, the pre-eminence of Mr. Kipling's art should not be lost sight of by any lover of English literature. Especially in the field of the short story none during the first two decades of the present century or during the eighteen nineties has proved himself as consummate a master of the craft, as competent a lord of language, as much noted for the variety, the range of the subject matter, as the immortal author of "The Jungle Book". The fact that Kipling relegates sex to a



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[Block by the courtesy of Mr K P. P. Tampl. Trivandrum.]

secondary position in his stories, makes him not the less but only the more unique as a man of letters. It would be silly of course to claim for him the universality, much less the expansive genius of a Hardy or Wells. But after all comparisons mean little in the true estimate of an author. We know, we have always felt, that Mr. Kipling is almost a Maupassant among English Story tellers, and that is all we need to know.

As the poet, the prophet of imperialism, Kipling was a tremendous force in the two pre-war decades when his songs were handled by the London man-in-the-street with the gusto of spirited patriotism. The nakedness of his music, the clarity of his style and diction and above all the everpresent piquancy of the verse made him sensationally popular with the easy going Londoner. But to his credit it must be said that though Kipling was very natural, simple and sometimes even coarse, he never degenerated into vulgarity or jingoism. Therein lay the secret of his success, of his immense world-wide popularity and of his title to greatness.

We who are of the Empire can derive our comfort from Kipling. He alone perhaps among his imperialistic associates, set the empire above England. "What do they know of England who only England know?" Thus did Mr. Kipling interrogate his associates with the lofty fervour of indignation. For us therefore it should be a rare pleasure indeed to assimilate his best work in prose no less than in verse. The recent anthology of select stories of his gracefully illustrated by J. Macfarlane is, as the common saying goes, worth its weight in gold. Our congratulations are due to the publishers, Messrs. Macmillan & Co. Ltd. Who would not be grateful for a slender volume that within the modest compass of 200 pages and odd offers to the reader a rich feast of many choice dishes gleaned from about ten of the master's most popular works including prose and verse and as most fitting illustrated with excellent pictures by a talented artist—I say who would not be grateful when such an excellent volume is offered at the price of three shillings six pence?

For when all is said and written about Kipling there still remains the vigorous personality of a robust human being, who set experience before pure fancy, who while romantic ever had his feet firmly implanted on solid ground and who was in whatever he did but moved by a sublime affection for his brethren of the Empire. While we forthwith taste of what the new Anthology may give us, it is but right to remind ourselves of these—not the least of the distinguishing traits of the personality of Mr. Rudyard Kipling. As he has wisely remarked:

- "Lord God of Hosts, be with us yet—
Lest we forget—lest we forget."

SURYA NAMASKARS.

By Shrimant Pant Saheb Pratinidhi, B. A.,
Chief of Aundh.

1. The Necessity of exercise.



PHYSICAL EXERCISE ALWAYS HAS BEEN and still is necessary to man for Health, Efficiency and Longevity. It is absolutely indispensable to modern man and woman, young or old. Not only the body but the mind also requires to be developed with the right kind of exercise.

All through life a certain amount of exercise is needed to maintain superb health, strength and energy.

To prevent all ailments and to develop disease resisting-power, one should strengthen the principal organs of the body, viz.—(1) Digestive organs. (2) Heart and Lungs. (3) The nervous System.

It has been found by actual experience that the Namaskar exercise, if methodically done every-day, renders these important parts of the body fully developed and capable of resisting disease.

II. Advantages of Namaskar Exercise over other Exercises.

All games and sports require one or more companions, apparatus, spacious ground, and suitable weather, while the Namaskar Exercise—

1. Requires no companion.
2. Can be taken by any person, male or female, old or young, throughout life.
3. Can be done individually or en masse.
4. Can be taken anywhere—in a room or in the open.
5. Can be done in all the seasons of the year, and
6. Requires absolutely no expense

III. How and when to do the Namaskar Exercise.

Every Namaskar is concerned with the action of the following eight parts of the body:—

- (1) Forehead; (2) Chest; (3) Legs and Feet;
- (4) Arms and Hands; (5) Knees; (6) Sight;
- (7) Vocal Organs; and (8) Mind and Will.

The Namaskar Exercise should be done just before or immediately after the sun-rise exposing one's bare body to the life-giving ultra-violet rays of the sun.

IV. Positions.

Ten different Positions constitute one Namaskar. How to do them, how to regulate and control breath, how to recite the Pranava (Om) and the Bija Mantras hram, hrim, hrum, etc., and how these Mantras strengthen the vital organs, is fully explained in our English book.

V. Internal And External Development.

The limbs and organs brought into play while performing the Namaskars not only develop externally in shape, size and strength, but also improve in their internal functions, endurance and power of resistance to disease by reason of vigorous and healthy circulation of the blood induced by the exercise and the recitation of the Mantras. Furthermore, the Namaskar Exercise is so scientifically graduated with regard to the different positions, the recitation of the health-giving Mantras and the breath control that whatever be the number of Namaskars you do, you never get over-fatigued or out of breath. This is a unique feature of this wonderful exercise. No other single exercise can approach it in this respect.

VI. Personal Experiences.

Having tried almost all the other forms of bodily exercise for several years we submit that the past 22 years' experience and study has qualified us to say with a measure of authority that of all the systems of physical exercise the Namaskar Exercise stands first and foremost in promoting vigorous bodily and mental health and in endowing one with that equanimity of mind which is not ruffled even under extreme conditions.

Maids and matrons doing the Namaskar exercise according to our method are being immensely benefited in bodily and mental health. (See Chapter XI of Surya Namaskars).

VII. Compulsory Exercise.

One of the outstanding merits of the Namaskar Exercise is that it is best adapted to group exercise or exercise en masse. Under proper supervision hundreds of students—boys and girls—can be made to do this divine exercise simultaneously, thus affording a double advantage of efficiency and economy of time.

Time has now come that unless the boys and girls of today be compelled to perform a right kind of exercise every day by their parents, guardians or teachers the physical and intellectual degeneration of the present generation cannot be checked. We go a step further and say that it is high time for the State or Government to bestir themselves seriously in this nationally vital matter. We have made the Namaskar exercise compulsory in all the schools of our Aundh State, and the results have been highly satisfactory.

VIII. What Can Surya Namaskars Do ?

When done daily and systematically, the Namaskar Exercise can achieve results too many to enumerate here. Let us, however, mention a few of them.

This Exercise—

1. Strengthens the entire digestive system.
2. Invigorates the nervous system.
3. Develops the heart, lungs, and improves the circulation of the blood.

4. Stimulates glandular activity.
5. Improves and develops the bust of maids and matrons.
6. Normalizes the action of the womb, ovaries and renders child bearing easy and less painful.
7. Reduces superfluous fat.
8. Is the foundation of healthy and sane life.
9. Will, in short, unlock the door to glorious health, strength, efficiency and longevity, which God intended for every man and woman.

* For fuller treatment and other important matter see our English book—"Surya Namaskars"—2nd Edition, improved and enlarged with 280 pages, 38 Illustrations, and a copious Index. Price with a big wall chart is Rupee ONE only. To be had of Publisher, Mr. R. K. Kirloskar, Aundh, District Satara, Bombay Presidency.

SECONDARY EDUCATION AS A TRAINING FOR CITIZENSHIP.

By Mr. K. G. Sesha Ayyar, B.A., B.L., Retired High Court Judge.



THE NECESSITY FOR UNIVERSAL EDUCATION IS now too firmly fixed as a dogma to be capable of being disputed and it is necessary to remember that the methods of training employed should have an organic relation to the pressing needs of the country whether intellectual, social or economic. Making due allowance for influences beyond the control of the teacher, which may render the execution of his plan difficult, he should not forget, as pointed out by the Hartog Committee that progress in popular education depends on the careful adjustment of plans to actual circumstances and the direction of enthusiasm into profitable channels. It has been often said that the method usually pursued only fosters the false and lifeless notion that the acquisition of information of various sorts is the main aim sought in schools. It has no relation to the actual life of pupils and students, and renders them useless in bringing about the material degeneration of the country. There has been an insistent demand recently that secondary education must be such as will fit the youth of the land for the active work of life, which as young men they will have to undertake. Their education must help them to live decently. No country can live, much less thrive, that does not possess the trained intelligence necessary for the production of the food and clothing of its people; and a system of education, where there is no place for an intelligent and efficient study of the arts and crafts which

are essential for securing to the people the bare necessities of life must necessarily stand self-condemned. It ought to be possible to remodel the system so as to remove this reproach; and it is for practical teachers to suggest methods and carry them out. Even in primary schools, the difference between the life in school and the life in the village is glaring; and it seems to me that both in primary and in secondary schools, the aim has been thoroughly mistaken. Is it not time that the aim of instruction in primary schools be enlarged or liberalized by relating the instruction to matters which the child sees and understands? The urgent needs of village life may be remembered, and children taught to take an intelligent interest in the realities of the life around. The Hartog Committee say: "We feel strongly that the aim of every village school should include not merely the attainment of literacy, but the larger objective, namely, the raising of the standard of the village life in all its aspects. A well-attended school directly related to the surrounding conditions can do much towards training the younger generation in ways of hygiene, physical culture, improved sanitation, thrift and self-reliance." I plead for the recognition, similarly, of a larger objective in secondary education also. Let us remember that the majority of the population at 15 are either already in work or engaged in seeking employment; and it appears to me that it is essential that our secondary schools should besides affording literary education, also pursue a system which will make the individual worker an intelligent instrument for his allotted task. To that end, an appreciation of the basal forms of labour on which the social fabric ultimately rests is needed and the instruction imparted must have a living relation to them, and must enable the learner, when he is in work to perform his allotted task with intelligent appreciation of the how and why of its processes. I know we have now university graduates of ability and industry lecturing to pupils on Mathematics and Physics and Chemistry and Biology, as they have learnt them in text books or laboratories, and boiled down to suit the youthful digestion, but, so far as I know, no attempt is made to give training in what is called scientific method, no teaching to observe, classify and reason on facts collected by the pupils and students.

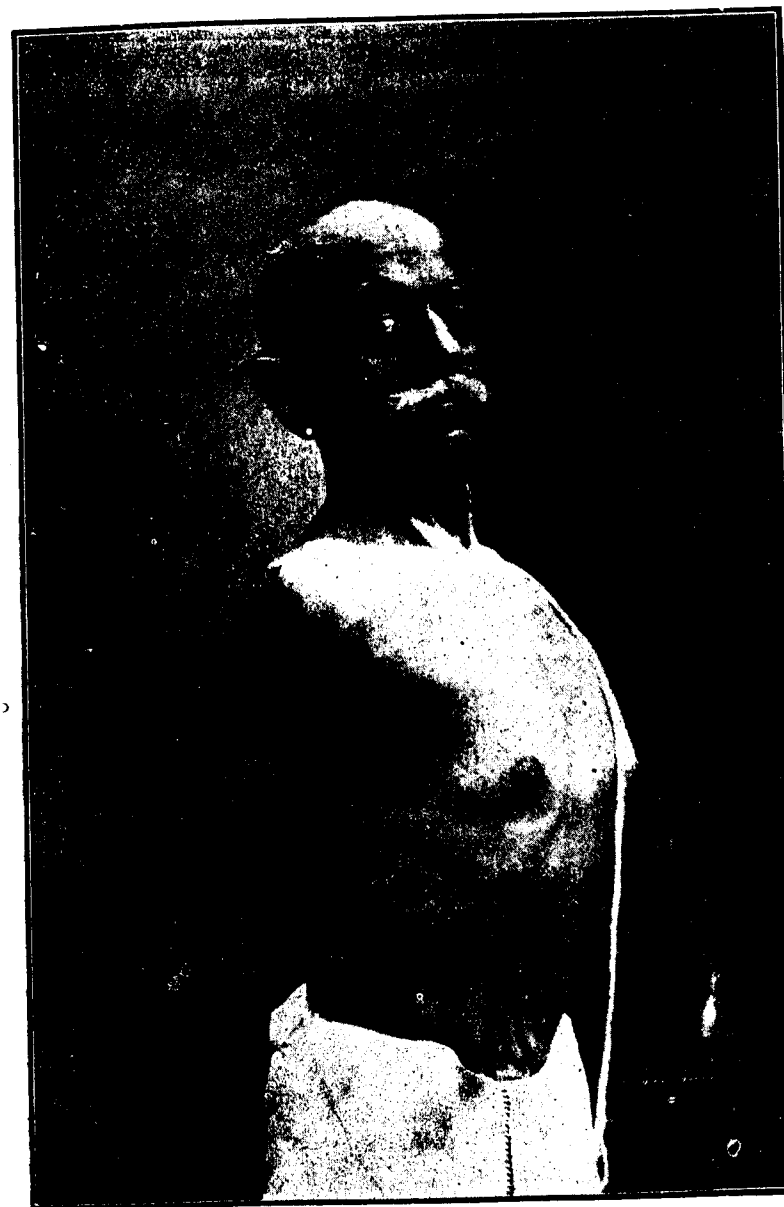
Again does secondary education now lay the basis of good citizenship? It is my strong belief that a citizenship course should be provided in our schools, for strengthening social stability, which is now steadily threatened, besides the necessary course of instruction in what may be termed the bread studies. They should teach a little of the history of and the reason for the social, municipal, and national institutions that the boys and girls will have to work under, and possibly develop. Here, lessons in co-operation have an important place, and co-operation in theory and a great deal more in practice

should be taught. Its importance cannot be rated too highly. Dr. P. C. Ray recently referred to co-operation as the one bed-rock in this age of convulsion, and invited his audience to join this mighty movement, "whose aim is to lift man's material life to a higher plane, to give to it a nobler, a more spiritual tone, and to bind together the races, creeds and classes of the earth in sacred and everlasting union." As a first step, I would suggest that every school should have a co-operative distributive society of its own for the supply of school necessities and the students should conduct it under the guidance of the head of the institution or any other member of the staff. I have great faith in the supreme utility of co-operation as an effective agency in nation-building. Due attention should also be given to physical culture; active games and atheletic exercises, culminating in some knowledge useful for purposes of national offence or defence, should be not only encouraged but made compulsory. In school, scouting games may with advantage be introduced, holiday camps organised, service lessons practised, and opportunities for drill and swimming created. All this must be taught to fit the lads for duties which a strong nation will demand of its citizens in some form or other. And are we not interested in making our nation strong? In this connection I cannot exaggerate the possibilities of scouting in making good citizens of our boys and girls, and I should like to see scouting practised largely in both boys' and girls' schools, as it will give to the younger generation a new and broadened outlook, by generating the spirit of comradeship, by helping them to be clean, strong, healthy, cheerful and resourceful, and by training them to appreciate the social value of service.

"THE PERSONALITY OF THE TEACHER"

By Prof. N. Kasturi, M. A., B. L., Mysore University.

Wanted—teachers with personality. Therein lies the crux of the educational problem. Yes. But, what exactly is 'personality'? It is a vague and subtly changing blend that eludes analysis though one can feel its invigorating fragrance. We usually associate with the term an emotional appeal, a subconscious appreciation, an involuntary allegiance. The personality of a teacher ought certainly to be different from that of the member of any other profession, because it is more objective than subjective and is discovered sooner by the world around than the person possessing it. Hence, its content must also change with time and new needs seek fulfilment from new types of men, new heroes. It is therefore worth while inquiring what are the



**Shrimant Balasaheb Pant Pratinidhi, Chief of Aundh
Age 62.**

(The author of 'Suryanamaskars' showing his remarkable physique, the result of his systematic Suryanamaskars.)

elements that constitute 'personality' in a teacher at the present time in India.

Since education is achieved through a process of reaction of a whole Series of Syllabuses and class-mates and teachers on the mental habits, thought processes and informational quantum of the child, the teacher plays in it not the entire, though by no means an unimportant, part. It is becoming increasingly true of our High Schools and Colleges that they are but Vast Student Corporations where young minds act and react upon one another, unsuccessfully interrupted by curricula and pedagogues, and there are many who are not sorry for that 'becoming'. However, a teacher with 'personality' can exercise an influence compelling enough to mould student attitudes in all activities—curricular and extra-curricular. He exhorts the 'best' in the boy to display itself at every emergency at school or outside, Only he must have just the very qualities that make up for the time being the content of that indefinable something, that unique and peculiar 'drive' necessary to arouse and retain the loyalty of the student mind.

Of these, assertiveness has today to be placed in the forefront. Students appreciate an individual as their guide who "dares to be right with two or three" and who stands up boldly in defence of his Self-respect. Self assertion too often degenerates into a bitter aggressive feud with authority and even this is many times taken as a laudable quality! But, a consistent attitude of never yielding to improper dictation or taking insults lying down is a quality that is demanded of a teacher by a student today. Assertiveness must extend to other fields too. He must be a good sportsman, able to give a hard time to others and as a result of his erudition he must be the proud advocate of certain strong convictions that he has won for himself by his own endeavour. This is able to influence the boys well because the teacher satisfies the inner cravings and subconscious desires of his students themselves for victory and for assertion.

A kindred virtue is creativeness. Gone are the days when good coaches dictating notes *ad nauseam* or who are able to forecast the year's question paper were honoured and revered. If the teacher is engaged in specialisation or research, if he has contributed to the victory of fact over fiction, of man over material, it is certain to waken the attention and regard of the young. If he is a painter, poet or musician, the students share with him the glory of his art and reflect in their feelings towards him their satisfaction at his being a creative artist. Here too, the young find in their hero a method of fulfilling their own inner desires for creation and construction.

Again, they expect in their hero a pleasant and hearty companionship. Very often, teachers have overdone this trait in their



Saubh. Ranisaheb of Aundh.

Age 30.

(A lady in the enjoyment of perfect health and cheer of mind as a result of her systematic performance of Suryanamaskars).

enthusiasm 'to mix' with the boys and gain their confidence. They have in many cases only endangered the responsiveness of the young, because the Indian student has not yet begun to look upon such relations in the proper perspective. Too often, they class the sociable teacher with the 'Superficial Scholar'. Possibly teachers too have not learnt the delicate art of approaching with dignity and without injuring student self-respect, the problems of the young. Students do not appreciate teachers leaping over the barriers of age and cutting capers and they yet respect a certain undercurrent of 'elderbrotherliness' and a gentle pressure of authority and experience. Of course, they pay their homage of reverential loyalty only to those who survive the glare of nearness and the tests of consistency and sincerity. They will tolerate 'personal interest' only from such men. It is only of such teachers that it can be said "children trust him; he releases their powers; he unlocks their expression; he lures them into confession, he coaxes them into communication.....Somehow by force of 'personality' he manages to persuade youngsters of the reality, the importance of their private—even of their secret—yes, even of their ridiculous experiences." "The cry in India today is—Wanted! Teachers with 'personality.' Such men are born—and not, paid!!

EDUCATION UNDER THE SOVIETS

(N. J. Cherian, B. A., B. L.)



R. ARNOLD BENNETTE WHO VISITED RUSSIA, has given his experiences in a series of lengthy and interesting articles in the *Daily Express*, England. The value of these articles lies largely in the fact that the author unlike most people who visit Russia went with an open mind. If anything, he was, it seems, prepared to give his blessing and approval to the Soviet Regime. As a result of his visit, however, he has been completely disillusioned. No reasonable person can deny that Czardom was in many respects, an appalling tyranny. Bribery and corruption were rampant and the social injustices of the system cried aloud for redress. But unfortunately those who overthrew Czarism have replaced it with something every bit as tyrannical and which moreover is calculated to kill the moral, aesthetic and intellectual instincts of the people.

"It presents itself to me" says Mr. Bennette, "as an extremely sinister business, based on a great ideal but vitiated by prodigious lying and by blindness to the finer needs of human nature, conducted without scruple and inevitably slipping back into the very evil which it was designed to cure." It is indeed "a sinister business" to degrade

human nature by warring upon the family life, the marriage tie, which is truly and really a very hard blow hit at the very foundation of civilization, viz. morality and justice.

Two political phases.

Education under the Soviets can be fully appreciated if it is given a proper setting against the two political phases of the Bolshevik domination since the *coup de etat* of November 1917. The first phase may be described as the one beginning with the revolution of 1917, and the second as the one beginning with the New Economic Policy of 1921.

The Revolution of 1917 ushered in an era of civil war—a regime of terror. It was thought to be the millennium by the intransigent extremists, who persisted that Communism was the only panacea for the widely diffused social evils, which should be applied ruthlessly regardless of principles. They believed that the era of the old, despotic decadent rule of the Czars had, at long last, come to a precipitous fall and that a golden age had dawned for Communism. The *bourgeoisie* was a stumbling block; they, therefore, concerted all their attention for the extermination of this class. Consequently they riveted their attention to the annihilation of the State and Law, and believed that with the disappearance of these all classes would vanish. The practical outcome of all was that famine was driving the people to desperation; political passion, cruelty and despair made even life itself very insecure and unbearable; and the unscrupulous extermination of the *bourgeoisie* set up a wave of general discontent and inevitable reaction. Russia was already on the brink of chaotic ruin and Lenin at once realised that communism as such had failed.

Forthwith he inaugurated what is known as N. E. P., a sort of capitalism of the State under the dictatorship of the Communistic party. The N. E. P. was founded on compromises and concessions to the exigencies of economic life and the renouncement of some fundamental Communistic concepts. Russia has not yet passed through this state and all conceivable shifts and dodges are applied vigorously to keep pace with the advance of times and to secure stability and permanence to the communistic regime.

Manual Training Schools.

So, in the first phase of her political history the slogan was "No schools, but the manual training schools". Boukharine in his A. B. C of Communism wrote "Every citizen should know the elements of every useful trade, even the profoundest thinker should be at the same time a skilled craftsman".

The "Official Regulations" for the National schools of Manual Arts, divided the educational cycle into two stages of five and four years respectively. Universities were no longer to admit candidates with preparatory studies or preliminary qualification and had to be open for all past the age of sixteen. Self-government characterised the administration of the school. The Board of Directors for each school was elected by the votes of the school Soviets composed of student and teachers alike. The supervision of the studies was reserved for another group representing the local workmen, one student delegate and another official appointed by the Department of Public Instruction.

This experiment in the introduction of manual Training Schools, which characterised the first period in the political phase of the revolutionary Russia, was never realised in its entirety. But with the advent of the N. E. P. these institutions began to fade one by one and it is now estimated that no more than ten of these old models are still in extant. These antiquated survivals are still pointed out with great pride and exaggerated in importance to the tourists and visitants of the country.

The influence of the N. E. P. on education.

The year 1921 marked a turning point in the political history of Russia. The New Economic Policy introduced in that year by Lenin, replaced the more radical ideals of 1917. Under the N. E. P. the State had turned capitalist on a gigantic scale with the result that the levelling of all classes was indefinitely postponed as a great demand for business specialists to carry on the complicated affairs of Government became indispensable. In this trying circumstance the cry for poly-technical training for every citizen lost much of its significance. The School Statutes of 1923, were therefore drafted to meet the requirements of the changed conditions.

Under the new curriculum three stages of studies were prescribed. The first was to last four years, beginning from the age of eight and included the three R's and a certain general knowledge of the nature and duties of social life. The next stage covered a period of three years and prepared the students of twelve and upwards, in economic laws of production and natural sciences, especially sociology. While the final stage occupied the students between fifteen and seventeen years of age, and gave them lessons in the special fields for which they had the aptitude and for which they would one day or other be called upon to function in the Communistic programme.

The purpose of communistic education.

To the Communist utilitarianism was the chief aim in education. Knowledge for its own end, universal education and the development

of the faculties were treated as mere fantasies of the *bourgeoisie*. The justification for the existence of the school was merely the production of the working force and is summed up in the Statutes as follows:— "The work of the school and the influence of the Directors should be to tend to develop in the students the instinct and conscience of good proletarians; they must be taught to realise the solidarity of all labourers in their struggle against the capitalists. The basis of their school work is the complete mastery in theory and practice of organised labour. The study of the forces and the phenomena of nature, like the principles of sociology, have a place in the programme only in so far as they throw light on the main problem."

The pivot of the system, in terms of the Marxian Dogma, is that the war against capitalism has "to be rooted in the brain of every pupil" It is a system which allows co-education and sexual liberties and as such devoid of sound morals. Besides, it has never been able to give proper training to the students even in the three R's. The official bulletin of the Commission of Public Instruction published in 1926, on page 67 says, "The training given in our schools is deplorably deficient" This holds good for the three R's as well as for more general instruction and the evil is more common to all schools. The labouring classes are actually conscious of the illiteracy of the students who turn out to be the greatest obstacle to the rebirth of the country. A change of regime is demanded with insistence. The examination in the technical institutes and other High Schools shows, a total ignorance of Mathematics, Physics and other subjects (on the part of the students). As to the general malady of poor spelling, it is too well known to deserve remark".

The undertaking of the Soviet Government to insure its permanence by educating the entire population of Russia, adults as well as children, was described by Professor Paul Monroe of Columbia University, who has returned the visit made to their university last year by Doctor Albert Finkevitch, President of the Second Soviet University of Moscow, who was sent to the New Continent to study American methods. Mr. Monroe speaking of the American attitude towards Soviet Russia said; "A great deal of American attention is devoted to the Professors who are taken with the idealism of the Soviet principles, and to labourers who are taken with the Soviet welfare work for the masses, but the real support of the Soviets in their current economic difficulties comes from the enormous extensions of credit and developments undertaken in Russia by the General Electric Company, the United States Steel, the oil companies and such great interests :.....The culture it disseminates, is propaganda to insure its permanence. The Museum of the Revolution in Moscow, for instance, with teachers as guides,

presents four or five centuries of Russian history in such a way that it is difficult to go through without being converted to the necessity of the revolution....Anti-religion is one of the chief school subjects and courses and exhibits are arranged to replace the pre-revolutionary theology by the theory of evolution and a belief in science. A recent test of Soviet school children showed 35 percent had no belief in God."

Control of Education.

Education in Russia is supervised by the commissariats of the constituent and autonomous republics of the Soviet Union. The commissariats for education of the constituent republics are completely independent of each other. With regard to the autonomous republics, the higher educational institutions and also the scientific institutions in their territories are subordinated to the commissariat for education of the Union Public of which they form an autonomous part. Besides the school for the young, Soviet Russia maintains a large number of other institutions for the adult, such as institutions for vocational and political education.

Comsomol Institution.

This general survey of the education will be incomplete if the Comsomol Organisation of the youths of Russia is left out of account. It corresponds to the Boy Scout but with this radical difference. It is an auxiliary to the communistic party. At first children from eight to sixteen years are enrolled in a pioneer group where they get their first instruction in communistic principles. After sixteen they automatically become Comsomols and four years later they are initiated to the Communistic party. These groups have absolute freedom to action so far as religion or moral code is concerned. Parents have no right to forbid them anything: in fact parents have no right to reprimand them for misdeeds.

Not long ago, the New York Times published a long article on the question of the demoralisation of the youth in Russia. The same was originally published in the White-hall Gazette, London, wherein it is stated "The Polshhevik, thanks to the moral depression which accompanies all wars and revolutions, succeeded in demoralising the growing generation by means of money and the youth grouped itself around the so-called Comsomol of which more than one million young people of both sexes became members."

"For Comsomols neither God, religion, morals, nor family exists. The Comsomol turned out to be a band of bandits without faith or law, refusing not only the authority of parents and the church but also the Bolshevik Government itself.....In Moscow alone 65,000 homeless

children are registered, the majority of whom have no documents of identification In Moscow district 8,025 children have been placed under the control of Soviet institutions, but half of them have escaped. Thirty five percent of the homeless children are suffering from venereal diseases.

A dolorous picture indeed. It is therefore only prudent to insist that before singing the swan-song of the Soviet institutions to remember:—

"Truth must yield to falsehood as of old,
Though justice stand in awe."



WANTED AN ALL INDIA CONFERENCE

(By Anonymous.)



THE STANDING SOURCE OF PUZZLE AND CONFUSION to the Indian Home is the way in which the male members thereof attend to the toilet of their heads. A like difficulty confronts the student at a time when he ought to focus his attention upon his studies and upon the choice of a career in life. To the muffasilite who is attached to a metropolis what a store of surprise!

The importance of decorating one's head does not seem to have been realised in days of yore with half the interest that is devoted to it at the present day. Of late there has been a series of changes in the way of head toilette, and it seems to be keeping pace with the rapidity of change of fashion of women's gowns in Paris.

All people do not fashion their hair in the same way. In some places people wear a small tuft at the back and leave a big ground for complete shave in the front. Others wear a 5% tuft and a good acreage for a complete shave. Others again wear a small tuft behind and a crop in the front representing the Transition Stage from a tuft to a full-blown crop. There are a few conservative fashionables who, afraid of violent changes, but still desirous of keeping pace with the times only indulge pertinaciously in face-shaving without prejudice to the rights of the growth on the head. In some parts of India it is a common sight to see people with a small tuft in the front leaving a complete shaving ground in the rear. Lastly we come to the class of up-to-date fashionables with a complete crop of various kinds, viz. American, English, Singaporean, Ceylonese and so forth.

A student, or any man for the matter of that, is so bewildered by the variety in the disposal and arrangement of the hair on one's head,

that unaided, the problem is well nigh insoluble, so much so that the saloon man has the last word on the subject. The present writer ventures to suggest that the way in which this problem is unceremoniously solved is not the right one and that nothing short of a solution from a reliable and competent body of experts would satisfy the tastes of all those who are looking forward to enlightenment on the subject.

The problem of hair-dressing is as important a problem as the establishment of a *Lingua Franca* for India. It is but proper that the public ought to be enlightened on the topic in due time, for who knows what potentialities are in store! There must be a proper handling of the subject from all view points viz: hygienic, economic, aesthetic, etc.

Therefore, it is necessary that Public attention should be focussed on this moot subject, in the light of the above remarks, and an All-India Conference be summoned at no distant date, at some important centre, wherein a representative body may sit and ponder over this important subject, and arrive at a satisfactory and uniform solution acceptable to all.



THE INTERNATIONAL BUREAU OF EDUCATION, GENEVA.

The International Bureau of Education intends to carry out, in collaboration with the Institutes of Education and Psychology of the different countries, a number of enquiries on education questions, such as 'Self-Government', 'Group-work', etc. Its object is purely informative; it has no wish to praise or blame, but simply to furnish the public with information. Pedagogic or Psychological Institutes who have been carrying out experiments in these directions are requested to communicate to the undersigned an account of the results they have been able to achieve or the discoveries made in the course of their experiments.

V. Aravamuda Ayyangar,

Managing Editor,

The 'Indian Educator',

MADURA.

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Deposits	10,11,207—15—4	Loans & overdrafts	9,70,228—15—7
Reserve & Contingent Funds	1,45,011—2—0	Investments	3,10,756—2—5
Bankers	19,534—8—0	Bankers	2,858—4—8
Suspense A c	1,739—5—10	Advance Account	365—15—9
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SELECT OPINIONS.**

1. MR. SIVARAMAKRISHNA IYER, M. A., Assistant Professor of Physics, Maharajah's College, Trivandrum, writes: I wish to state that the author is no novice in the field, having already written a number of Science books for the lower classes, all of which I have read with pleasure. The author has the advantage of being a teacher by profession and he has brought to bear all his experience and natural gifts of language. No subject has been taken up abruptly without dealing with the essentials required to enable the pupils to understand the crucial principles involved in it. Nor has any lesson been made unduly long and elaborate. Considering the vast variety of subjects dealt with in this volume, I feel that the author has taken enormous pains in collecting the necessary materials and presenting them in a manner which, besides being clear, would excite the curiosity of the pupils and urge them to pursue the matter further.

2. MR. V. REGUNATHIER, B.A., L.T., Deputy Inspector of Schools, Periakulam, writes:—The book reveals that a qualified hand in practical touch with the working of the Departmental syllabus and well aware of the level of understanding of youths has set his hands to it with great care. Your book deserves special commendation as the methods adopted are such as found practicable and really interesting in actual teaching.....

3. MR. S. BHAGYAM, B.A., L.T., Headmaster, C. M. S. High School, Srivilliputtur writes:—Having been written by one actually engaged in the teaching of the subject, the books are best suited for the classes for which they have been intended. The style is such as can be easily understood by an average pupil. The treatment is mainly experimental and the illustrations are quite apt and of a practical nature. The series have been in use in this school for two years, and the teachers and pupils desire their continuance. A casual glance through the books will convince any one of their usefulness.....

DILIPA--AN IDEAL KING.

(From the Raghuvamsa)

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

1. In the pure great Solar line
Dilipa, the purest, was born
As from the waves of the milky ocean
The Silver Moon first shone.
2. Broad was his mighty chest,
His shoulders brawny like the humps of bulls,
Like the Sala tree his noble height,
He was the incarnate warrior full.
3. Like the glowing Meru towering
Over the mountains of the world,
He stood in lustre dazzling
In his prowess unequalled.
4. As his mighty form, so his intellect keen,
Alike well informed his learning deep,
And even as his learning were his designs,
Whose success he never failed to reap.
5. His court before his sublime person
Trembled, though they loved him still,
As awe inspires the mighty ocean
Where there are treasures but with monsters full.
6. Even as his chariot rolls
Straight on the beaten road,
So by a hair they never stroll,
His subjects from Manu's Code.
7. For his subjects' several good alone
He wisely raised his royal share,
As the Sun from waters draws unseen
Only a thousand-fold to shower.
8. Not alone by his armies' might
He won that great renown,
But by his commanding keen insight
And the bow in his doughty arm.
9. Privy was his council wise,
His actions his policies concealed,
Which were only by fruits realised,
As Karma in its influence revealed.

10. Fearless, he yet protected his frame;
He gave, though never ill;
Though not avaricious, he earned his name,
Passionless enjoyed still.
11. Silence he attained, though in wisdom versed,
Powerful but with mercy crowned;
His sacrifice to others he never expressed;
These opposites with him were they first born?
12. Not by sense pleasures involved,
He saw the learning's shore;
He reigned by virtues, well beloved,
Young but old in lore.
13. His subjects by protecting from fear,
Regulating, maintaining them,
Sure he was their real father,
The other for birth alone in name.
14. He punished those that did oppress,
He married for progeny alone,
The noblest his quest for Love and Riches
Seemed only Dharma not distinct as known.
15. He milched the earth for sacrifice,
And so Indra for crops milched the skies;
Thus exchanging by this strange device
They protected the twin hemispheres.
16. How could they, the kings of earth
Be able to follow his glory's height
When thieving in his realm became extinct,
Only a name in his old Statute?
17. The virtuous, though his enemies,
Even as medicine to the sick he loved,
But friendly though, he shunned the vicious,
Like fingers chopped by snakes poisoned.
18. Sure Brahma did create him,
All virtues moulded in one;
How! Did not his endeavours aim
For the general alone?
19. Girt by the sea-shore rampart
And the oceans, the ditches even,
This great earth under none once past
As one vast city he reigned.

NOTES AND GLEANINGS

THE MADRAS PROVINCIAL EDUCATIONAL CONFERENCE

The ensuing Madras Provincial Educational Conference meets at the Agricultural College, Coimbatore, on the 22nd May and the following two days. Mr. S. K. Deivasikhamoni, B. A., L. T., the Headmaster of the Bishop Heber High School, Trichinopoly, presides on the occasion. A veteran educationist of fearless views and broad outlook, Mr. Deivasikhamoni is a worthy President to guide the deliberations of the Conference. We wish that teachers do not fritter away their energy in the adoption of numerous pious resolutions but concentrate their attention on a few vital problems of immediate consideration. We wish the Conference all success.

VERNACULARISATION

The popular demand for the vernacular medium of instruction in schools, elementary and secondary, has been recognised by the Departments of Instruction in various provinces. Recently the special committee appointed by the Bombay Government to report on the reorganisation of primary and secondary education has rightly emphasised this aspect. It even strongly urges that the University should reconsider the question of allowing candidates the option of answering all papers in the vernacular except the English paper. When such is the trend of educational thought, it is amusing to observe an M. L. C. of Madras in touch with District Educational Councils and Board, expatiating upon the dangers to which vernacularisation would lead. It is really quixotic—and one doubts whether he understood what he spoke of—that he should opine that our mother tongue is a medium of 'crass superstitions and in-human social institutions.' A more funny part of his effusion is his fear that vernacularisation may lead us back to 'medievalism and belief in caste'. The Elementary Teachers of Tinnevely to whom these were addressed should have been highly edified by his antics.

INSECURITY OF TENURE

Close on the promulgation of the recent G.O. reducing the teaching profession in Madras to the position of indentured coolies, managements seem to be busy in dispensing with the services of permanent masters for no satisfactory reasons. Two instances have come to light from Katuputur, perhaps there may be more elsewhere. The victims here are men of long experience and ability, and it is distressing to see them thrown out for no apparent fault. A remedy for this state of things lies in the other teachers' abstaining from seeking to replace those retired, besides, in their agitation for a repeal or suitable modification of the pernicious G. O. Will the members of the profession do it?

Balanced Judgment

At the annual Convocation of the Calcutta University, Rev. Dr. W. S. Urquhart, Vice-Chancellor, observed inter alia:

"A University trained man or woman ought to be able to exercise a balanced judgment, to extract the soul of good out of the confusions of controversy, or the truly valuable out of that which seems to be indifferent. You will usually find that beneath the vehemently expressed dogmas of opposing controversialists there are truths upon which both sides can agree. It is for the cultured men of the country to drag these confused and covered truths out into the clear light of day. Men may be divided in opinion as to the particular kind of political status they want, but they are not divided in their belief that India has peculiar traditions and aptitudes of her own."

Take the lead.

"The University ought to take the lead in the regrouping of natural and historical groups, so that they may cease to be mutually antagonistic, and may be serviceable to higher ends."

Function of a University.

Addressing the annual Convocation of the Calcutta University, H. E. Sir Stanley Jackson, Chancellor, observed:

The function of a University in the State is a large and important one. It involves the provision of opportunities for, and the encouragement of, research and higher scholarship. It involves also the duty of training the minds and drawing out the intellectual faculties of the thousands of students under its charge and of equipping them for their several avocations and professions, so that they may readily find for themselves a place in the social order. But more than all else it involves the forming of the characters of those who by virtue of their opportunities and qualifications should aspire to be the leaders of the community.

Neglect of Genius or "Care for the Crowd"

Criticising the modern educational system, Lord David Cecil writes in an English paper:

It is the exception who needs educating, not the average: it is the exception who contributes to the precious and lasting achievement of mankind. Florence is celebrated for its pictures because Botticelli and Michelangelo lived there, not because every Florentine child was taught drawing; the greatest age in English literature is the Elizabethan, though a large part of the population then could not read or write. And the first aim of any Minister of Education should be to discover and develop such exceptional genius as the country may possess.

Incidentally he will confer much greater benefits on the country at large than by concentrating on the education of the average. The various branches of national activity are directed by a small group of men, the experts on their subjects. It is they who set the standard; others are compelled to follow. A great medical genius will discover to the general benefit of mankind; an army of moderately intelligent general practitioners will never discover anything at all. Surely it will be more useful to give the genius a first rate education than all the others a second-rate one.

Education in America.

Before a distinguished gathering at the D. J. College, Karachi, Dr. James H. Cousins, who has devoted years of work in India said:

"It was in the United States of America that he found the highest value set on education and the most complete though not yet co-ordinated efforts towards an educational method which would ultimately fulfil the ideal of the complete development of every individual and the setting of the individual in intelligent and harmonious relationship with environment."

The Maharajah of Nepal

His Highness Sir Chandra Shum Shere Jung Bahadur Rana, who passed away in November last at the age of 67, was a great benefactor of education. Apart from founding a first grade college at Katmandu where education is imparted free, the late Maharajah donated the sum of two lakhs of rupees in 1928 for Ayurvedic education at the Hindu University. To the University of Oxford he presented 79 photograph copies of valuable Sanskrit manuscripts. Oxford honoured him with the honorary degree of Doctor of Civil Laws in 1908. To many scholars and savants he rendered every possible help for historical researches in Nepal and it was one of his projects to excavate the site of Buddha's birthplace Rummidei in the Nepal terais.

The Vice Chancellor of the Calcutta University

The conferment of the honorary degree of Doctor of Divinity by the University of Aberdeen on Dr. W. S. Urquhart, Vice-Chancellor of the Calcutta University, for his educational achievements in India is a very happy one. Dr. Urquhart is a distinguished scholar, an able teacher, an excellent expositor of philosophic problems and has won fame as a writer on Indian Philosophy. He represented the Calcutta University at the Congress of the Universities of the British Empire held in Oxford in 1921. Again in 1924 at the Indian Universities' Conference held at Simla he was one of the delegates from the Calcutta University.

Health of Students

"In our times we did not have as many games as you have got today, but our physique was far better than that of the present genera-

tion," remarked Sir Sahabuddin, President of the Punjab Legislative Council, in the course of an address at the Lahore Government College.

Failure Of Modern Education in India.

"The present system of education is a big failure. It does not produce 'men', but only produces machines for earning money... Every country has her own system of education best suited to the inhabitants of the country with the exception of India. The educational authorities in India had no clear idea of the problems of education in India..... India is the only country in the world, where education is imparted through the medium of a foreign tongue," said Dr. Md. Shahidullah of the Dacca University presiding over a Teachers' Conference in Bengal.

Education and Modern Needs.

Presiding over another Teachers' Conference in Bengal, Rai. K. N. Mitter Bahadur referred to the various changes which have come on the social, political and civic life in India within recent times and laid stress upon the fact that education in order to be a life-sustaining force must be part and parcel of the living present. It must satisfy the demands which the present world made on them. Secondary education was still literary in character and there had not been much enthusiasm for the few innovations made. The speaker regretted the degraded moral conditions and the publication of morbid literature which is being turned out by cartloads and read by thousands.

The Value of Reading.

Addressing the students of the Delhi University at the annual Convocation, His Excellency the Viceroy said: "Train yourselves to read in odd moments of leisure, and as you read endeavour constantly to appraise the value according to your own standards of what you are reading. A good book, it has been said, should be more often on the knee than in the hand, for as we read, we shall frequently pause to consider, digest and criticise. Nor let us be obsessed by the fetish of small minds that there is something unworthy in leaving a book that does not interest us, unfinished. It is far better to recognise that all books are not for all tempers or for all times, and turn to something which we can genuinely enjoy. The great thing is to aim at being catholic in taste, to read widely, to think about what we read and so extend our range of thought and knowledge. We shall assuredly gain greatly by the background that we shall gradually form for ourselves, and, we shall find, if I mistake not, that there are few sides of our common life that do not gain in colour and interest from the attempt.

We regret that for want of space we have been obliged to drop REVIEWS OF BOOKS this time.

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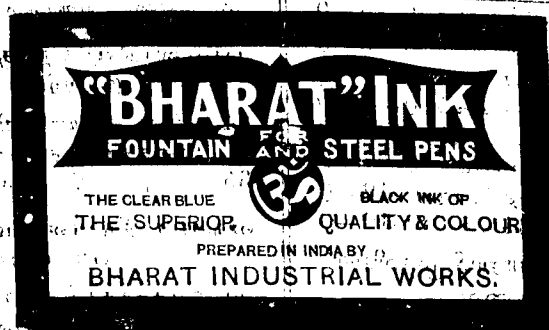
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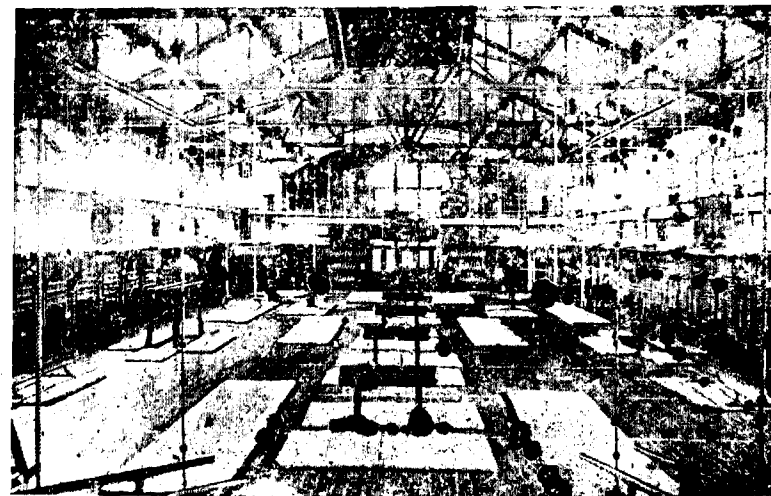
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2. Education as a Socialising Agency, By Dr. K. R. Ramaswami, M. A., D. Litt.	219
3. The Pial School, By Prof: K. S. Srikantan, M. A., F. R. Econ S.	226
4. Wastage in Primary Schools, By Mr. K. N. Kini, M. A., L. T.	229
5. Poetic imagery in Keats, Shelley & Browning, By Prof: G. Copalakraishna Ayyar, M. A.	234
6. A Literary Chit-chat, By Prof: K. R. Srinivasa Ayyangar.	237
7. Rural Reconstruction, By Mr. N. Simhadri, B. A., L. T.	242
8. The Perfect Healing, By George Chainey.	244
9. Let down your huckets, By Edward B. Warman, A. M., LL. D.	247
10. Notes.	252
11. On Books and Book-men.	255

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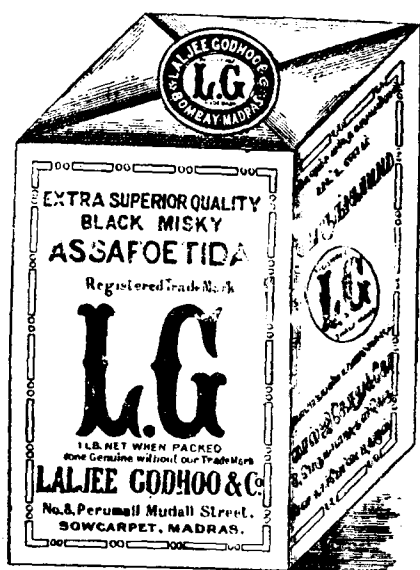
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Editorial.

SYSTEMS OF EDUCATION IN THE WEST AND IN INDIA.

By Prof: C. A. Krishnamurthi, M. A., F. R. Econ. S.

Associate Editor.

It must be admitted on all hands that of all the subjects claiming the attention of any civilised community, the most important is that of Education; and every advanced country in the West has developed educational systems with characteristics distinctively its own. Certain common features, however, can be found in all of them. A certain sense of heavy responsibility and duty permeates both the state and the people. Efforts are systematically being made to extend the benefits of educational institutions so as to embrace practically every human being living within the bounds of the state. Education is not necessarily for those who are fittest and most suited to receive it. It is so shaped and adapted that the blind and the dumb, the deaf and the mentally backward and those of the adult both male and female who let slip, owing to circumstances beyond their control, the golden opportunities for education that youth offered but who have a desire, kindled late in their breasts, can have it—that is, to all, education is to be accessible in every sense of the term.

A third feature distinguishing the educational systems of the West is that the stream of education with its many tributaries and branches does not run a lonely and forlorn course far from the haunts of men and centres of busy life but runs in the heart, as it were, of the city and life's central roar. Systems of education are designed for life making it deeper, wider, longer, quicker and higher and "still achieving, still pursuing." Education is made to point the way to all rich and poor alike,—the way leading to the accumulation of wealth intellectual and material. A fourth feature common to all educational systems of the West is that there is an ever, closely-growing co-ordination of the various branches of Education, Primary, Secondary, University, technical and industrial, so that the maximum effort is obtained on a country-wide scale resulting from the elimination of waste, reduplication and overlapping of jurisdictions while the most effective economics both internal and external are achieved. Other features are that education serves the individual not only to earn an adequate living under given conditions but, also to realise the loftier joys of life itself. Educational finance is affluent whatever be the sources of supply, its volume increasing and flowing with ever increasing velocity. The human element both on the teaching and on the inspecting staffs is energetically forward and incessantly thoughtful, with problems to be solved by themselves as quickly as they arise. No educational system in the West has had the millstone tied around its neck of having to impart education in all its branches through the medium of a foreign tongue though the study of a foreign language for its own sake receives most enthusiastic attention. New methods of study and instruction supplant the old because of approved superiority and clear easy adaptability. Such are some of the striking features forming common characteristics of the systems of Education obtaining in advanced Western countries like England, France, and Germany.

It is needless to attempt to estimate the corresponding virtues of the system of Education in India regarding the

points touched above which form the pivot of the systems in the West. Education is not the primary concern of the State as it is in Germany, France or England. It is the concern of the State and of the people and yet of neither for practical and useful purposes. Education peculiarly controlled by the State is left to the management of a number of heterogeneous bodies, who are pulled and driven but not guided to any definite goal at any reasonable or progressive pace. Few people think of Education rightly or persistently. It is a hobby with some, pastime with others, a rung in life's ladder with still others but rarely a serious life-study, a life-work. Adult education, Universal education, education of the defectives and technical education are yet dim figures hovering about on Educational chambers, casting weird shadows, and not yet realities. Little wonder therefore, that Life and Education in India have their backs turned towards each other while the faces look, though not exactly in two opposite directions, yet not adjusted from the same angle of vision. Co-ordination between the various branches of Education is yet to be established on any intelligent or intelligible basis. If an example were required for illustrating "monumental and misdirected energy and waste", the Indian Educational system could supply it. Other countries progress with time: in India, time merely passes with no march in the right direction that can be attributed to our Educational system. One thing, however, is directly traceable to it—the increasing unemployment among the products of our schools and colleges. The pity is that not only thought is not free but it rarely rears its head to any height or on any scale commensurate with the gravity or enormity of the situation. Just reflect in the third decade of the 20th century a nation being "educated" through a foreign tongue day in and day out; 75% illiterate; those who receive instruction doing so through methods of doubtful value and from people remunerated so as to make it impossible for them to lift their thoughts above the dull but stern level of having to keep an emaciated body magnified to life-size

by a liberal long coat and a depressed soul free from encumbrances of vision of the intimations of immortality! Educational finance has "a plain unvarnished tale to deliver" of recurring deficits and frantic efforts to run institutions with ultimatums from authorities who roll down departmental thunder with a due sense of responsibility felt for the country's education! Education in India is bristling with problems paradoxical in the extreme—one of the most interesting (psychologically speaking) being the increasing cry for making Vernacular the medium of instruction while the teacher hugs more closely to his bosom the foreign dame.

With all these features before us, one has to conclude by requesting the reader to "look on this picture and on that", especially as presented in the excellent volume before us entitled "Systems of Education" by Dr. Zia-Uddin Ahmad, one of the distinguished members of the Calcutta University Commission, who brings an exceptionally able, well-informed and well-balanced mind to bear on the problems of Education in India with a comparative study of Western systems of Education. The book ought to find a place in every school if not in the book-shelf of every teacher. No better recommendation can be urged in favour of the book than the noble utterance of the learned Doctor himself when he says in the preface:—"In India the State should consider the provision of proper education for the people in all the stages as one of its established duties and then most of the existing and communal troubles will come to an end. Educational institutions not maintained by the State, in the East or in the West, tend to become denominational in highly developed forms resulting in a retarding of national growth. State responsibility of all forms of education as in most countries in the West is the only solution of the difficulty. The educational system of our country is in a very chaotic condition and its thorough reorganisation is the most pressing need of the hour." We heartily commend the book to every teacher in India.

'Systems of Education' by Dr. Zia-Uddin Ahmed, Longmans Green & Co., Ltd., Madras. Price: Rs. 4-8.

EDUCATION AS A SOCIALISING AGENCY.

By Dr. K. R. Ramaswami, M. A., D. Litt.

(Concluded from previous issue.)



HE WIDE AND VARIOUS RANGES OF disparities existing in the Social fabric have also been contributing towards educational stagnation and starvation. While one child remains hungry and thirsty not only for material but for spiritual food, the State, which is its legal protector, is not fulfilling its responsibilities. Unless a consciousness of the above disparities is awakened and the contrasts minimised or abolished, very little progress is possible.

We are for the most part a smug, self-satisfied people moving very slowly to a desired end, but not moving at all, in many cases, unless movement is imperative and unevadable. It was said that difficult as it was to start the English nation in a given direction, when it began to move, it had more momentum and would go farther than any people. Our long and fairly intimate association with that nation has made us equally great or small as the case may be with that nation in this respect. We are already manifesting in other spheres of life activities that once the momentum is given we are able to hold our own and do much better than our supposed masters. But how long are we to wait for this momentum to operate in regard to education? Let us hope that soon men—and may I say women as well!—will be of one voice in acclaiming that the day has come when it must be given a fair chance.

Ignorance and indifference of parents are the great stumbling-blocks to a closer interaction between the schools and the homes. That parents are deplorably poor and badly housed, and preoccupied with how to turn an honest anna in the direction in which honest annas can be turned, must not be allowed to stand in the way of enlisting their sympathy and service. Once convinced of the necessity of anything,

it is amazing how all of us mark time for it. Besides, the parents when not broken and disheartened by the endless and bitter strife of living are almost to a man anxious to do what they can to make the lives of their children happier and more successful than their own have been. We who have been teachers know fullwell the amount of interest displayed by parents re. the education of their children in particular and educational problems in general. Judiciously organised adult education will surely be a step in the right direction. The part played in this work by the Secondary School Teachers will be in no way small. For they will, by assuming the leadership of the community, instil into the lay mind in a general way the purpose, scope, value and function of education. That is, the public will have been given at least the necessary equipment and mental attitude to respond to higher, nobler and broader ideals in Education, become conscious of the importance and position of the teacher and be quite willing to spend more money on the educational system of the State.

I am not for a moment unmindful of the various difficulties in the way of innovations advocated. These are many and great, but surely not insuperable. The fact that Social conscience is astir to some extent at least in regard to utilising all the means available for alleviating social evils, makes us hopeful for the future. More, and yet more co-operation is needed between the classes and the masses so called, entailing the breaking down of the caste spirit and the substitution for it of the spirit of brotherhood and common fellowship. Having arrived at this conviction, every election will afford the chance for men to see to it that the one great and constructive service shall have every opportunity given to it for performing the tasks of which it is capable when rightly and effectively supported.

Much will depend on personal propaganda. But alas, the bulk of inertia and indifference which each election reveals is incredible. Men's minds are cramped with prejudice and

narrow tradition. In regard to education, as also to peace, and the harsh divisions of Society into toilers and enjoyers, humanity's cultural Sensibilities have not yet ceased to be at odds with its primal instincts. And yet all History testifies what urges a people or a race forward, is ever safer than what holds it back. All counsels of the past that have not an eye to the future are foredoomed. No doubt there will always be impediments and hangers-on, the baggage of effete ideas and the like. Good general-ship consists in not allowing these to hinder and deter. Always we must strain forward towards the mark of the high calling of the best within us. When all is said and done, the golden age is in front of us and not behind. Our fellowship is with those who press forward, those to whom it has been permitted to see what stands on the horizon, to leave the world, if possible, a little better than they found it.

Let us just for a moment glance at certain scientific conclusions that confirm us in thinking that these ideals and innovations are practicable.

The concluding years of the last century were enveloped in discussions regarding the Darwinian theory of Survival of the fittest. This was accepted by many people without any attempt to define the most important word in the phrase. Round the word "fittest" the conflict of opinion raged later, and it is still divided as to what particular qualities constitute the most desirable for survival. Merely physical characteristics strength, greed, tenacity and the like, surviving at the cost of nobility of mind and intellect would be as detrimental to the race as would an excess of their opposites. The era of the mere physically fittest is being superseded by an era in which the well-being of Society as a whole will be of more vital importance.

It is a development of thought justified on other grounds than those of reason, pure and simple. The same advance of thought agrees that it is futile to demonstrate by reasoning and intellectual processes the nature of man's inner life, to

which we owe his great and ceaseless urge towards an approximate perfection.

Several indications of this advance are not wanting. There is the revolt against over-intellectualism; there is the cry against a rigid, wooden lifeless examination; there is the recognition of what one writer calls "the heavy inadequacy of mathematical thought"; there is the attention beginning to be paid to another vital factor, viz., the creating and transmitting of public opinion under the influence of collective emotion, popularly known as mass suggestion; and lastly there is a great demand for the elevation of the profession of teaching. "The individual of the past has of necessity been the individual efficient for his own interests. But in the social integration which is now proceeding, the external law of efficiency cannot be stated in terms of reason. For it can only be summarised in one word Sacrifice". This is a quotation from Benjamin Kidd. The civilization of the future concerned primarily with the well-being of all, will require to have more dynamic and inspiring factors; there will be found in the spiritual and emotional attributes of the race. Sacrifice! Yes, the greatest manifestations are undoubtedly seen in the lives of the poor. "This love", says Prof. Bergson, "in which some have seen the great mystery of life, will perhaps solve for us the secret. It shows us each generation passionately devoted to that which follows it. It teaches us that the living being is pre-eminently a resting place and that the essence of life remains in the movement that transmits it." The vast and increasing numbers of disillusioned, unhappy men in our midst are due more than anything to the early misapprehension of the meaning of life and education. The same men often reach adult and middle age without knowing how to use life. And thrown back on themselves to an alarming extent, discover too late, the futility of expecting a lasting happiness from the senses.

Language, literature, sex education and history are all socialising subjects. I propose here just to deal with one of them in brief. The general defect in our schools has been a

total lack of correlation in and among the subjects taught. Each subject is treated as an isolated whole without any relationship whatsoever to other subjects of the curricula. The boy is not led to an understanding of unity in knowledge as a stepping stone to a realisation of the unity of life.

Not less important than language and literature, regarded from its socialising aspect, is the teaching of history. No subject in the schools has undergone greater changes during recent years, due largely to the fact that with the development of modern Science and the dawn of Social Sense, history has acquired a new and broader significance. We not only regard the past from a different stand point than we did a few years ago. With the awakening of this historic consciousness we discern many things hitherto denied to us. As the vast panorama of the centuries spreads out before us, we perceive, first and foremost in importance, a transforming purpose continually at work, corresponding and constantly adapting itself to the needs of the different ages, and reflecting the intelligence of each generation. Even today in a majority of our schools the chronicler is the historian. To him there is no continuity of purpose, no cohesion or interdependence, but only isolated events, bearing little relation to each other. The idea that he was the product of history, as we are its products today, that the life he lived, the customs he followed, the dress he wore, the food he ate, the house and street in which he lived, as the fact that he was 'making' history, as we also do, by his compliance with, or resistance to existing conditions and laws, would perhaps be laughed to scorn. Yet so it was and is. In the realisation of things lies the very germ of the new method of teaching history.

The purview of history is to be immensely extended; the cast is no longer to be limited to Kings and princes, battles and dates, but it should be a means to the training in readjustment and amelioration whenever the struggle of life goes on and conditions demand the same.

Ample evidence is found of what we mean by the continuity of history—a record from first to last of the enfranchise-

ment of the mind of man. As in the natural world progression alternates with retrogression, the conflict of the present with the past, which, in essence, is the conflict of good with evil proceeds. To give an illustration: the greatest vice of the older patriotism was an incriminating narrowness of sympathy. Beyond the circle of one's own nation, all men were regarded with contempt, if not with distrust and hostility. Conquest was the recognised form of national progress to an extent that the interests of individual nations was regarded as opposed to each other.

Today the principle is being undermined everywhere. Let me refer to European history. In the drama of European liberty the Renaissance, involving the enfranchisement of the human spirit from the thralldom of ecclesiastical bigotry, superstition and denial in beauty of life might be termed the first act; the French Revolution, the second and the Great War, the third. In this act, action culminates. In the new historical drama on which the curtain is about to rise, and for which the world has been so long preparing, a greater freedom, an ampler consideration for all, a profounder justice, will be the great motives and international peace will be the objective.

The old method of detaching a period or reign from its context and demanding that it should be studied irrespective of what has gone before or follows after, has been generally discounted or abandoned. History should not be restricted this way. For all manifestations of life are as much its legitimate material as the decline of dynasties and the limitations of governments. Better a smattering of each period of history, so that its lessons of continuity may be instilled than the parrotlike knowledge of what happened in the time of the Tudors or the Stuarts, the Mouryas or the Guptas, important as these periods are as part of the whole.

Evolution as a process operative on all sides, can be made absorbingly interesting in the hands of a clever class teacher. Pastures new these may be and we may even think them too advanced or even fantastic. But I am positive you will agree

with me when I say that the old methods have failed and to that extent we retain an open mind on the matters of educational theories, and learn to adjust them to the requirements of the age, will success attend us.

Nor is the history of one nation, great as that nation may be, enough to make the pupil understand the idea of what is meant by the interaction of world forces--division of labour between different countries, the application of Science to industry, the continuity of creative evolution. History as a movement continues heedless of the fate of individual nations and Societies. In fact it endures by changing, seen by the need for constant readjustment of man to environment demanded from age to age.

At this juncture the teacher may ask "How are we to cover so much in the limited time at our disposal?" As in other subjects so in history we proceed from the simple to the more difficult.

Granted that change and continuity in historic development are the features to bear in mind, in choosing and movement or condition, it is essential to make the point where it actually touches the life of the child the starting place of instruction. The younger the children the simpler and more dramatic will have to be the presentation of historic fact and tendency. They should always be dealt with imaginatively, the bones of the past be imbued with the breath of life. To succeed here the teacher should be something of an artist able to detect from the immense mass of material, the relevant and necessary.

Not only will this kind of history teaching tend to encourage independent thought and action, but it will induce a mental attitude in the pupils that will not rest satisfied until the inner soul and essence of things are made clear. Humanity is ready to believe the best, to clutch, even while drowning, at the spars of hope and faith, to endure to the end, if some inkling of a reward be retained. Learning, whether of history or of any other subject, is justified only when it helps to extend the horizon of hope, for without hope the soul cannot live.

"THE PIAL SCHOOL."

By Prof: K. S. Srikantan, M. A., F. R. Econ. S. (Lond.).

(திண்ணப் பள்ளிக்கூடம்).



AN ATTEMPT IS MADE IN THIS ARTICLE TO give an account of the 'Pial School' which was largely responsible for the early education of our fathers and grand-fathers. Education properly so called must be all round. More than once, it has been pointed out that to-day Education is one sided---giving as it does entire importance to Intellectual Education at the sacrifice of Physical and Moral Education. Interesting, indeed, it is to find that the old Pial Schools satisfied our idea of True Education. Equal attention was given to the physical, moral and intellectual training of the boy.

The school had no separate building of its own. The boys and the teachers met in the pial of some rich-man's house. These were schools of one Teacher. He was often a native of the village, well-known to the villagers. He had no remuneration in the modern sense of the term. He was given once in every fortnight by every house-holder in the village a definite quantity of rice and dhal. Add to this on all festival occasions and other holidays he was given a quantity of rice known as வாவு அரிசி. But as will be shown later, the Teacher would take the students on tours to exhibit their talents in music and dance. This also meant a considerable addition to his real income. Thus, the Pial School Teacher must have been a simple and contented man.

The School would begin its work in the early morning at 6 a.m. if not earlier. There was no bell. But the boys used to compete with one another in coming early to the school. This competition among the boys was encouraged by the system known as ஏதாண்டி. (Athanadi). The boy that comes to the school first would be exempt from caning; the boy that comes next would receive one mild cut and the boy that comes next would receive two and so on. The anxiety to come early was so keen that many of the boys would be in the

school by 5-30 a. m. This system created in the young boys a keen desire to rise up very early in the morning. This gave them an opportunity to enjoy the beauties of Nature so rarely enjoyed by our youngmen to-day.

The school work would begin soon after the boys assembled. The Teacher would first of all ask every one of the boys to give the name of the thing which he had told him the previous day evening. This was a device adopted to train the memory of the boys. Every evening, at the time when the students are about to leave the school for home, the teacher would call each student and give him the name of either a flower or a fruit or the name of a town or anything he likes.

The student must carefully keep it in his mind and when asked next day morning, he should remember the particular name given to him. Different names would be given to different boys and those who forget will meet with a mild punishment. In giving names to be remembered the teacher was careful enough to adjust it according to the class and age of the boy. For advanced students, stories would be told which were to be repeated next morning. This was the first item in the daily work.

This over, the teacher would take the boys to the river or tank, whichever was close by, for washing their faces. The boys would generally march in a line, led by the Monitor (செட்டாபுள்ளை) who would be repeating either the mathematical tables or some vernacular songs. The boys would follow him in a chorus. The boys, while returning, would bring headloads of sand to be spread in the school for writing.

After returning from the river, the boys would be given time to go home for morning meal. They should finish this and return to the school within half an hour.

No sooner did they return than they should begin writing on the sand. The teacher and the students sometimes made use of small mats to sit upon. The teacher would first of all write a letter pronouncing it loudly and every boy should follow him. Very often the teacher would write the letter to be taught for every student and the student would have to

write upon it. The difficulty of writing on the sand was mitigated by the finger caps made of kalakoddi (கலக்கோடி).

Slate and paper were things of the future. To them the writing materials, other than sand, were the palm-leaves. These were properly cut and shaped by the boys themselves and each had a very large number. They wrote on these palm-leaves with a nail called Eluththani (எழுத்தாணி). In the absence of palm-leaves, the boys used the Eruukkam Alai. Broad leaves were selected and dried for this purpose. These were particularly used for copy writing. The material used for writing was a pen made of nanal (bamboo). The boys prepared their ink with fried-Ragi or charcoal. In the Mysore District, where palm-leaves could not be had easily, the kaṭṭi-ṭṭala (கத்தித்தலை) leaves were used for writing.

Clocks were un-known. The teacher was the controller of time for the boys. He would find out the time by means of the shade of a straw measuring 16 inches. There was also a saying which guided him in adopting the principle. காலத்தையும் பெடுத்து கண்டம் 16 ஆக்கி நீண்டது போக நின்றது அளவு.

It was also the practice to find out the time by means of foot-steps.

The palm-leaves would be tied together by means of strings with planks on either side. These would be carried by the boys to the school every day.

The lessons would go on till 4-30 P. M. after which the boys would be asked to stand in a row and follow the teacher when he gives out the names of years, months, nakshatrams. Slokas in praise of God were taught in music style. This over, the boys would be free to play. But they had to come to the teacher's house at 7 P. M. in the night to hear stories of moral import. After this, the boys would go home, take meals, read and then sleep. The subjects taught in the schools were அரிச்சுவடி (Arichchuvadi) ஆத்திச் சுவடி (Athichuvadi) குழி மாத்து (kulimathu) or கொன்றை வேந்தன் (konrai vendan).

The most active portion of the year was the Navaratri. A few days before it the boys would be trained in rope kolatam to accompany appropriate songs. Each student

would be given an ornamental stick; he would provide himself with new trousers, coat, and cap. The teacher, also newly dressed, will take the boys to the adjoining villages to exhibit the talents of the boys. This, as already pointed out, was a source of income to the teacher. Very often small presents would be made to the boys. This present was known as கடலை பொரி காசு (Kadalai pori Kasu). The teacher and the students would be received with great pleasure by the villagers and each competed with the other in giving a sumptuous entertainment for the boys and the teachers.

At the close of the year, all the palm-leaves of each student used so far would be bundled up and thrown into the river. This was a great occasion when the teacher also would accompany the boys to the river. This festival and the ceremony of the boys would also add to the purse of the teacher.

The boys were in awe of the teacher but the teacher was in awe of the people. The parents would visit the school often and the teacher was made responsible for the character of the boys. Naturally, the teacher had great powers over the boys. Punishments were very severe and even to-day, we threaten our boys with such punishments. Kothandam, as it was called, was the severest of punishments. It consisted in suspending the boy to a beam by means of a rope. Very often the teacher would also use the cane. But this was very rarely inflicted. It is not necessary to mention the other punishments, because we are familiar with them in our schools even to-day. Nobody could be asked to stand on the bench, because benches did not exist.

Such was the pial school---simple in appearance, and severe in punishment.

WASTAGE IN PRIMARY SCHOOLS.

By Mr. K. N. Kini M. A. L. T.,

(Concluded from the last issue.)

C. Wastage In Urban & Rural Schools.

13. Bangalore City is a truly urban area. We find that the wastage there from class to class is much less than in the

two districts (Table 1.) In Table 4 are recorded the enrolment percentages in urban and rural schools of Kadur and Bangalore districts. By urban schools are meant those primary schools which are situated in the Municipal areas and by rural schools are meant those that are outside the municipal limits.

TABLE 4.
ENROLMENT PERCENTAGES.

	Kadur District. (1.)				Bangalore District. (2.)			
	Urban		Rural.		Urban		Rural.	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Class I	100	100	100	100	100	100	100	100
" II	31	23	28	14	39	25	35	18
" III	26	16	22	7	28	16	26	11
" IV	19	12	13	2	23	11	17	4

Some very interesting inferences may be drawn from these percentages.

(a) The dropping off from class to class is quicker in rural than in urban schools and is quicker in girls' than in boys' schools in the same area. The wastage is therefore greater in rural than in urban schools and is much more in girls' education than in boys'.

(b) The dropping off of rural girls is simply terrible. The consequent wastage is a formidable factor that militates against the spread of literacy among rural women.

Even the two percent and 4 percent of the girls that complete the primary course in Kadur and Bangalore Districts respectively might lapse into illiteracy on account of paucity of facilities for keeping themselves in touch with books and newspapers in villages unless of course they migrate to towns on account of material relation with urban people.

D. Wastage by Communities.

14. The relative progress achieved by the different communities may be to a certain extent comprehended from the

1. Report on Educational Survey in Mysore 1927-28 p. 93.

2. Ibid.

way in which pupils of those communities drop off from class to class. This subject has been discussed by me at length elsewhere.¹ For understanding the problem of wastage among different communities, it is sufficient if we know the percentage of pupils that complete the primary course based on the enrolment in the first class (Vide Table 5) in a few typical communities or groups of communities.

(a) Wastage in the education of pupils belonging to the same group of communities is less in Bangalore district than in the Kadur. The depressing Malnad conditions have had their effect on the education of these communities.

TABLE 5.
PERCENTAGES OF PUPILS THAT REACH CLASS IV.

Community Groups.	Kadur District.		Bangalore District.		Bangalore City.	
	Boys.	Girls.	Boys	Girls.	Boys	Girls.
1. Brahman.	27	9	53	18	41	20
2. Lingayet.	19	4	27	5	40	15
3. Idiga, Jogi, Meda, Tigala, Uppara, Vodka.	6	Nil	12	3	11	15
4. Vokkaliga.	12	4	19	3	30	8
5. Depressed Class.	5	1	5	1	15	8
6. Musalmans.	11	6	9	8	19	12
7. Christians.	6	16	21	12	22	21
All Communities.	14	6	18	6	25	13

(b) On the whole wastage is least in the Brahman community and is highest among the depressed classes and the Idiga group.

(c) Comparatively speaking wastage is high in the education of the Musalman and Christian boys.

(d) Wastage is relatively lowest among the Christian girls.

(e) Wastage in the Education of the Lingayet girls in the districts is greater than that among the girls of "All communities."

(f) Wastage in the Vokkaliga group is comparatively high.

1. Report on Educational Survey in Mysore 1927-1928, Chap. IX.

E. Wastage by Parental Occupations.

15. Occupations followed by the parents of pupils have a great influence in determining the degree of education that is accorded to the children. I shall consider here only a few typical occupations¹ which afford us some interesting contrasts and state in each case the percentages of boys that complete the primary course.

TABLE 6.

PERCENTAGES OF BOYS THAT COMPLETE THE PRIMARY COURSE.

Parental Occupation.	Kadur District.	Bangalore District.	Bangalore City.
1. Landholder.	19	24	28
2. Agricultural Labour.	11	13	32
3. Labour other than } Agricultural.	8	8	17
4. Trade,	19	21	27
5. Artisan.	13	17	14
6. Govt. Service.	22	39	34

(a) The waste is least among the boys of the government servants. Generally the parents of these children are best educated and most cultured of all and hence this state of affairs is only what one would expect.

(b) Landholders stand next only to government servants in the education of their boys.

(c) Traders are uniformly more progressive than the artisans.

(d) Agricultural labourers are far more progressive than labourers other than agricultural.

16. In girls'² education too we find that government servants are most advanced in minimising waste and landlords come next generally. The others are comparatively indifferent to the education of their daughters and the figures yield no very useful inferences.

1. Report on the Educational Survey in Mysore, 1927-28 Chap. XI
2. Report on Educational Survey in Mysore, 1927-28 Chap. XI.

F. Effect of Wastage.

17. Though we are spending considerable sums of money on primary education--the cost having increased seven times since 1901 in Mysore--the increase in effective literacy, i. e., the literacy of people of 20 years and above, has not at all been satisfactory because a large majority of pupils drop off before they reach an educational standard which would enable them to retain literacy when they attain adult stage. The Agricultural Commission of 1926-28 have bestowed some attention on this problem and make very pertinent remarks on the subject. They say---"When calculations are made on the basis of information supplied by the Census reports, it appears that the total number of pupils in recognised schools who pass through class IV is a little more than the normal loss due to death among literate males of 20 years of age and over.¹

That is why effective literacy has not been advancing in India. Conditions in Mysore are no better.

18. The educational Commissioner with the Government of India estimates that only 30 lakhs² of permanent literates were added to British India in the quinquennium 1922-27, which yields an average of 6 lakhs per year. In Mysore about 20 thousand are added annually. These are the numbers of children that complete the fourth year primary course. But nearly as many literate adults of the age of 20 years and above are carried away annually by death. So effective literacy hardly advances.

G. How to Minimise Waste?

19. Circumstanced as we are to-day no one remedy would be adequate to mitigate the evil of wastage in primary education. A number of forces must operate simultaneously. The public as well as the State have to co-operate with each other and strive their utmost to lessen, if not eradicate, this huge waste of public funds.

1. Report of Agricultural Commission in India, 1928 p. 521.
2. Education in India 1922-27, p. 125.

20. Gradual introduction of compulsion, propaganda by the leaders of the people as well as by the Government Officers, far greater impetus to women's education, conversion of all one teacher schools to two teacher type, organisation of central schools with feeders distant within about a mile from the former, larger encouragement to the most backward communities by way of scholarships to pupils or compensation to parents, gradual replacement of unqualified teachers by trained and qualified hands, better salary to teachers with special allowance to those serving in the Malnad, larger facilities for communication in rural area, a liberal programme of adult education, increased opportunities to rural pupils for securing education higher than the primary, adaptation of curricula to suit the needs of the local people, better sanitary arrangements and medical aid in rural parts and affording opportunities to pupils to participate in parental occupation for half the day by requiring them to attend school during only the other half are the many remedial measures that could be recommended to be adopted simultaneously.

POETIC IMAGERY IN KEATS, SHELLEY & BROWNING.

By Prof: G. Gopalakrishna Ayyar, M. A.



POETRY IS PRE-EMINENTLY AN EXPRESSION in terms of the real and the concrete of the emotional and intellectual content that sways and fills man's mind. It may, therefore, be said to have two aspects:—the idea that is expressed in terms of a phenomenon and the phenomenon that clothes in solid robes the elusive idea within. The phenomenon is the purely poetic side and the idea is the abstract part of it. In a poet-artist like Keats who was for a life of sensations rather than of thoughts, the phenomenal aspect of poetry finds its truest and most persistent expression while in a thinker like Browning the idea dominates not certainly to the exclusion of all

phenomena, but still to the extent of keeping imagery in subordination. The poetry of Keats is one extensive field of aesthetic realisation where the imagination of the artist explores every avenue of poetic experience enjoying with an added zest as it goes, the Beauty and the Joy of Living. This sheer delight in life and its varied experiences of Joy and Beauty is the quintessential quality of Keats's poetry. Browning, the thinker par excellence, among modern poets has no use for poetic imagery as such. Delicious toying with imagery is to him but child's pastime. To him the Joy of Life lies in stern thinking and hard action. The sin he would impute to each frustrate ghost is the unlit lamp and the ungirt loin. Even his lyrical outpourings in verse partake, more or less, of the stress and valiance proper to investigations in dramatic form of the clash of the human spirit with the hard realities of life. He is often brusque and impatient even of the obligations of form imposed by convention upon the artist. Though a prolific writer he is often chary of words, breaking through the rind and kernel of poetry to the germinal seed of an idea within.

In the field of imaginative poetry Keats has accomplished in some measure what it was the glory of Shakespeare to have attained in the region of Romantic Tragedy. The tragedies of Shakespeare are not philosophical investigations by the human intellect into the problems of pain and sadness; they are rather excursions of the human spirit into the regions of error and crime. Their grip upon the tragic issues of life is not that of a ratiocinative intellect but that of an imaginative moral sympathy. They bespeak more, a moral experience than an ethical understanding. And hence it was that the ratiocinative ethical sense of that great moralist of the 18th century Dr. Johnson, was unable to understand the waste involved in the 'unmerited doom' of so much innocence and tenderness in Shakesperean tragedy. Mathew Arnold detects a certain magic, a certain indescribable gusto in the poetic expression of Keats which often reminds us, he says, of Shakespeare. But this gusto or what-

ever it is, is felt not only in the words and phrasing, but also in the entire attitude of Keats towards the sources of Beauty and joy as in Shakespeare's throbbing sympathy for the positive experiences of life. As in Shakesperean tragedy so also in Keats's introspective poems, the sympathetic student is taken along certain avenues of experience and he returns from the ramble not directly tutored into wisdom but enriched in feeling. In the Ode to A Nightingale, the poet flies on the inspiring wings of Poesy to the magic woodland where the fancied nightingale is singing its deathless song of peace and joy. His sojourn in this region though brief has been refreshing and he returns to daily consciousness with a chastened feeling of peace. It is a significant fact that in this highly introspective ode the poet does not indulge in any theoretical discussions on life nor does any abstract sentiment emerge out of the poetical experiences imaged therein. Again before the visioned flight begins, the poet artist relishes in a rather business like way, that is, in no mood of hurry or restlessness, the delicious flavour of some draught of vintage which would help him to leave the world unseen and fade away into the forest dim. The paused lingering over vintage that hath been

Cool'd a long age in the deep-delved earth,
Tasting of Flora and the country-green,
Dance, and Provencal song, and sun-burnt mirth !

and the beaker full of the warm south,

Full of the true, the blushful Hippocrene,
With beaded bubbles winking at the brim,
And purple-stained mouth ;

reveals the true artist who is after the delicious experiences of life and whose mind is totally unpreoccupied with ideas. The Ode on a Grecian Urn reveals more or less the same characteristics. Here, the poet does indeed arrive at a conclusion which savours somewhat of a principle or theory of life but it comes in as a message of hope delivered or rather as a discovery made on the way.

"Beauty is truth, truth beauty"—that is all
Ye know on earth, and all ye need to know.

strikes the mind more as a hope or consolation arrived at incidentally than as a maxim of life, vital because of its own inherent validity. The Ode to Autumn, the most Greek thing that Keats ever wrote, is composed in a vein of simple objectivity. Keats has here successfully emulated the model of those early Grecian bards who died content on pleasant sward, leaving great verse unto a little clan. It is rich in the simple worship of the autumn season absolutely untroubled by any spirit of questioning or doubt.

(To be continued.)

A LITERARY CHIT-CHAT.

By Prof: K.R. Srinivasa Iyengar.

Mr. Hugh Walpole's Latest Novel.



THE READING PUBLIC OF ENGLAND HAS happily learnt to expect solid and substantial matter in any new work from the pen of Mr. Hugh Walpole, one of the most competent writers of the present century. So acute a judge as the late Mr. Joseph Conrad has expressed the view that "Mr. Walpole's soundness is not of conventions but of convictions." In the twenty or more novels he has given us till now, what most strikes one is the abiding common-sense, that is at once Britain's glory and her limitation. Mr. Walpole's English is not the English of a Pater or a Strachey, his themes are not the original and challenging ones of a D. H. Lawrence or an Aldous Huxley, his is not the discomforting philosophy of a George Moore or a Theodore Dreiser. Indeed, there is no symptom at all of 'brilliance'—keen, intellectual, dazzling—anywhere in the entire body of Mr. Walpole's work. Yet it would be rash to underestimate his popularity with the intelligentsia: it is a factor in Literary England. And when one comes to consider the ultimate causes that have won for Mr. Walpole this wide popularity, one is not bewildered by any new phenomenon, which if wonderful is also unreliable in the long run: one is only assured, say reminded gently, of

the proverbial commonsense of the people of England. Mr. Walpole is popular because he instils a sturdy and a stubborn commonsense in all his novels; he is popular because he has successfully synthesised the English characteristics in the framework of his novels, producing an impression, agreeable to a marked extent. A painstaking explorer into human nature, a man of the widest sympathies and of the broadest comprehension, a man of letters, who though at times pompous, has yet an astonishing command over the vast potentialities of the English Language,—such is Mr. Walpole. England, and the lovers of her rich Literature, will take centuries before they will let down the author of 'Mr. Perrin and Mr. Traill' 'Wintersmoon' and 'Fortitude'.

And, I should now add, 'Rogue Herries'. (Macmillan & Co., 10-6. Colonial Edition, 6 Published, March 23rd) The latest of Mr. Hugh Walpole's novels, in its range, subtlety and movement no less than its revivification of an aspect of provincial Britain in the faded annals of the Eighteenth century, 'Rogue Herries' stands out prominently as one of the most superb and picturesque specimens of fiction yet executed in our age. Multitudinous as are the incidents recorded, numerous as are the characters in the story, Mr. Walpole nevertheless sustains the majestic onrush of the tragic history of Francis Herries. Mr. Walpole's task should have been an uncommonly difficult one in achieving artistic unity for his novel and that for two reasons. From the table of the Herries family, (the Herries are a historical family) given at the end of the book, one can have an idea of the indefinite canvas he had to paint in the lurid colours of art and literature: but superimposed upon the perils of the subject itself were the perils Mr. Walpole himself courted and then loved to overawe and overcome. For instance, Mr. Walpole decided to describe deliberately at great length the history of David Herries, the son of the 'rogue'. The peril you invite in this case is the almost inevitable clash of interests and the immediacy of the expulsion of artistic qualities from the book. But Mr. Walpole probably

took this grave risk partly being fascinated by the vigorous personality of David, but largely, I am inclined to think, with a view to stress the divergence, (notwithstanding an innate sameness in the character of all the Herries) in disposition, temperament, and activities between the father, the hero, and the son, the necessary foil to the picture. Understood in the light of this explanation, Mr. Earle Welby's complaint voiced forth in his weekly causerie in 'the Hindu Educational and Literary Supplement' that "one interest in it clashes with another, seems to have been conceived in an uncritical attitude. True, the 'Saga of David' has been worked out in undoubted elaboration. But a proper understanding of the manifold activities and the rambles of his mind is a necessary prelude to a thorough grasp of Francis Herries's own enigmatic character. The father was plainly a rake but age chastens him and the stress of sorrows like richest alchemy fashions out of the 'rogue' a heroic person indeed. The marriage of David and Sarah may be a success, but it is the love-affair between Herries and Mirabell that is sought to be made more understandable by contrast. We know, having followed the course of the lives of the two pairs of lovers, how grand, intolerably and imperiously, is the ideal attachment of Herries for Mirabell, how out-of-the-way, how divine, how impossible almost as it seems. Nevertheless, there is no alarming false touch anywhere in this voluminous thesis: the rays that impinge on the reader's intellectual membrane are the rays of throbbing reality. In the last pages of the book Mr. Walpole's tone is solemn with a majestic seriousness: he rises to rare heights of impassioned prose kindling sentiments that are a curious concoction of the earthy and the divine. In the description of the final exit of Francis and Mirabell Herries from the antedeluvian home of Herries are to be found some of the most moving passages in all literature: the consummation of the love of the Herries, protracted beyond endurance amidst many a trial and many a tribulation, is sanctified at last by the pregnancy of Mirabell: and the expectation of the confinement, so full of tense excitement for the lovers, is too

profound, too consuming; and at the very moment of the birth of the child, the parents, almost in the act of a pathetic embrace, terminate their miserable existence in this too unhappy world. And here, fittingly, Mr. Walpole leaves the story.

The other peril in the writing of this book I alluded to is the all but impossible nature of the task to recreate a bygone age—its customs, its atmosphere, its speech—in the medium of modern expression. Scholarship and diligence, the sense of tactful selection and of vivid reproduction, and above all accuracy in portraiture: these are qualities demanded of the writer. Not the 'story' but the 'life', not a catalogue of actions but the tracing of the natural movement of life's mysterious forces, not a distorted image but a microscopic and a living photographic reanimation: such are the objectives of the writer who ventures to work at a book of the kind of 'Rogue Herries'. Mr. Walpole has courageously braved the dangers and subdued them, nay turned them to his own account, with a characteristic solidity of mental equipoise. The result, as everybody must admit, is a masterpiece. In a literary causerie it is not possible to say more: one cherishes the fond hope that thousands in India will delight in the reading of this truly wonderful book, particularly as there is a cheap colonial edition for sale in the Indian markets.

On Murderers.

Yes, a book on them! and such an interesting book too! What is more, it is all about real murderers. One added distinction to the book is the fact that the author is so authentic a man-of-letters as "George A Birmingham". The talented author of 'Spanish Gold' and 'Spillikins', Rev. Hannay, (more well-known in his pen-name) has rendered significant service to us by writing his 'Murder Most Foul', in which he discourses on the lives of "a gallery of famous criminals". The publishers, Messrs. Chatto & Windus, deserve our sincere thanks for having reduced by more than half the price of this book within a year of its publication, thus placing it within

the reach of all. It is an eminently readable volume of about 850 pages and marked throughout by the elegant charm that characterises everything that Rev. Hannay writes. Within its covers are to be found the history of the crimes of Eugene Aram, the sinister scholar and the subject of many a poem and many a story, of Burke and Hare, whose unholy alliance was responsible for many detected and undetected murders, of Oscar Slater, whose sensational case was decided only so recently to his favour though only on a point of procedure, and indeed of twenty more criminals who have at one time or other thrilled the world with the wild audacity of their deeds. You may laugh over the series of blunders committed by Professor Webster, who with a big chemical laboratory at his absolute disposal—with furnaces, with charcoal, with a tidal river at reach—and also one full week, was yet so amazingly stupid as to be unable to destroy the body of his victim. You may read with bewildering uncertainty the story of the Platonic wife and remain wondering whether she was murderess after all. Or you may give full reins to your imagination and speculate about the later and hitherto undivined history of that other murderess, Mrs. Katherine Ogilvy. The publishers' note tells us that "these stories have been written from the point of view of the general reader, rather than of the expert lawyer or criminologist." Having read and reread this book many times I have no hesitation in saying that the above claim corresponds to fact. The book every-way is intended to be popular and so it will be. That is not of course to say that it is not literary. Rather Rev. Hannay's graceful style gives colour and a sweet glow to every narrative in the book. It is this combination of literary and artistic elements grafted on fundamentally historical and social problems that makes this book unique in the bibliography of the literature of criminology. It is to be hoped that others will explore into the many echoing thrills in this book with as much avidity as I have myself done.

RURAL RECONSTRUCTION.

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

(Continued from March issue.)

HAVING DISCUSSED THE MOST IMPORTANT aspect of rural development, we now turn to a consideration of its cultural aspect. It is in directing our energies to rehabilitate worn-out social customs, we must guard ourselves against excessive zeal, or putting a Volte-face or attempting to do anything per-saltum. It is often adjudged that the causes of our present poverty are mainly to be found in our inexorable social customs and not till caste usages are rendered more and more elastic will greater movement of labour be possible. Primary education is the only solvent of these difficulties and it should be overhauled with a view to adapt it to the crying needs of village life so that the peasant might successfully tackle problems of village hygiene, to co-operate more fully with his fellows, and take a rightful share in the civic responsibilities of the village. Besides the 3 R's, special instruction in Agriculture, Civics and Hygiene are a sine qua non of a sound system of rural education. It is in the schoolroom that the future citizen would imbibe ideas of better living and go forth to the world carrying this torch of knowledge to emancipate their less-tutored brethren from the thralldom of ignorance.

Education of this sort must be made universal and compulsory and must be carried, if need be, to the very door of the people. The Department of Public Health may go hand in hand with the Department of Education instilling ideas about 'plain living and high thinking' with greater advantage in the minds of the peasants. It is almost a truism to say that the villager generally takes after his neighbour, and would it not produce a salutary effect if model cottages and cattle sheds are constructed by the Health Department so that the conservative villager might shake off his prejudice and take to them more freely? Proper conservancy, providing facilities for good and abundant drinkable water, creating better

ideas of light and air, are some of the important measures whose materialisation would accelerate the work of the reformer and enliven the monotonous life and of the poor peasant. Private enterprise is foreign to their nature and if the State does not initiate and set the necessary example hopes of redemption are none.

One more point which needs mention en passant is the instruction of seasonal lectures and cinema shows. This is no doubt a costly affair but modest beginnings might be made in this direction. America sets the brightest example of propaganda work and her present high level of prosperity is in no small measure due to the daring enterprising spirit and general literacy of the people. Rural libraries containing a choice selection of books suitable to the peasant folk are a desideratum and the village teacher who commands more leisure may be entrusted with their maintenance. Books on plants, animals, agriculture, vegetable gardening, Geography, Geology, Physiography, and civic administration and citizenship are of the utmost value to a community whose sole occupation is husbandry, while engendering in them correct notions of their environment. They must be made to supplement their agricultural income by some useful occupation so that they may earn a more assured and decent livelihood and become efficient and useful citizens. Night Schools for adults and working men's institutes give good opportunities to combat ignorance amongst the masses. Under their auspices Agricultural and Medical Officers should go about as peripatetic teachers giving lectures illustrated by lantern slides, projecting lantern and stereoscopic displays on useful topics pertaining to Agriculture, Sanitation and Geography.

With the education of adults, the question of primary education is easily solved and the chances for children to take to education more unreservedly will be proportionately greater.

(To be concluded.)

THE INDIAN EDUCATOR

THE PERFECT HEALING.

By George Chainey.

(Editor, *The World, Liberator, America.*)

God the Unmanifest or The Health of All Health.

GOD HIMSELF, AS THE UNMANIFEST, IS THE Health of all. He is also The Life back of, and greater than, every manifestation. Nothing that comes from God ever diminishes His Perfection in any way. As we may light many lights from one, without in aught diminishing this one, so it is with God, or the Unmanifest.

Everything will merge itself finally into the full and complete realization of God as the Unmanifest. As speech may be but silver when silence is golden, so will every word of God yet be less than the Great Unspoken and yet Conscious Realization of the Infinite Glorious Presence of the Living, Loving GOD.

No state of health will be complete and permanent that falls short of this most glorious Sense of the Adjacency of God realized both consciously and intelligently. This is no mere sentimentality about God. It is the felt Touch and Presence of The Very Spirit of God in fellowship with your spirit; the Mind of God in Communion with your mind; the Body or Flesh of God consciously pervading your body or flesh; and the Soul or Character of God, the Soul of your soul, the Health of your health, the Strength of your strength, the Joy of your joy, and the very Life of your life.

This is the meaning of those great sublime words: "And when all things shall be subdued unto him (The Manifest) then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Those whom we love the most are dearer to us than all that they reveal of friendship. So in the end God will be dearer to us than all the Manifestations of God.

Then instead of being healthy we shall be Health itself. This does not mean that you will be God, but that you will be fully possessed of God, and that God will be just as completely possessed of you.

"All in All"

To universal, all-comprehending Intelligence and to Cosmic Consciousness these words are the simplest definition and summary of the end and purpose of all Creation. To such as comprehend and consciously possess the contents of these words, explanation will be unnecessary. A word to the wise is sufficient. For the unwise, the seeker for Wisdom's Way must have precept upon precept.

Our highest responsibility, as thinking and conscious beings is to find God. God is the Absolute. The quest for the Absolute is the sure prophecy that It exists. When the Absolute is found it will explain the Conditioned. Our human life is conditioned, cabined, cribbed and confined by saucy doubts and fears, simply because we have not yet made our intelligence and consciousness of Being great enough for the Absolute and universal Life of God to dwell in.

In the majority, life today is seething with unrest, because we have not yet sought to find all that is without in the within and all that is within in the without. There is no possession of everything without save by this discovery of all things within; and there is no possible finding of everything within unless we find God, or the Absolute, in everything without.

There is nothing great nor small to Him that maketh all. The unrest of the world can never cease until we are as equally satisfied with things without as with things within. Life itself must be in all its daily acts, associations and surroundings, greater than the mightiest epic ever written.

So long as we need written romances to enable us to realize the romantic, dramatic or operatic entertainments to lift us out of the commonplace into the ideal, we have not yet found the without in the within and the within in the without. The true life will always be epical in its loftiness and romantic in its interplay of the sublime with the simple.

There can be no perfect pleasure apart from use and no useful act in perfect service that is not palpitating with pleasure. So long as any one lives for self, apart from the service of each in all and all in each, he has not yet solved the riddle of life. All in All means.

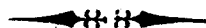
Each in all and all in Each

It means the objective in the subjective and the subjective in the objective. Truth is paradoxical. It is the yea and the nay of all that is and all that is not. It is a state of intelligence in consciousness and of consciousness in intelligence. This is the finding of self in God and God in self. God Is, and He is Knowable, Lovable, Possessable and Enjoyable. Man Is. Whoever says "I Am", "I Exist", being self-conscious, has begun to be. To this sense of being there can be no end. This consciousness of self is the realization of immortal life that will increase from life to life and age to age, until it includes and is the All in All.

THE SELF OF GOD

is all the vast life of God in Revelation possessed and understood; and all the vast consciousness and intelligence of things without, lifted up and possessed in this vast, bright, glowing, joyful Life of God.

There is no way to God save through the understanding in Conscious Revelation. When we have found God—the Sweetness of God—we must still keep alive the sense of our own responsibility. To be fully possessed of God, and to be perfectly possessed of God, does not mean that the consciousness of self is to be swallowed up and lost in the One Consciousness of God, as a dew drop is lost in the shining sea. The sense of selfhood will never be so great or vivid. This will be Nirvana, or bliss, because it will be free from all the envy, egotism and pain of separateness in the vastness of love and fellowship with each in all and all in each; self in God and God in self.



LET DOWN YOUR BUCKETS.

By Edward B. Warman, A. M., LL. D.

LOS ANGELES, AMERICA.



ARE YOU AWEARY? ARE YOU ATHIRST?

If so, to all such I would say, "Let down your buckets," the supply is inexhaustible.

The subject I have chosen is based upon an incident with which you are presumably familiar:—

The sailors of a sailing vessel on the Southern Atlantic seeing another vessel far out on the ocean, sent up a signal of distress bearing this message: "We are dying of thirst!"

The vessel catching the signal replied: "Let down your buckets. You are in the mouth of the Amazon."

There they were at the mouth of that great river which was pouring forth its clear, fresh waters far out into the ocean but they were not cognizant of the fact that their salvation was at hand. They would have perished then and there had it not been for the timely message in answer to their signal.

In like manner are those who are seeking a far-off God, never realizing His nearness, His omnipresence; that He is within as well as without. How beautifully this thought is expressed by Tennyson:—

*"Speak to Him thou, for He hears,
For Spirit and spirit can meet:
Closer is He than breathing
And nearer than hands and feet."*

And yet there are thousands and thousands of persons who, at this very hour, are sending up a signal of distress bearing the message: "I am sick, in body and mind."

For answer comes back the cheering message which, for centuries, has been ringing down the corridors of Time:—
"First, realize the consciousness of God in human soul and all things shall be added unto you."

A Rabbi was recently asked: "Do you believe this God-consciousness is becoming stronger in the world?" He replied:

"Do I believe the sun shines and that the flowers open to the morning kiss?"

It was nearly two thousand years ago that the lowly Nazarene said: "The Kingdom of God is within you." Therefore when he gave utterance to the injunction: "Seek ye first the Kingdom of God," it was equivalent to saying--seek ye first within.

In every seeker after health--whether sick in body or sick in mind--the curative agency is inherent--a God-given power. Over the great School of Medicine in Paris is the motto: "I dressed the wound but God healed it."

No healer, of any school or any cult whatsoever, possesses the power to heal or help another independently of the one to be healed or helped. The function of the so-called healer is to acquaint the seeker after health with that inherent power and how to evoke it at will; how to arouse that energizing principle of the soul, that dynamic thought-force lying latent within.

There is no dynamo in the world better suited for its purpose than is the human dynamo for the purpose for which the Creator designed it.

A city may be well wired for electric lighting but it would be in total darkness when night came if the dynamo was not turned on. And yet, there is no city in the wide, wide world better wired for electric lighting than is the human body (thru its nervous and circulatory system) wired for vibrations of HEALTH.

All light is vibratory. All heat is vibratory, all sound is vibratory, all health is vibratory and all thought is vibratory. Again I say, if you are weary or athirst, let down your buckets into the fresh, pure stream of life flowing from the fountain of HEALTH.

Not only should you let down your buckets but you should let them down again and again and let them down deep enuf. Surface work amounts to but little. The mere making of affirmations will not suffice. ("Sounding brass

and tinkling cymbals.") Words, words, get tangled up in the mental machinery and get no further. You must feel their import. It is not enuf to hope (hope may not have an iota of faith in it); it is not enough to desire, you must expect that for which you hope and desire. The word "expect" is the only word in the English language that is fully expressive of faith, yes, that faith that will remove mountains--mountains of fear, mountains of doubt, mountains of worry, and cast them into the sea--the sea of oblivion. But do not sit down with folded arms and, Micawber like, wait for something to turn up. 'Twere better to go out and turn something up. Suit the action to the word. 'Tis true: "all things come to him who will but wait"---if he hustles while he waits. You should radiate a vibration that draws the demand for which you are the supply.

Do not let down your buckets into a shallow pool but into the deep well of TRUTH. Therefore, be careful of your affirmations. When you affirm that you are what you are not, you emphasize, by your false affirmations, your self-consciousness of the lack of those things you affirm. An untrue statement will not bring the desired results. Therefore, be truthful in your affirmations. If you are ill do not affirm "I am well." You have probably been taught that you are speaking of the Ego. Then your affirmation is superfluous, as it is a foregone conclusion that the Ego cannot be ill--the Higher Impersonal Ego or Higher Self. This Higher (Impersonal) Ego is divine in its essence, imperishable and eternal; where as, the qualities of the lower (personal) ego are component parts of the vehicle which must be used as a medium of expression by the Higher Ego in the periodic embodiment. To say "I am well" or "I am success" when you are both ill and a failure, is not the way to secure health and success. You are probably basing your affirmation on the well-known and oft-quoted passage: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

This wonderful promise when rightly interpreted and practically applied with implicit faith and unwavering trust

will bring solace and comfort to every aching heart, every storm-tossed soul, every one in need of a guiding hand.

The searcher after truth is confused by the two tenses (present and future) and says: "How can I make believe that I have received that I have not?" There is no "make believe." The things you desire already exist in potential form. The ideal becomes the real. Your faith should always be one of expectancy. I can be well. I shall be well; I can be success: I shall be success. All thought takes form in action. Form the mental image of that which you desire and project it in your soul-consciousness; in due time it will bring the thing or condition into objectification; believe that ye receive it and ye shall have it.

The tendency of the great human family is to seek elsewhere than within for that which they desire. This is well illustrated in the following fable which should carry conviction with the wonderful lesson it teaches, thus emphasizing the injunction:—"let down your buckets."

As the story goes: The gods having stolen from man his divinity, met in council to discuss where they should hide it. One of them suggested that it be buried. But it was pointed out that man is a great wanderer and that he might find the lost treasure. Another proposed that it be dropped into the depths of the sea. But the same fear was expressed that man in his insatiable curiosity, might dive deep enough to find it there.

Finally, after a space of silence, the oldest and wisest of the gods said: "Hide it in man himself, ~~as~~ that is the last place in which he will think to look for it."

It was so agreed, and man wandered over the earth for ages, searching in all places, high and low, far and near before he thought to look within himself for the divinity he sought.

Then where shall we look for the key to wealth and success? You will find that key in the new psychology (soulology) you can change disease to ease (health), failure to success. But you must know the doctrine then live the LAW.

That law, very simple in itself, is as fixed, as unalterable, as irrevocable as was the law of the Medes and Persians. When you "let down your buckets" in full compliance with this law you will get the results you seek.

Briefly stated it is this:—(1) Mind is indivisible. You cannot think of two things at the same time (objectively). You cannot think of your illness and, at the same time, expect health. You cannot think of your failure and, at the same time, expect success. The one is destructive; the other constructive. Thought takes form in action.

(2) The law of psychology teaches that the mind should not dwell upon the condition that exists if the existing condition is undesirable but, instead, upon the conditions desired—health, success, etc., etc.

(3) Waste neither time nor energy in denying that which is manifestly present.

Never acknowledge failure until the last effort shall have not been made; and the last effort should be made until success is assured.

*"When you have tried and tried and tried,
And thousand times and then once more,
And still must humbly stand aside
Defeated, battered and heart-sore,
Think not that you have done your best,
And do not yet permit despair.
To find an entrance to your breast,
Let hope be still imprisoned there.
God gives us wills to do or die,
He sets the tasks we must assail:
And tho a thousand times we try,
And tho a thousand times we fail,
Our best is never done
Till we have fairly won."*

In this regard we have a notable example in the persistency of Edison in the perfecting of one of his inventions. Nine years of almost continuous experimenting, off and on, day and night, were required to meet and surmount adverse conditions. During this time fifty-five thousand experiments were carried thru to a successful finish.

Nothing but a sublime faith in the impossibility of failure could have inspired him. It is little wonder that his chief engineer said: "An invention is two percent inspiration and ninety-eight percent perspiration."

Luther Burbank says: "I have made thousands of failures, but they have all proved fertilizers."

In the American magazine, April, 1918, appeared an article by one of the most successful merchants of this city, in which he said: "Success is not in the world but in the individual."

Following is a definition of success for which a Boston publisher paid \$250.00 to Mrs. A. J. Stanley of Lincoln Kansas:—

"Success. He has achieved success—who has lived well, laughed often, loved much;—who has gained the respect of intelligent men and the love of little children;—who has filled his niche and accomplished his task;—who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul;—who has never lacked appreciation of earth's beauty, or failed to express it;—who has always looked for the best in others, and given the best he had;—whose life was an inspiration; whose memory, a benediction."

When the foregoing can be truly said of us, we may rest assured that we have successfully "let down our buckets" and have brought them up from the very depths, laden with the purest of the pure for those who are weary, for those who are athirst.

NOTES.

MADRAS EDUCATIONAL CONFERENCE.



THE XXII PROVINCIAL EDUCATIONAL CONFERENCE held last May in the Agricultural College Buildings at Coimbatore under the presidency of Mr. S. K. Devasikhamoni was a successful session. A representative gathering of teachers from all parts of the Presidency

was present, and they were treated to a variety of programme calculated to inspire life and zest into the profession. The discussions and papers read were thorough and practical, and the resolutions passed were pervaded by a tone of vigorous action. The comforts of the delegates were attended to, with great care and the credit of the successful piloting of the whole programme of the Conference goes to its able Secretary, Mr. R. Srinivasa Ayyangar, and his enthusiastic colleagues.

Opening Address.

The Hon'ble Mr. Seturatnam Ayyar, M. L. C. opened the Conference in a neat speech, advising and admonishing the members in a sincere spirit of sympathy. Conscious of the inadequacy of recompense to teachers in these days, he emphasised the need for the generality of them to practice 'the ancient virtue which might easily secure them the grateful admiration, and the unbounded devotion of their boys, and the modern virtue of team spirit which might exact the prompt attention of authorities to the amelioration of their condition'. One remark of his, however, in connection with the question of vernacularisation many may not agree with. A careful study of the conditions in schools will show that it is not so much the want of suitable texts in the vernacular for the teaching of non-language subjects that stands in the way as the inherent conservatism of the masters to adapt themselves to new situations.

Welcome Address.

The welcome address of the Chairman of the Reception Committee, Mr. Ratnasabapathi Mudaliar, was characteristic of his practical administrative experience both as a Municipal Chairman and President of the District Board. Most of us will agree with his views on the need for compulsory vernacularisation of instruction up to a definite stage, and his suggestions for effecting a radical change in the system of Secondary and Elementary Education to meet modern needs and conditions. He did not think that the system of enforcing service agreements according to the new G. O. No. 180 would be the best solution of the existing trouble, and suggested the formation of an Arbitration Board of a representative character to consider grievances.

Presidential Address.

The presidential address of Mr. S. K. Devasikhamoni, a veteran educationist of fearless views and sympathetic and wide outlook, was a frank exposition of the time-honoured ills of the teacher and the vagaries of the management, which had reduced education to a sad plight. His reference to the depressing conditions of service in aided

schools and the new death-trap implied in the recent G. O., articles 2, 3, 4 and 6, and his suggestion for adequate financial aid from the Government equal to half of the fee income and a 'give and take' relationship between the teacher and the manager in preference to the intervention of Arbitration Boards, are worthy of serious consideration by all concerned, coming as they do from one of experienced insight into the vital problems of the profession for over 37 years. His plea for a Teachers' Registration Council to promote the solidarity of the profession, raise the standard of qualification of teachers, give a prestige to their calling and provide a departmental guarantee of efficiency, is in the best interests of education of this country. Equally weighty are his observations on the lines reforms should proceed in secondary education free from University domination and giving scope for the diversion of talents ill suited to higher education into more profitable channels. People will agree with him in his just condemnation of the deadly uniformity pervading the present system of education tending to curb the free expression of personality, and with his aspiration for the founding of independent schools by munificent private endeavour which can work out their own ideals unhampered by economic depression or other prejudices, so as to conduce to a true Renaissance of India.

Resolutions.

The Conference adopted a number of resolutions which are calculated to improve the conditions of service and pay of teachers and the efficiency of instruction in schools. Much of the teachers' salvation depends on the return of sympathetic candidates to the legislatures in the coming elections, and it is in the fitness of things that they should have resolved to support only those who would sincerely back up the programme of the S. I. T. U. The real solution of all the ills of the teaching profession lies only in the immediate provincialisation of the teaching service in all the non-Government schools, and the members have been reasonable in demanding that as a first step towards it, unification of service in Districts should be attempted. When tackling this question, the Conference should have at the same time suggested suitable constructive proposals to meet the objections of Mission agencies, whose contribution to education in India can by no means be minimised.

One standing achievement to the credit of the teachers' organisations here is the institution by the Government of a Provident Fund for teachers. Two improvements have been proposed by the Conference to be adopted by the Government, that the teacher's contribution should be raised to 1-12 of a Re. and that the rate of interest on the deposits

be raised to 6%. In reply to the persistent agitation of teachers' organisations to enhance the interest from 3% in the Post Office S. B. A., the Government allowed the conversion of the deposits into cash certificates fetching higher but fluctuating interest. At present, on account of the depreciation of those certificates, about 5 or 5¼% is being allowed, if we remember right. The local Government could not improve the scheme further than this, and it rests only with the Government of India, as we remember the D. P. I. had said once, to make the deposits bear a uniform rate of 6% in the S. B. A. To obviate this, a solution of the problem was offered by the Madura Dt. Teachers' Guild which was subsequently adopted by the S. I. T. U. Conference some time ago that the contribution by the Govt. might be ¾ anna to every one anna and a half contributed by the teacher and the manager together. The Coimbatore Conference could have with advantage stuck on to this resolution in preference to the present one, as the former is more within reach of realisation.

One commendable resolution that the teachers adopted was the authorising the Working Committee of the S. I. T. U. to constitute a Vigilance Committee of five members including the President and Secretary of the S. I. T. U. to enquire in general into the conditions of service in non-Government schools and in particular into cases of dismissal, suspension, notices to quit, termination of service, enforced resignation, etc. and to take all effective measures for the redress of grievances of the teachers concerned and the enforcement of professional ideals. To achieve the objects above a 'Teachers' Defence Fund' has also been formed, and about Rs. 250 was subscribed for it on the spot. It is a bold step, indeed, and much depends on the grit and nerve of the members constituting the Vigilance Committee and on the degree of professional consciousness teachers are capable of bringing to bear on the question, if anything like success is to be achieved. We hope the members of the teaching profession will rise equal to the occasion and act in consistence with the dignity and self-respect of their 'noble' calling.

ON BOOKS AND BOOKMEN.

1. PRACTICAL LESSONS IN ELEMENTARY SCIENCE AND HYGIENE (in Tamil) by M. S. Subramanian, Asst., Hindu Secondary School, Viravanallur. For classes IV, V, and Forms I, II and III. Revised Edition 1929. Price: Class IV & V--As. 5. Forms, I, II and III each As. 12.

We have pleasure in welcoming the revised and improved edition of the above series into the field of science books. We had occasion to speak in appreciation of their merits when the first edition was

reviewed, and we are glad to observe that Mr. Subramanian's books have become popular enough to need a new edition now. Several improvements have been effected in the revised series, and the volume has been doubled by the addition of Hygiene with proportionately negligible rise in prices. All of them have been approved by the Text Book Committee and answer to the requirements of the syllabus. We are sure the publications will enjoy wider patronage and continue to be useful to teachers and pupils as before.

2. S. S. L. C. ELEMENTARY SCIENCE, BOOK I. (Physics and Chemistry) in English by Messrs. B. Narayanaswami Ayyar, B. A., L. T., and S. Venkatarama Ayyar, B. A., L. T., Kumbakonam. Price: As. 12.

As a pioneer publisher of vernacularised E. Sc. text-books in Tamil and Telugu for the lower and upper Forms, Mr. B. Narayanaswami Ayyar should have been familiar to most of the teachers in the Presidency. A valuable experience of this kind counts for much in the compilation of a suitable book on E. Sc. in accordance with the new syllabus. The authors have taken care to present scientific facts with accuracy and lucidity, keeping in mind the limitations of the time table and the scope of the syllabus. The experimental method has been adopted throughout. Diagrams have been given wherever necessary and questions framed at intervals. The get-up is neat and the publication will be found useful to pupils.

3. S. S. L. C. ELEMENTARY SCIENCE, BOOK II. Animal Life (in English) by a Lecturer in Biology. Published by the B. N. Publishing House, Kumbakonam. Price: As. 8.

This neat booklet presents the rudiments of Elementary Biology in simple and popular language devoid of abstruse technicalities. The treatise is brief and to the point and makes interesting reading. The importance of practical work has been emphasised and hints for this have been embodied at the end of chapters, wherever possible. Only the very familiar Indian animals form the subject matter, and an attempt has been made to instil in the minds of pupils how the lower animals live and act similar to the human beings, leading them to an intelligent appreciation of life. Tamil equivalents of English terms have been given wherever possible. Diagrams giving structural details have been included, which will be of advantage to readers.

4. LESSONS IN BIOLOGY--PLANT LIFE. (in English) by Dewan Bahadur K. Rengachariar, M. A., L. T., Published by P. Varadachary & Co., Madras. Price: As. 12.

The above is a carefully written book compiled in close conformity with the syllabus. The author needs no introduction to teachers, being

well known by his numerous publications on Botany. He has worked out the details of the syllabus exhaustively, making the treatise highly informative and interesting. Towards the close of every chapter practical exercises have been given with necessary explanatory directions. More diagrams giving structural details consistent with the scope of the syllabus, and the appropriate vernacular equivalents of the names of plants wherever possible could have been introduced with advantage. The volume has been executed with neatness and clear diagrams. Only the familiar Indian plants have been dealt with. The publication will be of value to pupils. It has been approved by the Text Book Committee.

5. ELEMENTARY SCIENCE—PHYSICS AND CHEMISTRY (In English) By T. Doraiswami Pillai, B. A. L. T., published by T. V. Chellappa Sastri & Sons, Madras Price: Re. 1-4.

In teaching Elementary Science to youngsters the aim of the syllabus has been not merely a presentation of scientific facts but also the adoption of a psychological method such as will provoke thought, encourage reasoning and develop scientific methods of work in pupils. Mr. Doraiswami Pillai has kept these requirements in view and intelligently drawn up the book, conforming to the syllabus and making it of educative value. Making his treatment purely experimental, he has included a number of simple qualitative and quantitative experiments with necessary instructions to guide pupils in their work. Practical applications of principles learnt have been briefly explained and suggestive questions embodied at the end of chapters. Laws and principles learnt are printed in bold types to show their importance. The book is profusely illustrated and neatly executed. Pupils will find the volume a useful guide for learning the subject.

6. T. P. H. STORY READERS published by the Teachers' Publishing House, Madras.

- i. *The Story of a Tiger & a Good Bargain* As. 2½.
- ii. *A Little Book of Tales* Grade. I. As. 3.

Booklets of the above kind are just those that are suited to Indian children who wish to acquire sufficient familiarity with the foreign tongue. Written in simple and idiomatic English, the subject matter deals with Indian folklore and puranic episodes highly edifying to children. They have in addition the advantage of revision by Mr. W. C. Douglas, Professor of English, Presidency College. Beautifully printed and illustrated, the little volumes will be appreciated and studied with pleasure by young readers. They are adopted for use for Form I. We hope teachers will encourage publications of this kind.

THE INDIAN EDUCATOR

7. பாரத நாட்டுப் பஞ்ச ரத்தினங்கள் by P. M. G. வெங்கட
கிருஷ்ண முதலியார் published by the Teachers' Publishing
House, price: As. 8.

This is an attempt to present in simple, idiomatic Tamil prose free from pedantry, short sketches of five of the eminent heroes and heroines of our land. In about 100 pages an account of the life and activities of Gautama Buddha, Sivaji, Gokhale, Raja Ram Mohan Roy and Padmini of Chittoor have been given, in a flowing narrative of arresting style. The salient points which made for their greatness have been brought out with significance. The book will serve as a valuable reader for non-detailed study in the Lower Forms.

8. ENGLISH COMPOSITION FOR BEGINNERS: By
Llewelyn Tipping, M: A. (Cantab.). Published by Macmillan & Co.,
Ltd., Madras. Price: Re. 1.

Mr. Tipping as an author of useful English publications suitable to Indian pupils has been well known and his present volume based on his intimate knowledge of Indian conditions should be welcome to all English teachers. Good composition is possible only by constant writing, and recognising this, the author has embodied in this book numerous exercises of variety which give children plenty of work to do. The pupil is put through a large number of graded exercises built up on a grammatical basis and ranging from the simplest ones to moderately difficult ones. Without troubling him with elaborate rules of grammar, the author gives him the necessary grounding in the subject sufficient for all practical purposes, in addition to teaching him how to express himself naturally and freely. The chapters on letter writing, spelling and punctuation need special mention. Indian pupils will profit immensely by making use of this valuable book.

9. SOME GREAT WOMEN OF INDIA: (Longmans Indian
Reading Books): Published by Longmans, Green & Co. Ltd.,
Madras. (1930). Price: As. 8.

Biographical sketches of nine of the eminent women of India form the subject matter of this booklet of about 108 pages. Some of the characters like Mirabai, Chand Bibi, Ahalyabai, Sarojini Naidu, the Begum of Bhopal are very familiar, and accounts of these should be welcome to Indian youths. The author has shown in these pages what great services these illustrious ladies have done to the country, socially, politically, intellectually and artistically. Students will find the book of elevating reading and draw inspiration from these noble examples of femininity. The publication will be suitable for use in Forms V and V.

10. HEALTH AND COURTESY (in Tamil): Published by Long
mans, Green & Co., Ltd., Madras. (1930). Price: As. 3.

This booklet is an adaptation of Barnett's. 'The Little Book of Health and Courtesy, for Boys and Girls' and is intended for Tamil children. A study of its contents will inculcate in them healthy habits and courteous ways of life and conduct. A freer translation could have been attempted with advantage.

11. SRI RAMAKRISHNA PARAMAHAMSA AND SWAMI
VIVEKANANDA (Longmans' Saints of India Series). Published
by Longmans, Green & Co., Ltd., Madras. Price: As. 5. (1929).
Grade III.

Lives of illustrious saints like the above are fit themes for study by youngsters in these days of growing agnosticism, and the firm has done a great service by publishing books of this kind. The lofty ideals of universal brother-hood and saintly devotion to God characterising these world-known personalities have been well brought out in the course of the narrative, and youngsters in their plastic age will be profited by a study of the contents. The style is simple enough for the class for which it is intended.

12. ELEMENTARY ALGEBRA FOR SCHOOLS: By R. S. Hall
and S. R. Knight. Edition for India Published by Macmillan &
Co., Ltd., Madras. Price: Rs. 2-8.

This is an Indian Edition of the famous authors' popular book on 'Elementary Algebra' which has run through many editions. The book has been brought up-to-date, including Graphs and enlarging some of the important chapters. The volume covers the S. S. L. C. syllabus and a part of the Intermediate course in Algebra. The publication is eminently suitable for High Schools.

13. THE REVISED MODERN INDIA READERS: Primer and
Books I to V. Published by Macmillan & Co., Ltd., Madras (1929).
Price: As. 3, 5, 6, 8, 10 and 12.

The revised Readers above have been carefully and intelligently prepared so as to simplify the work of teaching the foreign language to Indian children. The method adopted will be found greatly helpful in their acquisition of the language and its grammar. Lessons have been properly graded with progressive difficulty, and harder ones have been eschewed. The language both in prose and poetry has been simplified and stress has been laid on linguistic acquisition. Grammar is taught inductively according to an intelligent plan by means of illustrative sentences and picture lessons. The meaning and usage of the chief parts of speech have been clearly brought home by such devices. Formal grammar teaching disappears from the lessons in Books IV and V, as it is believed that pupils who reach this stage will be above the need for being drilled in that subject.

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