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THE INDIAN EDUCATOR



Vol. VII—No. 10.

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"Medical Practitioner" writes in his journal:—

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"The Hindu" writes:—

The author has divided the syllabus into suitable practical lessons and has kept clearly in view the needs of the students. The several topics are presented in simple idiomatic Tamil and while the author has carefully avoided using technical expressions, he has not sacrificed accuracy of statement which is the prime requisite in a science text book to clarity or simplicity of exposition. The English equivalents of technical expressions are given in brackets wherever they are first introduced; diagrams and illustrations about; the author has endeavoured to make the points by clear numerous illustrative examples and experiments. The books can be heartily recommended for use in the classes to which they are intended.

"The Madras Mail" writes:—

The simple Lessons in Practical Hygiene which are in popular language and free from difficult technicalities will find readers not only in class rooms for which they are primarily intended, but also outside.

Supplement to this October Issue.

ALL INDIA EDUCATIONAL CONFERENCE.

1931,

BANGALORE CITY.

(28th, 29th & 30th, December, 1931).

Under the auspices of the Mysore Secondary Education League, the next Conference of the All-India Federation of Teachers' Associations will be held in Bangalore City from 28th to 30th December, 1931. A Reception Committee consisting of many influential ladies and gentlemen has been formed and arrangements for the Conference are proceeding.

Membership of the Reception Committees is open to all the members of the Mysore Secondary Education League and others interested in Education. Membership fee for the former is Rs. 2 only, and a minimum of Rs. 3 for the latter. The fee for Delegates from the Affiliated Association of the Federation is Rs. 2. All payments are to be made to Mr. S. Kalappa, M.A., B.T., Joint Secretary and Treasurer, Mysore Secondary Education League, Basavangudi, Bangalore.

Papers on educational topics are invited from all Educationists and Educational institutions, including the Universities in India. Papers will be read and discussed in Sectional Meetings. The last date for the receiving of papers is the 15th of November.

Arrangements are being made to hold an All-India Educational Exhibition. Exhibits pertaining to all branches of Education will be received from all the Educational Institutions in India including Burma and Ceylon.

It is intended to classify the exhibits as follows:—

1. Child Education (Kindergarten) Montessori and other systems.
2. New Teaching (Dalton plan, Project Method, etc.)
3. Vocational and Pre-vocational Training.
4. Teaching aids.
5. Students' Exercises.
6. Teachers' work.
7. Physical Education, Health and Medical Inspection.

8. Scout Craft, etc.
9. Domestic Science, Economy and Needle-work.
10. Fine Arts.
11. Educational Charts and Statistics.
12. Experimental Psychology and Education.
13. Students' Hobbies and Pastimes.
14. Photographs of Educational Activities.
15. Educational Magazines.

All intending Exhibitors are requested to intimate to the Exhibition Secretary in advance before the 5th November, 1931, the number and nature of the exhibits they are likely to send. On receipt of this information, necessary labels and instructions for the despatch of exhibits will be posted. Exhibits not accompanied by these labels will not be accepted.

Exhibits are to be sent so as to reach the Exhibition Secretary not earlier than 25th November and not later than the 10th December. No exhibit will be accepted for exhibition, unless approved by the Judging Committee whose decision will be final.

All Educationists and heads of Educational Institutions are cordially invited to send exhibits.

Accommodation will be provided to Educational firms to open stalls on payment of rent. They are invited to correspond with the Secretary mentioning their requirements and giving other particulars.

General Secretary,
C. KRISHNASWAMY RAO,
Headmaster,
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Exhibition Secretary,
K. SAMPATHGIRI RAO, M.A.,
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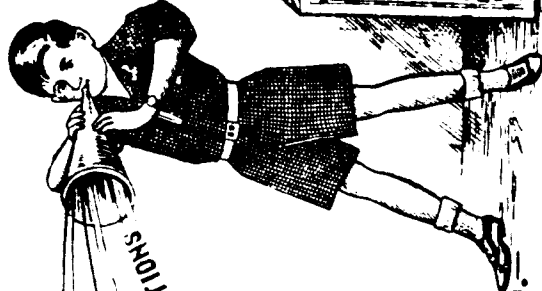
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THE INDIAN EDUCATOR

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

Vol. VII.

MADURA: October, 1931.

No. 10.

Editorial EDUCATION REPORT

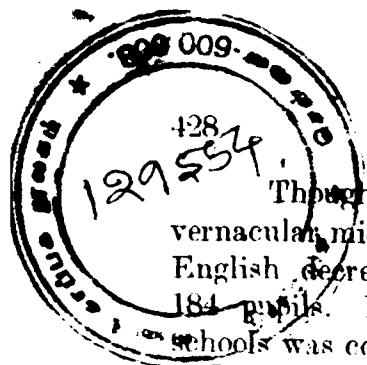
1929—1930

CENTRAL PROVINCES AND BERAR.

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

The report before us opens with a doleful tale of deterioration of discipline among the teachers and the taught on account of financial stringency and misdirected political activities. Yet the number of schools and the pupils studying in them seems to have increased. In primary schools there was an increase of 12588 pupils, in vernacular middle schools, 2061, in Anglo-vernacular schools, 228, in high schools, 1366 and in colleges 116. In special schools the increase was 1736 and in unrecognized schools, 1251. The total expenditure increased by Rs. 60,302 of which the Government contributed one-half.

Compulsory primary education was in force in 10 district council areas and 13 municipal areas, showing an increase of 2, from 21 to 23. The chief defect found out was that the Attendance authorities did not perform their functions properly. In the Akola District Council the percentage of attendance was as low as 65. An absence of good executive administration in all local bodies is chiefly to be noted.



THE INDIAN EDUCATOR

Though there was an increase of 14 in the number of vernacular middle schools teaching English, the pupils studying English decreased by 27. In Berar there was a decrease of 184 pupils. In the Nagpur Circle the smooth working of the schools was considerably disturbed by political activities.

Regarding secondary education mention may be made of the report furnished by the Curriculum Revision Committee appointed by the High School Board, the provision made for physical training and imparting instruction on an agricultural basis in vernacular middle schools. There has been an increase in the percentage of passes in the High school Certificate examination from 36 to 61. The introduction of examination by compartment system may be set down as the cause of this increase.

As regards University Education attention may be drawn to the Editorial published in the Educational Supplement of the "Hindu" of Madras on Sunday, September 13, 1931, wherein the writer has given a lucid account of the progress made by the Nagpur University in all its activities. Attention may be specially drawn to the good beginning made by the University Training Corps and to the magnificent bequest made by the late Rao Bahadur D. Lakshminarayanan for the promotion of applied Science and Chemistry. Since the progress made by the nation as a whole largely depends upon the activities shown by its Universities, it is fervently hoped that his noble example will be followed by other patriots in our country. Regarding the work of the Colleges in general, the Director draws our attention to the lack of good libraries. Though the Government recognises the paramount importance of fuller equipment in Colleges, it puts forward its usual plea of financial stringency and it remains to be seen if the generous public at least will come to the rescue. It is naturally complained that the maintenance of discipline was largely affected by the menace of political propaganda in the latter part of the year.

Re the education of girls it is reported that there was an increase in strength from 49,175 to 53,479 and in the number

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of institutions, from 406 to 429. While the strength in the I class is as high as 31,248 it is reduced to 4,016 in the IV class. Girls must be made at least to complete their four years' course in Elementary education. There was an increase in the number of Muhammadan pupils from 42,617 to 44,896, but the education of Muhammadan girls is at its lowest level. While there is not a single girl in the High school or collegiate state, there are only 281 pupils in the IV class out of a total of 6,534 girls in the primary stage. This may be due to the dearth of competent women teachers.

The education of the depressed classes has decidedly received a set back. While there was an increase of 2,639 pupils in the previous year, in the year under review there was an increase of only 1,372. The great majority are only in the primary stage, though there has been an increase in the high school and collegiate stages. There is no girl who has reached the high school stage. The report made by Mr. E. G. Kilroe I. E. S., who had been specially deputed to prepare a memorandum on the education of these classes is pending before Government for consideration.

The number of trained teachers has increased in European schools. There has been a decline in the number of pupils in the collegiate stage.

The Director draws our attention to the progress made in the training of teachers, games and manual and physical training. Gardening was taken up as an alternative to manual training and had a fair success. Special mention has also been made of Jain education, the work done by the Text-book Committee, the Government Engineering School, Nagpur, the Rajkumar College, Raipur, St. John's Ambulance Association and the Boy Scouts Association.

On the whole the report under review affords no ground for great satisfaction and the Education wheel has kept its usual rounds with no striking stroke of policy or progress.

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THE PRESENT POSITION OF SCHOOL MATHEMATICS.

By Mr. N. Kuppuswami Ayyangar, M.A., L.T.,

Training College, Trivandrum.

(Concluded from the last issue)

OTHER INVESTIGATIONS.

No doubt there are other investigators in the field. There are other theories about the nature and constitution of human abilities. "But in the opinion of most of those who are qualified to judge the complicated issue, Spearman's theory holds the field."

The opposite theory that holds that "the mind is a host of highly particularised and *independent* faculties" (that is to say there is no 'G') is no longer maintained in its purest form. Experiments and statistical study have disproved it.

"It is now universally recognised that even if the mind does contain a large number of abilities, these are all more or less closely connected or intercorrelated." This is practically admitting the truth of Spearman's theory. Even if it does not, there is no evidence to show that there is any such thing as a mathematical ability.

Thorndike, perhaps the greatest of the Educational Psychologists that hold the opposite view, says, "The activities essential to acquiring ability in arithmetic can rely on little in man's instinctive equipment beyond the purely intellectual tendencies of curiosity and the satisfyingness of thought for thought's sake, and the general enjoyment of success rather than failure in an enterprise to which one sets oneself." "Finally it may be noted that ability in Arithmetic, though occasionally found in men otherwise very stupid, is usually *associated with superior intelligence* in dealing with ideas and symbols of all sorts, and is one of the best early indications thereof." Thus according to Thorndike 'ability to deal with ideas and symbols of all sorts', 'Intellectual curiosity' and the like are the things required for the study of Mathematics. But then these are required for the proper study of any and every one of the other subjects as well.

BIOLOGICAL POINT OF VIEW.

Again looking at the matter from a Biological point of view, we come to the same conclusion. Mathematics is a science wholly man-made. I mean that it is a language like the Esperanto, an instrument wholly devised by man for the purpose of studying and interpreting nature. As such it is an acquired characteristic of the human race. These were and even now there are people like the Murray islanders who had no words for counting beyond six. It is a fair inference that these people could not have inherited any special mathematical talent. But yet these people picked up Mathematics as well as any of the civilized races when it was properly taught to them.

Most of the biologists hold that acquired characteristics are not inherited. If it is so mathematical ability cannot be inherited. Thorndike says, "Man's original nature is destitute of all arithmetical ideas. The human germs do not know even that one and one make two."

The study on the inheritance of mental traits made by Galton, Pearson, Cattell and a host of others shows that though "G" is inherited, there is no such thing as an inheritable unitary ability that may be called Mathematical ability.

Even if the Neo-Lamarckian theory that acquired characteristics are under certain circumstances inherited, is true, it not only shows that inheritance is not the whole thing in the matter; it shows also that mathematical ability can be acquired if it is not inherited.

CONCLUSION.

But the leading fact is that all the different investigations made in different ways agree in the finding that mathematical ability depends not on some peculiarly specific inheritable talent to be called Mathematical ability, but if it depends upon any inheritable talent at all the talent is not specific as something applicable to the study of Mathematics and Mathematics alone but mainly general, Spearman's 'G' or Thorndike's intellectual curiosity and the ability in dealing with ideas and symbols of all sorts. And these are required for the proper study of all subjects.

After an elaborate investigation, Franzen found that "when adequate measures are taken to oblige the pupils to work as hard as they can at all the different branches, the correlations between those increase so greatly as to indicate that none of these depend at bottom upon any specific ability in any degree, but solely upon 'G'."

THE REASON WHY.

This discussion would not be complete unless some explanation is given as to why boys, at any rate some boys, find Mathematics a difficult subject.

THE NATURE OF MATHEMATICS.

It must be remembered that the greatest thinkers and philosophers of the world had always thought that the study of Mathematics was the easiest of all. The first serious attack made on Mathematics was by Hamilton, the Scottish philosopher, who said, "The study of Mathematics is so easy that it affords no real mental discipline." The reason is not far to seek. In Mathematics the premises are few and so obviously true that rarely any one thinks even of the possibility of their being otherwise. Its conclusions depend upon pure logic and they follow necessarily from the premises so as to require almost no effort from a trained mind. Logicians say that the conclusions are implicit in the definitions and the postulates. But outside Mathematics, especially in the social sciences, the premises and the reasoning are complex and the conclusion indefinite. So that where great thinkers who investigate some of the deepest problems of life, social, moral and intellectual, find that all their reasoning do not avail them much in coming to *definite and accurate* conclusions and at the same time find that in Mathematics they are always able to arrive at definite and accurate results, is it any wonder that they should conclude that Mathematics is the easiest of all?

DIFFICULT BECAUSE IT IS EASY.

As a matter of fact from a larger point of view Mathematics is the easiest. Certainly it is a thousand times more difficult to reason out the consequences of the Great War on the world politics and arrive at *definite and accurate* conclusions than it is to reason out the consequence of an equation

appearing in a particular form. Paradoxical as it may seem Mathematics appears to be difficult because it is the easiest of all the school subjects. Because in Mathematics the premises are obvious and the reasoning simple, the boys are allowed to and made to reason in Mathematics. It is only in Mathematics pupils do something by themselves even if it is only the solving of problems by applying the principles taught. The very difficulty of arriving at definite and accurate conclusions in the other subjects absolves the pupil to a very great extent from thinking for themselves. Even when they do think for themselves the wildest reasoning may ring as true to the ordinary mind as the wisest and it is not easy for the teacher to prove the inaccuracy of a particular line of reasoning, say, in history. So that generally speaking, the only thing that is left for the teacher to do is to make the pupil memorise more or less his own or the text-book's reasoning. This is perhaps the reason why particular people want particular text-books on history and literature to be used in our schools.

We are very often told that our boys do not think, they merely cram. Ruskin says, "Do not think but of what you have materials to think upon and do not look for things only that you like when there are others to be seen. This is the lesson to be taught to our youths and inbred in them." But it is exactly the opposite that our Education is doing for our youths. Very often our boys do not understand what the teacher is saying—the language is not the vernacular. Even when they do, the boys have not got the knowledge and the worldly experience to properly judge the characters and incidents that occur in our school history and literature, especially English Literature. Have they even sufficient knowledge to understand the reason for some of the physical phenomena that we teach in our Geography lessons? Some time back, when I was looking into the Geography notes of a third form boy, I found the statement—the direction of the ocean currents is changed by the rotation of the earth. The why or the how of it can we expect the third form boy to understand? If he cannot understand it and if we insist on teaching it to him, what else can the pupil do except to memorise, what else can the teacher

do except to see he properly memorises and what else can the examiner do except to find out whether he has memorised it or no. Only in Mathematics you can successfully engage the pupils in thinking for themselves and arriving at definite and true conclusions. Now, thinking and reasoning are much more difficult processes than mere memorising. Consequently the idle pupil who would not put forth the required effort, the dull pupil who could not do it and the slow pupil who is generally neglected under the present system of school organisation, will find Mathematics a difficult subject.

THE ROLE OF MEMORY.

Secondly in Mathematics, the pupil cannot conceal his ignorance by means of words. Mathematical results are always verifiable. Hence the boys are easily convinced of their errors. The careless and unthinking pupil who speaks out without much thought would err frequently. As the error is as often exposed, if he is a little sensitive he is liable to be discouraged. And if he happens to have a strong memory he too soon begins to think that he is incapable of understanding Mathematics and devotes his time to the study of subjects in which he could get distinction with the aid of his memory. This is perhaps the explanation why some boys who are bad in Mathematics do well in English or History.

Thirdly, as I have already pointed out, memory plays a more prominent part in the study of the other subjects of the school curriculum. Miss Stanton gives this as an explanation for the results she got in her investigations. She found that "Mathematical ability is more highly correlated with 'Intelligence' than the ability in English subjects atleast in the early years of the Secondary schools."

And almost all the investigations made on the subject including Spearman's go to show that memory is an inheritable special ability. This is perhaps the explanation why some boys who are good at Mathematics are not equally so in some of the other subjects though such cases are rare.

SEQUENCE SUBJECT.

Fourthly, Mathematics is what is called a sequence subject. It is not easy to understand a topic when the topics that had gone before are not properly understood. Under the present system it is next to impossible to pay any individual attention to pupils. So, boys who are irregular in their attendance, and boys who are promoted to a higher class without a sufficient knowledge of the Mathematics of the lower class have to remain backward in Mathematics throughout their school career.

EFFECT OF BAD TEACHING.

Spearman says, "for my part, I would mainly attribute this huge miscarriage of justice—(calling Mathematics uninteresting, dull etc.)—to the manner in which the subject is being taught in our schools." "I do not like Arithmetic because there is no fun in it" said a school boy. The young mind is more interested in things that appeal merely to the intellect. Mathematics is often made more abstract than is necessary or even desirable and hence it is not a little troublesome to the young mind. The connection of Geometry and Algebra to life is indirect and not obvious to the pupil. Few people understand it unless pointed out to them. Mathematics teaching in our schools is practically dissociated from its real applications. This perhaps partly accounts for the want of interest exhibited by some of the parents and the older pupils who are more or less influenced by the prevailing utilitarian view of things.

Next the logical simplicity of the finished form of Mathematics appeals more to the adult mind than to that of the young pupil. Time and practice alone can make the young pupil appreciate the perfect rigour of mathematical reasoning. Teachers in general do not seem to allow for this phase of the subject. Insisting on too much rigour at a stage when the pupil cannot appreciate it, makes the pupil think that the teacher is splitting hairs and brings on a dislike to the subject itself.

Lastly, the common notion that one need not be ashamed if one could not learn Mathematics no doubt set up at

the beginning by those who could not learn Mathematics or are too idle to learn it, is not a little responsible for the neglect of Mathematics even by capable pupils. We are not quite unfamiliar with the man otherwise responsible and respectable who says with a tone of satisfaction perhaps not quite unattended with a kind of sneer, "I do not know these calculations. My mathematical friend would correct me if I am wrong"; "I do not know much of Mathematics"; "I can't understand these cosines and sines" etc. These worthies represent mathematical knowledge as something uncanny neither necessary nor desirable for ordinary mortals. Such statements when made in the society of well informed people could very well be passed over as an innocent form of conceit not worthy of being taken notice of. But when they are made in the presence of a pupil who is perhaps trying very hard to understand his school Mathematics, they have a tendency to contaminate the young mind. Even innocent statements made by responsible men whom boys look up to and respect, influence the boys a great deal. I know of a Principal who when he wanted to give some advice on matters of behaviour to the whole school in the assembly used to begin with, "There is no use in your learning that the three angles of a triangle are together equal to two right angles but". Of course the Principal never meant that mathematical knowledge was worthless. But this habit of the Principal had an unconscious influence on the minds of the pupils. Boys also began to say similar things. The result was that the boys began to neglect the study of Mathematics in that school and to talk about it in a disparaging manner.

Thus we see that only the dull, the thoughtless, the idle, the frivolous and the conceited could not learn Mathematics; and that any body who could put forth sufficient effort can learn Mathematics, at any rate school Mathematics. This is perhaps what Shaw means by the statement quoted at the beginning of this article.

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LIBRARIES FOR CHILDREN

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

In a country where the adults are illiterate and the students unemployed, the children are nowhere. That there is a criminal neglect of children in India is only too well known to require any reiteration. Ill clad and illfed, the children can be seen at all hours of the day wandering in the streets. The poverty-stricken home has no attraction for them and very often has no accommodation, while the school is a penitentiary. Children in India do not enjoy even the minimum privilege of being recognised as such. Abused by the father, beaten by the mother and scolded by the teacher, the children naturally try to avoid all and appear in the streets. A large number are nowadays sent to the school manned by a teacher of the potters sort, who considers them as nothing better than clay to be moulded as he likes. They are punished because they refuse to behave like old men and have the impertinence to be childish. The immediate need for Indian children is a minimum of joy which they seek for in vain. It is time that thoughtful men in India turn their attention to children on whom hangs the destiny of "the India to come".

When one thinks of improving the lot of children, his idea is carried immediately to the school which of course will have to be better utilised in the amelioration of the present plight of children. A true school for children is still to come—for there is hardly any now having an efficient Library for children—and a school without a Library is no better than a man without a soul. If the aim of true education is to make children as free and happy as the birds and the school as attractive as possible, a library suited to the children is an absolute necessity.

The role of the library in the upbringing of children has nowhere been recognised in India. To some it may appear even strange to talk of a children's Library in a country where even the adults have nothing of the kind. But such a view is wrong. There is absolutely no priority of claim in these matters.

Education in the true sense of the term is impossible without a Library and no age is better suited to train this "Library attitude" than that of the child. "This age", observes W. C. Berwick Sayers, "is peculiarly the age of the child, and librarians in common with all others who take any part whatever in social work are growing fully conscious of this fact.

The immediate need in India is the organisation of libraries for children. The school can only give the key, but the box of knowledge is only found in the Library. In America and Europe children's libraries are no longer a mere appendage to schools—but they like other public libraries exist independently. In fact there are three kinds of such libraries. There are those which are attached to the school; then there are the children's section in every Public Library; and lastly there are separate institutions catering to the needs of children. The Library Movement among children became so important in America that within ten years, a training class for children's librarians came to be established in Pittsburg. The demand for children's librarians exceeds the supply. The progress of the Movement in England has been equally remarkable. In Croydon, observes Berwick Sayers, such libraries have been in operation for ten years. During that time the average number of children using the libraries has been 16000 per annum and each year numbers of them are transferred to Adult Libraries. In a few towns and cities in America excellent buildings have been provided for children's libraries. Examples of this type are the Boys' and Girls' House in Toronto, the Brownsville children's branch in Brooklyn, the children's library in Westbury, L. I. and the Boys and the Girls library of Bakersfield, Calif.

The above facts are enough to show the conspicuous part that library is playing in the West. Now that the Library Movement is making rapid strides in India, it is hoped this branch of Library service will not be neglected. There is hardly any country having a greater need of such service than India. A start can be made at least in Madras, Madura and Trichinopoly—the three cultural centres of the Presidency. The

success of a children's library depends entirely upon the librarian. The qualifications of such a librarian are far more than that of other librarians. He should be an expert in child psychology, should have a knowledge of the books that children love and more than all he should be strict without exhibiting his strictness. The initial difficulty in starting such a library in India is the lack of books suitable for children. Largely printed, well illustrated and short story books in Vernacular should be published. The state should first come forward and encourage such publications. Children are attracted by the get-up of the book and the pictures. Next in importance to these only is the subject matter of the book which should be interesting, and the style good and true.

It is no use thinking of the difficulties. They will get automatically solved as the movement progresses. Library service for children is the foundation of all library work and if separate institutions are not possible, branches may be opened in the existing libraries. Indian children, like their parents are shy; this can be mitigated by wide publicity and propaganda. It is time our Educational authorities direct their attention, to this all important problem.

THOUGHT

By Dr. H. W. B. Moreno, M.A., D.Litt.

Out of the Womb Infinite, didst thou come,
Subtle and mystic from the enveloped dark,
And incandescent hastened like a spark
To find the glowing mind to make thy home.
There in the midst of myriad lighted jets
Thou mingled, bursting into light again,
Like as the fire men worship a fane,
Bowing their heads, when low the sun that sets.
When thou art set upon the printed page,
Or art indited on the ancient scroll,
Bright dost thou glow, like as a coal,
For men to solace find, their griefs to assuage.
Deep in the heart of orator or saint
Thou flameest like a torch of living fire,
Borne by the son in turn from aged sire,
Till men are purged from wrong or moral taint.
Thou canst not die, thou spark of heavenly fire,
Like that upon the tripod Virgins feed
By day by night, a high perpetual deed,
To draw mankind from low to high and higher.

PSYCHICAL DISTANCE:

(A FACTOR IN APPRECIATION).

By Mr. Anjilvel V. Matthew, B.A., B.T.

We hear nowadays a lot about appreciation; and psychical distance, a term first used by E. Bullough about twenty years ago, refers to an important factor in appreciation. According to Bullough psychical distance has equal reference to the production of art as well as its appreciation. What he means is that the creator of beauty and its lover should dissociate the beauty they contemplate from practical stand-points. Psychical distance means an attitude of detachment and is obtained "by separating the object and its appeal from one's own self, by putting it out of gear with practical needs and ends".

(i)

Though the expression "psychical distance" is comparatively recent, the idea of detachment or disinterestedness as a factor in the creation and appreciation of beauty is very old. Dr. Marshall points out * how Aristotle, Kant, Schiller and Herbert Spencer refer practically to the same idea each in his own way, and how every succeeding thinker in the line develops the thought of his predecessor. Aristotle remarked that the pleasures of beauty involve the complete absence of lust and desire; Kant spoke of disinterestedness as a characteristic differentiating aesthetic from other pleasures; Schiller compared aesthetic pleasures to the delights of play; and Herbert Spencer putting the idea into terms of biology said that aesthetic pleasures do not involve life-serving functions.

Let us now see whether or how far disinterestedness can be possible in any work of art. We cannot think of any person being uninterested in his work; if he does not feel interested in it, he will not do it. No one can do a work to which he does not attend and in which he does not take any interest. When we say that disinterestedness is a factor in all creation or appreciation of beauty, we mean that the person concerned is not primarily interested in making material advantages out of his pursuit. Even if he derives material profits, his

chief interest is not in the material profits but in the pleasure that he feels or that he hopes to communicate to others through the means of his art. "The products of true science and true art", says Romain Rolland, "are the products of sacrifice and not of material advantages. The vocation could be known and proved only by the sacrifice which the Savant and the artist make of his repose and of his comfort, in order to pursue his vocation." * When the artist thinks primarily of his profit, he destroys that psychical distance that he should have maintained, and the Goddess of beauty eludes his grasp. He is like the carver who in Austin Dobson's poem listened to the advice of the Caliph. Formerly he used to give the first place to his art, and cared not whether other people appreciated or depreciated with the result that he produced excellent things:

Fair his work and fine,
With mysteries of inlaid design,
And shapes of shut significance,
To aught but an anointed glance,
The dreams and visions that grow plain,
In darkened chambers of the brain.

And all day busily he wrought from dawn to eve but the trouble was that no one bought, and he had nought to eat! In this condition the Caliph saw him and gave him advice of worldly wisdom.

The carver sadly shook his head;
He knew 'twas truth the Caliph said.
From that day forth his work was planned
So that the world might understand.
He carved it deeper and more plain,
He carved it twice as large again;
He sold it, too, for thrice the cost;
..... Ah, but the artist, that was lost.

The principle that underlies psychical distance was emphasised over and over again, and applied to workaday ethics in the Mid-Victoria period by Ruskin. He appealed to the lawyers and merchants, to the doctors and soldiers and priests and through them to all trades and professions—that they should all care first for their work, for their opportunity to

* H. R. Marshall: *The Beautiful* (Macmillan 1924).

* Romain Rolland: *Art and life*.

serve humanity, and think as a secondary matter only of their emoluments. He did not deny that the workman was worthy of his wages, but the thought of the wages should follow, not precede his solicitude for the interests of those whom he should serve. The true servant of humanity is like the happy warrior

Who comprehends his trust, and to the same,
Keeps faithful with a singleness of aim;
And therefore does not stoop, nor lie in wait
For wealth or honour, or for worldly state;
Whom they must follow, or whose head must fall
Like showers of manna, if they come at all.

This also seems to be the essence of the Buddhoi teaching on desire; for, his teaching that desire must be annihilated seems incomprehensible unless by desire we mean the selfish desire that removes all psychical distance. The Niskama-Karma teaching of the Bhagavat-Gita is a systematic and elaborate insistence on what we here call psychical distance, as applied to the field of ethics.

(ii)

Several applications of the principles of psychical distance may be met with in the school room. At the outset it is good to notice that the ideal, however, is the shortening of psychical distance without its total annihilation. If the mental or psychical distance is too much, there cannot be any enjoyment. So when a new topic of study is undertaken it is advisable for the teacher to give his pupils certain preliminary instruction or suggestions in order that the new subject may be correlated to the past experience of the pupils. Thus a brief introduction that gives "a broad view of the development of art from the earliest times and its orientation with the intellectual movements of the times" * may be very useful to a student of arts. Similarly a few stimulating questions or suggestions from the teacher may be very helpful to the student of literature before he begins to study a new suggestive and though provoking poem or prose-passage. By this means psychical distance is reduced and students are able to enter into the spirit of the things they peruse.

* Littlejohns on Art in vol V of the Modern Teaching Series (1928) Newness.

Psychical distance, however, should not entirely disappear. Just as the artist should not put material interests before his interest in the art, the student should not put examination requirements or critical studies before the aesthetic enjoyment of the subjects dealt with by him. Teachers too are to be especially careful that this latter motive is not frustrated. In the attempt to clear away all difficulties, from say Shelley or Swinburne, the teacher very often by the instruction of his detailed explanation makes it difficult for his students to enjoy the imagery or music of the work concerned. Students fail to see the wood for the tree. The over enthusiastic and painstaking teacher speaks so much about the hidden meanings and intricate significances that the unfortunate students are perforce obliged to give their voluntary attention to these matters and are rendered unable to let their minds play in a "disinterested" way with the thoughts and fancies of the poet.

In this matter we in India have a special difficulty to contend with. Most of us teachers and students in our secondary schools speak some Indian vernacular or other at home and outside; but we have to learn and teach the works of the best English writers. We, Indian teachers, do not want to lag behind in educational methods and practice. Educationists in other parts of the world have begun to give more attention to the aesthetic aspect of good literature than to its mechanical and technical aspects; and we want to follow their example. But how can we make our students appreciate while we ourselves but inadequately appreciate and while our students are unable to discern the meaning of many of the words and expressions that should necessarily be understood before they can enter into the spirit of the author? The attempts to find out the meaning of the poem becomes so mechanical in nature and utilitarian in purpose that psychical distance gets almost annihilated. Again many of our students cannot comprehend the situation and the general atmosphere of the incidents referred to, with the result that teachers and students are obliged to do a lot of preliminary spade-work before they can hope to appreciate. Those who have ever attempted to teach

an Indian High school class some portion from Mark Twain or such an essay as Robert Lynd's 'The Mouse' will have understood the difficulty to which we refer. Without a lot of explanation some of the things that are of every day experience to an English class cannot be understood by an Indian class. This is not always possible on account of the amount of work prescribed. Again many things that should be easily enjoyed lose their charm when they are explained. For instance the enjoyability of a wit lies in its surprise, and when once it is explained it becomes insipid. Before the explanation, the psychical distance was too great for the student to grasp and appreciate; and when things are explained so much of voluntary attention is employed in the process that psychical distance is almost annulled.

(To be continued)

PLAY IN EDUCATION

By Mr. Kusumesh Rai Choudhury, M.A., Dip. Ed. (Pat).

All intelligent animals play and man being most intelligent plays the most. We find lower animals e. g. kitten, puppy, apes etc. play and play much as they are more intelligent than other lower creatures. But human babes play at different things in different ways to satisfy their play instinct. Playing is so to say a racial characteristic of man. Not that boys alone play but older people too play though the nature and form may vary. It seems as if play has a great part in developing intelligence. The old proverb is "Boys must be boys with their rackets and noise". Joseph Lee says that after observing a game of boys he can predict that such and such boys would be "better men". In childrens' play nature evolves good citizens. The unworthy selfish motives are discouraged by the good sense of group as a whole. In social plays boys are sure to alter their feelings i.e. selfishness changes to altruism, conservatism to iconoclasm and vanity to humility. Since boys are instinctively active play becomes for them an important instrument for education. The most important lesson taught by play is the necessity for co-operation and due

subordination of self for the good of the whole. Education is a very broad term. It does not merely mean to stuff the brain with series of facts and events or to reproduce verbatim what others have said or done. It has a greater and nobler import, that is, to become fit for life and an asset to society. "Extra-curricular" activities surely give practical help to prepare for life. The tendency of modern education is therefore to supply as much scope to the individual as possible. The ordinary class room atmosphere is not the way to prepare for life, so the individual enjoys 'freedom' in education and the play-way method of learning adequately provides for this 'freedom'. This psychological aspect of play was detected by Vittorino long ago and his "Pleasure House" as his school at Mantua was called, was a rival of the mediæval universities. Carlyle remarked that the play ground was the "uncovered school". There is no denying of this fact when we take into account the formative influences of play. It builds up the character of the educand, it develops habits of concentration and tenacity, it safe-guards against vices by long circuiting the educands' evil propensities, it diffuses and mitigates the sexual instinct. In one word it teaches us to drill and discipline life. The main aim of educating the individual to day is to make him "socially efficient" as Bagley puts it. Play is the most important channel to harmonise the individual with Society. So there is no reason to murmur when we advise our old colleagues to give "play" a prominent place in the routine. But we must at the same time guard against license, for often "freedom" when wrongly guided degenerates into license.

THE BREEDING GROUND OF DEMOCRACY

By Mr. Girindranath Chatterjee, M.A.

The progressive realisation by the Indians of Self-Government is the declared policy of the British in governing India. It is with this object in view that the Indians have been allowed in large numbers to associate in every branch of administration. When the people have learnt the art of ruling, they will not find any difficulty in the management of affairs when it is given over to them. It is therefore evident from this that the acquisition of capacity must first be the necessary condition before a man takes over the charge. The little child-

ren who move in the school will have to undertake this task of responsibility in the future years. If these children can be trained at this stage to the habit of doing things in an independent and responsible manner they will not feel any hesitation to tackle this onerous task when the time comes for this. The qualities indispensable for this are in them in a latent state. They will remain in that dull condition for want of proper culture. The school is the proper place where full facility should be given to the boys to earn that capacity. The teachers should therefore adopt that method which will bring into play these inherent powers.

It is a common knowledge that when men are left to themselves they call into action all their stock-in-trade for the accomplishment of the work. Though they may do it in an awkward manner and take a long time, yet it has great value as it teaches them self-reliance. Necessity, the mother of invention, compels human beings to exert their mind to the highest degree to get out of it. It shows the real man and gives us that fitness which makes us capable of discharging any responsibility. Necessity is the best teacher which gives us solid, useful lessons. Boys, when placed in similar circumstances, put to use all their resources for the achievement of success. They may not be successful at the first attempt but it cannot be denied that they have been more advanced than before and on the subsequent occasions they will have the chance of meeting with success. The boys must, at the out-set, be enjoined to do their works individually without taking any help from any body. When forced to it they will strenuously exercise their thinking powers to the utmost limit for the means to carry out the tasks. The constant practice of it will grow in them the power of confronting any difficulty that may appear in the way and this will stand them in good stead in the coming practical field. The teacher in his turn should first of all excite the curiosity of the boys in the matter to be learnt and then allow them time for the activity of their imagination and lastly rectify the mistakes, if any, committed by them. If he compels them to do any work in the way dictated by him, without first giving them any time to do it by themselves he deprives them of

asserting their independent manner of working and the boys get their originality, however little it may be in them at this stage, checked and they become slavish followers of another person. The mind is the motive-force of all activities. The gradual development of it, which is the primary concern of the teacher, is thus given a set-back. Freedom of action under proper control is a necessary factor for this development. The teacher in the class room should never act as a dictator but will appear before them as a superior and helper. He should never punish them for the mistakes in pursuit of their works because these mistakes will show them the right line. Thus powers of judgment and sense of responsibility will be acquired by boys through real experience. The school where the boys can do this for self-development will not be a dreary place but it will be 'a real life'. The result will come up to this that independent thinking will lead to independent working which will embolden them in the end to undertake any act of serious nature.

In spite of the attempts made by the teacher to give room for independent action to the boys for 'self-determination' the class will be directly or indirectly dominated by his will. As long as they will remain in the class they are more or less influenced by his will. But when they are released for work in the library or laboratory they breathe the air of freedom. They feel that they are no longer in a place where they will be mere passive recipients of what the teacher says but that they have come to a place where the hand of the ruler has been changed to that of a friend. This freedom from restraint provides a good scope for the free exercise of their mind. Copious reading of books is essentially necessary on the part of the boys to harvest useful thoughts for action. The books which are prescribed for them to read in the class are intended to prepare the ground for further study. The teacher should therefore teach those books to the boys in the way that they may read individually extra books of similar standard outside the class rooms as they are to spend the major portion of their time without him. The appetite for reading thus created by him in the young boys, will find appeasement in the library. It is

here that they put into practice what the teacher has given them in the class. It is in the library that the boys come into contact with the master-minds of old to learn many new things. The accumulated treasures of human knowledge open the doors to the young votaries to gather as much as they can in their brains. Library supplements the teaching in the class. The value of library is therefore immense.

The power of inventing a plan to get out of a difficulty is inherent in man. It remains in an inactive state for want of culture. If, at the out-set, the teacher shows the boy the way to rid himself of the difficulty whenever it arises, he will lose his self-hood which he has in him and will always be waiting for another man to solve the problem. This will give rise in him to a pleasure-loving nature and if it be continued for a long time, it will take a permanent seat upon him never to be eradicated. The boy who always prepares his lessons with the help of a private tutor, loses whatever capacity he possesses, of doing a thing independently. Ultimately the position of this boy reduces to that of a slave having no ingenuity at all. The timorous habits thus acquired will drown him into the gulf of difficulty when it occurs. A poor student, having never had any advantages of a private tutor, shines brighter and possesses more worth than a rich boy who has passed his educational career in the full enjoyment of the benefits from a private tutor. The successfulness of the former lies in the fact that he has attained a good deal of self-reliance while the absence of this in the latter has made him a worthless being—a slave to the circumstances, not the master of them. To attain success in his work the teacher should be patient and labour hard in looking over the tasks done by the boys. If, in this matter which may appear trifling on the surface, the boys can be made fit to stand upon their own legs, they will not, in future, shrink from any work of responsibility. The acquisition by the people of the capacity to bear this burden, is according to my opinion, the strong foundation of Democracy. The school should therefore be the breeding ground of Democracy.

While working for the intellectual development of the pupils we must try to give them some experience of doing

things in a corporate spirit through practical work. We should ask them to take part in the management of the school and in the social service which will produce in them a fuller sense of personal responsibility. *(To be concluded).*

GLEANINGS FROM TAMIL LITERATURE

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

(Continued from last issue)

5. Purapporul:—Objective side of human nature.

Unlike the former which treats of the workings of one's own mind this section deals of matter felt by all and capable of being transmitted to others.

This has been classified under seven headings with names of seven flowers as characterising the seven qualities described. Later on a few more flowers were added and the number reached was twelve. That the Tamils were a highly imaginative people is clearly seen from the fact that they looked upon various flowers as emblems of various qualities found in man. When a man was in a particular frame of mind he used to wear that particular flower indicating it and so Tolkapyyar has described various common emotions as represented by their characteristic flowers.

The Tamilian mode of warfare is worth description. When a king makes war on an enemy he apprises him of his arrival and causes the removal of Brahmans, women and cattle. Naturally Brahmans move away from a war-zone and if cattle are not properly secured the invader takes possession of them, secures them in a safe retreat and distributes them, among his own people. Attempts are also made by the enemy to recover his cattle. War begins with this ruse on either side and then the invading king fixes an auspicious time for starting. He sends first his umbrella, sword and other weapons and then causes gingelly cakes, millet flour, fried rice, pulses, meat and pots of blood to be despatched for propitiating the goddess of war.

He then sets out with his army fully equipped for battle. At the outset of a battle he exhorts his men to show their valour and skill in the fight. If the battle ends in his favour he assembles his men on the field itself and makes himself merry, distributing honours and titles to his captains. If the defeated king agrees to pay tribute he is let off and the war ceases. If not, the conqueror marches into the enemy's dominions and destroys his towns and villages. The sanctity of convents, temples and Brahmin homesteads is strictly observed and the rest alone are destroyed by fire. That theirs was a civilized mode of warfare is best known by a code of honour which both parties scrupulously observed. An unarmed or disarmed warrior, or one who fled away from the battle field out of cowardice or despair was not molested. The wounded were well taken care of and even rewarded for their service. Those who had done signal service were honoured with pearl garlands and wreaths of flower. The booty captured was made over to temples or distributed among the soldiery or given away as gifts to bards and dancers.

There were also fortified castles in those days. The invader used to lay siege to them. Such castles were generally built in places best suited for natural defence or in places made impregnable with huge walls of brick, protected by ditches and forests of prickly pear. As a rule a double set of defence was provided for and there were bastions for archers to shoot and the defenders to rally. Various engines of defence and attack were freely made use of and ditches were crossed on planks and walls were scaled with ladders. Under cover of the archery the defenders used to sally out and fall upon the enemy's forces. After the fresh line of defence was captured the fort would be stormed and captured. The conqueror had always himself crowned in the name of the vanquished. The captured fort would be immediately demolished and the highest dishonour that could be done was to have the site ploughed by asses and sown with wild millet not fit for eating.

Battles on open fields usually took place. Kings used to take part in the fight in the midst of their armies. Their forces consisted of infantry, and cavalry, elephants and charioteers.

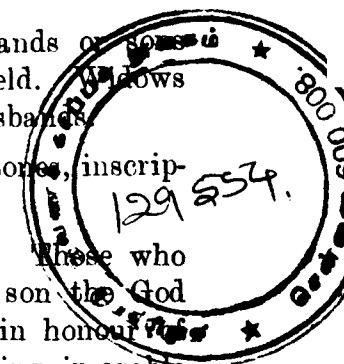
The kings and their flags were well taken care of and desperately protected in times of distress. Sometimes both the armies would be wiped out and the battle end as a drawn game.

The chief points to be noted in connection with ancient warfare are the following :—

1. Removing or desisting from harming Brahmans, women and children, the childless, the unarmed and fugitives.
2. Removing or securing the cattle with no object of self-aggrandisement.
3. Desisting from wanton destruction and taking sufficient protective measures to guard the conquered territories.
4. Restoring the vanquished to his former dignity if he agrees to become a subaltern and pay tribute.
5. Women committed suicide if their husbands or sons proved cowards and turned to flee from the field. Widows ascended the funeral pile along with their dead husbands.
6. The dead were honoured with tombstones, inscriptions and festivities.

Religion too formed part of this section. Those who lived in woodland worshipped God Vishnu and his son, the God of love. Mountaineers held festivities and dances in honour of *Muruga*, the Aryanized Subrahmanya. People living in arable tracts paid homage to Indra and his satellites. The coastland people adored Varuna, the God of the sea, and held festivities in his honour with a shark bone implanted on the shore. The wild tribes of deserts and wasteland worshipped the sun or Kali. Sun and moon worship seems to have prevailed everywhere. After all the Tamils were not mere polytheists, because they recognized an ultimate Principle above all form or name, which they significantly called *Kandazhi* (கந்தழி). Warriors made sacrifices to Kali, Durgai and other goddesses even on the battle-fields and human sacrifice was not unknown.

6. **Prosody.** Tolkappiar makes mention of only two metres as having prevailed in those ages—*Venba* and *Agavalpa*. He improved upon them by classifying them as four—*Venba*,



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Agaval, *Kalippa* and *Vanchippa*. Venba is of different kinds—Kural, Sendyal, Nerisai, Innisai and Paharudai. Kural consisted of only two lines, Sendyal is of three lines, Nerisai and Innisai are of four lines and the last, more than four upto twelve lines. Three and four are like questions and answers. The etymology of the word 'Venba' is obscure but 'Agavalpa' is so called because the melody resembles that of a peacock. Agavalpa is otherwise called *Assiriappa*. It admits of four varieties Nerisai, Nilainandilam, Inaikkural, Adimarimandilam. The chief characteristic of the first is that the penultimate line to the last should consist of only three feet while the other lines are of four feet each. The second has four feet in each line, the third has four feet in the first and the last lines, while the other lines, however many, consist of two or three feet only. The last is a verbal feat by which any line shifted anywhere in the stanza should be capable of giving a consistent meaning.

Kalippa consists of six parts or less. The six were known as Taravu, Talisai, Aragam, Ambodarangam, Tanichchol and Suridagam. The first is made of four or six lines of four feet each and is treated as introduction. The rest are descriptions. The second and the third consist of two or three lines of four feet each. The fourth is of four lines of six feet each. The fifth is a monosyllable. The sixth is like Agaval consisting of many lines of four feet each, except the penultimate line of three feet. *Kalippa* is of three varieties—Ottalisai, Venkali, Kochchaham. Each has its own sub-divisions and characteristics.

Vanchippa is of two kinds—*Kuralidi* and *Sindadi*. *Kuralidi* has two feet in each line and the other has three feet.

Other than these four kinds of metrification there is a fifth variety known as *Marulpa*. It is a hybrid of Venba and Agaval. The first two lines alone are of Venba metre. This is used while blessing and speaking of philosophy.

Later Grammarians have introduced what is known as *Inam* (variety). It is of three kinds—*Tazhisai*, *Turai* and *Viruttam*. Each of the four kinds of metrification mentioned

by Tolkapayar admits of these three varieties and thus twelve kinds of metre are obtained in the end. Later poets largely adopted *Turai* and *Viruttam* in Agaval and Kalippa. Venba metre still survives to some extent.

7. **Rhetoric.** Tolkapayar's figures consisted of simile alone. He deduced other figures from this and so has not cared to treat them. Later on, in the eleventh century, the Sanskrit Rhetoric known as *Tandialankaram* was rendered into Tamil. It consists of thirty-five figures of speech. *Kuvalayanandam*, a still later work, has a hundred figures of speech. It is also a rendering from Sanskrit. It is known as *Maranalankaram*.

THE GENIUS OF WORDSWORTH

By K. V. A. L. Alagappan.

(Continued from the last issue)

The value of Wordsworth as a poet and philosopher consists in his ability to bring home to the English people the two lessons which they stood so much in need of—first, that man's attitude towards nature should be one of harmony, because man stands to gain infinitely by this means; second, that man should go back to village-life, or rather should not be much obsessed with 'the din of towns,' and should run away from the 'busy hum' of crowded industrial cities, if at all he is to realise the inward peace. Incidentally it may be remarked, as some critic puts it, that Wordsworth's object was 'not to realise the ideal but idealize the real'.

In order to establish firmly the first idea, of harmony with nature, he develops fully the thought that when Nature is happy and jubilant we cannot but be happy also, and that when Nature is dark and depressed it casts a corresponding damp on our spirits. This idea is expressed in many poems but notably in 'The Daffodils'. Here Wordsworth beholds a host of golden daffodils dancing in the sky and says that he cannot help being happy in such a cheerful atmosphere.

His second lesson of 'Return to Nature' is unmistakably impressed upon the readers every now and then. The quintes-

sence of this lesson is forcibly expressed in the Sonnet 'The World is too much with us'. Wordsworth's firm creed is that the only way to become less forlorn is to contemplate the calm of Nature and be calm in its 'everlasting sobriety'.

The evolution of his genius is quite well known to all—*first* he loved Nature with a boyish delight; next he loved Nature for her own sake; and *finally* his love of Nature led him to the love of man. Nature to Wordsworth was all in all and she was his greatest teacher. He says, in 'Brougham Castle' how

"His daily teachers had been woods and rills,
The silence that is in the starry sky
The sleep that is among the lonely hills:"

and again in the 'The Tables Turned'

"One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good
Than all the sages can."

Lines like these expressing the idea of the potentialities of Nature as powerful forces in shaping humanity are very many indeed, and all of them have this idea in common, though variously expressed.

It has been often remarked that Wordsworth was not merely the poet of Nature but equally, nay 'in a higher degree' the poet of man. To a certain extent it has to be accepted that his theme was,

'No other than the very heart of man'; but it should always be remembered, that he was not so much the poet of 'man' as of 'Nature' and his absorbing interest was indeed greater in 'Nature' than in 'man'. Wordsworth himself in 'The Prelude' talking about the love of Nature and of man, says,

"The world of human-kind outweighed not hers (Nature)
In my habitual thoughts; the scale of love (for man)
Though filling daily, still was light, compared
With that in which *her* mighty objects lay."

In these lines we see the over-anxiety of the poet to impress upon his readers that relatively his love of man was indeed very

low to his love for nature. The very fact that such a statement should appear in the book 'The love of Nature leading to the love of man'—where obviously the poet intended to express clearly his intensity of love for *man*—is eloquent proof that Wordsworth never meant himself to be a greater poet of man than of nature, though some critics may run away with that false impression. Whatever might have been his enthusiasm in and sympathy for the French Revolution in his earlier years, yet deplorably he became a Tory in his later years and curiously enough he laments 'I grieved for Bonaparte', with a vain and unthinking grief.

It is commonplace of criticism to remark that he had no sense of humour and hence had no faculty of self-criticism. This is the reason why his long poems grow tedious, monotonous and flat. As a thinker it has been his misfortune to have thought out, nay even boldly published his 'Poetic theory', which has been and will be the target of sound and impartial criticism. It is again a well-known fact that his poetic theory hindered him more than it helped him and that it was only when he unconsciously set aside his theory that he wrote his greatest poetry.

The genius of Wordsworth had its limitations. It is well-known how Wordsworth is very dull and insipid even to his greatest admirers in many passages. The reason of course is to be sought in the 'fits and starts' of his emotions. 'Would he had blotted a thousand!' very well applies to Wordsworth and as Arnold remarks, 'Wordsworth would immensely gain popularity if a suitable selection of his poems were presented to the public!' The poet who could write with such an astonishing seriousness, and with such a fine austere reserve as:—

"She is dead
The light extinguished of her lonely hut
The hut itself abandoned to decay
And she forgotten in the quiet grave."

could also descend into the bathos of the line about a grave as:—

"I have measured it from side to side
'Tis three feet long and two feet wide."

The occurrence of such lines and many more of this type only too well justifies the charge of Swinburne made against the poet in these exquisite lines:—

"There are two voices, one is of the deep
The other of the poor unwitted sheep
And Wordsworth, both are thine....."

It would be unfair to Wordsworth, if we rounded off the article with this deplorable note of his bathos. It has to be remembered, that it is but just to estimate an author by his greatest production, and let us follow Arnold in 'throwing overboard much of the poetical baggage with which the poet is encumbered'. In the words of the poet's greatest admirer, Coleridge, Wordsworth is 'the nearest of all modern writers to Shakespeare and Milton and yet in a kind perfectly un-borrowed and his own'. The original massive genius of Wordsworth has done its best in investing the material universe with an air of spirituality and exhibiting its most ordinary appearances under moral relations. Wordsworth, then, is a philosopher-poet or a poet-philosopher who in his truly inspired moments saw the truth in a flash by intuition and not by the slow and laborious process of ratiocination. It is because he saw more, and more deeply, than others that he is called a poet, a seer and therefore one akin to the Oriental sages who perceive the truth and give utterance to it in words of imperishable beauty.

An Interview with an Educational Officer.

A RIGHT MAN IN THE RIGHT PLACE

By a Student of Education.

'H. M. Inspector' is by no means a name to conjure with, because the mere suggestion of the designation is generally enough to provoke the good and conscientious teacher to lose his nerve. Unless the Inspector is a man of more than ordinary affability, of mature perception and sympathetic understanding he will not be able to assuage the unpleasant importance of his office in the school-world.

Having been told that notable changes are impending over secondary education in Travancore, I went and interviewed the other day the State Inspector of English Schools. An unattached educational journalist often striving to feel the pulse of the teaching profession, I was none too sanguine of a cordial reception, for while my good friends the teachers themselves are often given to looking upon me as an unauthorised version of advocacy, headmasters and inspectors of schools are nearly always certain that I am an interloper. Perhaps, my theory that headmasters must kindle their assistants instead of being content with encouraging a mechanical and precise mediocrity in them is after all wrong.

I was not therefore prepared for any departure from experience on this occasion, and so the departure was all the more interesting.

Mr. L. Ananthakrishna Aiyar, B.A., L.T., the Educational Officer whom I went to interview, was for 21 years a teacher and for 11 years a headmaster before he was appointed the State Inspector of English Schools in January 1931.

He received me abundantly. If he is growing old, of which one is not certain from looking at him more carefully than an interviewer is expected to do, there is no doubt that he is also living and growing. I found in him the joy and eagerness of youth heightening the effect of the quiet wisdom and subdued purpose of mature years. He received me with a lingering smile and a largeness and gentleness of spirit.

I had armed myself with some questions to face the inspector successfully, for I have always found that it is easier to ask a question than to answer it. Moreover questions are the best of all things for the advancement of mankind. That is why whenever a committee is appointed it is always fearful to try and increase the common good by issuing a questionnaire.

I therefore smiled and said, "Sir, you have been a teacher for over 30 years. Would you kindly tell me what is your ideal for a teacher?"

"I will try to answer you. That is a tall order, though. Of all things it is most difficult to summarise a good teacher," began the State Inspector slowly as if trying to go back some years and live there again.

"Yes, the teacher must be an ideal, striving to achieve more by what he is than by what he does. I was a dreamer when I was a teacher. I loved beauty and mingled mathematics with poetry in my classes. Reason and beauty go together. I remember to have received a present from my students, a handsome illuminated collection of all the poems I had taught them and asked them to learn by heart beautifully written out by themselves. The gift gladdened my heart and was almost the realization of a dream. When the teacher is genuinely inspired by his own lofty mission teaching takes care of itself. I should like every teacher to study Pestalozzi and aspire to fashion himself in his image and life-work. He is the teacher for all teachers to look up and follow, a personality possessed by a zeal. Napoleon was too busy or too imperial to give him more than a passing impatient glance, but we cannot tell who was the greater, the hero of war, or the architect of character. While Napoleon was reconstructing political Europe Pestalozzi was laying the foundation of better men and women, better races and better nations."

As I listened I seemed to hear more than the inspector said and old vistas obscured by the necessities of the hour opened anew and refreshingly in my mind.

There was a pause. My zest for putting questions began running slow and doubtfully. I saw the inspector looking at me significantly as if still following up the train of the crystal thought. And thinking that I must not fall behind enterprise abominably, I said, "May I ask what are your ideals as State Inspector?"

That was over-bold, but the host was too good to take offence, to decline in amiability. He was silent for a while casting his eyes backwards and forwards.

"I don't like the role of an officer overrun by red-tape and routine. I have no use for power, but I should like to see

educational activities and opportunities develop and grow. I stand for more and better schools, for teaching more wisely informed, for scouting more adapted to the country and more effectively functioning as a cleaner, feeder and builder of character. I stand for discipline by which I mean harmoniousness in action. My office is to inspect and control and guide the work of teachers and headmasters, but my idea of an educational inspector does not go with the detachment and gravity of a judge. Every teacher has access to me and can freely discuss his difficulties with me. I give all encouragement to teachers to tell me their educational ideas, for while I may be able to help them a little in this regard and that, I have also much to learn from them. I give them as many chances as possible to prove themselves and demonstrate their qualities. Suppose I am in a school and inspecting the work of teacher A. I expect him to have written some notes relating to his class-work. Perhaps A is an experienced teacher and has little need to lean on prepared notes for his lessons. If then he has no notes to show me to indicate the nature of the work he has attempted I go to his pupils' notes which must in any case contain some traces of the teacher's efforts. Perhaps the students have learned without having first written down what they have learnt, and that is indeed a very good thing to do in these days when more things are done mechanically than intelligently. In that case I question the teacher's class knowing that the class must always, more or less, reflect the quality of the teacher. If here also I don't find satisfaction I request the teacher to let me just see a piece of his class-room practice. Lastly, there is the headmaster's supervision diary, and as the headmaster has so much more contact with the teacher than I, my impressions are always compared with his opinions with a view to giving the utmost credit possible to the teacher. Of course, I will have no time to inspect the work of all teachers in this way, but each school has a headmaster, whose first and foremost duty is to give the necessary guidance to his assistants. I will not be respecting the teacher if I were to enter his class only to look at him or to listen to a fleeting fraction of his nervous talk and then record a magisterial

opinion about him! Such inspection does no good to anybody, and is sure to do a good deal of harm to the cause of teaching and to that just contentment of teachers which under no circumstance should be disturbed."

There was again a pause, but as the inspector's conversation was so rich in thought and so spontaneous in flow I was not willing to be satisfied yet and so I resorted to my armoury again. I said, "What aspect of your work you think is most important?"

"I really don't know. I don't think much at all that way. It is an aspect of my work of which others are more entitled to make an opinion than myself. But I often like to think as a carrier-pigeon bearing good examples, a sort of 'liaison officer' between school and school, between headmasters, between teachers. The schools do not come in contact with one another, but I am a common factor, a least common multiple passing through the structure and life of all secondary schools in the State. Whenever I find a good thing in a school I appoint myself its ambassador to its sister schools. There is joy in sowing good, but one might sometimes have to go seeking long to find an available seed to scatter. I often hold conferences with headmasters and managers of schools for the pooling of thoughts and plans, for the comparison of notes, for the juxtaposition of practices worthy of emulation. As you came to see me a headmaster had just left me. I asked him what particular tradition or interest his school was building up. He said that his school has been nourishing geographical knowledge and thought to a marked degree and it was very good news to hear. If every school would set about cultivating a few traditions and interests 'to a marked degree' in a few brief years the State would attain an educational excellence becoming to its notable extension of education among all classes of its people."

I must own that I had gone to the inspector primarily with an inquiry regarding the educational changes of which I have been hearing for sometime. I had not expected this

refreshing educational talk from one who had served in the field of education for nearly three dozen years. I have had a notion that educational enthusiasms somehow did not generally last long. It was an exceptionally grateful surprise, but still there were those 'educational changes' hovering in the background of the interview.

"Were there any changes contemplated in the educational system of the State?" I asked at last.

The inspector smiled and said nothing for sometime. Suddenly he veered round saying, "There is plenty of time to tell of that. We are contemplating changes, but we mean to hasten slowly. I am just now up against the problem thinking and thrashing out the question with different peoples and shades of opinion. In these changing times we have more changes than we can take advantage of. One thing I am free to tell just now, that we do not contemplate changes for changes' sake."

With that he rose, and I bowed and left.

It was an excellent half hour I had spent, and I thought that a right man was in the right place. Action might often lag behind aspiration or thought, but unless there is the right attitude and mind there cannot evidently be much room for hoping and looking forward. I wished the Inspector godspeed with his ideals and promised him an early repetition of the call in my heart.

THE TEACHING PROFESSION

By Bepin Behari Banerji.

Headmaster, Ranaghat P. C. School.

"A teacher, are you?" asked a colliery manager to Dr. J. J. Findlay M.A., Ph.D., Professor of Education in the Manchester University. "Ah, well, I was a pupil teacher myself for a year or two, but I soon found a better job". This expresses, and expresses in the most unequivocal terms, the popular attitude towards the teaching profession.

Late lamented Bhudeb Chandra Mukerji, then Divisional Inspector of Schools, received a still shabbier treatment at the hands of a Zamindar, who,

like the collier manager, grew plump on an ample bank balance and an ampler asset of ignorance and stupidity.

Humour always tells; and the delineation of the schoolmaster's character in a rich vein of humour by such humourists as Dickens and Thackeray has done a damage rivalled only by that of Charles Lamb, who says: "Of all men in the world I find it most difficult to talk with a school-master, for he will be *teaching* you".

Thus though every man owes, to some extent at least, his little or phenomenal success to the labours of teachers, he takes pride in kicking at the proverbial ladder. There are, however, men, and very eminent men they are, who still regard even the teachers of their elementary schools with profound veneration, but their number is unfortunately not very large. Teachers have thus come to be regarded as a set of "dumb driven cattle" and the teaching profession an occupation fit rather for women than for men.

The reasons for this depreciation are not far to seek. Children are regarded as imperfect specimens of men or women. To be in their society the greater part of one's life is to debase oneself. How sadly does this line of argument show the world receding from that golden age when the Saviour of mankind asked his people to "Suffer the little children to come unto me for theirs is the kingdom of heaven!"

God hath His small interpreters
The child must teach the man.

The bright heavenly nature of the little cherub, 'the trailing glory' in which he is shrouded, give to child nature a halo which the wicked world takes to be a snare to degrade and delude mankind. To pit the wit of the "man of the world" against that of crowd of inferiors, as the children are regarded, appears to them to be the sign of a mighty fall from the high and noble state of manhood.

Another thing that lowers the teachers in the estimation of the public will, we think, be better stated from an authenticated record of Government. In the Fourth Quinquennial Review of Education in India for the year 1897-98 to 1901-02, our Government most frankly and unconcernedly states that "in privately managed schools the salary scale ranges from Rs. 5 to Rs. 78" or, in other words, there are not a few teachers in the schools under private management who do not earn even one-third of the wages of a coolie. We leave the readers to imagine the position which the teachers can, in these circumstances, have in a society which moves on the pivot of £. s. d.

Who is the most clever man, the most wealthy and hence most respectable in the society that exists in this unfortunate country at the present moment? Is he not the man who can fleece you right and left through sweet-tongued oratory, can forge diabolical falsehoods and present them as gospel truths, can stir up feuds and then pose as the defender of "the just and the righteous?" The parents, guardians and the general public may prescribe

one code of morality for them and another for the school. But if the moral code of society suffers parents and guardians to sleep off their debauch in the drains, nay if the authorities who rule the schools fill their coffers with 'base filthy lucre' and that by the blackest means, a little instruction on the Bible or the Gita cannot make these young hopefuls angels. Yet the teachers are to do this, otherwise, there are to be ranked with a class of nameless animals. Can misfortune go further?

Schoolmasters are thus a body of public workers at whom any one may safely administer a lusty kick. To meet these overwhelming odds and to compel public opinion to appraise the profession at its true value is a difficult task indeed. And it is for this that a united front, a solid phalanx, should be presented to the enemy. Teachers are at present disorganised. Knowledge, "the fruit of the forbidden tree", is in no small measure responsible for this sad want of unity among them. Mill, Bentham, Kant, Sopenheur and other luminaries of the world have crammed their heads with such a multitude of ideas that they can "dissect, analyse and tabulate" any practical proposition and ultimately end in arguing the whole thing away. The huge book learning spells a curse on unity and strongly emphasises, more strongly, we should say, than it does anywhere else, the truth of the homely saying: "two of a trade can ne'er agree."

Besides unassimilated knowledge there is another thing which acts as a wedge into the ranks of the teaching body as a whole. There are different grades of teachers, primary, secondary and collegiate. Though none of them fly at other's throats when they meet, there is a deep seated feeling of hatred and awe, superiority and inferiority complexes that stand as a bar to a united front being presented to the enemy. Cannot a learned body of men forget, like the different political groups in a country, their petty or we should say, parochial differences when their profession is assailed by an outside agency?

The whole trouble seems to arise from a notion in the public mind that any body with a smattering of "Grammar, nonsense and learning" can be a teacher, as if the adaptation of teaching to the different stages of the child's growth or, what is the same thing, the principles of pedagogic science were the pratings of knaves and fools. If the teachers want to make their profession as dignified as any other so that no body with a scrap of three R's in his head can claim to be member of this noble profession, they should devote days and nights to the study of the child mind and try to specialise in the genetic psychology just as a physician specialises in surgery and a lawyer in jurisprudence. This will create the necessary demand and raise the profession from the slough into which it seems at present to be hopelessly plunged. There is specialisation in the other professions but the teachers' profession seems to be most catholic. It embraces all manner of men from the philosopher, scientists, poets down to the musician, painter, horticulturists, tailor, carpenter and what not? Unless the profession be saved from this rank cosmopolitanism, it will continue to be the target of the most veritable

blockheads of society. Let the field be narrowed, let the teachers create a class of their own, and let them always remember the Biblical saying: "Broad is the way that leadeth to destruction and narrow is the way that leadeth to salvation". Let knowledge be assimilated and let the teachers forget the hair-splitting niceties in their learning and place implicit faith in a towering personality, "a naked fakir" that may be found among them and set their house in order.

Hearts of princes kiss obedience
So much they love it: but to stubborn spirits
They swell and grow as terrible as storms.

On the profession being thus raised from its present chaos, and on child-study being made the only means of entry, a dignity will be imparted to the teachers' calling that will create self-respect and ensure honour and emoluments so long denied to an untrained and disorganised body of public workers. At the magic touch of a guild spirit and technical, or, we should say, specialised knowledge, the scattered particles will adhere into a solid mass and the legitimate share in the administration of the country and freedom in their own sphere of work for which they so ineffectively clamour in their present disunited state will be within easy reach.

The teachers are learned, teachers are capable; the "corrupted currents of the world" have not in most cases swept them off their feet. They can act as mighty levers in moving the world and the place whence these levers may act will be found in the attempt to make the profession as specialised and hence as dignified as the profession of law or medicine.

THE CRISIS IN ENGLAND

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

England, to-day, is in a melting pot. Her financial horoscope is being cast everywhere and no astrologer has foretold anything good so far. It is however strange that this crisis should have caused so much surprise to the people. England, after the war, was not proceeding on a track that would have led her to anything better. The crisis was only a question of time—for long before, expert Economists scented it. The Great War upset the old balance of powers and ruined the prestige and strength of several Nations. Of those that were brought down to their knees England was one. Thanks to the efforts of her statesmen she was the first to recover—but in her anxiety to keep up her old prestige, she was feverishly hasty. The present crisis is in no small measure due to this anxiety on her part to go back to her prewar prestige.

Great Britain has been tubercular ever since the beginning of this century. Those who have been marking the world events since 1914 could

not have been oblivious of the symptoms of the crisis long before. The supremacy of Great Britain has always stood on four factors. They are her rich coal mines, her steady favourable balance of Trade, her navy and her world famous banking organisation.

In these days of cut-throat competition, a decline in any one of these would have been enough to upset the prestige of a nation. England, on the other hand, is witnessing today, the tragedy of an all round decline. Every one of her pillars has become shaky and requires immediate repair. While one admires the calmness with which she is passing through this adversity, he can't resist observing that she has been callously indifferent to problems of Reconstruction. The postwar Europe witnessed a panicky struggle among all Nations for restoration. In this race for Restoration some coveted for prewar prestige and others for prewar stability. Among those Nations which sacrificed the latter for the former, England was one; it is no wonder she is now passing through a crisis.

That coal is a broken reed to count upon in assessing a Nation's greatness was long ago pointed out. It is a capital which is being used up and not a crop which can be resown. As early as 1866 Jevons declared that the English coal mines would be exhausted in a century and Mr. Price Williams in 1889 made the same prophecy after a careful study of the statistics regarding coal mining in that country. Although the prophecy of Jevons has not been literally true, something else bringing the same consequence has happened. Coal, like Gold, has been dethroned from her prewar prestige and she is no longer a monarch with a despotic sway. Oil and Hydro-Electricity have already begun to be serious competitors, while in the matter of very production, U. S. A., Germany, Poland and France have become serious rivals. As early as 1886, the Economic Depression Committee observed, "We are no longer alone; more active rivals with better equipment are springing up and leaving us behind." "England", observes Andre Siegfried, in his exceedingly interesting book 'England's Crisis' is like a venerable mansion which though well and solidly built has for years lacked repair—both inside and out. England's Industrial structure is falling like a pack of cards. The "Trade figures", those "merciless modern messengers", reveal a very melancholic tale. In 1920 her exports stood at £ 1334 million sterling while now it is £ 730 million sterling. This decline was all the more painful, for she had to witness at the same time an increase of 51% in U. S. A. and an increase of 31% for her Dominions. While her Cotton Trade has gone down by 33½% this decline in her exports had naturally serious repercussions on her internal conditions. To an industrial country, building all hopes on trade, a fall in exports is nothing short of a financial paralysis.

The immediate consequence of this Trade depression was Unemployment. "If the chief indication of the Economic crisis is the falling off in exports, the most apparent social consequence is the agonising amount of unemployment. In a country supporting a maximum population on the

hypothesis that profitable exports can always be relied upon, any depression in foreign trade naturally produces grave disturbances. If the slump lasts until there is little hope of speedy recovery, then it becomes a catastrophe. England is not new to this problem. But in the 19th century it was only seasonal. But from 1920 it has become permanent and the total number unemployed is indicated in the following table:

1921 January	10,10,000.
1922 „	20,0,3000.
1930 July	20,70,000.

The percentage of insured workers has increased from 6.4 in 1921 to 17.1 in 1930 July. The problem is most keen in her Exporting Industries—the very ones which were the keystone of Britain's prosperity in the 19th century. The Industrial Transference Board estimated as early as 1928 that the irreducible surplus in the coal industry alone would be 2 lakhs.

An important cause for the decline of Britain's supremacy is her high manufacturing costs coupled with her antiquated industrial organisation. "In their scale of values", they put character before business ability and certainly before science. While almost all the Nations clutched at the idea of 'Rationalisation' and have reduced their cost of production considerably, to England the idea is still foreign, and one sometimes wonders if they genuinely believe in it or their talk is merely a veneer. Possibly, they prefer to believe in their lucky star. This easy going attitude explains why Great Britain has been outdistanced by her rivals. The Englishman, no longer, fits into J. M. Keynes's description of him as the feverishly active and alert figure of the classical economist who never missed a chance of making a penny if it were humanly possible and who was always in a state of stimulus up to the limit of his capacity.

There is the most anomalous feature of high wages still persisting while the whole sale prices have gone down. In fact instead of even remaining stationary real wages have increased above the maximum of 1920 while wholesale prices have dropped from 325 to 122 and retail prices from 275 to 154. The ten years of depression have only benefited the wage earner. France, Belgium and Poland pay their workman, on an average, only one half of what the British workman receives. Thus Britain has been conducting a wonderful experiment with her antique machinery and high wages. She fondly hopes she can still retain her old position in the galaxy of nations.

That she has been courting a disaster from a long time is further clear from the fact that the rate of benefit to the unemployed, has steadily increased since 1912 when it was 7 sh. per week. To day a married man receives 17 sh. in addition to 9 sh. for his wife and 2 sh. for each child. If he has five children, he receives 36 sh. The seriousness of the situation can only be realised when one notes the fall in prices and the consequent increase in the

* England's Crisis—Andre Siegfried.

burden. This huge and princely dole has made many an unemployed pray for a continuation of the period. There is a feeling of slackness everywhere. It is reported that the inveterate unemployed can be seen stretched out in bed during the day. They amuse themselves at the cost of the Govt. "No politician", says Siegfried, dare make a direct attack on the dole—he would soon lose his seat."

To aggravate the evils, she launched on a currency policy which has proved disastrous. She was the first to restore the Gold standard. In so doing she was prompted by the motive of prestige. Pride could not permit the pound to be outstripped by the newcomer 'Dollar'. By going back, rather prematurely to the old prewar parity with gold, England raised the value of her money, as expressed in foreign currencies, making it exchange for more in dollars, Francs and other national moneys. "That meant to say, that foreigners who sold goods for pounds got more when they turned the pound into their own money, and when they paid pounds for British goods they had to put down more of their own money in order to provide the money."

* Thus in the eyes of the foreign countries England was the fittest country to export and to import from England would be a financial blunder. To the chaotic internal condition, this was another sad addition.

The Post War Negotiations for Internal Peace meant reduction of her Naval Power. All these cumulatively brought her down in the financial world. The reports of the Macmillan and May Committees revealed this alarming situation to even the indifferent public. A country on such a ruinous path was least fitted to hold the deposits of the world. It is no wonder that her Bank had to face heavy withdrawals, resulting in the suspension of the Gold standard. This was not a crisis, but only a legitimate consequence of a malady she had been calmly passing through.

* Hartley Withers.

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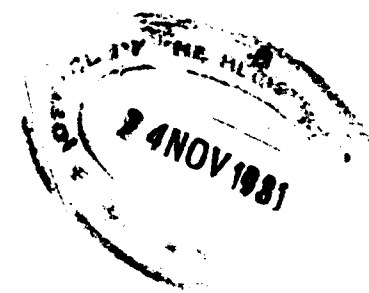
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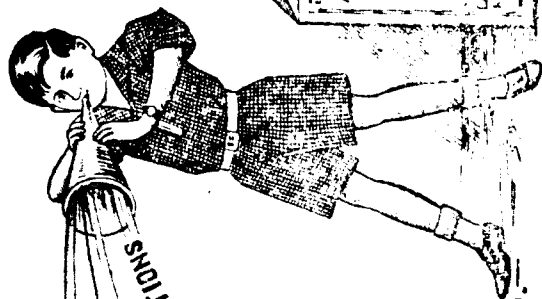
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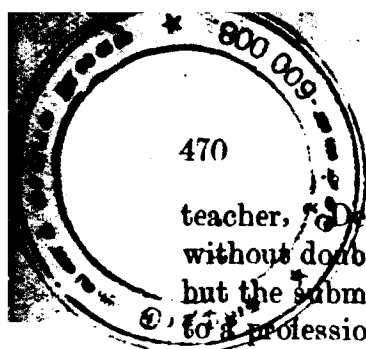
Editorial

A PROFESSIONAL CODE FOR TEACHERS

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

“I only picked up this job on my way to the Law College,” said one untrained Graduate Teacher to a trained Graduate Headmaster who meant to break him to the profession. To a pupil who pleaded honest ignorance of a point and requested an explanation for a second time, the teacher retorted, “I cannot explain once again. This will do for Rs. 60.” We do not propose to comment on this for the obvious reason that there are people of this sort whose consciences are not in the profession and who on this account may be said to lack a professional conscience, a sense of devotion to one’s calling and duty in life. The position is aggravated by persons who use the teaching profession as a stepping stone to future careers or as a stop-gap calling.

It is clear that day by day the world is nearing the goal of self-determination, though that is not the final word in political and social matters. By the way even in the most advanced democratic country, democracy is declared a failure. It is however good as an ideal in the absence of better ideals. It must be admitted that in the teaching profession it is conspicuous by its absence. The primary right that a person in society has, the freedom to think and act is denied to a teacher as such. We shall have to say to many an aspiring



teacher. Delhi (professional) is still far off". True freedom, without doubt, consists in submission to authority and discipline but the submission, if it is to bear wholesome fruits, must be to a professional organisation. Submission to external pressure and authority impairs organic growth and freedom, while submission to a professional organisation is voluntary and therefore makes for freedom, happiness and contentment. That is the law of natural development and it is un-natural therefore to expect teachers to obey the dictates of anything except the principles of natural law and justice.

And professional freedom is organic freedom. It is freedom mitigated by restraint and authority. It is different both from license or lawlessness on the one hand and implicit obedience on the other. It is not individual freedom or obedience to a self but professional freedom which means obedience to a higher self viz. the profession. This higher self shall take the form of a Provincial Organisation of Registered Teachers or a National Council.

We have to refer only to the solidarity in the legal and medical professions in order to establish the need for it in the teaching profession as well. Apart from the adage, "United we stand, divided we fall", a teacher seeks scope for professional advance and happiness only in the company of fellow-teachers.

In Scotland, in Canada, in the United States of America and nearer home in Mysore, a due recognition of the status and needs of the profession has resulted in the formulation of a code, not to speak of similar codes in other progressive countries. Shall we not take a leaf from their histories?

The Scottish Code provides for seven kinds of relationships viz. teacher and the pupil, teacher and parent, teacher and the school, teacher and other teachers, teacher and the Headmaster (the local education authority according to the code), teacher and the inspecting agency and lastly teacher and the professional organisation.

The position in relation to the pupils may be taken up first. The well-being of the pupil shall be the primary concern

of the teacher. It is a breach of etiquette on the part of a teacher if he should punish for dullness or ignorance or in excess or give confidential information about a pupil to any but his parent or guardian. So also it is against etiquette to behave towards a pupil in an un-sympathetic or disrespectful manner, to prescribe excessive home-work or to refuse help to students outside the school hours in their studies. The teacher is under obligation not to use his influence with the pupil for partisan politics, personal gain or selfish propaganda of any kind and to be impartial, just and professional in instructional or administrative or other relations with his pupils. On the play-ground he shall mix freely with his pupils and shall try to develop the sporting spirit or "give and take". He shall cultivate the spirit to accept a defeat as well.

In the matter of tuitions he shall abide by the rules or regulations imposed by the Teachers' Council in fixing the number of pupils, time or remuneration. The teacher should not tutor pupils of his classes for pay nor should he treat with the pupil or his parent on terms of "no pass, no remuneration".

In his relations with the parents, the teacher's task is serious and responsible. There are few occasions on which they meet and when they do, they figure not as friends but as parties to a suit in which one plays a triple role, a party, a prosecutor and a judge.

On the day of the publication of results, people of all ranks from the "Diwan to the schoolmaster" do not deem it *infra dig* to see the Headmaster in order to get their wards promoted somehow. The teacher should seek to establish friendly and intelligent co-operation between the Home and the School. He should keep the parent informed of the son's progress and conduct and suggest methods of mending the pupil's ways, if he is apt to deviate from the path of duty and righteousness as well as of encouraging the aptitudes and tastes of pupils. He is bound to assist the parent in watching and studying the inclinations, aptitude and bias of the child with a view to determine his future career. It shall be his duty to expose the weaknesses and strengths of a pupil to his parent. At the

same time the parent must be told that a pupil to be promoted from one class to another should earn his promotion or learn to deserve it. The teacher is under obligation to resist undue influences or pressure exerted by a parent in order to secure his child's promotion.

The teacher's attitude to his school should be loyal. It is his duty to increase its prestige as well as to keep it up. In this connection be it remembered that frequent transfers which appear to be general in Government service and fashionable with some Local Boards, should be avoided. The obvious reason is that frequent changes destroy identity of interests while long stay produces a deeper attachment and a keen sense of duty and devotion to service.

In relation to the members of the profession engaged in teaching or administrative work, a teacher's obligations are plain. Unfavourable criticism should be avoided except as a formal representation to a school official in the interests of the school. A teacher is under obligation not to interfere between another teacher and a pupil in matters such as discipline or marking. Between the administrators and class room teachers, co-operation based on sympathy for each other's point of view and recognition of the administrator's right to leadership and the teacher's right to self-expression, should subsist. It is against professional courtesy for a teacher or administration to transact business without the medium of the properly designated authority next in rank, above or below. It is unprofessional for a junior to try to get over a senior as it is unethical for an administrative head to encourage a junior. No teacher shall knowingly underbid a rival. In appointments and promotions, qualifications and experience shall be the determining factors. The school officials should be guided by a spirit to encourage and nurture the growth of worthy teachers by recommending promotions in their school or outside and a failure to recommend a worthy teacher on any ground shall be deemed unethical.

What governs the relations between two teachers or among more, applies *pari passu* to the relations between the Headmaster and the other teachers (the Headmaster himself

being a teacher) as will be evident from the foregoing. A teacher is under an obligation to act in accordance with the Headmaster's instructions in a spirit of goodwill. If they are opposed to reason and the principles of education, they should be discussed in the school council in an impersonal manner. A Headmaster is under obligation to understand the view-point of his colleagues, to discuss points of administration with them and to share his responsibilities with them. It is against professional courtesy to criticise the teacher in the presence of his pupils and to report on the work or conduct of a teacher without allowing him to make a note and obtaining his explanation. The ideal Headmaster occupies the position of *primus inter pares*.

The Inspector is an important functionary and may be taken as a friend, philosopher, guide and critic, all roles rolled into one, supposing that is possible. It may be that the critic in some, may assert himself, while in others, one or the other element may be predominant. In a way we have referred to the Inspector in dealing with the relations with the members of the profession. The following sentences from the Punjab Educational Journal for 1929 are so well-written and so pertinent that they deserve to be quoted in extenso:—'An Inspector should regard himself only as a teacher and review the work of a teacher as a senior teacher does that of a junior. It is a breach of etiquette on the part of the Inspector to write a report criticising the teacher without giving the latter an opportunity to explain and without incorporating his written explanation, if one such is given him. A teacher is under obligation to give an Inspector's schemes and methods a fair trial and to co-operate with him to work his schemes and methods to a success. An Inspector on the other hand is under obligation to prescribe a syllabus or lay down regulations with regard to methods of instruction and discipline only after consulting freely with the teacher concerned. It is a breach of etiquette on the part of a teacher to allow the Inspector without protest to prescribe a syllabus or methods of instruction and discipline which have not been drawn up in consultation with the teacher concerned. It is a breach of etiquette on the part of the teachers to employ

extra-scholastic influences in furtherance of claims for appointment and promotion and to canvass directly or indirectly in those cases in which canvassing is prohibited by the appointing body".

The obligations of a teacher to his profession are so heavy and so onerous that any attention to them cannot be too great. It is a point of honour for a teacher to be a member of an organisation unless he means to drop out of the profession. The desire to use the profession as a stepping-stone to more lucrative jobs or ambitious positions in life should be discouraged. The ablest should be encouraged to enter it if a teacher means to raise the dignity of the profession and thereby his own. It is the foremost duty of a teacher to maintain his skill and teaching efficiency by study and contact with national or provincial educational organisations. A teacher being what he is, is an example to his pupils and his own life should show that education does ennoble. His life should be discreet and sober, avoiding excess or extravagance of dress and demeanour. It is not desirable that a teacher should smoke, take snuff or chew in the class-room. He should respect professional opinion and not stand aloof from movements designed to promote the interests of the profession. If he be unable for any reason to agree with the course adopted by the majority, he should abstain from manifesting publicly his dissent by addressing letters to lay newspapers but should confine himself to urging his opinions in those professional journals which are open to him. It is unprofessional to solicit private tuition either personally or by advertisement in any manner nor should any teacher entice pupils from the care and tuition of other teachers. A teacher is under obligation not to tutor a pupil in his home for the very obvious reason that he runs the risk of being dictated to by the parent and that he thereby lowers the professional honour and dignity. He should not enter into a contract with any publishers for recommending their publications on receipt of a commission. Differences of opinion between teacher and teacher should not be divulged unnecessarily but when there is an irreconcilable difference of opinion, the circumstances should be frankly and impartially explained

by the one to the other to seek a settlement or if they agree to differ, they must agree at least to divulge their differences of opinion.

When all is said and done, it is the spirit, more than the letter of the law that has to be scrupulously obeyed. In the words of the Scottish code, "The broad principles on which it is based are of more consequence than the particular prescriptions by which they are illustrated and applied. It is the spirit, and not the letter of the code that is really important and the teacher with a high view of the responsibilities of his calling will certainly not consider that either rights or duties can be defined by this or any other Code."

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(Concluded from the last issue)

One of the strongest criticism of the inglorious haste in student-life and of the thought-killing verbosity of teachers comes from rather unexpected quarters, from Miss Helen Keller of America. Though deaf and blind, she was taught so well to speak and read and write that she prepared herself for College work and was duly admitted, after a regular matriculation examination into an ordinary (normal peoples') College in America. (Radcliffe College). Here she found what several others find, that the work in an ordinary school or college is done too hurriedly and mechanically to allow students to enjoy their work. They do not get that psychical distance that is so essential in the appreciation of things beautiful. "Gradually I began to find", says Helen Keller, "that there were disadvantages in going to College. The one I felt and still feel most is lack of time. I used to have time to think, to reflect, my mind and I. We would sit together of an evening and listen to the inner melodies of the spirit, which one hears only in leisure moments when the words of some loved poet touch a deep

sweet chord in the soul that until then had been silent. But in College, there is no time to commune with one's thoughts. Many scholars forget, it seems to me, that our enjoyment of the great works of literature depends more upon the depth of our sympathy than upon our understanding. The trouble is that very few of their laborious explanations stick in the memory. The mind drops them as a branch drops its over-ripe fruit. It is possible to know a flower, root and a stem and all, and all the processes of growth, and yet to have no appreciation of the flower fresh bathed in heaven's dew". *

Helen Keller wrote these words while she was still young, with the memory of these "interminable comments and bewildering criticisms", as she calls them, fresh in her mind. The same observation, has been made by more nature critics. Bernard Shaw has in his usual biting manner made strictures on the mechanical, marks grinding system of studies in the prefatory essay on *Misalliance*. Recently an excellent book on poetic appreciation from the pen of Dr. Hubert Jagger has been published by the London University Press. There the author—a good critic and a warm admirer of things beautiful in modern English poetry—remarks again and again that an analytic, critical study of poetry, useful in its place, is likely when given undue prominence to take away from the charming effect of a beautiful poem. "As a poem", he says, "cannot really be built from parts by the poet, it cannot be revived by studying meanings, apprehending rhythms, perceiving images. Considered in themselves, the details which are revealed by analysing the form of a poem are meaningless, because a poem is an indivisible unity. * 2. The author does not want to suggest that critical interpretation and analytic study are altogether useless. What he means is "that those operations are only justified as a means of deepening appreciation, that the fact that it is only the external side of poetry that is being examined must always be remembered and that while appreciation is in process the minds of the pupils will be distracted by comment or by study of isolated facts." What is true of poetic appreciation is true

1. * Helen Keller: *Story of My Life*.

2. * H. Jagger: *Poetry in school*—Ch. v. (1928)

also of all works of art. "It may be," says a modern artist, "that a good deal of lack of interest in works of art teaching is due to the insistence on technique and the neglect of imagination and construction." That is to say, comments and criticisms and details of technique—these should not be allowed to interfere with the psychical distance that should be maintained by all seekers after beauty. Their value should be duly recognised, but they should under no circumstances be allowed to intrude themselves upon our imagination while we are engaged in the contemplation of a beautiful work of art or a beautiful scene from nature.

A beautiful work of art such as a skillfully executed picture in oil-painting can best be enjoyed when the onlooker does not stand very near to it, but stands at a certain distance from it. One who stands very near gets a blurred vision. Similarly a beautiful scene from nature makes the most powerful appeal when the observer stands at a little distance from the object; for from that distance he is able to make a more adequate estimate of its form, proportion and general harmony than if he had stood in its immediate proximity. The same principle of distance lending enchantment to the view holds good in the realm of the products of the mind also. When students work hard at some of the masterpieces of literature, their attention is likely to be engrossed in the immediate purpose of preparing for their tests to allow them much scope for what Tagore has somewhere called the vacuum of the mind—that period of seeming inactivity with its sense of freedom and leisure, that is really the basis of all creative activity and of all true appreciation. The break-neck speed that students have to put up before an examination makes it extremely difficult for them to keep their minds in fallow for beautiful fancies to grow at will. Examination studies are too-near studies, studies that do not allow of much psychical distance. The purposes of candidates for examinations are utilitarian and utility though to a certain extent may be a factor in the appreciation of beauty becomes opposed to it when overstressed. Whatever is not likely to be useful in the examination hall is liable to be crowded out of attention by the average student, and even the

better kind of students who care for beauty as for beauty's sake, in so far as it is possible, are influenced to a considerable extent by the prevalent utilitarian view point. Another result of being obliged to learn some of the best pieces of literature for an examination, may be still worse, and may be given a passing mention here. The student by contra-suggestion may get an aversion to study and enjoy such works, and it may take him several years before he can get over this aversion. In some cases, this aversion may ever remain for life.

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Even in the outside world, the stress on the practical utilitarian point of view militates against the appreciation of the beautiful. The engineer who is absorbed in the consideration of schemes for the installation of a hydraulic plant over the Gersoppa falls cannot, unless he takes a more or less detached point of view, enjoy the majestic flow of the Raja, the furious rush of the Roarer, the nullion water-shoots of the Rocket, or the dignified gracefulness of Lady Blanche with (Her) thousand wreaths of dangling water-smoke
That like a broken purpose waste in air.

There is a story that a distinguished novelist and poet pointed out to his wife in one of their evening strolls a beautiful lamb that frisked about in the fulness of health and vigour. The lady briefly replied: "Meat for the dining table!" The story bears out Prof. Charles Fox's contention that aesthetic intuition and any sort of practical appeal are diametrically opposed to each other. * Like the student who in his preparation for examinations fails to notice the beauty of language and sublimity of thought of a Shakespeare or a Milton, the farmer who visits his fields every day to notice the progress of his crops may happen to be blind, despite idyllic expectations of pastoral writers to the contrary, to the beauty with which nature has sought to surround him. Only in so far as he ignores the practical and the useful and merges himself consciously or unconsciously in the contemplation of the beautiful can he be redeemed from the boredom of the monotonous and dull experience of a country-life.

* See Charles Fox, Educational Psychology Ch. x.

The stress on the useful, on the material point of view of profit and loss, is an enemy to the self forgetting service which we usually associate with seats of learning. In ancient India, and to a large extent even in modern India upto recent times, teachers on the whole, seem to have honestly attempted to live up to the ideal of the nishcama-karma (disinterested service) of the Bhagavat Gita. The teacher worked and had his wages too; but to him wages was not the first consideration. He worked because it was his privilege to serve society according to his lights and talents. Work and you will get your wages, but do not work *for* your wages, said Ruskin; and ages before Ruskin was born, the village teachers and Sastris and Pandits of India worked in the spirit of disinterested service. They were devoted to their duty and received gladly whatever emoluments that were given to them with a free will, but whether they got less or more was not, as far as we know, a weighty consideration with them. The same ideal, if not one sterner still, was accepted by some of the members of the medical profession. Specialists in the treatment of snake-bites, for instance, seem generally to have taken upon themselves the pledge of not receiving anything in return for their services. The modern economic principles of competition and rivalry have so engulfed us that where we should have worked in the spirit of utmost detachment, we, teachers and doctors and all the rest of us, are mostly thinking of how best we may get on in our economic and social life. One does not intend to suggest that to think of our physical needs is a mistake; but it is good to remember that when we give our prime consideration to our material needs, we fail to have that psychical distance which is an important factor in ethics as well as in aesthetics. When the teacher thinks first of his being in the good books of the manager or inspector, and thinks as a secondary matter of doing his work to his own inmost satisfaction, he is certainly riding the wrong horse. Even when he cares for the praise of the public and thinks first about his being spoken well of by them, his is not a more distinterested service; the danger of his annulling psychical distance may be equally great.

This is also true about the work of students and that is one reason why a system of reward and punishment is not always commendable in an Educational Institution. By rousing the spirit of competition we may be able to get a greater output of work from them; but it is doubtful how far beneficent such a stimulus is in the long run. Absolute disinterestedness is no more possible in the case of students than in the case of other workaday labourers; but we must try to encourage them to establish a certain psychical distance from their daily interests. Unless they have a more or less detached attitude in the discharge of their duties, they fail to enjoy a source of genuine pleasure in life. To encourage boys to do service to others is highly necessary, but when they have an eye over the publication of their good turns in the local Scout Gazette, they are in some danger of removing all necessary psychical distance from their world of social activities. Playing to the gallery, in whichever aspect of the student life it may be, is a very unhealthy practice. It takes away from the subjects usefulness and efficiency; being unnecessarily and unduly self-conscious, he is not able to put forth his best energy. He is distracted, and a fruitful source in any undertaking is the inability to give one's best attention to the matter in hand. Such a person who wants to show himself off is also poor at team-work; he is so full of thoughts to make himself a conspicuous figure that he has little scruples to sacrifice, if need be, the interest of the team to his own advantage. Public life always presents a few such characters, and in our schools also we have students who are tempted to remain in the lime-light whatever might happen. Young people consciously, and perhaps to a greater extent unconsciously, desire to express their individuality and attempt to do it; and it is right that they do so, or they will have no growth. Along with it, however, they should be trained to respect the attitude expressed in the lines.

For me it were enough to be a flower
Ordained to blossom at the appointed hour.

"To be doing good to some one else is the life of most good women", says Thackeray. So also is the life of the

adolescent boy. He is capable of being led into altruistic, disinterested paths of service. Unless as a boy he learns to have a certain detached attitude, to maintain what we have called a psychical distance, even with reference to those courses of action in which he may be highly interested, he will find it very hard when he grows up to take part in matters that are not of profit to him. He must be trained to see "that the breaking of the fetters of our enslavement is by complete absorption in the God-given task. Once the dignity, the glory, the opportunity of the work in hand constrains us to forgetfulness of self, we have found liberty. It is the glad transference of interest from the way in which we are doing the thing to the greatness of the thing itself we are doing. This deliverance makes the stammerer eloquent and the mediocre an instrument of power." *

iv

What is known as a complex may in the case of some people interfere with the appreciation of certain things beautiful. A complex may be described as an unconscious constellation of feelings that centre round an idea. An organised system of feeling associated with a central idea is known as a sentiment when the subject is conscious of it; but when he is unconscious of the causes that bring about an emotional disturbance, it is said to be a complex. The suppressed or repressed idea exerts a powerful, even though unconscious, influence over his feeling tone with the result that his reaction to a situation are different from the reactions of other people. In a class room a lesson may be generally appreciated; but one student in whom some chance remark of the teacher of a fellow student has created an unconscious train of thought involving an emotional disturbance, finds it in no way a pleasurable situation. He has been too much interested in a train of thought which has taken him far away from the topic at hand. Here the psychical distance has been too great to be effective in the work of appreciation. Or, on the other hand, if he thinks of the situation that is dealt with in the class, he may be so much personally interested in it that he cannot look upon it

* John Hale: Workaday Ethics.

with that distance which we have found to be an essential element in all appreciation. What happens here is that psychical distance is entirely removed. Now either of these alternatives is an obstacle in the way of appreciation. There must be psychical distance, but it should not be too great or too negligible. As Bullough has pointed out, what is most desirable is the utmost decrease of distance without its disappearance.

Let us think of a beautiful landscape. If we are no way interested in it, it has no appeal to us. If on the other hand our attention is drawn to some frightful aspect of it and we are afraid that our nearness to it will result in some personal danger to us, the landscape fails to appeal to our aesthetic sense. A party of school boys went on an excursion to see a waterfall. One of the party dared not go near the precipice down which the water rushed to a depth of several hundreds of feet. When he was on the edge of the abyss, thoughts of his personal safety so overcame him that he could in no way enjoy the beauty of the Falls which he had made a two days' journey to see. When however he stood a fair distance from the precipice, he was able to enjoy the scene as much as any of his other friends did. Those who have travelled in a motor car over one of the steep ascents of a high mountain range on the West coast or in Kashmere will be able to sympathise with the frightful student who went to see the Falls. The more they think of their safety and of the risks to their lives, the less they are able to feast their eyes with Nature's bounty. It is only when they cease to think of their personal life that they have their eyes opened to the beauty of the hills and dales through which they pass.

There are some people who are afraid to stand alone in the dark. Though they may be capable of being enchanted by the myriads of stars that peep out from the blue heavens, they cannot enjoy the beauty of the heavenly host unless they have someone within call who will be serviceable "if any thing happens". A class of students were learning Wordsworth's *The Education of Nature*. The students generally enjoyed the imagery and suggestions of the poem, but many of them could

not understand how Lucy could find grace in the storm. They could not think of the beauty of dancing leaves and tossing twigs, of breaking branches and falling trees, of white waves that dash up against rocky breaches, of roaring billows and foaming creeks, of roofs of houses that leap for joy for their liberation from man-made restraints—the beauty of these things they could not think of, for their associations with the storm as of most other people are of a fearful nature. When once they could draw their minds off the calamitous concomitance of a storm, they could very well visualise a graceful storm. If however they had no interest of any kind in a storm, if their psychical distance for a storm was unduly great, i.e., if they had taken an entirely impersonal view of a storm then also they would not have seen any beauty in it.

Even in the appreciation of another individual's character or personal beauty, a certain detachment of outlook—a certain psychical distance is a necessity. The popular saying that no man is a hero to his own valet, is based on the same observation. That is how no prophet is honoured in his own city. It is a notorious fact that the best judges of a man's character are not the members of his own household. One of the contributing causes of a number of divorces and separations between partners in life in those circles where there is free social intercourse between men and women is the ignoring by both parties of the principle that we have discussed here at some length. Such husbands and wives are so near to each other physically and psychically that they fail to see each other's beauty, whereas another person, a comparative stranger, sees the neglected one as a phantom of delight, because he or she is maintaining very likely unconsciously that distance which the official life-partner failed to maintain. If the husband had maintained the original psychical distance which made him in early days worship the very round on which his beloved one stood, he would have found her upon nearer view, still a lovable being even if not as Wordsworth describes (evidently his own wife).

A perfect woman, nobly planned
To warm, to comfort, and command

And yet in spirit still, and bright
With something of angelic light.

He however failed to keep the psychical distance, and she too did the same, with the result that they are now attracted to quarters where psychical distance is reduced without its being totally undone.

It may be a paradox, all the same true, that in order that we may truly enjoy anything we have to maintain a psychical distance, hold a detached view point, provided that, as has more than once been pointed out, distance or sense of detachment is not carried to the extent of absence of relationship or of interest. The distance may be reduced to a minimum, but it is essential that it should not be annihilated. The principle holds good, as has been shown in the foregoing pages, in social relationships and ethical attitudes as well as in aesthetic appreciation. The teacher who wants his students to enjoy their work is as much careful about it as the savant and the creator of things beautiful—to reduce psychical distance but not to annihilate it.

WHAT AILS OUR HIGH SCHOOLS?

A CRITICAL EVALUATION

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No institution is likely to grow unless it is constantly subjected to constructive criticism and evaluation—hence this article on the Indian High School. Before proceeding to evaluate its work it may be necessary to state that the objectives or criteria adopted here are those drawn up by the Committee on the Re-organization of Secondary Education appointed by the National Education Association of America. There is very little difference, if any, between the principles laid down for Secondary Education there and those which we desire to see carried out in India. The factors involved are

the same in a number of ways, though the methods to be employed and the forces operating may be slight different. In India also the objectives of an effective programme of secondary education should be health, command of the fundamental processes, worthy home membership, vocational preparation, civic education, worthy use of leisure and ethical character. Here, as there, we need to think of the individual, of society, and of their inter-relation. We propose therefore to quote freely from the cardinal principles laid down by the Committee.

Health.—The Indian school usually does little to improve the health of the students. In many places after a six-hour day in the class room the students have drill twice or thrice a week. More than 150 students engage in it at those times. Partly due to physical exhaustion, and partly due to dislike of formal drill, the exercises are gone through in a very perfunctory manner, and no one remains on the field a minute longer than he can help! (Why should he, when he knows that there will be no questions on this, in the public examination!) Rarely is physiology or hygiene or first-aid taught in the High School. The class rooms are not always well ventilated. Not much is done to inculcate health habits, or to organise an effective programme of physical activities, or to co-operate with home and community in safeguarding and promoting health interests. Doctors' examinations are not as effective or as universal as they need to be. Participation in physical exercise of some kind or other is in certain cases made compulsory in the afternoons, and some boys do begin to like playing at football, tennis, cricket, etc. But individual instruction or advice is rarely given, nor is much done to cultivate in the entire student body a love for clean sport. If there is any people on earth who need to pay special attention to their physical well-being, it is the Indians, because they have to overcome a number of debilitating handicaps,—poverty, early marriages, tropical climate, inhumane examination system, etc.

Command of the Fundamental Processes.—This is attended to more or less adequately. The mother-tongue is somewhat neglected because of the prominence given to English.

The principle that only so much should be taught at any one time as will show results in practice, is not followed.

Worthy Home Membership.—The school does nothing directly to this end. Family ties in India are rather strong. What has to be done, however, is to make the home a better place by giving the pupils the kind of instruction that will make them better members. When schooling remains an external matter very little can be transferred to the home. And worse still, the school has the tendency to alienate the sympathy of the pupil from his home. His education is not built up around his immediate needs. It was conceived and planned at such distance of time and space that it tends to make him a stranger in his own home!

Nothing is done to enable the boys to understand the essentials of food values, sanitation, home beautifying, household budgets, choice of colours and clothes, etc. The education of girls is not any more effective or appropriate—to say the least.

Vocational Preparation.—The secondary school has turned a deaf ear to the need for vocational preparation. It seems to have set itself up to manufacture “white collar” men. Its chief value seems to be in its being the second rung on the ladder which leads to a University Degree.

One of our greatest handicaps is the caste system which, according to some authorities, was based on a division of labour. When ideas of inferiority and superiority came in, the men employed in the several callings and vocations shared in this disregard or regard. Now manual labour is looked down upon with supreme contempt by those who can keep out of it. Even the so-called low caste boy, going through the elementary school would rather become a school teacher on Rs. 15 than earn twice that amount as carpenter or mechanic. The education at school makes him dislike farming, weaving, etc. He does not feel that they become one of his dignity! The man of leisure is considered the fortunate man. “Clean hands and clean dress” are at a premium. The school therefore has a special task in this direction to raise labour to a place of

dignity and to train boys for some non-literary occupations. That is to say, along side of literary education, vocational training should be provided and no attitude of superiority or inferiority should be betrayed by the teachers to the different departments. Whether this is wise or not, something must be done if men are to go into the more productive vocations. There is a rush for clerical jobs. Industries and commerce are hopelessly neglected.

The pupil seldom explores his own capacities and aptitudes, or makes a survey of the country's need before choosing his calling. The extent to which the secondary school should offer training for a specific vocation depends on the specific vocation, the facilities which the school can acquire, and the opportunity that the pupil may have to obtain such training later. In any case it would be valuable to familiarise the pupil with the common tools and their use to keep him from helpless despair, then and later. Dignity of labour and democracy of work should be made the dominant ideas and attitudes of the pupils by the time they leave school, if we are to change as a people.

Civic Education.—Very little is done along this line. Nothing is said in the school of the needs of the town or of the city. Indian History (usually written by foreigners) is generally taught half as often as British History, and in some provinces cannot be offered for the public examination, while British History may be chosen as one of the subjects for the examination. A student leaving the secondary school is much surer of his English History, the kings, ministers, wars and laws than of the elements of Indian History. (We speak from personal experience!) What wonder then that people are crying out for a national system of education, and complaining of the schools as denationalising agencies set up on purpose by the Government. More of this later.

No attempt is made to rouse a many-sided interest in the welfare of the community to which one belongs, to stir up a loyalty to ideals of civic righteousness, to spread practical

knowledge of social agencies and institutions, * and to promote good judgement as to means and methods that will promote one social end without defeating others, and to build up in this way, habits of cordial co-operation in social undertakings.

Among the means for developing desirable attitudes and habits are the assignment of projects and problems to groups of pupils for co-operative solution, and the socialized recitation whereby the class as a whole develops a sense of collective responsibility. These methods train also in collective thinking. Moreover the democratic organisation and administration of the school itself as well as the co-operative relations of pupil and teacher, and pupil and pupil, should contribute to good citizenship. Unfortunately, in India, the teacher considers himself, in many cases, to be one of those Olympic gods of Greek mythology, reaching down to help frail fallen humanity!

While all subjects should contribute to good citizenship, the social studies,—geography, history, civics,—should have this as their dominant aim. Too frequently however, if not invariably, does mere information, conventional in value, and remote in its bearing, make up the content of the social studies. Split up by provincial barriers and a variety of languages, castes, creeds, colours and races, we need to exert every nerve to bring the people together, to feel and to be one unified nation. Nationalism therefore in India is a very necessary thing, and quite indispensable if India is to awake from her age long slumber, to improve and change conditions and to right ancient wrongs. It is more than nationalism—it is internationalism in a very real sense. This however does not exclude the study of specific nations, their achievements and possibilities, not ignoring their limitations. Such a study of dissimilar contributions in the light of human brotherhood should help to establish a genuine internationalism, free from sentimentality, founded on fact, and actually operative in the affairs of nations.

* These aspects of the function of the school and the ways in which certain outstanding American Schools have incorporated them, will be found dealt within the author's book, "*The Rural Community and the School. The Message of Negro and other American Schools for India*", now being published by the Association Press in the Education of India series.

Worthy Use of Leisure.—This is another great need in India. Not having had the interest or the time for developing hobbies or extra curricular activities while in school, the clerk and the teacher go home after having tired their nerves out, to stretch themselves on an easy chair, or to the club if he is a member, to sit around chatting the evening away. These men take no regular exercise; instead, they develop poor physiques and sickly lungs!

The school does very little to increase in the pupils the ability to utilize the common means of enjoyment, such as music, art, literature, drama, * and social intercourse, together with the fostering in each individual of one or more special a vocational interest. It must be said however that as a people Indians love music and enjoy reading and find pleasure in social intercourse. What is needed therefore is something in the line of physical exertion, activity and a greater range of impersonal topics for conversation.

The school has a unique opportunity for providing adequate recreation because it includes in its membership representatives from all classes and castes of society, and consequently is able through social relationships to establish bonds of friendship and common understanding that cannot be furnished by other agencies. Moreover the school can so organize recreational activities that they will contribute simultaneously to other ends of education, as in the case of school pageant festival, etc.

Ethical Character.—The dominant religion seems to function more as a religious philosophy than as a code of ethics, and there does not seem to be an indissoluble connection between morality and religion. This makes moral instruction of indispensable importance. However, the problem is not so much "how to live" as "to live" the ethical life. All we mean to say is that this functional aspect rather than the informational aspect should be stressed.

* A detailed and practical treatment of such activities is to be found in the author's new book *Education out of School—A Handbook of Extra Curricular Activities*, shortly to be issued by the Oxford University Press.

At present secondary schools are not obliged to do any thing especial along this line. Mission schools teach the Bible and Hindu (private) schools occasionally give moral instruction or teach Hinduism; Government schools do neither. And since the emphasis is laid on the examinations, healthy attitudes and habits of mind are crowded out and only measurable results are attended to and cultivated. Undesirable concomitants are built up at almost every stage in the process, and that, both in the teacher and in the pupil.

Among the means for developing character may be suggested the wise selection of content and methods of instruction in all subjects of study, the social contacts of pupils with one another, and with their teachers, the opportunities afforded by the organisation and administration of the school for the development on the part of the pupils of the sense of personal responsibility and initiative, and above all, the spirit of service and the principles of true democracy which should permeate the entire school—headmaster, teachers, and pupils.

We have hinted in two or three different places above that our educational system is essentially unsuited to the needs it is meant to meet. Sir Valentine Chirol, one of England's publicists who has travelled in India, says that this education "produces dangerous hybrids more or less superficially imbued with western ideas, and at the same time, more or less completely divorced from the realities of Indian life." The system was drawn up in those days when the one thing that Britain needed was cheap clerks, with enough ability to obey orders and read and write and figure. To England's credit, it may be said that there are few peoples in all the world now who make better clerks than the Indians. The curriculum followed has been such a kind that it has little to do with life, present or future. The pupils are not adequately informed about the Government of their country, their national heroes, taxes, laws, parties, congresses, assemblies, etc. Nor is the education fitted to prepare them to live their daily life better. Says the Ceylon Missionary Conference Report: "A College education divorces a young man from his own language,

national traditions, and sympathy with his own people, and therefore, greatly weakens his power for good among the race to which he belongs." This is not less true of the High School. So far from enabling him better fitted, to change conditions, the system has often tended to set him outside of it. Secondary education has failed to give the pupil a critical appreciation of India's culture and contribution. The students grow up in blissful ignorance of their own heritage and traditions. When they do become patriotic emotionally, it is unbalanced enthusiasm, because they have not learnt to evaluate plans, parties and programmes. Some day we shall learn that directed self-expression is educationally and politically sounder than suppression!

An attempt has been made in this article to indicate the objectives which the Indian High School needs to pursue to point out the weak points in the system and to offer some suggestions for making secondary institutions more responsive to the needs of to-day. But it will do no good merely to be aware of these drawbacks and recommendations. Something must be done. Says Ruskin, "All knowledge is lost that ends in the knowing."

MODERN DISCIPLINE

By Mr. K. A. Vydyanathan, B.A., L.T.

One of the greatest changes that have come over class-room management is the attitude of the present day educationist towards the all-important problem of discipline. While the 19th century regarded the child's brain as an inelastic pot to be filled well with desirable things, modern child psychologists have visualised the young one as a rapidly growing entity whose intellectual advancement is best ensured by keeping the teacher in the background, only to help and guide him. This theory of Education has had far-reaching repercussions on most aspects of Pedagogy and particularly on that of discipline. While the older generation of teachers made the boys periodically roar with their flogging, their present day representative has to rely more upon his tact, personality and

knowledge of the working of the child-mind to control the school-room. The teacher has justly receded into the background. The successful teacher will make a systematic study of the boys placed in his charge and will himself be a worthy paragon of the virtues and ideals he is expected to inculcate.

Boys are the best judges of character, idiosyncracies and mannerisms. It often happens that the teacher is teased by the boys with his own idiosyncracies. This points to the absolute necessity of the teacher being above blame. Besides, he should never rest contented with the thought that all is well with the class. From some unexpected quarter he might get a rude shock. The possibility of a rule by the rod being eliminated, he has to be superlatively tactful in handling delicate situations and accommodative to individual temperaments.

Another factor in modern discipline is parental co-operation. In the class, the teacher sees only a part of the boy's activity and that also in an artificial atmosphere. He is unable to study directly his inherited peculiarities, the nature of the life he leads at home, his domestic environments, the character of his parents or guardians and to rectify the boys in accordance with the above. A boy may be indifferent in class, might make the admiring parents think he is a genius and be spoilt unwittingly by them. The teacher, by his study of child-nature, is more fitted to guide the child at home than even the parents. They might easily spoil him by an overwarm tenderness or seriously hamper the physical and mental development of the fast growing boy by too great an insistence on study. Thus a studious, intelligent child of 13 might be made to study hard at home also by his parents. In the upshot he might easily become a square shouldered, myopic bookworm, having no knowledge of the world and with no zest for life—a stupendous failure, a bright sunlit morning entombed in a day of mar-mirth rain and gloom. Besides, the teacher by co-operating with the parents can have a firmer grip over the more troublesome types that are usually found in every class-room. A successful handling of such students requires an intimate study of their psychology and habits. There are varying grades of mischief in boys and it goes without saying that the same mode of treatment to all will not succeed.

One common troublesome type is most autocratic and demonstrative. Such a boy wants to be the centre of attention in the class. He is intelligent, but arrogant and is usually unable to follow the teacher. He is by nature very active but precluded by reason of his unfitness for the class from taking an active interest in the lesson. Truly, Satan finds mischief for idle hands to do. He keeps himself engaged by making idle remarks in an undertone and attracts some idlers like him in an unwitting endeavour to convert the class into a clubroom. When remonstrated by the teacher he assumes virtuous indignation and is so plausible as to enlist popular support. He would try to make himself a martyr and the teacher a Herod and Martinet. Great skill and delicacy is needed in dealing with such a boy. Anything incriminating said in open class would provoke a storm. He is best handled by patient talking outside the class.

Another interesting type of common mischief maker is the "old offender". He has a series of strikes and insubordination to his credit. He is an "impurity" in the language of chemistry, a person who ought not to have been admitted into any school. He is horribly overaged, being 26 or 28. He is a rowdy, has beat teachers in the classroom and probably can boast of having beaten a Police sub-Inspector or constable under shady circumstances. He has absolutely no desire for study and is only fit for a class 3 or 4 standards below. He was sent to school by his rich uncle or father to be rid of a plague at home. His only function in class under adverse circumstances is to tease and check-mate the poor teacher, for he can be roguish, and display an uncanny alacrity to create disorder. This gun cotton, it goes without saying, requires superlative care in handling. It demands great sympathy and imagination on the teacher's part.

One shade different from the above is the following type of juvenile meanness. The fundamental trait of his classroom life is his inability to follow the teacher because he is so abysmally low in his attainments. He can be a superb agent of disturbance and mar-work. He does not possess the bravado

and devil-may-care spirit of the preceding type. He is insinuating in his meanness and wants to play his franks unnoticed. Such a one can be hushed for the time being by incisive remarks and prompt treatment. He too is intelligent but is pre-eminently a product of perversion, ineffective checking in the lower forms or injudicious fondling at home or may have inherited traits from disreputable and irresponsible parents. They represent one aspect of the tragedy of life. In life, like the bastard Edmund, they are negative forces destroying the good in the world and themselves rotting "useless he to any one or self". They are serious problems. Punishment would only make them more sullen, growling and revengeful. The only hope is the application of an emollient, love, sympathy and consideration.

Then comes the big, burley, well-grown and domineering athlete who cannot easily reconcile himself to the teacher who in point of physique and sportsmanship is inferior to himself in his estimation. He tries to import his authority into the class and pass for a leader and would frequently attempt to take the law into his own hands. What is important here is that no rough and frontal attack should be made. His authority should be slowly undermined. Above all, there should be no panicky measures, no exhibition of temper, and no "Heracle's vein" but a lion-like watch and lying in ambush. A talk outside the class on age and expected decorum and decency of behaviour will be the right method.

Noway connected with the above types but forming a strange contrast to them is the case of the diligent, oversensitive, and conceited wee bit of humanity. Sometimes, it also forms a difficult problem. Such a boy frequently fancies that he knows more than the teacher and assumes an air of indifference to class teaching. Any rash steps would lead to intellectual isolation between teacher and the boy and would only scare him into determined opposition or uncompromising sullenness. The best way again would be the path of love and sympathy which would make the boy gradually and unconsciously find his mistake, correct himself and revise his estimate of the teacher.

In classroom discipline no personal hit or admonition should usually be made. There should be no hurry or anger. The teacher should preserve judicial equanimity and any punishment inflicted should be only after grave deliberation. Once a decision is made, there should be no going back upon it. This above all, there should be no animus or exhibition of personal motives in inflicting punishment. Too much emphasis cannot be placed on the necessity for patience, and an unruffled temper, for the young and inexperienced recruit is much inclined to read the riot act, straight away fire and create a rebellion where all should have gone well.

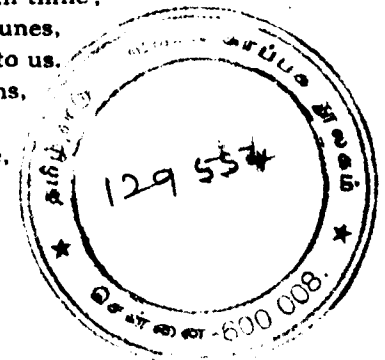
THYAGARAJA

THE ENCHANTER OF THE SOUTH.

By S. Uma Maheswer, M.A. (Hons.)

Sing of Thee I must, great Minstrel Thou,
The South has known no sweeter voice than thine;
What sweet thoughts and soft and subtle tunes,
O! Father of melodies didst Thou give unto us.
What infinite comfort in thy tranquil strains,
What healing of the many ills of man;
More than a mother's tenderness was thine,
What sweet lullabies to the aching heart!
Wondrous warbler of the praises of God,
You made us inherit a heaven of song,
You built for us a tower of Beatitude,
Song by song you took us unto Truth,
You led us unto the shining Revelation,
You fed us with the honeyed sweet of sounds,
You oped for us hidden delights; with you
We traced the pathway unto the feet of the Lord.
The singer of songs, the builder of dreams for ever,
All those who drew us safely from the whirls
Of sorrow, and set us on the current-drift
Towards Hope, and hastening to the port of joy,
Those who helped us out of the ills of flesh,
By thought or deed or song, O such must be
The friends and fathers of Humanity.
They are the builders of the Everlasting Church,
And Thou art one, the singer of the south,
Today Thou art a feeling in our hearts,
Your songs must form our flesh and blood and live.

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INDIAN

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THE BREEDING GROUND OF DEMOCRACY

(Concluded from the last issue)

By Mr. Girindranath Chatterji, M. A.

The Government of a country exists for the good of the people. In order that the people may live happily without any harm from anybody a set of laws is framed. If the governing party dispolitically makes the laws without consulting the popular wishes and does not allow the people to take an active part in their administration surely it gives rise to a public discontent which finds expression in a huge agitation. The government which is wise never does this. It carries on the work of the administration in co-operation with the people. By this policy the rulers throw a great portion of their responsibility upon the shoulders of the people whom they govern and offer them an opportunity to learn how to manage the administrative affairs because ultimately, when the proper time comes, this management will have to be handed over to the governed. The people in their turn try their best to see those laws faithfully observed by themselves as they have taken part in their formation and are themselves administering them. Their sense of self-respect and their sense of responsibility do never allow them to do anything in violation of those laws. In a State where this relationship does not exist the two parties range themselves into two hostile camps. Peace takes to its heels, inviting anarchy to occupy its place.

The school is a state in its immature form. There are also two parties in it, the teachers and the students—one party governing the other. If the teachers govern the other in a despotic manner, not with a democratic idea, the feeling of sympathy, friendliness, regard, affection and love for orderliness disappear from the breast which becomes the abode of hatred, antagonism and rebelliousness. The students, instead of feeling the happiness resulting from obedience, take a great pride in scouting the orders of the teachers. The spirit of deception runs rampant and the teachers earn unpopularity. The students at every possible occasion break out into rebellion or at least create such inconvenience as makes the position of the teacher untenable. (Instances of these are not rare). The object of the school which is to infuse into the young heart, the spirit of obedience, orderliness and regard for superiors, is thus frustrated by the behaviour of the teachers, which instead of bringing the boys closer to their warp, casts them far away and the gulf between the two becomes almost unbridgeable. Mutual trust, love, affection and sympathy are the requisites to make the work of the school successful. The school which is kept under the atmosphere of disobedience, distrust and disorderliness, is not a school, but it is a battlefield where each party girds up its loins to defeat the other. It, in lieu of putting the boys on the road to improvement and making them fit for civic duties, slopes the way for them to degradation. The school should therefore be conducted in the way that it may produce

beneficial results. As at present the administration of the institution is mainly carried on by the teachers who force the boys to carry out their orders—rules and regulations—blindly, in the framing of which they have not at all been consulted. Apart from the Departmental rules, many other ones are made by the teachers for the carrying on of the work of the school. If the boys be allowed to have a voice in the framing of these laws, they will faithfully observe them and will see that no one of them offends against them. It is inherent in the nature of human beings that whenever any laws are enacted by them or in consultation with them in the interest of their community, they are carefully obeyed by them whereas any laws though made for their good, are not so observed when thrust upon them by an external authority.

In the award of punishment the teacher should follow this procedure. He should consult the class on the treatment of the wrong-doer. When a boy commits any offence the teacher should put the case before the class and ask for their opinion as to how the offender is to be dealt with. If he abides by the decision of this class-court, he will see that the culprit has been adequately corrected and that there will be little chance of its repetition because the recurrence of this fault will be regarded by the whole class as an affront to them owing to the fact that the teacher has delegated to them the powers of a judge, fully depending upon their honour and sense of responsibility. When an appeal is made to their sense of self-respect, their good nature responds spontaneously. Trust begets trust. Believe them and have confidence in their power and you will see that your confidence has not been misplaced.

The Hostel is an important part of the school, which offers a better field for the experiment of a democratic form of government. It is here that the boys can be given a real taste of it by throwing the management of the hostel affairs upon their shoulders. By getting the works managed by them they can be trained to the habit of doing a responsible work. The firm establishment of this habit will make them successful figures in the future of the country. The rules which are necessary for the conduct of the hostel should be framed by the boarders under the guidance of the superintendent. The fact that each member has participated in their formulation presupposes his responsibility for carrying them out and therefore he will be in duty bound to observe these rules. Each boarder having acted in his turn as manager, will acquire some essential virtues which will prove of immense service in his after-career. The management of this institution by the boarders will correspond to a republican form of government where hearty co-operation will prevail, which will result in the establishment of esprit de corps. Self-education is the real education that ultimately leads to self-realisation.

The institution of games and sports in the educational sphere has been regarded as very important not only from the point of view of health but also from the fact that it is disciplinary in the extreme. The games when properly

organised tend to make the boys good and useful citizens. The player in the field does not think of himself but always keeps in view the interests of the party to which he belongs. Sinking his undividedness in the wider interests he cultivates unselfishness which saves the society from dis-integration. Games encourage the spirit of adventurousness and boldness in the boy and teach him how to do a thing with a determined will and thus make him fit for responsible work. The introduction of the monitorial system in the school is a step in the right direction. It placing the boy in charge of the class-library and the maintenance of discipline during the absence of the teacher, produces in him a sense of responsibility.

A new element that has found its entrance into the precincts of education is working for the gradual development of manhood. What thing can offer better scope for the expression of social consciousness than scouting? The service of humanity in times of need, the value of which has never been questioned by any religion—the essence of all religions—is the one which constitutes the strong basis upon which the fabric of scouting stands. A man cannot properly do this if he be not ready to make a good deal of self-sacrifice. This self-sacrificing spirit cannot be shown by him unless he be pure in mind, speech and action and if he be not obedient, self-reliant and self-controlled. He must be adventurous, sympathetic and patient. When the boys engage in these activities of the highest kind they take upon themselves a good measure of responsibility. Why should not then the boys be invited to join in these works in larger numbers? The school should be made a centre of social activities which will remove much of the evil and misery from the place in which it is situated. These boys, when educated in this way, will certainly make a very valuable contribution to the progress of the society.

Education should never be regarded as an isolated thing having no connection with the practical aspects of life but that it is the most important matter which is closely interwoven with the whole texture of life in all its bearings. It is the rock-foundation upon which nation-hood firmly rests. We are no longer in a static state but we are passing through the dynamic condition of the time. The process of evolution is going on in full swing. If we do not take time by the fore-lock to make ourselves fit for this state of the time we are sure to fall down. Opportunity when it once goes away, seldom comes back. The future is pregnant with a vast possibility. It cannot be worked successfully if we be not equipped with what are required to make it a source of blessings to us all. A man cannot perform a great work if he has not passed through the stages of progression. These boys who have been placed into our hands for building up their character, will be called upon to undertake this huge work of responsibility. They will meet with difficulty at every step if they have not been given an insight into the manner of doing a responsible work by gradual stages. The school should therefore make the first attempt to bring education into harmony with the circumstances of the time.

The boys of to-day will be the citizens of to-morrow. They shall have to perform various works of public utility. Success will crown their labours if they have acquired all those virtues necessary for it. If they be not made to cultivate these essential traits in their period of adolescence which they pass in schools, they will not get any opportunity hereafter for this. The future will then be too dark for them to pick out a way for existence. This is the time that a real and honest attempt should be made by the teachers to form the characters of the students in such a manner that they may figure well at the time when a call will be made for their services. The political horizon of India seems to be illuminated by the light of a new, favourable change in the constitution for which every Indian has been thirsting for a long time. When this will take place (and I hope it will come off very soon) every one will be required to play his responsible part. Therefore every body must beforehand be ready with the necessary qualifications. Mere cry for democracy will not do if you be not fit for it. The school is the nursery which brings up such men. Where is the ground to breed up persons for this responsibility if the school do not take the initiative in this direction?

SOME PROBLEMS OF THE TEACHER IN INDIA

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

The whole world is passing through a crisis of intense depression which baffles analysis by even the best minds of the day. India has not been exempt from the effects of such a depression. Nor can we expect the class of teachers to escape from the effects of the same. The British Teacher has been singled out for a 15 per cent cut and has thereby evoked the sympathy of other classes and minds. His Indian compeer has often had to brood over prospects of retrenchment, reduction and unemployment. Certain Government institutions have been threatened with the stroke of the economy axe with consequences that can easily be realised. But the difference between the British Teacher and his Indian brother in their present position is that while the former is affected so badly only now and after long and prosperous period, the latter after an equally long period of poverty finds the future quite depressing.

But still the Indian teacher is to go on or he has to go out. Most of our educational institutions are private managed or "aided"; and ever the slender aid that had been extended till now is likely, one has to fear, to be completely withdrawn or substantially reduced. The management with the best of intentions and sympathies finds itself in several cases frankly unable to continue to "manage", with the result that it is the teacher that is affected

and has to find the nerve and the spirit to do his exalted duty in one of the "national services", nevertheless. But to say that the depression is universal and the teacher has no right to complain is to ignore the obvious; because while other classes have had their days of prosperity, the teacher here has always been in the dark fortnight, the Krishnapaksham; and we have the prospect of an eclipse and cloudy weather in it, in addition. With the advent of better days, other classes are sure to be better off; the teacher, of course, will be permitted to live. The picture is not overdrawn. How many teachers are "prosperous"? There is no use of pointing to the comparatively fat-salaried staff of Government institutions and District and Municipal Schools. When we see the numerous demands on their purse by their standard of living and the expenses needed to maintain them at a point of efficiency—in short the real worth of their money wages—they can be said to be only not badly off. But the number of even such people is small while the number of teachers passing on between Rs. 10 and 25 is legion. A closer examination and investigation will only reveal more pathetic features. We had this state of affairs long before this depression; with it, of course, inference is not difficult. Before the depression the powers that be were too busy; during the depression, the times are too bad; after the depression, if and when that comes, they will again be busy; and all the while the teacher must go on for ever, ever as he was, thankful even if he were to be as he was. All this shows that the public can afford to give this scant recognition to the teachers whether times are good or bad. The question before the teaching profession, therefore, is whether and how long the teachers will allow themselves to be thus disregarded in all essentials.

Some one might stand up and point out that it is absurd to say that the teaching profession is slighted by the public. Look at Sir C. V. Raman, Sir Radhakrishnan, Paranjapye, Sir P. C. Ray. They have been be-knighted, befriended and belauded. But one has to point out, while being grateful for these, that there are thousands of teachers in the Elementary and Secondary Schools who exist on or below the margin of subsistence. Public opinion has not yet sufficiently recognised, directed, guided or encouraged the work of the teachers as a class. They must pay us better, and get more and better work from us; and the teachers owe it to themselves to see that they wring from an unwilling or indifferent public that recognition that is due to such a *national* service. There is no use of saying that teachers must be contented and do their work satisfactorily, while the rest of the world is the other way about. The teachers have a right to be discontented, of course, *after* doing their work well and *before* that, for the express purpose of doing it well.

But it would be quixotic for the teachers to merely agitate for claims, preferences and recognition without bringing into existence the conditions essential for the realisation of the same. Value depends on utility in a highly complicated and competing world. The teachers must see that their services

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are felt by the public to be not only indispensable but also such as are definitely to be sought after. Such a demand to be created presupposes certain conditions and qualities in the work done in order to command this value.

Before setting out to examine these it would be well to dispel certain popular but erroneous notions about the profession itself. We are told we have plenty of holidays, too many of them, compared with other professions. This can be no compensation for the lack of comforts and a minimum living wage. But the attention of the teachers themselves can be drawn to this aspect of having a number of holidays—leisure in non-working days—and the best method of utilising these. Many teachers are found on these holidays to be spending them unproductively—gossiping, playing at cards or lounging. God helps those who help themselves. The teachers can help themselves considerably by utilising these precious opportunities of the many holidays to the acquisition of greater and more diversified knowledge which the world offers and demands in plenty now. There is plenty of room at the top, vast fields of knowledge await the approach of curious minds however low or high the grade of teachers may be. What is more important, they will be setting an example to others. Knowledge is power. Teachers will regain their place in the community by their creating a demand for their knowledge and their invaluable services. Their demands for greater recognition will come then with added weight, grace and dignity. If it does not come even after fulfilling these conditions we must conclude there is still something left undone or ill done. It may also be that having laboured we may have to wait; for as the poet says: "They also serve who learn to labour and to wait."

The teachers have thus to increase their efficiency, their knowledge and the usefulness of their services. They have to think about their problems and arrive at a solution also. They must be experts in their own line and be in a position to speak with authority on matters pertaining to education in particular. All this, the teacher has to do in spite of his poverty and the depressing circumstances in which he has to live and work. He has to do it sheerly to get out of it. Otherwise he will be moving in a vicious circle. The bachelor will not get married until he is free from madness which is possible only when he gets married!

There is no dearth of problems for the earnest teacher to study. How to teach his subjects better and still better (there cannot be the absolute best) and how to better his own condition are his first problems. There are other problems about each of which each teacher must have clear and cogent views—elementary, secondary and university education; educational finance; female and adult education; technical and vocational education; religious and moral instruction etc. The teacher in the rural or urban areas must be in the vanguard of progress acting as so many agencies for the spread of ideas about sanitation,

and modern knowledge in all its work-a-day aspects. His position and interests require that he shall not degrade himself by permitting himself to be made a tool of faction and electioneering tactics.

One striking feature of the present day educational world in India is the paucity of outstanding names among teachers, men of the type and eminence of Dr. Arnold of England, Dr. Miller, Gopal Row, Ranganatha Mudaliar to mention a few alone holding the youthful imagination in fascination and casting a spell on their lives. They took a life interest in the youths committed to their charge. It would be worth while for the profession and the public to investigate why we have not got such men now and whether it would be desirable to revive that generation of intellectual and moral giants. It would be useful to estimate the net results of the present system of education by finding out the effects of moral instruction as imparted now and the present day physical activities in schools as judged by the physique of the present generation of students (and teachers too, in not a few cases).

One important problem demanding the combined and concentrated attention of the profession as a whole is that of the existence, the causes and the cure of unemployment. The paradox is that the uneducated are more largely employed in the sense of having a means of livelihood than the educated. So education to be useful has to be recast so as to produce not unemployment but employment. This is a crying and chronic problem in India and hence must find an urgent solution.

The profession must feel and act and move as a body. The impulse must come from those who would call themselves as being of higher grade. Example must precede precept. *The teachers must be a living power in the community to-day.* It speaks volumes for the Premier Teachers' Association of South India to have organised an education week with a Teachers' Day. The Teachers have at last found a place in the building of a new and greater India! May they prosper!

ELEMENTARY SCIENCE SERIES IN TAMIL.

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Teacher, Secondary School, VIRAVANALLUR.

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MY TEACHERS

By (B. S. J.)

The educational system has undergone many changes in recent years. I was a student of School, Trichin State. During my school days one teacher and only one used to manage the primary classes. There used to be five stages in middle school course and each class was managed by a single teacher. By the time I passed my L. S. examination (equivalent to the present 1st year Middle), I had sat under the feet of six masters. Mr. A was the teacher throughout my primary course. Messrs. B, C, D and E were my masters in the various classes up to the L. S. standard. In the Lower Secondary class, I met Messrs. F (for English), G (History and Geography and Kannada Composition), H (Sanskrit), I (Arithmetic) and J (for Hygiene). Thus, all told, I was proud of being a student of ten pedagogues.

Mr. A was little over 5½ feet. He was then about 45 years old, though he looked sixty. He used to lisp because the upper and the lower jaws once engaged in a warfare and three teeth on each side were lost. New fashions had not then set in and so he had not put on artificial ones. I sat under his feet for over two years (between my 7th and 9th years) and what little I learnt from private tutor at home stood me in good stead at the time of the examination. His pet words of abuse were a reference to the wooden pillars in the room and he was fond of telling the boys that he would pull them and then beat the boys with their help. He must have imagined himself a Samson Agonistes! He was a man of varied parts and was very versatile. He was capable of doing five things simultaneously—preparing snuff, sneezing, abusing the boys, listening to their readings and asking one of the boys to bring some chunam from his house—were all done simultaneously and that way he was an excellent man! He combined in him the duties of a school master, private tutor, clerk under a trader, ticket collector in a theatre, notice distributor and any other handy craftsman. He used three canes. The thickest for the big boys, the thinnest for the little ones in the class-room. He was after all a kindly soul and often taught the questions and saw that the boys were promoted from his class to the next. Poor Soul! he is no longer living. He is dead. May his ashes repose in rest!

Mr. B was my teacher in the First year, Middle. His name was Tatry but nicknamed *eight and half annas*. The circumstances that led to his being given this pseudonym were as follows:—

My cousin and myself were studying in the same class. My cousin paid his fees (0-8-6) but after ten days, the headmaster sent for him and gave a blow with his stout cane admonishing him for his forgetfulness. The teacher, no doubt, took the money. Either he must have forgotten to enter

it in the register or he must have bought vegetables for use in his house. However, he did not want to give out the truth. We lost the money but dubbed him with a new name. Even now I begin to scream when I visualize his manner of caning. How I wish that one of the universities would open a new course for training men in the art of caning boys! My old teacher can be easily appointed professor. (He still lives but thank God he is no longer doing the work of a representative from Hell). Coleridge has given an account of Mr. Boyer of flogging fame and adds that Boyer thought of flogging the whole world. My teacher would have done it if an opportunity was given him. He was short but brawny and strong. He was also the physical culture instructor in the school. If progeny is directly proportional to the muscular capacity and control of a man, he was justified in having a dozen children. He was paid, I think, about twenty rupees but being a purohit, he earned money by participating in religious functions or ceremonies in other people's houses. He was a modern Sastriar. If you wanted that the function should be over in ten minutes, he would do it. If you thought of doing it in right earnest, he was prepared to do it elaborately. Only his income must be directly proportional to the number of minutes spent over a function. He knew certain tricks. The headmaster invariably went round the classes between 11 and 11-15 A.M. After that, he (the master) used to go away to somebody's house, warning the students to shut the rooms and remain silent till he returned. Suppose you are in a lion's den, would you not obey the lion merely to get out of its clutch? If he left the class, we would be glad because the number of cuts received would be less. Each period, every student was expected to receive at least two cuts. At that rate at least a dozen cuts for the day. Two hours absence meant minus four. That was some consolation. Even to day I remember his cane, his unearthly appearance, his single coat, towel converted into turban and his chattering teeth while in the act of caning. Beyond these, I don't remember anything about him.

Mr. C my teacher in the second year Middle, had two weapons for use—a piece of rough dark stone, probably containing iron, and a hard pencil. If a line was drawn to meet the two points on the head and the foot, he would appear like a minor segment of a circle. In short, he was bent and though Darwin has proved that monkeys were our ancestors I may say that camels too may perhaps have been my master's ancestors, because he had a big hump on the right side of his back. He was fond of tight fitting trousers and never believed in buttoning his coats. For the paunch was too huge to be pressed or compressed. If any unfortunate fellow failed to answer the questions, one of two ways was adopted—pressing the fingers with the pencil between them or hitting the knuckles with the piece of stone. He was the cook of the entire school staff and his working hour in the school kitchen was between 1-30 p.m. and 2-30 p.m. The stove in the school laboratory did the work of a heater and cups were glass beakers and the money for buying things was secured in one of a

hundred ways. The menu used to be tiffin and coffee. Unfortunately the laboratory was adjacent to the class-room and the smell of the coffee decoction used to produce such joy in our minds as was produced when some fellow tasted the roast pig for the first time in Lamb's Dissertation on a Roast Pig. We were helpless. My cousin once played a trick. He once behaved in the class-room as if he was unconscious. This he did after he had received a blow on the fingers. The teacher got frightened, patted the boy and requested him to ask him for anything. Just then some tiffin and coffee were ready. The boy demanded the same. Out of extreme fear, the master brought these things and gave him as much as he demanded. He asked the teacher to quit the room and invited all of us to get into the classroom. We took our share and thus fooled the poor master. He was a good teacher but a very bad task master.

Impositions, standing on the bench for hours, sitting like tortoise, were some of the ingenious methods employed by him. He is still living. Such men live long and may he live longer than others, a boon to posterity if he spends his well earned rest in preparing a manual on indigenous punishments.

A PROFESSIONAL CODE IN MYSORE.

A Code of Professional Etiquette for teachers approved by a Special Meeting of the Educational Association held on 1st Dec. 1928.

- I. The teacher is laid under obligation to make the well-being of the pupil the primary concern.

It is a breach of etiquette on the part of a teacher if he should

- (a) act towards his pupil in an unsympathetic or disrespectful manner;
- (b) punish severely for ignorance or for any offence not involving moral default;
- (c) punish for dullness;
- (d) punish in irregular ways and in excess;
- (e) overwork the pupil by prescribing too much home-work;
- (f) give information of a confidential kind about pupil except to parents, employers and others legitimately entitled to it;
- (g) not to help students outside the school-hours in their studies.

- II. The teacher is under obligation as far as possible to keep parents informed about their son's progress or otherwise from time to time.
- III. The teacher is under obligation to enhance the prestige of the school in which he works.
- IV. The teacher is under obligation to treat every other teacher as belonging to a great brotherhood.

It is a breach of etiquette on the part of a teacher to speak adversely about one's colleague or of subjects of study other than his own.

- V. Teachers in subordinate positions are laid under obligation to carry out the instructions of the Head in the spirit of good-will and not discuss the work of the Head-master with outsiders in such a way as to injure the corporate life of the school.
- VI. A Headmaster is under obligation to discuss questions of school administration with his subordinates and carry on the administration as far as possible according to the considered opinion of the teacher.
- VII. A Headmaster is under obligation to take his colleagues into his confidence, as far as possible so as to secure their whole-hearted co-operation.
It is a breach of etiquette on the part of a Headmaster should he censure a teacher in the presence of pupils, or other teachers, or make report about the work or conduct of teachers without allowing them to make a note of the report or to compel the performance of duties which cannot be properly regarded as part of ordinary school work.
- VIII. The Inspector is laid under obligation to review the work of a teacher in the spirit of one belonging to the teacher's profession.
It is a breach of etiquette on the part of the Inspector to write a report criticising a teacher without giving, whenever possible, the latter an opportunity to explain himself and without incorporating his written explanation, if one such is given him.
- IX. A teacher is under obligation to give an Inspector's schemes and methods a fair trial and to co-operate with the Inspector in working them out.
- X. An Inspector on the other hand is under obligation to recommend a syllabus or lay down regulations with regard to methods of instruction and discipline only after consulting freely the teachers concerned.
- XI. Teachers are laid under obligation to form themselves into an Association in order to raise the dignity and utility of their profession.

* * It is not desirable that a teacher should smoke, take snuff or chew in the class-rooms.

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SOUTH INDIAN EDUCATION WEEK

The Education Week under the auspices of the South India Teachers' Union was celebrated all over the Presidency during the last week of October. The idea of holding a Week of this kind took definite shape in the last Provincial Educational Conference at Palghat, and it is a matter for congratulation that the S. I. T. U., with its affiliated Associations was able to translate the resolution into actual practice this year, with success. The Education Week has, as the pamphlet published by the Union says, as its chief objective the 'interpretation of the needs, aims and achievements of the schools to the public, the enlisting of parental co-operation and educating the public to realise that wise expenditure on education is really an investment.' A Week like this will enable parents to realise the significance of President Hoover's observations:—

'The progress of the race is upon the marching feet of healthy children. If we were to suppress our educational system for a single generation, the equipment would decay, most of our people would die of starvation and intellectually and spiritually we would slip back 4000 years in human progress.'

The general programme provided for the study of all problems of education both by the public and the teacher. Questions like the health and physical culture of pupils, the direction and scope of parental and public co-operation in improving the present condition of education, the place of teachers in society, the organisation of the profession, educational politics, the educational curriculum and other vital problems, formed the subject of discussion on the occasion.

The Parents' Day was a prominent item of the celebration all over the Presidency. But very few parents seem to have realised the value of a close co-operation between the home and the school and responded to the invitation. Very little attempt till now has been made, except by a few schools here and there, to stimulate public interest in the problems of Education, and their apathy here is no wonder, considering that a large majority of teachers themselves are disorganised and even go to the length of thinking it a slur on their self-respect to get themselves associated with a Teachers' Union. It should be the paramount duty of all schools not only to get themselves efficiently organised but also to initiate necessary steps very early to form Parents' Associations. The public thereby will have an opportunity of forming a correct estimate of the true value of Education and of appreciating the part which it is bound to play in the national development of this country. The public should cease to regard the education of their children as a matter to be left entirely to the teacher. We are happy to note in this connection the highly laudable work of the Hindu Theological High School, Madras, which, we hope, would be emulated by other institutions in the Presidency.

The celebration was otherwise marked by great enthusiasm and we congratulate the South India Teachers' Union on the success it has been able to achieve so far in rousing the teacher and the public to a sense of their duties and responsibilities.

THE VALUE OF THE SCHOOL GARDEN

Thomas Conroy, Public School, Stannum.

The school garden can be made one of the most potent educational adjuncts of any school. Years of experience have led me to the conclusion that a school garden is necessary for the purposeful study of nature; it is fitting that nature study and agriculture should be grouped together in the syllabus notes—"Nature study is not to be dissociated from school agriculture." More than enough material can be found in the school garden for nature study lessons. A boy takes more interest in a grub that he finds eating his cabbages than in a similar grub found elsewhere. The garden provides a motive for studying this grub. Have you watched boys on entering the school ground run to their plots and eagerly look for baby plants breaking through the surface? Or heard a lad announce to his mates, "One of my beans is up! Here's another—and another!"

The training of children in the wise use of leisure hours is now recognised as one of the most important functions of the teacher, and in recent years much thought has been given to this aspect of education. The school garden offers one of the best opportunities for this training. Gardening, too, is a healthy hobby; it is a hobby that increases in interest and can be turned to profit; and it is within the reach of most people.

Many of the social evils of to-day are doubtless due to the fact that large numbers of people spend their leisure hours unwisely. We frequently hear such expressions as "killing time" or "I didn't know what to do with myself." The worker with his neat cottage, his well-kept patch of lawn, trim hedges and flower plots, always knows "what to do with himself," and his leisure time is all too short. There is no necessity for the man with the garden to "kill" time—his great trouble is to find time to do all that he wants to do in his little plot. He whose school days helped to foster a love of nature and an abiding interest in its many wonders, is fortunate.

A well-arranged and well-kept flower garden cannot fail to develop in the pupil a love of the beautiful; an agricultural plot will supply knowledge, some of which is likely to have an economic value, and will make possible an intelligent appreciation of many of the processes of nature—a valuable possession for a person in any walk of life.

And all this can be done if the teacher is an enthusiastic gardener—enthusiasm spreads from teacher to pupil, and from one pupil to another, and the boys take it home, which is most important of all.

To be successful there is no need to possess the knowledge of a professional gardener, or to be an expert horticulturist. A teacher with enthusiasm and a little common sense will soon gain the necessary knowledge. Most of

the well-known seed merchants publish very useful hints in their catalogues, some of the daily papers regularly publish garden notes, pamphlets on control of weeds, etc., can be obtained from the Agriculture Department, while there are many other sources (such as parks and private gardens) from which the observant and enthusiastic teacher can supplement his knowledge.

A teacher must not be over-enthusiastic and attempt too much. The size of the garden, the plants to be grown, and the methods of cultivation will naturally be determined by the general climatic conditions of the district, enrolment of the school, size of playground and space suitable for cultivation, and many other factors.

The work done may be conveniently divided into three sections:—

- (a) *Flower Garden*.—To beautify the surroundings of the school and develop in pupils a love for nature.
- (b) *Vegetable Garden*.—To give the children an insight into the methods of vegetable cultivation, the utility aspect being the chief feature of this work.
- (c) *Experimental Plot*.—Each year at least one project purely experimental should be attempted.

Probably one complete experiment each year is better than several partly completed. It has been said that "learning is more valuable for the attitude of mind it engenders in the learner than for that which is learnt." Too many of us take things for granted. We are ready to accept information without attempting to test its truth.

The school garden develops the community spirit by the exchange of plants and seeds and by the interchange of ideas. It creates a spirit of mutual help and healthy rivalry. And it influences the home. If the teacher knows his work, and his methods prove successful, his ideas do not remain at school—the children take them home and try them.

During the past four years gardening has been taken up seriously and enthusiastically at the school under my charge. Each year has proved more successful than its predecessor. Probably the most pleasing feature is the very marked improvement in the home gardens in general. During the past two years every household, with no exceptions, has had a plentiful supply of vegetables during six or eight months of the year at least. In several cases I attribute this to the influence of the school garden and competitions in vegetable-growing that were arranged.

Little incidents (occurring repeatedly) such as the following will serve to illustrate that the work is bearing fruit. A girl comes to school in the morning with a big bunch of flowers: "Here are some of the zinnias grown from the plants I took home to Mum from the school." "Here is a cabbage Dad sent you—you gave me the plants from the school garden."

The Education Gazette.

ON BOOKS AND BOOKMEN

1. **New Geography of the World**; By W. R. Kermack, B.A., F.R.G.S., W. & A. K. Johnston, Limited, London. (1931).

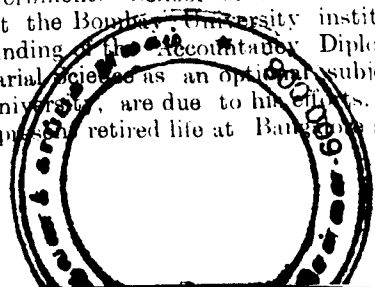
This book is intended for use in schools in England and Scotland where the subject is handled by specialists with the latest equipments in geographical apparatus to aid their work. The book purposes to investigate the relationship between man's life and work and his geographical environment. The economic or commercial side of Geography has been emphasised throughout. The use of a good atlas is assumed in conjunction with this book. Much that can be learnt from the atlas has been omitted, and concentration has been made upon 'Causal Geography'. Sketch maps and diagrams have been copiously used. The exercises at the end of each chapter are meant not only as a test of facts learnt, but in many cases serving to present the same from a new angle. The book though not suitable as a text-book for Indian schools, will serve as a good reference to teachers.

2. **English Prose Selections**: By Dickinson and Sharma, Published by Macmillan & Co., Ltd., Madras.

This is a book of Prose Selections intended primarily for the use of students of Indian Universities. The extracts chosen are of a high order, and illustrate how remarkably authors have adapted their style to thought in the wide range and variety of topics dealt with. A careful reader will observe how the medium has been employed by men of diverse characters, habits, vocations and temperaments, and how wonderfully it adapts itself to all their varied purposes, with a singular clarity, force and charm. The Selections are refreshingly beautiful in this respect. They have the advantage of enlarging the knowledge of the reader and adding to his sources of interest and pleasure, as genuine literature should. He is enabled to establish new points of contact with the world and see the romance and beauty investing all things around him. The world of Nature is opened to him with its infinite variety of charm and colour. A modern note is also struck by including copious extracts from standard works of Travel. Readers will recognise the need of travel as a means of completing one's education and of better understanding of the peoples of the world leading to international fellow-ship. Brief notes mainly of a biographical character have been added at the end, which will be found to be an aid to the study of the contents.

3. **A Short Biography of Mr. K. S. Aiyar, B.A., L.T., F.S.A.**: By A. Balasundaram, Principal, Central School of Commerce, Kumbakonam.

The life of Mr. K. S. Aiyar, the pioneer of commercial education in India, is briefly described here. He was responsible for the inclusion of commercial subjects in the Upper Secondary Examination of Madras. He was the first Principal of the Government School of Commerce at Calicut. It was only at his instance that the Bombay University instituted the B. Com. Degree in 1912. The founding of the Accountancy Diploma Board in 1915 and the including of Actuarial Science as an optional subject of the B. Com. Degree of the Bombay University, are due to his efforts. The author has referred also to Mr. Aiyar's post-retired life at Bangalore and his activities there.



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This handy neat volume has been written in accordance with the revised S. S. L. C. Syllabus. The authors have kept the Human aspect in view throughout and illustrated the distribution of natural factors by means of suggestive maps. Pains have been taken to render the subject matter in simple style. Useful appendices have been added at the end giving statistics about trade, the distribution of the chief cereals, textile materials and minerals. Important names have been given in bold types. The get up and print leave nothing to be desired. The questions and exercises at the end will be found useful. The publication will serve as a good text-book for the High School forms.

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Editorial

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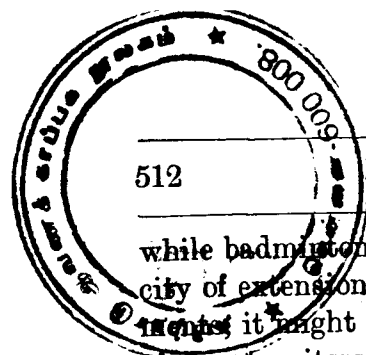
All-India Teachers' Conference, 1931.

By Prof: C. A. KRISHNAMURTI, M.A., F.R. Econ. S. (Lond.)

(*Associate Editor.*)

The All-India Teachers' Conference meets towards the end of December at Bangalore. The choice is happy alike from the point of view of the place and of the President-elect. Bangalore is one of those places in India which every one in any walk of public life must visit. Its attractions are various, a salubrious climate, fine scenery, parks, public libraries, museums, botanical gardens, the zoo, and what is of peculiar modern interest the Institute of Science over which Sir C. V. Raman himself presides.

Nor is it lacking in objects and associations of historical or archaeological interest. One may yet see the remnant of the historic fort of Haidar and Tippu with its four gates enclosing an audience hall of Tippu Sultan. Besides being the de-facto capital of one of the most progressive of Indian States, it is a great educational centre, its Central College being one of the oldest of the First Grade Colleges of India and having shaped the lives and fortunes of many of the ablest men of the State. The names of Cook and Tait are still cherished dearly, the one associated with the teaching of Science and the other with that of English literature. It is an ideal place for the development of the sporting spirit and a manly physique. The State in general (Bangalore in particular) has been the home of cricket, football and tennis



while badminton has been "the ladies' game" there. It is a city of extensions and new buildings and for its civic improvements it might easily win encomiums from the most fastidious of report-writers of the Local Self Government Department in the Madras Government. The visitor can find the extent to which Indian talent can develop under an Indian Government and an Indian ruler. It has also, placed close by its side, the British element—the British Resident and the Civil and Military Station.

In other respects also it is of varied interest. It is the intellectual capital of a state whose natural resources offer vast scope for the industrialising of a whole people. One has only to think of the equable climate, the rugged country, the waterfalls, waterworks and iron works and a number of other projects awaiting finance and fruition. It is just the sort of place where the modern educationist can find man and nature placed in a condition suited to the study of how best their forces operate mutually to the enlarged benefit and enhanced value of human life under modern conditions; for *modern* in spirit the *teacher* has to be, before he can think of doing his duty satisfactorily.

The State of Mysore has been a great laboratory for the numerous experiments made in the various branches of modern education. The education of women in the State has left the rest of British and Indian India far behind with but a very few possible exceptions. It has developed a University life where the mother tongue has been permitted to play no mean or unimportant part. Technical and Technological education has been receiving increasing attention. The State Hospitals have a well deserved reputation and attraction for patients from even the city and province of Madras. It has been the home of the Finer Arts. Its forests have provided opportunities for the display of manufacturing genius. The teacher who feels that the future of Indian education is to be so shaped as to bring about the Industrial regeneration of the country will find Bangalore, its surroundings and associations, eminently fitted to produce just the atmosphere in which solutions will easily suggest themselves for the various problems of Indian Education.

So placed and surrounded, the work of the Conference is bound to be not only successful but also fruitful. The more so on account of the fact that to a fertile soil and a suitable climate there is added, as it were, an expert gardener in the person of the President-elect Sir C. V. Raman. His is a remarkable, versatile personality. He is an epitome of the progress achieved by Indian talent in a short period under the least favourable circumstances and in a particularly exacting branch of Modern Knowledge. He is at once the high water mark of what an Indian, an Indian teacher, can be and ought to be.

With his scientific insight and a hopeful outlook, Sir Raman is sure to make the Conference achieve practical and beneficial results. The meeting of teachers of all branches of learning and all parts of this sub-continent is in itself an education to many among them, tending towards the establishment of an intellectual democracy fully conscious of an identity of interests. The cream of intellect of the nation is to be gathered there to discuss problems of educating a nation along modern lines. There are difficulties of divergences of tradition, culture, religion, race and language. Ideals are to be reconciled and differences harmonised. None is better fitted for such a task than the latest of the Indian winners of the Nobel Prize.

It is a matter for congratulation that the profession has been able to find a President from its own ranks. It has been able to supply its own demand. The tree has not only borne fruit, the crown of its existence, but has also provided itself with the seeds of a vigorous growth, an ampler richer life.

The problems to be discussed at the Conference would necessarily be those of an All-India nature. Some of the points that have received the attention of the International Committee on Intellectual Co-operation attached to the League of Nations at Geneva and of the Indian Inter-University Board might well form the subjects for discussion at the Conference. Among those we would commend the following.

Attempts might be made to bring together the best minds of the different provinces to deal with education, art, literature or science. The different cultures, the varied experience and the tendencies of thought in the different provinces and Indian states should be brought together and an adequate and permanent machinery should be devised to collaborate and collect materials and for the realisation of its lofty purpose. There must be a well planned and well equipped organisation with the adoption of methods that will keep the machinery and the work up-to-date and prevent overlapping or reduplication of work.

The Conference has also to address itself to the task of finding out how Secondary and Elementary Schools ought to function that the purpose for which they ought to exist might be realised the better. There has to be "interchange of scholastic documentation, materials and methods, in a word, co-operation in pedagogical questions." (International Committee on Intellectual Co-operation.) We would suggest the formation of an All-India Educational Council, on the lines of the Agricultural Council, which might also be entrusted with the task of looking after the conservation of artistic and historical monuments. There might be an All-India University centre where arrangements might be made for a wide interchange of thought between those who devote themselves to the things of the mind both interprovincial and international.

Such a Council can work in co-operation with the ministries of Education and with the important International organisations. Investigation might be undertaken into the matter of text-books, the methods employed and the results obtained in teaching. Libraries, the stage and the screen, the radio and the talkie, exhibitions, publications of original works, and the carrying on of researches might derive guidance and inspiration from this Council. For such things and for the success of all these enterprises the public might count on the support and active co-operation of those who direct and form public opinion and who have the noble task of training the minds of the young generations.

The position of the Teacher is often unenviable. With a fissiparous tendency among the teachers themselves, an indifferent public, a hypercritical management, a department whose members pay but annual "inspection" visits sometimes leaving behind them a trail of mixed feelings, he is at a loss to know of whom to think as an unfailing source of guidance and protection. A Council of teachers for each province might be formed on the lines of the Bar Council of Advocates with authority to inquire into the conduct of teachers in cases of allegations of misconduct and to set up lofty standards for the profession as a whole. Such a body would be free from most of the traits to be seen in managements and inspectorates which render them less suited to handling the delicate problems confronting the often forlorn teacher. The S. I. T. U. for our Presidency, reformed in its composition so as to perform this function, might definitely take up this work.

There are other points which we would urge on the attention of the Conference. The collection of statistics regarding Unemployment, the co-operation of the Indian Universities regarding matters like medical inspection, library facilities, uniformity of standards and mutual recognition of degrees; holding of examinations, setting of question papers, distribution of information relevant to Universities, introduction of subjects in the Curricula, employment of proper men drawn from the various parts of the country and the solution of questions such as whether a working knowledge of modern English or a study of English literature is essential and the proper medium of instruction—the public interested in Education might well expect the Conference to deal with such problems in a fitting manner, especially under the distinguished presidency of Sir C. V. Raman of whom every Indian may justly be proud. Every circumstance points to a very busy time, but a brilliant success for the Conference.



Education.

By Mr. S. Satyamurti, B. A., B. L.

I have great pleasure in responding to your kind invitation to contribute an article to the Special Number, which you intend issuing, in connection with the ensuing All-India Educational Conference.

I view with great pleasure the attempts which Teachers in South India are making, in spite of tremendous difficulties, to organise themselves to and make their voice and influence felt in Educational matters. The question of the teacher and his status is an over-worked theme. I cannot add anything fresh or useful about it, except to say that, very soon, there will be a general lowering of salaries, all over India and the present gaping disparity between the Teachers' salaries and the salaries of other professions will be considerably reduced. I am also happy that, under a Swaraj Regime, the salaries of the elementary school teachers at least will be increased. To the extent, therefore, that status depends to any extent on salaries, I look forward with confidence to the time when the Teachers' status will be considerably improved. But, after all, the Teachers' status does not depend on salary alone. The South Indian Teacher is slowly earning for himself a higher status by his work. I invite him respectfully to persevere in that.

Should the Teacher, as such play, a part in contemporary politics? It is a difficult question, to answer. The teacher does not cease to be a citizen, because he is a teacher. I will not, therefore, prohibit the teacher from playing his rightful part in politics. But the teacher owes such responsibilities, and I look to him to set a fine example of a good citizen, and thereby influence those around him.

Apart from his normal work as a teacher, the Teacher can, and ought to do a great deal in helping to make his country free and great. Democracy depends, more than any other form of Government, on the intelligence, the discrimination, and the

character of the average citizen, and voter, in the making of whom the teacher plays a great part. To the extent, therefore, to which the Teacher moulds his pupils in these and other great virtues of citizenship, he is doing great constructive work, for the rebuilding of this nation.

I have a special appeal to make to the Teachers of Southern India. Whether the Government of Madras or the University of Madras moves in this matter or not, I look to them to make more and more, a Southern Indian language, the medium of instruction in our High Schools to begin with, and in our College, by and by. Thus and thus alone, can they make education in South India, the real thing it is in other countries, and it ought to be here. A Swaraj Government is bound to make this change, and enforce it, if need be, in our Schools and Colleges. May it not be the privilege of the Teachers to lead the way?

I also want the Teachers should increasingly find a place in our Educational Bodies and assert themselves. I appeal to them, without meaning any offence, to get rid of the inferiority complex, if it exists. They should feel that they have a right to influence Education policy, in all its stages. But I beg of them not to make a caste by themselves, and to work wholeheartedly with others who are willing and anxious to work with them.

The problem of Women's Education is becoming serious. Luckily we are still in the initial stages. May we not learn from our mistakes in the case of men's education to avoid them in respect of women's education? But I am afraid that sufficient thought is not being bestowed on this question, and that Women's education so far has merely tended to be a female edition of the present system of education. I look to the teacher especially to the women teachers, to give a lead in this matter, and to give a distinct orientation to our Women's education.

Lastly, I am very anxious that in our Schools and Colleges there should be at least some teachers who will teach the boys and the girls, not what they have learnt second-hand

from others, but at least some things which they have learnt or discovered, for themselves. There are ample opportunities for such research in South India, and a School or College which has, on its staff, at least some members who not only teach what others have written or said, but, what they themselves have learnt, has a distinct place in the future of our Education.

Indian Psychology and Indian Education

By Mr. K. S. Ramaswami Sastri, B. A., B. L.

The science of mind has no *raison d'être* except in relation to the science of life and the science of super-life. Mr. H. G. Wells says well that we must "launch human lives and so care for them that they may be balanced and serene, full and creative, eventful and happy, from beginning to end". If we are to do this work well, we must study mind as a unity and pay equal attention to the Sub-Conscious, the Conscious, and the Super-Conscious. But unfortunately mind is not studied as a unity, and the Sub-Conscious and the Super-Conscious are not studied at all. We have, further, to study crime and disease in relation to the human mind. Increase creativeness and curb possessiveness and vanity and display—we take a step nearer heaven upon earth. We must harmonize nature and nurture so that our real self—the divine in human nature—may have full scope and play. Let us banish worry and fear and hate, and cultivate calm and courage and love. Let us end ego-centrism and cultivate deo-centrism. "The Kingdom of Heaven is Within."

The science of mind can never be fully and properly understood without the help of the Indian doctrine of the *gunas*. Inertia, activity and calm self-poised power are the crescent notes of energy, physical as well as psychic. The mind attains its highest penetrativeness and vision during moods of calm

concentration. During selfish activity (*rajas*) or during inactivism and illusion (*tamas*) we do not have the higher functioning of the mind at all. But in moods of unselfishness and calm and collectedness and concentration the mind is able to reach a high power of vision. Indian psychology has further contributed valuable ideas to the study of the problems of the mind by its clear analysis of mental states (*Vrithis*) and dominant emotions (*bhavas* and *rasas*). These ideas are fully worked out in Indian works on Aesthetics. It seems to me that Indian education will start on a new career of usefulness and efficiency if we link it with a proper and intensive study of Indian psychology.

The two ruling forces in the world are food and sex. Both can be approached in a gross manner or in a sublimated way. Food has a direct bearing on the mind. The *Chandogya* Upanishad says: The mind is dependent on the mind. But the state of the mind is, in fact, dependent on every kind of *ahara* (food i.e. the sensations received into the mind from the outside). In interpreting the verse Gita, II, Sri Sankara gives this wider significance of the word *ahara*. Perfect purity of mind is the result of perfect purity of our sensations and is the cause of self-realisation. In the same way, the love-impulse flows out through the sex-channel. But if it is confined to the sex-life it would be a poor thing and would become more and more impoverished. Give such love a wider meaning and value i. e. towards children, towards Society, towards Humanity, towards God. By such sublimation, the love feeling becomes transcendentalised and leads to God-realisation.

The science of mind is thus the most valuable of all the sciences, for mind is the most potent thing in nature. It should not be an end in itself but should tend in the direction of enabling us to have a higher originality and deeper vision. A higher originality alone will enable us to conquer nature. Mr. Malcolm Thomson says well: "Originality, in short, is the key to progress. The nation which breeds men of original mind automatically takes the lead. The nation which fails to cultivate this crop stagnates and deteriorates." Originality alone gives birth

to new and powerful and creative ideas and activities. We have to assimilate the past and yet use it to renew the present by our creative and transforming energy. Convention forms the banks and originality the stream of the forward-flowing life.

Even more important is the quality of vision. As President Wilson says well: "No man who does not ever see visions will ever realize any hopes or undertake any great enterprise." If India is to-day deficient in great achievements for her own uplift and for the upliftment of the world at large, it is because, though we have produced some men of great vision in recent times, we have not had them in sufficient number all over the country to bring about the desired results.

Modern western psychology has specialised in the investigation of the sub-conscious and of the physiological basis of psychological phenomena. It has attached special importance to the phenomena of attention, behaviourism, suggestion, auto-suggestion, psycho-analysis, introspection, hypnotism, mesmerism, clairvoyance etc., psychic research, the mental element in criminality, the value of education in modifying the power of heredity etc. But it is the special excellence of India that she has specialised equally well in the realms of the Sub-conscious and the Conscious and the Super-conscious and has applied them in a practical manner to life and super-life by her ideals and methods of *brahmacharya*, *tapas* and *yoga*. If it is possible to link up these methods and ideals with cultural and scientific education today by vitalising Indian Education by Indian Psychology, then and then alone will come the forward surge of national originality and national achievement in INDIA.



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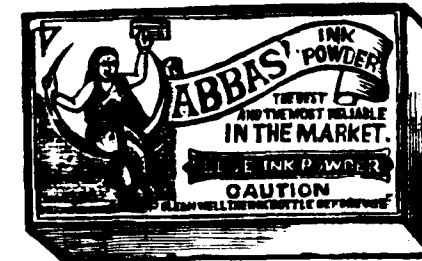
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School and College Magazines *

SOME PRACTICAL SUGGESTIONS.

By Dr. G. S. Krishnayya, M. A. (Madras) M.A., Ph. D.
(Columbia).

Every school and college can have a magazine. It is the business of head-masters, instructors and pupils to accept or formulate a policy and a procedure for the proper conducting of this fascinating activity. In fact, so obvious are the advantages of encouraging student interest in school publications that it is surprising that they are so infrequently secured. Though both schools and colleges are kept in mind while describing how to start and run a magazine, for the sake of convenience, only schools are mentioned in this article.

VALUE AND PURPOSE

The magazine unifies the school, and contributes to the fostering of *esprit de corps*. It serves as a medium for the expression of the convictions of students. It also helps to mould school public opinion. Authentic information regarding the school is made available to parents, patrons, past and present students and to other schools. It develops qualities of accuracy, responsibility, initiative, leadership and cooperation. As a record of the history of the school, its value is clear: it expresses the life, the joy, the idealism and the enthusiasm of the institutions; it also provides opportunities to capitalize the attainments of the school and of its individual members for the benefit of all those, in and out of the school, who may be interested. Further, as a stimulus to thought, scholarship and creative work among the scholars—whose productions, when of distinct worth, should be preserved and exhibited,—it has no rivals. Getting an article into the school journal may well be held out as an honour much to be coveted. Besides, parents take pride in seeing what their children are

* This and other extra-curricular activities will be found in the author's book *Citizen-Training in School*, shortly to be issued by the Oxford University Press.

achieving, and so, the magazine conveys an important message to the home. With a journal containing a variety of items, the number of educational opportunities for students possessing different talents is greatly multiplied. To guarantee these desirable benefits, however, special care has to be taken to see that it is a publication of the whole school, and not merely of the staff. It must secure variety, and omit material certain to be uninteresting to the students. No particular student group should be allowed to monopolize its pages.

TYPES AND COST

While printing is very desirable, and contributes not a little to the attractiveness and usefulness of the magazine, it is not absolutely necessary. If the school teaches printing as a subject in the vocational or manual training classes, there is no reason why the printing students should not manage the printing of the school magazine. It would be both useful work and splendid practice. Some schools issue their magazine in type-written or cyclostyled or mimeographed form. In such cases the cost can be easily met by the sale of copies. If there are only a few copies available, a small fee of half an anna or one anna may be charged each student for a reading. Because it contains contributions from their friends and class-mates, a keen desire to have a look at the magazine may be expected to be operative. This method has been tried in a college with remarkable success, and will, it is hoped, prove worth while in a high school.

It is very desirable that the magazine should be self-supporting. Subscriptions and advertizing are the two chief sources of income. The ideal should be to sell it to all the students, alumni and friends of the school. Success in circulation often largely determines the success of a paper.

The lower the price, within certain limits, the better the sale. There needs to be very thorough canvassing in the school and outside, if a paper is to be established on a sound basis. After the first paper is out, or perhaps, before, it would be desirable to conduct this campaign. It should be the policy of

the magazine staff to collect all dues at the earliest opportunity. To those who have paid, the journal may be distributed towards the end of the last period. Then it will not disorganise the school, and the pupil is surer to take it home and interest his parents. In a school where a fee is levied for student activities, the cost of these copies can be collected more easily and with less confusion.

The sale of advertizing space is the other big source of income. Without this the magazine would be more or less unthinkable. The amount of space to be sold will depend on the amount of the cost to be recovered, which ought to include cost plus 15 per cent for shrinkage and emergencies. However, on no account should prospective advertisers be appealed to on the basis of charity or philanthropy. Such a procedure is absolutely wrong. Any business man will advertize if he can be shown that it will mean increased business or trade. Therefore the first thing to do is to make a list of all the firms and shops in the neighbourhood which deal in goods used by students. It is bad business and poor ethics to set up a situation where school editors or the school authorities expect something for nothing.

Other methods of helping to finance the magazine are along the line of giving dramatic performances, entertainments, musical programmes, etc. Even athletic contests can bring in some money.

Good business methods in handling the publication of the magazine include the making and following of a budget. While the magazine is not a money-making proposition, there should be a reasonable surplus rather than the opposite. As indicated earlier, the budget would have to be based on the estimated income from subscriptions and advertisements. If there are several printers, bids from more than one may be secured for the year and compared. Once the budget is made, it should be followed as closely as possible.

MANAGEMENT

Obviously, the quality of the magazine will depend on the staff looking after it. Therefore much care should be given to the selection of a competent editorial board. After a paper has been running for a year or more, there will be the assistants of the previous year to consider for the main jobs. In the beginning, appointment by the Student Council—where it exists—or the staff, is likely to be safer than selection by popular vote. This extra-curricular activity like the others, should have a teacher-adviser whose better judgment and larger experience would be available to the student members of the board. It is worth while to have students selected as business managers and advertising managers, or at least, have them associated with these aspects of the organization of the magazine.

CONTENTS

Much variety is possible even in a school journal, but this cannot be secured without careful planning and pains-taking effort. The variety and multiplicity of student activities provide not a little material of interest to the varied tastes and temperaments represented in the school. And then, there are school notes, editorials, literary productions, feature stories, humour, fiction, exchange comments (regarding other schools), helpful information, illustrations and miscellaneous matters. Feature or human interest stories are short articles about interesting or amusing incidents, and are meant to entertain the reader. School news may be arranged under the heads: regular, personal, social and athletic. It must be remembered also that news does not just come in: it must often be dug up. Since the magazine goes to many homes and other schools, it should represent the best in the school with regard to each item of news. Little serious attention is usually paid to the arranging of advertisements. They should be grouped on some principle, and put in the less prominent portions of the journal. Well written, well placed advertisements, in addition to contributing to the financing of the magazine, add much to its attractiveness.

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In conclusion, it may be pointed out that if the project is to grow and prove worth while, there should be an expanding library of suitable books and magazines and a fairly large exchange list. An environment stimulating and helpful to good journalism should be thus maintained. The interest created in reading other papers and magazines, and in writing better essays is not a negligible advantage accruing from the starting of a school journal. Therefore, even if it is not possible to have a printed magazine the very first year, it would be well worth attempting a journal of some sort.

Questions and Answers.

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

Without curiosity there is no progress in knowledge. We are nowhere allowed to forget that curiosity may degenerate into something that does nobody any good and may be a nuisance to many. But that is degenerated curiosity. The essence of it is a desire to know and to understand that which we meet in our experience without at first being able to see what to think of it or what to do with it. Such a desire is not only indispensable for progress in knowledge; progress of all kinds in men's lives has its roots in that desire to extend our powers to know and use what we meet.

Everyone who wishes to teach others and to lead them forward must therefore desire to awaken questions and to encourage those he has to do with to ask questions. There is a stage in life when, in most cases at any rate, no such encouragement may be required. Children, if they feel at home, are usually ready enough to ask questions. Some of those questions may not seem very necessary, and some of them may be awkward and embarrassing. But to silence the curiosity of a child is a wrong course, more wrong perhaps than we sometimes realise. And it is well to remember that, whether the questioner is young

or old, there is no harm in confessing frankly that we do not know, especially if we can honestly add that we too would like to know.

At a later stage questions may become inconvenient and unpleasant because they are so frequently coloured by criticism of or protests against what others say and do. But here again the right way of meeting such questioners is not to silence their questions. We certainly should guide them and correct them where correction is needed, but not at the expense of encouraging them in their desire to get light on what to them looks puzzling and unsatisfactory. Curiosity is the root of all progress, and if we wish to help others we must avoid everything that would make them afraid to seek for fuller knowledge and clearer understanding of what meets them in life.

In high schools and colleges the greater danger is that the students, and gradually perhaps the teachers too, are more interested in the answers than in the questions. There cannot be many among those engaged in teaching who are not aware of this danger. The answers are needed for the examination, and there is so much to be got ready for that final ordeal that it seems less important to understand the question, or even to understand why any question should be asked at all, than to be able to give the right answer to those who insist on asking questions. That is what has encouraged the production of "keys". In language study, in mathematics, and in other subjects as well, the "key" seems such a convenient short-cut; it gives you just what you want for a satisfactory answer, probably better and more correct than you could have found by your own labour; and then it saves a lot of time. It may be convenient; but whatever may be the result at the examination one thing is absolutely certain: that those who use "keys" will never get very far with the subject. An answer has no value unless there is a question to be answered. Many of us know what difference it makes whether or not there is a question in our mind that has prepared a place for the information that comes to us. Seeking and finding is a fundamental law of life.

not of our intellectual life only. What we find without seeking has not much value. Information that comes to us where there has been no question in our minds, no desire to come to know and to understand, is easily forgotten again; it is not assimilated, it does not become a part of ourselves.

Where there is a question an answer comes and fills a vacant place and therefore has a value. But even in such a case there is a great difference between getting an answer from others and finding an answer ourselves. The good teacher knows this difference and will therefore be anxious to help the student first to feel the call and the urge of the question and then to seek and find the answer himself. This may be a slower process, and in the beginning it may be a much harder task. In a piece of language study it means that the student must himself look up in dictionary and grammar to find the right meaning of the passage that puzzles him. That takes time, and he may not feel quite sure that his answer is at every point the correct one. The teacher will not want the student to be satisfied with anything less than the right answer; it is not enough that the answer is home-grown. This is one side of the truth, and the all important one when we think of the goal, the end of studies and inquiries.

But there is another side of the matter which as long as we are on the road working to know and understand is not less important. An imperfect answer that the student himself has worked his way to may count for more in his studies or in his life—as a step in the way—than the most perfect answer that the teacher could have dictated. We must help those we teach not to be satisfied with anything less than the right and full answer to their enquiries. But we must also help them not to think that an imperfect or erroneous answer which the earnest seeker has himself found is something valueless or even dangerous. It is not satisfactory as the end of all. But there may be great help in it to one who continues to ask and seek and move on.

First a question, then an answer. But the answer has its full value only when it is found by the questioner himself.

Tuskegee Normal & Industrial Institute

For Negroes (Alabama, U. S. A.)

By Dr. M. Siddalingaiya, M.A., B.T., Ph.D., Dip. Ed.

Booker T. Washington's Philosophy of Education :-

"We shall prosper in proportion as we learn to dignify and glorify labour and put brains and skill into the common occupation of life."

HISTORY OF THE INSTITUTE.

In 1880, in an old church with thirty students and himself as the only teacher, Booker T. Washington began what is now the Tuskegee Normal and Industrial Institute. In 1881, the Alabama legislature passed an Act permitting the establishment of a normal school at Tuskegee and made an annual appropriation of 2,000 dollars to aid in the work.

From this humble and simple beginning in the old church, which leaked during every rain and with pupils whose work at home kept them in irregular attendance, Tuskegee Institute has developed, as the world now knows it, into an Institution with an enrolment of over 2,000 people and a physical plant of 132 buildings.

Booker T. Washington with dauntless courage and indomitable perseverance planned, organised and developed an institution to meet the needs of the great masses of Negroes in the South. Such a tremendous undertaking with little or no resources was like "making bricks without straw". His was a two-fold task—that of procuring facilities for industrial education and that of convincing Negroes and white people that such a type of education was necessary.

Through the help and co-operation of the faithful and courageous friends, North and South, Tuskegee under the leadership of Booker T. Washington has grown to be a useful, educational Institution. Not only has Tuskegee become useful in the field of education, but it has become an active agency in the promotion of better race relations, and social force in various phases of Negro life.

TUSKEGEE NORMAL & INDUSTRIAL INSTITUTE 529

TUSKEGEE IDEALS IN INDUSTRIAL EDUCATION.

Tuskegee Institute aims to provide an opportunity for young coloured men and women to acquire a sound vocational training so that upon graduation they may be thoroughly equipped for active service and leadership in promoting moral, educational, industrial and economic betterment in the communities in which they may thereafter live.

The educative and instructional process are co-ordinated so as to afford the largest possible correlation between the general studies and shop and field activities in order that special emphasis may be put upon skilled labour as a constructive, educative and moral force. The teaching of the classroom is supplemented by demonstrations under the normal conditions of shop and field activities. These demonstrations based upon facts of the students' immediate observation and experience tend to focus the classroom instruction and make it a real part of students' acquisition.

Tuskegee Institute has been fortunate in the wisdom of its founder in laying the foundation of an industrial training and educational plant, from the very beginning to embrace the ideals that are now so generally accepted as fundamental in any sound educational programme.

Organization.

I. ACADEMIC DEPARTMENT:	School of Home Economics
The Industrial Schools :—	The Trade-Technical School
Vocational Agriculture	The Business School
Vocational Trades & Industries	The Training School for Nurses
Vocational training (for girls)	III. EXTENSION WORK
II. COLLEGE DEPARTMENT:	The Farmers' Conference
The Teachers' College :—	The Workers' Conference
School of Agriculture	IV. ANNUAL CLINIC
School of Education	V. AGRICULTURAL EXTENSION

COST OF LIVING.

Students who earnestly desire an education but who are unable to provide themselves with sufficient money to pay the entire cost of their living expenses are allowed to enter the Night Schools and work during the day.

DEPARTMENT OF AGRICULTURAL RESEARCH.

This Department co-operates with the United States Department of Agriculture and Experiment Stations, demonstration Agents and directly with the former, seeking to give in both a technical and non-technical way scientific facts which will lead to a better knowledge of agriculture in all its branches, laying stress upon the physical and chemical analysis of soils, fertilizers, forage plants, milk, butter, cheese, food adulterations, dietaries, etc. It seeks further to investigate and point out the many undeveloped resources of the state and country.

The above information is given out through letters, personal consultations, visits to farms, plantations, factories and other business enterprises, lectures, newspapers and bulletins.

AGRICULTURAL EXTENSION.

Farm Demonstration Work :—This branch of the work brings to the farmer better methods of cultivation and harvesting, proper seed selection and planting; how to breed and care for the best grades of poultry and farm animals; care of farm buildings and tools; and, the most practical methods of operating the farm as a whole. Care of the orchard, extermination or control of diseases and insects, buying and marketing to the best advantage—these are some of the many subjects and problems dealt with by the farm demonstration agent to help the farmer.

Home Demonstration Work :—Side by side with the development of farm, the improvement of the home is carried on by home demonstration agents. To the Women they teach conservation and preservation of foods; economy in home; the making of clothing; choosing of materials for color, quality and service; beautification of the home; utilization of time and materials in such a way as to make less labour, more leisure, and more pleasant surroundings in the farm home. Health and sanitation, too, come in for a fair share of consideration along with general sewing and cooking. Such, in brief, is home demonstration work.

4-H Club Work :—(4-H stands for Health, Hand, Head and Heart.) Separate clubs for boys and girls are organised for rural communities, under the supervision of the extension agent, for the purpose of giving to the young folks on the farm some of the same practical information that is given to the adults. This phase of the extension work in rural districts cannot be too greatly stressed, in-as-much as it is felt that this same teaching which is given to the adult on the same farm is even more likely to be absorbed and applied by the plastic minds of youth. Along with farm and home methods and practices taught to the boys and girls, especial attention is paid to the teaching them the value of learning and applying proper rules of health and sanitation. And, in this connection, they are taught how to play—a knowledge which is all too rare.

Boys' and Girls' Short Course :—Each summer for a period of ten days, boys and girls are invited to come to Tuskegee and receive, for a nominal fee, an intensive and practical course in such subjects as will be of greatest use on the farm and in the home. Regular teachers in the subjects taught are used during this period, so as to give the boys and girls the greatest amount of value for the time and money invested. Each year reports from the agents who have brought boys and girls to the short course, and reports from the young people themselves, as well, indicate that this summer school course is practical and inspirational.

THE MOVING SCHOOL.

Tuskegee Institute has for many years had the only movable school for the teaching of agriculture and home improvement in the rural districts.

The movable school is one phase of agricultural extension which is undoubtedly the best means discovered for proving to the country people generally that they can improve their own conditions. This work is especially adapted to Negro farmers for the simple reason that it reaches "the man farthest down", who lives in the Alabama sections of the rural districts; hence the methods used by the workers must needs be elementary.

The real object of the Movable School of Agriculture and Home Economics is to place before the farmers concrete illustrations proving to them that they can do better work, make more produce on a smaller number of acres of land at less expense and at the same time beautify their homes.

The Movable School also offers an opportunity for students studying Agriculture and Home Economics to get first hand information on the problems confronting rural people.

The Movable School is equipped with a motor truck which carries tools and implements with which to teach the farmers as well how to play. This form of exercise includes athletics for boys and girls and various forms of mild recreation for men and women.

The Movable School force consists of one man agent, one woman agent and a public health nurse. The simple and practical demonstrations carried on by the agents of this school go far towards stimulating interest of the Negro farmer in his home, and strengthening his attachment for it, even though he may not own it.

Chronology in the Teaching of History

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

Two bad practices have created a dislike to the learning of chronology in school histories. Firstly, pupils are taken too quickly from one unconnected period of history to another, and, secondly, memoriter learning is given too great an importance when a string of dates unrelated to the story of the event is learnt by heart. As a result the pupils' time sense is thoroughly disorganized, and the real significance of dates in the history of man is completely lost. The realization of these weaknesses is now inducing the teachers of history to improve practice and to teach dates in such a way as to lead pupils to recognize their proper place in understanding history.

Dates are important, for they enable us to fix in relation to time the achievements of man. Without dates history would become a mere narrative conveying hardly any idea of human progress and development. From one point of view history may be considered as a combination of story plus dates, of which the former is related to content, and the latter serve as points of comparison and contrast of progress as well as marks of demarcation of time. Hence the assertion that chronology is the essence of history. The close relation of learning history and chronology is rightly emphasized.

It is a mistake to omit dates, as it is useful to point out their correct significance. It is wise to ignore altogether unimportant dates, but pupils should be led to learn and remember the important ones. The question as to what dates are important and what dates are unimportant cannot be answered in general terms. Some hints at the most can be given. As for instance dates that mark a change in the life of the people, or institutions are to be taken as important dates. At first the pupils should not be bothered to learn more than the outstanding dates. As their course advances and their age and experience ripen pupils will be required to add to the list of dates they already know. At this stage less prominent dates shall be tacked to the more prominent.

Be it remembered that history teachers are concerned with dates only so far as dates enable them to gain and convey the idea of change. Changes may be slow or rapid; they may be small or massive, but they have governed human affairs throughout the centuries. Pupils should gradually be brought to feel the qualities and effects of change as related to history. More than this in the present world of rapid changes they must be trained to strive patiently and with confidence to give, as far as in their power lies, some steadiness to human action. Their efforts shall be in the right direction only when, believing in the continuity of human affairs and general similarity of human nature, and learning from the experience of their predecessors and contemporaries, they strive to evolve the future out of the present, the offspring of the past. The time sense will help

them greatly to gain the idea of continuity, and will enable them to demarcate and distinguish the contribution of one period from that of another. Thus the usefulness of the education of time sense of pupils is not to be questioned.

But the work is not easy, and specially in the case of children our difficulties are multiplied. Before dealing with some of the common devices employed in giving children the idea of time, it will be useful to state that too much should not be made of these external aids, which are apt to become mechanical. These devices cannot guarantee that pupils will learn the deeper meaning of historical facts and events. To understand history one should understand human nature. The more experience he has of human nature the better he will interpret social phenomena as related to history. The teacher should think that the devices for giving time idea serve only as means for preparing boys in mental equipment necessary for appreciating and evaluating the significance and effect of change upon human life and institutions. They will be able to appreciate and evaluate not through getting a mastery over the use of the devices, but through a deep study of man in history. It is therefore essential that the teacher at an early opportunity start pointing out to his pupils the lessons of history. It is here that the material of history as well as its correlation with other subjects dealing with human aspirations, motives and actions receive importance. To reach this broader meaning of history we have to go through humbler beginnings, which are not negligible, for it is the foundation on which the building is constructed. The foundation should be sound to assure the strength of the building. In this light the devices for creating time sense are to be looked upon. They are quite important.

Coming back to the question of teaching time idea to children, it may be pointed out that there are means ready to hand for reducing the difficulty. Children's experience is short, their mental powers are limited, and their capacity for thinking is small. For them the idea of time is likely to become as abstract as any other general idea. Chronology tends

to become abstract to them unless care is taken in its teaching. Sometime the teacher also creates a confusion through his vague references to time. Thus in the first instance we must take into consideration the nature of the children and their mental make up, and in the second instance we should warn teachers to handle the subject with proper care and attention. When both these conditions are fulfilled we will be ready to introduce children to chronology.

In the beginning we may lay a foundation for teaching chronology by using simple forms such as 'Once upon a time' or 'A long time ago.' Later on as the mental development of pupils proceeds, the above forms may be substituted by more definite periods of time—fifty years, a century and so on. Reality should be given to dates either by teaching them in connection with the facts of history, or, specially in the case of youngsters, by referring them to things within the ken of their experience. For example, the duration of time should be compared or contrasted with the child's age or with the ages of his relatives. Examples may fruitfully be taken from the history of the locality familiar to boys, and relate these, wherever possible, to events of National History. In this way the boys will be led to see the connection of one history with another, and gradually the idea of time shall be constructed.

Starting from simple formulae students can be led to understand and construct time diagrams and charts, in which the aim is to give concreteness to ideas and descriptions, and which gain support from the eye versus the ear argument. The uses of charts and diagrams are many and varied, and they have advantages and defects, which the teacher has to know in order to enable his students to derive full benefits.



THE
HISTORY OF JAHANGIR
BY FRANCIS GLADWIN
EDITED WITH INTRODUCTION & NOTES BY
Rao Bahadur K. V. Rangaswami Aiyangar, M. A.,
Principal, H. H. The Maharaja's College of Arts, Trivandrum.
Rs. 5 or Sh. 7/6.

"This work was originally published by Mr Gladwin in the year 1788 and its value was recognised as a sober and accurate account of Jahangir by several leading scholars; but hitherto students of Indian History have been unable to obtain it owing to the prohibitive prices commanded by copies occasionally offered for sale. It is with a view to make this rare and useful work accessible to students of Indian History, we have published it. The Editor in addition to his valuable Introduction has added notes and a good bibliographical list which we trust will be appreciated by those interested in the subject."

Triveni, Madras:- "This well printed volume is a welcome addition to the library of Indian Historical students. Prof. K. V. Rangaswami Aiyangar has done a great service to the student of history by making it accessible in the form of a new edition and the publishers deserve a word of praise for their enterprise. They could not have done better than entrusting the task of editing so valuable a work to the learned Principal." *Prof V. Rangachari.*

Modern Review, Calcutta:- "Many readers will be thankful to Messrs. B. G. Paul & Co. for bringing out this cheap reprint of Gladwin's short narrative. The value of the reprint has been greatly enhanced by Rao Bahadur K. V. Rangaswami Aiyangar's scholarly notes. The paper is excellent and the type large and clear." *Sir Jadunath Sarkar.*

Journal of the Bombay Historical Society, Bombay:- "The original edition of Gladwin is a bibliographical curiosity at present. Hence B. G. Paul & Co., Madras, are to be warmly congratulated on the publication of this new edition of the History of Jahangir, thus rendering available to the general public what was rarely found in public libraries and seldom appeared in the market, always at fancy prices. The publishers moreover deserve our congratulations once more for having found such an able editor as Rao Bahadur K. V. Rangaswami Aiyangar, M. A., who has enhanced the value of the work with an interesting introduction and notes." *Father H. Heras S. J.*

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To the Dove.

By Prof. Jamshid Ali Rathor, M.A., M.O.L.
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Thou art to me, O pretty dove,
A bird of innocence and love
Like to a rocket high above
Thou risest in the sky.
How in the air amidst that flight,
Thou closest soon thy pinions bright.
And fallest down from that great height,
So like a ball from high !
I with a sinking heart, my Lord !
To find thee to that spot run hard,
In great perplexity !
I looked for thee in haste around
How happy was I when I found
Thee sitting on a tree.
O Dove ! unconscious of my pain,
Thou cooest in a lovely strain,
I'm lost in reverie.
The crows come down and tease thee now,
While thou art sitting on that bough,
I sympathise with thee.
The cruel crows thou dost not mind,
A man to man is never kind;
For an oppress-ed bird thou art,
I have for thee an aching heart;
But hark ! come up to me, my dear,
A friend in me thou hast found here
To sing together sweet.
An era that's millennium,
Is destined by and by to come,
By virtue of our music sweet,
We both enthrall all those we meet;
Come, coo and coo of peace and love.
Thy burthen I'll take up, O Dove !
That music I do greet.

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The Citizen, the State & the Delinquent.

By P. N. Ramaswami, M. A., I.C.S.

Author of "Magisterial and Police Guide" etc.

A modern democratic Government if it is to rightly fulfil its complex function requires an able and energetic civil service, stimulated and upheld by an enlightened public opinion. The nation which is ignorant or apathetic regarding its administration runs the risk of being controlled by bureaucrats in the spirit of routine; or if it is fortunate enough to be served by officials bent on adjusting the administrative machine to the actual need of the country—as is the case in India—their efforts will be discouraged, and even nullified for lack of support legislative and financial.

The bulk of the citizens can never study at first hand all the many matters affecting the welfare of their country. It therefore becomes essential to good Government that individuals favourably placed should charge themselves with the duty of preparing public opinion in which all healthy administrative growth must have its roots.

Such was the function which within limits I aimed to discharge in regard to our penal administration in my **"Magisterial and Police Guide"* recently published by the well-known Madras Law Journal Office, Mylapore, Madras. I shall indicate here briefly the salient features of the task before us.

Crime is no exception to the rule that evils can be successfully combated only by an understanding of their causes. As this principle is grasped the old methods of a purely repressive punishment are seen to be inadequate and even dangerous. They are based on the symptom of lawbreaking and take no account of its causes whatever in society or in the individual. They

* *"Magisterial and Police Guide"* By P. N. Ramaswami M.A., I.C.S., over 1050 p.p. Published by the Madras Law Journal Office, Post Box 604, Mylapore, Madras. Price Rs. 8. (1931.)

have undoubtedly resulted in the past, in actually forcing apprentices to crime into the ranks of habitual offenders. It is bad policy to put it on no higher grounds, to degrade a man past hope of decent citizenship with the idea of deterring others from a similar fate.

Real progress has been made in our penal administration since the War. The establishment of children's Homes, the institution of adult Reformatories (Borstal), the practice of giving time for the payment of fines, the extension of the system of Probation, the more humane changes regarding bail, are some of the many important reforms which have been effected towards a saner and more efficient penal system.

Great however as are the reforms which have been accomplished, much still requires to be done before our penal system can be regarded as completely satisfactory. It is impossible here to describe in detail the various reforms towards which we should work, but I shall indicate the more immediate aims which may fully engage our prompt attention.

1. The present facilities for the free defence of the poor seem to call for careful consideration. No such defence is available in the magisterial courts or for offences other than murder in the Sessions although these courts deal with cases of serious crime and their jurisdiction is being continually extended. Conviction for a first offence may have such grave consequences that it is desirable that all first offenders incapacitated by poverty from engaging legal aid in cases of serious offences should have legal aid and the fact that the accused has had previous convictions not infrequently makes his need of legal advice the greater. Whether free legal aid should be made available in all courts in serious cases for those who cannot afford to pay for it is a matter calling for our anxious deep and early attention.

2. It is now well recognised that to send persons to prison on short sentences for the first time is extremely harmful and the substitution of Probation has worked very well in the progressive improvement of our administration of criminal Justice. This system is however used in varying degrees by

different courts and its success is to a great extent impaired by the absence of Probation officers as in England properly trained and selected to supervise it. By educating public opinion generally as to the value of probation we can hope to secure that the greatest possible use shall be made of probation in all the courts of this country.

3. Another matter calling for urgent consideration is the medical examination by mental experts of prisoners wherever there is reason to suspect that physical or mental abnormality has been one of the causes of their crime and ought to be taken into account in determining the right way of treating it. At present there are no such facilities and the problem of these Deficients is a grave source of embarrassment to Judges and ought to be removed.

4. While the cardinal policy of our Jail administration should be and has been to humanise Jail and not to render them attractive I would strongly urge that the prisoners should be engaged always on economic occupations with modern methods with a system of wages which would make restitutions practicable. Prison Industries must equip the prisoner for honest work on discharge. The solution of the problem lies in the proper provision of productive work for prisoners.

5. The policy of the Madras Government viz. the complete exclusion of all young persons from ordinary prisons must unremittingly and vigorously be observed. To send a kid to jail, as has been well said, is to make him toboggan straight to hell.

6. There is an urgent necessity to set up standing commissions, municipal and national, for the study of penal conditions here as well as abroad. We must follow the example of the U. S. A. and bring to our Province news of fertile experiments abroad, and to foreigners interested in our system supply information and introductions. This pooling of knowledge will pave the way for the progressive improvement of our penal administration.

7. Vital changes in criminal law and procedure are awaiting our close consideration—the removal of accused's disability to give evidence, the modification of S. 528 Cr. Procedure Code, the inclusion of another section to warn and discharge the accused, the repeal of sections relating to abortion suicide and adultery, the abolition of confessions, the relaxation of some of the stringent provisions of the Evidence Act which defeat more than promote Justice, a graduated scale of punishment in property offences, introduction of American and Egyptian methods of collecting fines etc.*

The task before us is a long one and may we live to see its completion.

* These changes will be found fully discussed in my "Magisterial and Police Guide." (1931.)

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Library Religion

By Prof. K. S. Srikantan, M. A., F. R. Econ. S., Cert. Libr.
(Madras University).

If salvation is the right aim of religion, then the Library movement has every right to be called a religion—for on it depends the Intellectual salvation—the salvation of the young and the old—nay—even the political salvation of India. Knowledge is incomplete without a Library, and money spent on schools is a waste if a corresponding amount is not spent on attempts to preserve and improve what has been learnt in the schools. Is it not madness to spend money on a building if it is not to be preserved? Yet that is what is going on in India. To deny books to those that have a yearning for knowledge is as great a sin as to deny water to those who are thirsty. "To educate people and then not to provide them tools to work with, is obviously a blunder, if not a crime." ‡ If the latter results in physical death, the former means intellectual starvation. Such a sin is being committed every day in this Home of many religions. Hundreds of her educated sons are seen wandering aimlessly without having facilities for developing their studies. The misery of the Unemployed is particularly acute in India. Fresh from the College, most of these have a craving for more knowledge—and to their disappointment, find there is absolutely no opportunity to extend it. It is this utter lack of opportunities for expanding one's culture that prompts every one to be too keen on a job, resulting very often in putting round men in square holes. A science graduate finds that one year after his collegiate education is enough to make him no better than an ordinary passerby. He has no alternative but to forget everything and when he happens to be appointed, he often goes back to his elementary text books to refresh his memory. Is this not a criminal waste? Who could assess the probable increase of India's national wealth if every one of these young men had opportunities of doing research work in the Libraries. The recent financial crisis in England has created a keen desire

in the people to know some thing about the currency question. What institutions are there in the rural parts to quench their thirst for knowledge especially when even the city libraries do not have some or well-known books on currency. The misery of the unemployed becomes all the more acute when they are taunted by our ignorant countrymen for giving up study absolutely after college days—Alas—how can they study if there are not facilities—How can they work in a Vacuum. "In the tragic movements of life, when we feel ourselves to be poor and orphaned, the majesty of the Library makes us forget all this in our search for greater glory.

India has been the home of great and noble religions—it is hoped she would soon embrace this new religion which is now making meteoric progress everywhere. It is certainly gratifying to note that one of her daughters has already begun to practise this religion. Thanks to the enthusiasm of the enlightened ruler of Baroda, the seeds of the movement have been well sown in Baroda and the tremendous progress of the movement only shows that the ruler was simply inspired. Laudable indeed are the attempts made by the Madras Library Association to spread this Library cult. It is however sickening to see the step motherly consideration that is being given to it by the people.

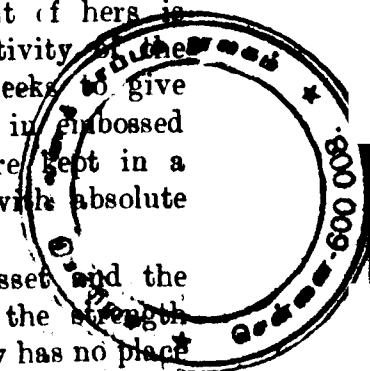
The claim of the Library is second to none. The real object of the movement, like every religion, is to enable men and women to realise the possibilities of life—to carry culture into the organic life of society and mould efficient future citizens. The word 'library' means today what it never meant before. It is no longer the guarded enclosure of a few selfish scholars and the Librarian is no longer a police-man. Bureaucratic stiffness and overcautious conservatism have had their days. It is now an institution having the most useful books for the people living in and near the locality, having its door wide open at all hours, admitting and catering alike to the needs of the child and the adult, attending with all diligence to the needs of the scholars as well as the casual reader—to the artisan as well as the merchant. Their attempts are not confined to providing

books that will suit the state of every reader, but they try to gradually and imperceptibly improve the taste—indeed—"It is the heaven of intellectual recreation, reference, study and Research". One of the fundamental principles of library service to day is that a book should be found for every reader and a reader for every book.

Once the Library movement is recognised as a religion it is needless to point out that the 'Library attitude' should be planted in the child. Mere worship won't do. It is really strange that while books are worshipped in India, they are used properly in America, just as cows which are worshipped here yield enough milk only in Denmark. America is the home of Library Movement. Like a true home, it has realised the importance of children in the country's future. Every attempt is made to leave children into the Library. Story hours, Magic lanterns, lectures, popular games and coloured pictures and several others await the children's arrival. A children's Library occupies a position midway between the school and the Home—it is the school without its discipline and the Home without its indulgence. The growing achievement of hers is the creation of the Library for the blind. No activity of the Library is more praiseworthy than that which seeks to give recreation and enlightenment to the blind. Books in embossed type which can be read by the sense of touch are kept in a separate apartment and handled by the blind with absolute freedom.

Efficient Libraries are a nation's greatest asset and the strength and weakness of a Library indicates also the strength and weakness of the constitution. A closed Library has no place in a true Democracy and to close the shelves in the face of the readers is an insult to the people and only fosters suspicion in the mind of all. In India, the store house idea has not yet left us and the doors of the Library are still being reluctantly opened; Library freedom is as important to the brain as religious freedom to the soul.

The success of the Movement depends more upon the people than upon the Government. In these days of retrenchment



it would be folly to expect much from the Government. It is the well-to-do among us who have to help the Movement. In America no form of public activity has received larger gifts from individual benefactors than the Library. According to the official bulletin of the American Library Association the total of gifts and bequests in money to American Libraries was more than 3½ million dollars in one year i.e. in the year 1911. India has always been known for her hospitality for things new and charity for things old, princely fortunes are being devoted to multiplication of Colleges and Universities and building of temples. We are not asking too much when we observe that half this amount would be enough to make the Library a living force in Indian Society. If a Universal religion is possible, then the Library will surely be the Universal temple. A democracy without mass Education is impossible and a mass education without Libraries is unthinkable.

A true Library is some thing more than a religion—it is a 'Dispensary of the soul'—an intellectual play ground for children, an information bureau for the adults, a laboratory for the research scholars and a home of consolation for the Unemployed.

Students and Social Service.

By Mr. K. N. Anantapadmanabha Aiyar, M.A., L.T.

There is no denying the fact that whatever be the merits of the modern system of education, it is rapidly tending to become more and more utilitarian. The 'Money Value' of education seems to be the one predominating factor. Every other idea and ideal recedes into the back-ground. So educationists of all countries both in the East and in the West are doing their utmost to give education a vocational bent, so that the products may be highly in demand in this complex and complicated world. Mechanical and Electrical Engineering, technological studies, highly specialised courses in chemistry and courses in wireless and radio and even aeronautics are largely

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sought after by students and encouraged by the public. This is, no doubt, as it should be, provided the cultural and human elements of education are duly safe-guarded. But here is the rub. In the struggle for adaptation to this highly materialistic world, in the scramble for highly lucrative offices, the finer and softer elements of man are often eclipsed. It is for this reason that the present system of education has often been described as 'soul-killing'. This observation should not be ruthlessly brushed aside as that of extremists. It requires that we should carefully scrutinise the effects of the system upon the plastic and impressionable minds of children and, if necessary, supplement it with ideas and activities so that the child, while efficiently equipped for the complex life he has to lead, becomes at the same time *a better man*.

Of all activities that conduce to 'this consummation devoutly to be wished', Social service is the most important. With the all-absorbing struggles for self-advancement, the individual has no time or inclination to serve or help the teeming millions of his less fortunate brethren.

Now, if education, instead of resulting in a capacity for self-abnegation especially for the common cause of one's own country or nation, intensifies the idea of 'Self', it will certainly be a great catastrophe. That country which is threatened with this great danger has a hard time of it. In fact if a large percentage of an aggregate is made up of the ignorant, the illiterate, and the starving, the aggregate does not deserve the name of 'a nation'. For this one reason, at least, if for no other, strenuous efforts must be made to see that those in the bottomless abyss are given a helping hand and raised up to a distinctly higher level. It is really very hard work, but it is or ought to be the privilege of every educated citizen to shoulder the task cheerfully and to do it successfully.

For regular and organised work of this kind at any locality, a thousand young hearts, pure and brave, must come forward with a firm resolve. Students in schools and colleges are eminently fitted for this purpose, by reason of their natural

enthusiasm, their eagerness to struggle for the attainment of an idea, their active habits and their minds uncontaminated by the petty squabbles and jealousies in life. Theirs is the right and theirs is the privilege. Self-less service ought to be rightly regarded as the crown of studentship.

How and when may students take part in this great privilege and pleasure of social service? It is idle to expect students to be able to do much during the days when they have to attend their Schools or Colleges. Yet even in those days, a really intelligent and willing student has many opportunities of helping the poor and the weak. Putting a shoulder to the wheel of a cart that has stuck up in a miry rut, giving correct information as to the destination of a coolie with a heavy head-load, escorting stray infants in the streets to their houses and helping the weak and the lame to cross a road—these and many other little things of this type can well be done by any smart and sympathetic student. Little do we say?—Yes, little and insignificant if we like; but what a stream of profound gratitude gushes forth spontaneously from the person helped to the benevolent helper! 'Little' we may repeat if we like; too little to be styled 'social service'. Well it might be so. But have not greater things had humbler beginning?

So in order to help others one need not, indeed ought not to, wait for time and leisure. A willing soul finds not only time or leisure but also ways and means of helping others under all conditions. Still, to be more definite and practical, we shall sketch below what types of social service can be done by students during holidays and recesses.

(a) *Inculcating ideas of hygiene.*—

One has only to visit the crowded slums in any city to be shocked by the dirt and filth amidst which scores and hundreds of poor illiterate men and women live, move and have their being. No wonder they remain perpetually dirty and diseased. No wonder their children are sorry apologies for humanity, always weak and pale and emaciated. So long as these remain in this miserable condition they are a standing disgrace to the

citizens, more lucky and consequently better placed in life. Nor are the students quite free from the shame thereof; for while they may not be responsible for the finance required to improve the slums—a very big question indeed and the writer has no desire to belittle the significance of it,—there is much that can be done by them without money in the way of teaching the ignorant the science and art of healthy living.

Students may in batches visit the slums and hovels, understand the miseries and hardships of the ignorant and illiterate masses, sympathise with them and gradually win their confidence. This is no easy task, for in the present system of education, the students tend to live in a different world altogether—so different are their tastes and outlook on life, whoever may be responsible for such a sharp but unhappy cleavage. But sustained good—will and enthusiasm can work wonders and when our unfortunate brethren get to know that students are really working for their real good, they will respond sufficiently well and get over the strangeness of attire and habits.

It will then be time for the students to impress upon them in clear but simple and homely language:

1. the importance of cleanliness of body and dress,
2. the necessity to keep the house and surroundings scrupulously clean,
3. how simply and effectively efficient drainage may be secured and sewage water disposed of,
4. the importance of good ventilation, which is so often notoriously neglected,
5. the great care to be taken in regard to wholesome food and drink,
6. the causes of infectious diseases, of infant mortality and of a hundred other sufferings which, especially the poorer classes are heir to, together with remedial measures and

7. other essential points in Elementary practical physiology and hygiene, a knowledge of which is indispensable to happy and healthy living.

This all important task may be attempted mainly by

1. plain and simple talk with concrete illustrations and well-known anecdotes and stories. Graphic descriptions should be resorted to wherever possible;
2. magic lantern shows, and
3. staging dramas which will impress on them the most important principles of hygiene and sanitation.

(b) *Teaching them the three R's*

The illiteracy in our country is colossal. Attempts are no doubt being made to combat this terrible evil. Government and local bodies are attempting to do what is possible. But, in the very nature of things, the results that can be achieved merely by these are nothing when compared to what bands of enthusiastic young men can do when they take to this task as a labour of love. They will mingle freely with the illiterate and under the shelter of temporary sheds erected by themselves teach both boys and girls and adults as well, the mysteries of reading, writing and arithmetic. By such an example of sacrifice, much may be done to elevate the depressed and the oppressed without being hindered by the terrible nightmare of financial stringency.

If in addition to doing this bare minimum, the philanthropic students will read out the thoughts of great men here and elsewhere, read and explain some of the most thrilling and emotive passages selected from our best epics and dramas, and delight the hearers now and then with humorous sketches and with readings from current newspapers and magazines, they will have laid the vast masses and classes under a deep debt of gratitude indeed!

(c) *Developing and encouraging cottage industries.*

It is a truism to say that students of today will be citizens of tomorrow, If therefore the nation should have the solace of having done something for the dumb millions, it is the students that should break the dismal tradition, if necessary,

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These are only a few of the many ways in which students can render social service. The reader may perhaps be surprised that nothing has been mentioned about the burning topics of the hour, untouchability and unapproachability. These, it will be granted, are highly controversial questions and moreover beyond the scope, strictly speaking, of the present article which is on 'Students and Social Service' and not on 'Students and Social Reforms.' Again it is certainly more useful to discuss how immense service can be rendered by pursuing activities quite non-controversial than to discuss controversial themes and to be splitting hairs, as if our object were to make much of our difficulties and to paralyse co-operation and help.

In the above discussion the emphasis has always been on students. It will not certainly be interpreted that teachers are therefore free from responsibility. It is a basic fact in our present day education that teachers should actively co-operate with students in their efforts both in the class-room and outside it. Teachers are the real commanders and their sympathetic leadership is perhaps nowhere more required than in the sphere of Social Service.

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TRY US AND BE SATISFIED.

Thunder Storm.

By Dr. Karl Foerster,

Journalist, Berlin.

To-day it was hotter than ever; as late as seven o'clock in the evening, the sun burned with such intensity that it was hard to conceive a world of stars and glow-worms two hours later.

Dusk arrives but still the desert-like stupor of air persists; glow-worms glimmer in the thickets like little starry fires kindled by the bidding impulses of life.

Afar-off thundery voices begin to mumble at the heat. That huge white mountain of cloud, which throughout the long, bright afternoon was piled up behind the blue saddle of the hill, was no mere scenery; it evidently meant business with us.

For now it has swollen high into the dusky empyrean and begins to engage the stars of the zenith.

Flickers of lightning discover dark shapes looming upon its pale back grounds and paler figures lying hid in its brewing darkness.

The muffled rolling of the thunder grows more menacing and endows the moaning trees with expectancy. The lowing of a bull from the pastures sounds insignificant, tame.

The flashes spread out on the horizon; the whole sky-field is now subject to pulsing spasms of light which attack in amazing fevered rushes. In between, fiery jewels glow down abysses of cloud. The head-lamp of a car, with a cracked glass, searches with its beam the walls of heaven; along the hem of the plain oblique trees of lightning are shooting up. Often the lightning twitches seven times a minute along the same vein.

From far on high, from the Milky Way the cry of some unknown bird is heard; although invisible it must be a biggish bird that repeats its cry of agitated warning from different stations of the sky.

A brilliant cape of pink, violet, green, is now flung across the sky, extinguishing all the stars save those of the Great Bear which continue to twinkle in the pinkness; for a second the glow-worms are turned to grey moths and many other nocturnal insects are discovered in the brilliance.

The first great clap of thunder falls like the enunciation of some cloudy giant; dropping annunciations of the grandeur of space tumble about our heads. Slowly thick bulges of cloud oppress the Milky Way.

There is thunder in the world. See how the flashes engage in bustling ceremony above the clouds, casting aside their greetings of: "Behold how mightily we disport ourselves!"

The rain seems to attend the cue of the thunder. Big drops glisten in the lightning and fall splashingly on the trembling leafage. The tattoo of smaller rain draws nearer and drowns the complaint of the trees.

The desert stupor of the air stirs with draughts of marine air. The lightning flashes continuously and thunder booms sans intermission; it becomes impossible to tell which stroke of lightning belongs to which peal of thunder.

A stroke of lightning following a brief moment of silent darkness, seems to rip the awning of heaven from the furthest hook downwards, to shock eye and ear to their secret core, to cause the thunder to echo in the chest.

What did I see in those fierce-lit-seconds? Distant mountains ranged tranquil blue upon yet paler blue as if by clearest noon; above a wood, a violet wreath of cloud was suspended whilst distant figures of large trees loomed deep green against golden backgrounds that flamed as if with sunset; where the eye had hitherto seen but grey masses of cloud, new kingdoms of space lay scoured with lightning.

In the mirror of the lake there were cirrus clouds and gold-edged thunder clouds, foamy-fringed waters reflected viridian green grass, cornfields, pines and red houses.

In the valley the illuminated dragon which betokened the punctually arriving express, was extinguished to reappear as by daylight with rain-wet roof and white smoke-penon.

In the midst of all these seething, flame-filled tumults, the order of human invention inserts its claim to utilise ever more secret and powerful sources of energy.

Hollow claps of thunder tumble in the great unceasing uproar, and lightning shatters again and again the night's down-pour.

Against the now invading currents of ambrosian air a last bank of rank, carboniferous heaviness makes defence.

Storm-tossed, rain threshed tree tops relish the after-storm freshness though still swept round with thunder and lightning.

The great upheaval of nature seems to pass away in a savage indulgence both in an infinite release and an infinite inhalation of energy.

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"Peaks in Darien."

By Mr. UmaMaheswar, M. A.

There is within the earthly cover that encompasses us, sometimes a greatness and a glory, one with the very highest and the most exalted which when roused carries us on in its wide-reaching energy to the farthest horizon of the Known and the Knowable, skirting the dim shores of the Royal Mystery, the Great Cosmic Sphinx whose secret may never be disburthened or brought within the compass of human prattle. Far far away is the abode of that Truth, the mighty Metropolis of that Mystery, in whose remote suburbs, we raise our little towers of dust and our so-called empires, not more than a molehill or a mound, caricatures of the vast. Worse than infinitesimal is our dwelling-place, and our senses exaggerate the littlenesses

which hem us around. It is not worth the minutest particle of dust that clings to the feet of His Magnificent Majesty the King of Eternity. To us our illusions alone are our realities and the great realities less than illusions. At times the overwhelming forces from elsewhere break banks and inundate our consciousness, and this high-tide lifts us awhile and draws us out into the vast enchanted circle of existence, that huge amphitheatre of the Universe—, bringing us face to face with things which to dream even were impossible in our dark and self-crowded moments.

Yes, the soul travails. Gigantic thoughts arise as storm-clouds on the edge of the horizon. Powerful emotions cleave through the placid calm of our minds. We are stirred to the utmost depths of our being. In the whirling hurricane and the sounding storm of our inner selves, is sometimes a creative travail. When the little egg-shell of everyday life has broken down and is blown away, we become aware of a world without our huts. So the great passions shake us up—the elemental loves and hates and all. The Unknown Singer is singing about. You hear His song and are thrilled into a forgetfulness and a waking. When the Eternal Minstrel is touching on certain stops in his flute, your heart must be wrung out in universal sorrow or world-filling joy. And the emotions, as they are part of the eternal forces, creeks and inlets of the mighty sea of Being, must rise and fall responsively. If we have taken the fire from the Almighty Bosom, we must in our deep palpitations grope somewhere about it. The little trumpets within our hearts, when they sound their deepest and the highest, must be touching the wider harmony of which they are made. It is this language that we call the highest expression of man. This is poetry, in any shape or form.

The artist in that tense-wrought state of mind, in the creative clasp of the powerful emotions, knows things he ordinarily does not. He dives into the infinite depths of the Self and realises. Or he ascends some lofty 'Peak of Darien', and behold, he feeds his eyes on the visions of the Beyond. He then enters the mighty Metropolis; he is admitted into the court

of the Royal Mystery, aye, he is taken by the hand and led into the paradise of inward Realisation. He peeps through a window in the Mansion of The Father, and reels as he is intoxicated with the raptures thereof. The artist hath perceived. He hath seen and heard and touched and known. That is the Apocalypse. He hath walked with the Spirit in the Garden of the Timeless. The Light is on him, "the light that never was on sea or land." The dateless day hath lifted on him, the morning, that never wore into the noon. He hath kindled his thoughts from this Undying Lamp, the Lantern on the other side of the Forest. Literature is the light of this Truth. The Word hath taken flesh. The Eternal Spirit hath crossed the corridor of Silence and hath spoken. A message hath come from the Timeless. A bit of the mighty symphony hath floated down here. It hath chirped like a bird, as on a morning in summer, near our window. Then we have a poem, or a picture or a piece of art. The poet brings us a curious thing we have never seen or heard, from Beyond. There is a new tune on his lips that day and any might hear and share his rapture. From the face of a familiar thing he has removed the veil and has made us see in it the reflex of the Heavenly Face. He has found the elusive Beauty, tracked the Truth and captured it there. Aye, he has picked up a mouldy thing from this common earth and peeling off the base crust has showed us the gleam of gold in it. And you had neglected and passed by it many and many a time.

To see a world in a grain of sand
And a Heaven in a wild flower,
Hold Infinity in the palm of your hand
And Eternity in an hour. (Blake—Auguries of Innocence)

This is not mere meaningless cant and metaphysics. You see the illumined vision, from the Observatory that stands on Mount Enlightenment, and then you agree with Wordsworth.

To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears. (Immortality Ode)

As to the devotee so to the poet and the artist there is a revelation everywhere. He discerns the stamp of the great Maker in every little nail and rivet of the mechanism. They

have all come from His shaping hand and then every apparently insignificant thing is big with meaning, for there is a reminder everywhere to your right or to your left. From the chance fall of an apple to the overflowing of a tub, everything is vocal of His Majesty, is prolific of the Truth. The stones borrowed their sermon of Him, the running brooks had their books from the teeming library of God. Then the flower in the crannied wall will impart a lesson in philosophy. The fossil is a religious text to the geologist, the spider weaving his web ostensibly without any wisdom, will whisper a truth in the ear of the discerning engineer. Yes, having eyes you see not, having ears you hear not. The knowing know from the little, to the blind even the mountains are nought. "God planned the whole, you see but half." "You nod and pass and hurry by, and never once wait to know your souls. In the same spirit did Longfellow say,

"Tell me not in mournful numbers,
That life is but an empty dream;
The soul is not dead that slumbers,
Things are not what they seem."

More is meant than meets the eye or the ear. Such is the essence of all art and literature, and these may range equal with any the greatest of sciences and religions in the world, for the truths presented in Art and Literature are all-comprehensive. The aspiring spirit in man has learnt these from the fountain-head. The greatest artists and scientists and explorers are the supreme teachers of mankind, and are of the pedagogy of God. The teacher is he who knows, and out of his realisation he teacheth. He who directs the way should himself have known the way. And if he speaketh from hearsay he is the reporter of a reporter and woe unto those that take the word of a gossip-monger. The explorer that has seen the upper waters, speaks with the knowledge of Truth and the knowledge of Truth emboldens him and his word none might question. The vantage ground of Truth no tyrant can assail.

Part one finished.

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The Lindsay Report: Where it Fails.

By Prof. J. S. Ponniah, M. A.

Two questions may be raised with regard to the findings and the recommendations of the epoch-making document of the Lindsay Commission.

1. Has the Commission after all no other ideal to place before the Christian Colleges, than the one enunciated by the early missionaries, namely, 'preparatio evangelica'—the narrow and proselytising creed of a bygone age—hardly taking notice of the changed Indian outlook?

2. If the concentration that is proposed is given effect to, will it not have the effect of cutting off the Christian institutions from the rest of the class, thereby creating on the one hand a narrow and sectional type of education, and on the other hand, influencing very little the direct educational progress of the country at large?

The aim of Christian higher education in India, in the words of the Commission, is set forth as follows:—"To give to the students who come to them a sound education, to open their minds to the opportunities for service, which are all about them, and through contact with the Gospel of Jesus Christ, to inspire them with the spirit which will enable them to render that service effectively, to furnish leaders for the Christian community which in its growing numbers and enlarging influence is becoming a factor of increasing importance in India's national life; and through the studies of its scholars to solve the baffling problems, economic, social and religious—which cry out for solution; to lay a firm basis on sound knowledge for wise action. This is to do for India what India most needs."

The educational theorist in India and the nationalist Indian may not readily swallow this ideal. But to the Christian it is fundamental. Centuries of change may not change the Christian conception of education. For the mission of every Christian—and the same is true of a body or corporation—is to

set forth Christ *both* by example and by precept. He does it because he cannot help it. Drive him from India or persecute him you will, he must be at his post proclaiming the message.

This is, however, no proselytism. Nor is it lack of vision or inability to see the real needs of the teeming millions of India. The apparent exclusive outlook of the Christian is explained by the fact that the true centre of Christian activity is Christ; and other things, he believes, will automatically radiate from the centre. The difference between the standpoint of the Christian and the nationalist educational theorist is in the *emphasis*, and not in the aims or much less in the results.

If the recommendations are given effect to, it does not involve *merely* in closing of certain colleges for the sake of concentration in a few centres, which should develop as "mother colleges", the erection of new buildings as it is proposed to do at Tambaram, or their equipment with up-to-date libraries and laboratories; but it implies in a truer sense greater concentration of service, a more effective presentation of the Christian ideals, and a fuller revelation of Christ. The *inner* aspect of the work is much more important than the outward one.

It is a happy augury for the future that the various denominations and the representatives of various agencies of different countries are co-operating for this high ideal. But if the ideal is to become a reality, the true significance of the changes should not be missed.

As an illustration we should like to remind the readers of the example given by the commissioners themselves. They deplore that the Christian colleges have failed to give any direction to the great questions of the day, especially in the field of church unity. The mediæval idea of the university being the centre of influence, may be farfetched, but, in the absence of other agencies, the Christian colleges have got to play a mighty part in the future India and the future Church of India.

We should then expect that the men who come out to India to fulfil this ideal will be inspired by other ideas than those of "living wage" or for mere "service" itself. I believe that the Commission should have gone further and held up for example the Brotherhood System of service as it obtains in certain colleges? At any rate we desire a change in the angle of vision of those who are responsible for direction and management.

On a Steamship.

By Mr. Upton Sinclair, America.

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All night, without the gates of slumber lying,
I listen to the joy of falling water,
And to the throbbing of an iron heart.
In ages past, men went upon the sea,
Waiting the pleasure of the chainless winds;
But now the course is laid, the billows part;
Mankind has spoken: "Let the ship go there!"
I am grown haggard and forlorn, from dreams
That haunt me, of the time that is to be,
When man shall cease from wantonness and strife,
And lay his law upon the course of things.
Then shall he live no more on sufferance,
An accident, the prey of powers blind;
The untamed giants of nature shall bow down,—
The tides, the tempest and the lightning cease
From mockery and destruction, and be turned
Unto the making of the soul of man.



Psycho-Analysis in Education.

By Mr. Kusumesh Choudhury, M.A., Dip. Ed. (Pat.)

About the system of Education of his time Montaigne remarks, "Teachers toil only to stuff the memory and leave the conscience and understanding void."

The modern educators have cut the "Gordon Knot" and the whole Educational world is in the throes of a change. Modern education has entered upon a new phase. In present day education there is no room for the child's instincts and love for reality to be dulled by a diet at once monotonous and useless. In the field of Education psychologists find enough opportunities for hopeful application of their different theories and methods. So to-day there have arisen numerous educationists with very many ideas. Psycho-analysis is one of the most widely discussed subjects having a direct bearing on the work of the schools.

It is the Freudian psychology of Education for, Prof. Freud claims to be its exponent. It is a science to investigate the content and working of the unconscious mind to effect a relationship with consciousness. By consciousness he means all the mental processes of which a person is aware, but the term 'unconscious' applies to things unknown that cannot be spontaneously recalled by the subject and only manifest in a veiled form in special conditions such as dreams, trances and manias. The entire theory is based on the existence of the unconscious mind; otherwise all the other propositions would be perfectly untenable. This unconscious part of the mind stores up all experiences permanently. They remain throughout our developing life and form all sorts of new combinations causing various complex Psychic processes without ever becoming part of consciousness. The existence of this realm is ascribed to the repression of primitive instincts and thoughts owing to moral, social, ethical or æsthetic reasons. Feeling is the predominant factor in the unconscious and responses are instinctive and uncontrolled by the checks and curbs of consciousness. The unconscious mind is always interrupted by the "reasonableness" of the conscious.

Thus the "Titans within us" (Findlay) recede further and further to become dormant. Yet the influence of the unconscious can never be kept in abeyance. In our fantasies and dreams the unreasonable emotions of jealousy, vanity and our disinclinations to accept unpleasing realities often manifest themselves. Freud advises us to closely observe the child and study his behaviour. As the conscious self influences the unconscious, so also the unconscious self shapes or modifies the conscious. Hence to give a proper lead to the child one should be thoroughly acquainted with both the regions of his mind. The two great forces of the unconscious and conscious exist in conflicting elements and psycho-analysis seeks to harmonise them into one coherent 'Mind Stream'. The more profound is the harmonisation, the greater is the creative genius in man. The teacher in his work might have found that he easily remembers the names of some boys while he forgets those of some others. This is according to psycho-analysis due to the unconscious desire of the teacher to keep them out of his way. Perhaps they are undesirable elements of the class. It may be that a boy is not well up in a subject as he does not like the teacher of that subject for some reasons and quite wrongly the teacher thinks him a dullard. Every action of the boy, his mistakes, his restlessness, his likes and dislikes, his occasional queer and artless behaviour are documents for the teacher to study the child mind. By introspection he is to detect the feelings and impulses of the boy. It is extremely important that the person who worries over knowing the truth about another should not shirk the truth about himself. The teacher who carefully studies psycho-analysis may catch glimpses of the child's unconscious self and act for a happy blending of the repressed instincts with the reality.

I know a boy behaving in an undesirable manner whenever a particular topic was discussed in the class. A peculiar notion about the subject under discussion had been lying in a latent state in his unconscious mind and whenever the topic was raised his dislike for it found expression in an unexpected way. It is the duty of the teacher and parents to guide human

impulses into channels of personal and social value in the formative years, otherwise they may go wrong and permeate all his actions in real life. It is of course impossible for teachers to be thorough psycho-analysts, for it demands a technical training, but certain incidental application of psycho-analysis may be made by all teachers.

One thing which every teacher should be cautious of is that the unnecessary restraints of school life, anxieties, strains, and humiliation accompanying the teacher's thoughtless sarcasm often produce unwholesome repressions and these may result in suppressing the boy's native abilities. He must see that the boy's instinctive tendencies are properly sublimated and not forced to repress. Methinks in the application of this method both teachers and parents have to work jointly. The latter's part is inevitable as the "child's training begins at home".

An Intellectual Prodigy but a Physical Wreck.

By Mr. Dharendra Nath Sinha, M. A.

The definition of a good boy, if ever asked for, will certainly begin with "one who minds the lessons". And this definition gets lengthy enough as other attributes are set forth but at no time will it comprise "a boy who minds his health" even though the vocabulary be exhausted. A good boy has, as a matter of fact, come to be synonymous with a boy well up in his studies and of pure and moral character. To an illiterate person and an ignorant woman, it means nothing else and it is for this reason that they look upon a boy otherwise good but much given to sports with mixed feelings.

Perhaps this undue stress on one only of the three aspects of self-culture is mainly responsible for the lamentable state of affairs that we find in the present student-community. A rickety frame with the eyes lying sunk in their sockets, the frail legs

almost tottering in course of a walk and the narrow chest not admitting of expansion even when needed,—in short, a bony structure thinly veiled with a skin giving prominence to the veins, is all that is left of a young man when he comes out through the portals of an Indian University with its hall-mark stamped upon him. He learnt his lessons with clock-work regularity, won positions in the examinations and secured the praise not only of his teachers but also of others. But he forgot to think that his constant leaning over the book, would lend a stoop to his back, that his unusual straining of the eyes would rob them of their keenness and that his continual sitting sometimes for several hours at a stretch would cause the stiffness of his bones. He has gained his end,—the university-diploma, the pass-port to life he has got. So no harm if he shuts his eyes to what sacrifice he has made for it. His mental horizon has been sufficiently enlarged, his outlook on life has been greatly widened and his breadth of vision and flight of imagination have raised him very high above the present day world. But when the day of reckoning comes,—when he has got to secure a job so as to earn a living not only for himself but also for those who depend on him, he must come down from his inaccessible height and go about from one office to another with what he thinks to be the pass-port in his pocket. There he finds to his great dismay, written in bold characters just on the top of the entrance, the two formidable phrases, "No admission", "No vacancy." Now he stumbles, but still he goes on, perhaps hoping to find an office where the manager has forgotten to take any precaution against his possible intrusion. As he comes across any such office, he stops before it and taking courage in both the hands, staggers in. Up rises the Barababu (Head-clerk) and looking through his gold-rimmed glasses, enquires about his business. "A job, sir!" he stammers out somehow. Quick is the change in the dignitary's countenance and as quickly does he retort, "Good Heavens! Could you have thought of a greater joke in these days of retrenchment? Just see! My wife's nephew and cousin's son-in-law,—they are all graduates; still they are sitting idle. How dare you come here?—a third person and, and——. Clear out; no such nonsense will go down with me."

Prompt is the youth's response and in the next moment, he steps into the street.

Hope springs eternal in human breast. So he still plods his weary way and taking in, at a glance, the contents of the advertisement columns of a local daily, he presents himself before another Head-clerk of another office. This Barababu, unlike his compatriot in the other office, is of genial disposition. On hearing of what the youth has got to say, he surely asks, "Your qualifications, please." "M. A. of the.....University with a very high position in——." The Barababu interrupts him in the middle of the sentence and with loud protestations of sympathy and goodwill, informs him that he is sadly mistaken. The post is ill-suited to a man of his abilities and qualifications. He ought to have tried for a better job. "My so and so" says the Barababu, "a boy of lesser aptitudes is in the Finance Department. You will certainly have an easy walk over there, if you but try. Moreover, if appointed here, you would hardly be able to bear the strain of the work and the trouble of night-keeping which your duties would involve."

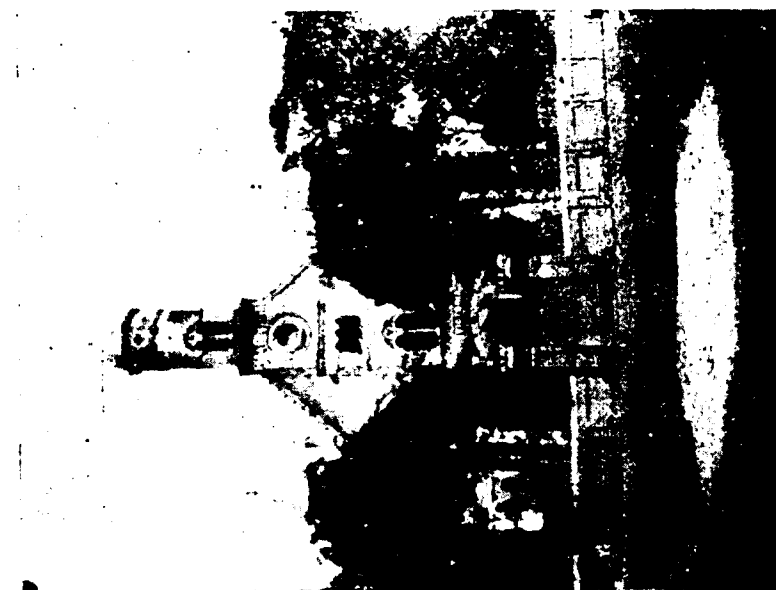
Truth! Bitter truth it is! Soon he finds himself in the street and taking out the diploma from his pocket, stares hard at it. But, what does he see in it except a few letters written in black with no promise of food for his aching stomach?

What to do? How is he to live on? To start a business, —that is impossible. For, where is the capital? Did not his guardian spend his all, on his education? That for which he has been qualified at so much expense, is now giving him the slip. Did not the guardian hope that the money spent on the boy's education, would come back ten-fold when the boy would get a suitable job? Manual labour is now out of the question; the more years he has spent in a school and a college, the more unfit has he become for any work requiring bodily strength. How deeply he laments that he has not been taught in a school of which it might be said that the victory of Waterloo was won in the field of Eton. How high is the price that he has got to pay for his taunts at the feats of his sportsman-friend and how



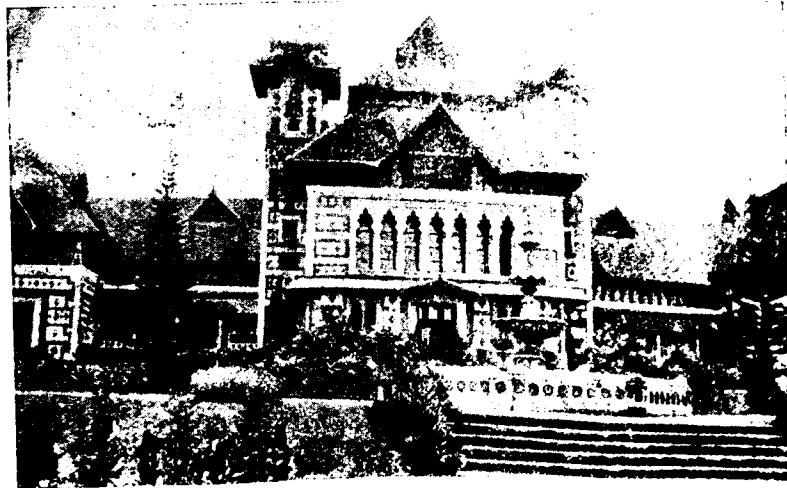
The Late
Prof. K. PARAMU PILLAI, M. A.
TRIVANCORE.

FRONT VIEW OF



THE VICTORIA JUBILEE TOWN HALL,
TRIVANDRUM.

BRIDGE OVER THE

KARAMANA RIVER.
TRIVANDRUM.THE MUSEUM,
TRIVANDRUM.

much does the latter now gloat upon his absolute failure in life! The friend has been quite fit for the struggle for existence; he can do a work involving hard labour. But he whose future was gilded by the rays of hope, is now hard put to it in the wild-goose chase for a job. Even where there is the faint ray of hope, out come the medical men and declare him physically unfit for his work. Now he painfully realises that his shortsighted policy of improving the mind even at the cost of his health, has flung him headlong into abysmal depths and his firm belief in the omnipotence of the University degree now gives way rather too fast.

Gleanings from Tamil Literature

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

PART II.

THE SANGAM OR THE CLASSICAL AGE.

CHAPTER I.

It is beside our purpose to discuss the chronology of this age. It has been fairly determined by scholars that the third Sangam should have begun in B.C. and run over two or three centuries in the Christian era. It is distinctly stated in the commentary on Irayanaragapporul that the academy consisted of 49 poets. Four hundred other poets are said to have figured in this age. The works enumerated are Purananuru 400, Neduntolai (நெடுந்தொலை) 400, Kuruntolai (குறுந்தொலை) 400, Natrinai (நற்றிணை) 400, Iynguru 100, Patitru Pattu (பதிற்றுப் பத்து) 100, Kali (கலி) 150, Paripadal (பரிபாடல்) 70, and a few other minor songs. 49 kings are said to have lived in this age of whom three are said to have been themselves poets. This covers a period of nearly 1000 years, which is hard to believe. At best this is only a traditional account and as such it is not reliable. The Sangam seems to have been a cosmopolitan club consisting of about 500 poets, of whom 200 alone can be traced with a certain amount of surmise. Of these 51 are said to be Velalars, 36 women, 29 Brahmans, 17 Nagars, 13 Eyinars, 7 Kammalars, 7 Merchants, 5 Mallars, 3 cowherds, one potter, one fisherman, one Valluvan, 13 Pandya Kings, 7 Chera Kings, one Chola King and one Tondaman. Apart from all these accounts, not very reliable, it may fairly be presumed that in that age the language and its literature should have been in a flourishing condition and authors, in affluent circumstances. 496 poets are said to have contributed to

the literature of this age. The literature of the period have been classified under three great headings—the ten Idylls, the eight tokais (collections) and 18 Didactical works. The greatest grammar of the age is Iraiyanar Agapporul, whose mythological origin is worthy of note.

The authorship of this work is involved in obscurity. Tradition ascribes it to god Siva, who is said to have written this on three copper plates for the benefit of the Pandya King. The country suffered under the scourge of a twelve years' drought and famine and consequently many people left the land and most of the poets and scholars settled elsewhere. Thereupon the King sent messengers to bring back the self-exiled authors but none of those who returned had any knowledge of the most important part of grammar; the subject matter section (பொருள்). The King was deeply affected and the God out of his mercy, wrote this work and placed the plates in a place accessible to the king. After all, the sixty sutras contained therein treat of only two sub-divisions and little of originality is found therein. This is rather a curious way of accounting for the authorship of this treatise and is not reliable. In all probability this might have been a production of Nakkirar, the President of the Sangam and greatest author of the age. Since tradition makes him but a commentator, the work might have been a compilation by the Sangam poets at the instance of *Ugrapperuvaluthi Pandyan* (உகரப்பெருவழுதி பாண்டியன்), a great patron of Tamil literature. It is generally believed that Nakkirar was the first commentator. He is said to have transmitted it to his son Kiravikotranar (கிரவிகொற்றனார்). He gave it to Tenurkizhar (தேனூர்க்கிழார்). It then passed on in succession to Padiyamkotranar (படியங்கொற்றனார்), Perunguvaranar (பெருங்குவனார்), Manalur (மணலூர்), Perunjerdanar (பெருஞ்சேர்தனார்), Andaperunkumaranar (ஆண்டபெருங்குமரனார்), Tirukkurathasiriar (திருக்குறடசிரியார்), Mathavanar Ilanaganar (மதவனார் இலநகனார்) and lastly to Nilakandanar (நிலகண்டனார்). Thus Nakkirar's commentary has had a transmission through ten generations of disciples and the last could not have been its real commentator. This view has to be cautiously accepted, as from internal evidence it is seen that it should have been of later origin. Reference is made in it to a Pandya King who lived about the sixth century. If, at all, this commentary had existed before, it should have been orally transmitted and capable of being improved upon by every hand through which it passed. The last mentioned Nilakandanar might have standardized the whole in a written form, so as to make it incapable of further modifications. At any rate, the work and its commentary form the greatest production of the age and worthy of deep study.

CHAPTER II.

The Ten Idylls.

Ten different works have been grouped together and go by this name. The names of the authors, the works and personages celebrated therein are herewith appended:—

1. Nakkirar—Tirumurugatrappadai—Murugan.
2. Mudattamakkanniar—Porunaratrappadai—Karikala Chola.
3. Naltattanar—Sirupanatrappadai—Nalliyakkodan.
4. Rudramkannanar—Perumpanatrappadai—Ilandrayan Thondaman.
5. Nappudanar—Mullaippattu (forest song)—Nedunchezhiya Pandyan.

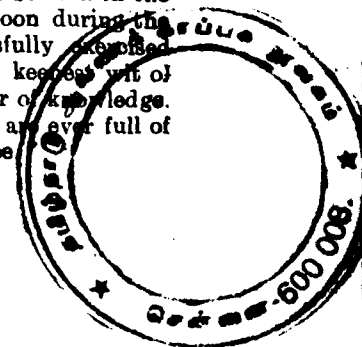
6. Mangudimarudan—Mathuraikkanji—Nedunchezhiya Pandyan.
7. Nakkirar—Nedunvaladai. Do.
8. Kappilar—Kurunjippathu (mountain song)—The Aryan King Prahastan.
9. Rudramkannanar—Pattinappalai—Karikala Chola.
10. Perumkousikhanar—Malaipadukadam—Nannan, son of Nannan.

There is a lot of evidence, internal and external, to show that these poets were more or less contemporaries and published their works almost at the same time. Since reference is made to the three Tamil Kings, Chera Senkuttuvan, Chola Karikalan and the Pandya King Nedunchezhiyan, the hero of the Talaianankanam battle, these works should have seen the light of day in the second century A.D. The three Tamil Kings, who were contemporaries, have been fairly surmised to have lived at this time.

1. *Nakkirar*. It has been already said that he is the greatest of the Sangam poets. He was a man of a thoroughly independent character and spared none in his criticisms. He wrote a vigorous style and seldom erred in verbosity. His works teem with accounts of historical worth and his descriptions faithfully portray the customs and manners of the people. The vein of pathos that could be traced in his works is truly characteristic of him. Karikala Chola's fight with the Kurumbars, the heroism displayed by Nedunchezhiyan in the Alankanam battle, and his invasion of Chera kingdom, the defeat of Killivalavan by Palayan Maran under the walls of Madura are all historical incidents faithfully described. Many fabulous stories are narrated of him, most of which are unreliable. He is said to have waged a tug of war even with God Siva in a wordy strife and escaped death at the hands of a demon by singing in glory of God Muruga. He is said to have crushed the haughtiness of a poetess and made her marry a man of his choice. He was the son of a schoolmaster of Madura and had a son by name Kiravikttanar. In the 11th Tirumurai of Saivite literature he is said to have been the author of nine small poems, but the style and diction of those poems do not warrant this conclusion. His accepted and well known works are two, each of which merits careful study. His Tirumurugatrappadai sung in praise of God Muruga is unquestionably the best of his works and the best of the age. His Aryanised god-hero has received the greatest adoration and description and the places of his resort have been faithfully recorded. In addition to the strain of piety breathed in every syllable of his a sidelight is thrown on the customs and manners of the age. He gives a vivid description of how ladies dressed and bedecked themselves on festive occasions. He describes how mountaineers sing and hold dances in honour of their favourite deity and are rewarded for their devotion. His description of ascetics is marvellously accurate.

"They clothe themselves in dress made of barks. In beauty, shape and colour their grey hairs look like the spotlessly white couch. They are scrupulously clean by constant bathing. The incessant performance of austerities makes them look like emaciated and bones and nerves are all that can be seen in the body. They eat only once at an advanced part of the afternoon during the day. Their serene look betrays the control they have successfully exercised over their passions. Their mature wisdom far outweighs the keenest wit of scholars and poets. They are at the topmost rung of the ladder of knowledge. They are completely free from desire or anger. Their hearts are ever full of happiness, however miserable their physical counterpart might be."

(To be continued.)

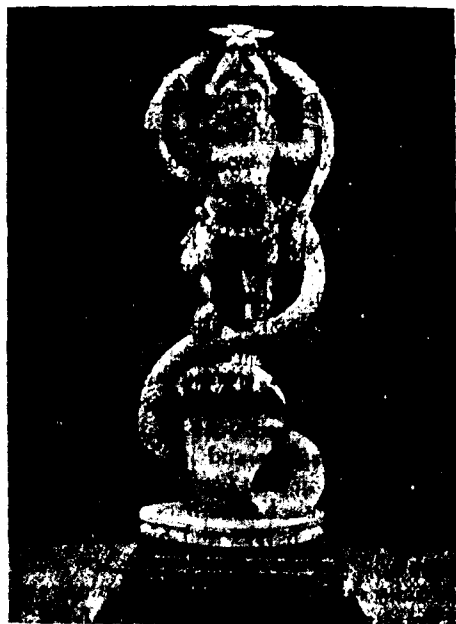


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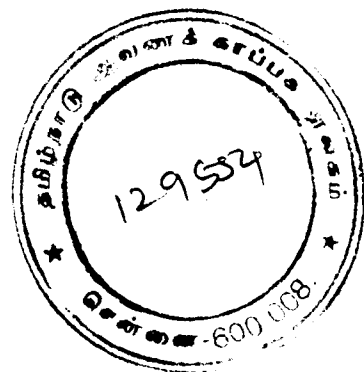


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