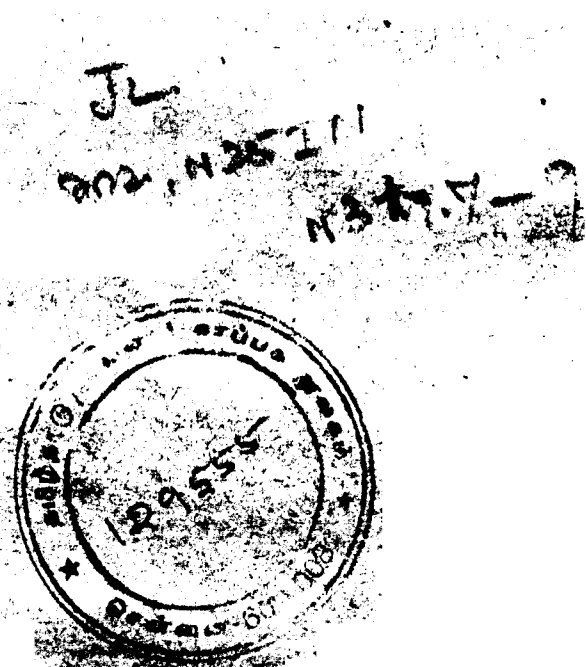




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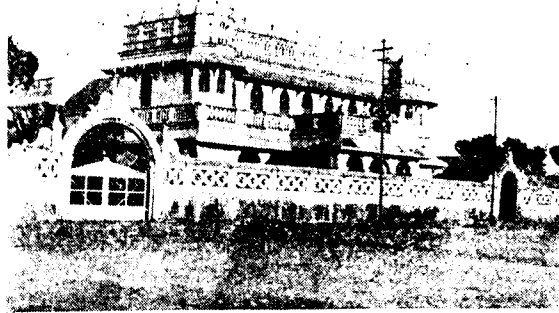
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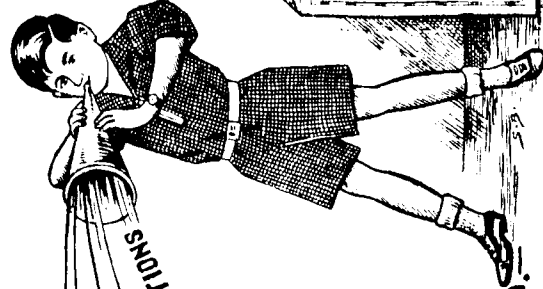
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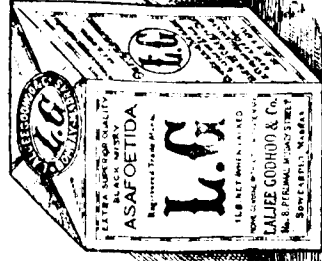
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EDITORIAL

Intellectual Conscription

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

—o-o-o-o—
This happy and singularly significant expression was made use of for the first time, by Mr. S. V. Ramamurthi in his thought provoking contribution to the 'Library Movement'.* Here is a new weapon for fighting the battle of ignorance. The greatest enemy of India to-day, it is needless to point out, is "Ignorance", this monster from whose womb has sprung the superstitions and crude beliefs that have masqueraded as Religion and thousand other ills that have made the country what it is. The cry of Mass Education in India is as old as the hills; like the hills we are now as we were some time back. With such colossal ignorance any attempt at Social or Political Reconstruction is bound to fail—nay—without a cultured mass there can be no politics, but only rumours, gossip, tales and superstition. Agitation may win Swaraj—but Education is necessary to maintain it. If to-day, writes Mr. S. V. Ramamurthi, we find the Municipalities mismanaged, schools avoided, roads dirtied, co-operative societies misused and sensible legislation opposed, it is because the mass is unable to appreciate the scientific principles underlying these ideas. India, to-day, is like a machine in which only the smaller wheels rotate. Such a machine is worse than useless. The intellectual aristocracy can only serve as a match, but it is the proletariat that has to supply the real heat. The immediate need of India, is therefore

**'Library Movement' by Diverse hands. Madras Library Association.*

a co-operation between the classes and the masses and if attempts are not made to achieve this end in the near future, she will present the anomalous spectacle of an engine running away without the carriages. "The liquidation of illiteracy", said Lenin "is not a political problem, it is a condition without which it is impossible to speak of Politics."

The question that presents itself immediately before us is, why is it, in spite of so much agitation, we have not yet left the starting station in the matter of liquidating illiteracy. This need not surprise us, for the efforts we have so far made in fighting this monster do not deserve better. To understand the indifference and inadequacy of our efforts, we have only to turn our attention to the attempts that are being made in some of the European and Asiatic Countries. Such a survey shows the meagreness of our efforts on the one hand and the immense possibilities that still lie before us for the fight on the other. Mass ignorance is not our heritage. In Ancient India education was not the monopoly of a minority. Knowledge was carried to the homes by the Sramanas, Bhiksus, Parivrajakas and the wandering students. In the inscriptions of Asoka, we read of arrangements made for Visual Instruction.

*Devanainpriyasa Priyadasins Rano
Dhammacharanena bheri ghoso aho dhamma ghoso
Vajana Darsana cha hasti Darsanacha divyani
Rupani.* (Rock Edict No. IV Girnar.)

If today Mass Education has become a stupendous problem, it is because such organisations no longer exist. It is fondly thought that the Department of Public Instruction with its Compulsory Education Acts will solve the entire problem. Mass Education is not the education of future citizens; it is concerned with the adults of to-day. This task can only be accomplished by the educated among us—particularly the students.

The students, to-day, all the world over, have become a dynamic force for Social and Political regeneration. In fact the remarkable changes that are taking place every day in

China and Russia are entirely due to the students. Chinese students can be seen in every street corner lecturing to the masses on the political situation. In Japan, a large number of rickshaws, at night, are pulled by the Japanese students, and the amount realised is given away for propaganda. The street men and women of Russia, living in America and elsewhere are so intensely interested in the evolution of their mother country that they live cheaply, save money and send it to Russia to be used in propaganda work. "The workers seek knowledge," said Lenin, "because they need it in their campaign of conquest—you must remember an illiterate uncultured people cannot conquer." One cannot but wonder at the remarkable work done by the students in Russia. They are responsible for the creation of Political Enlightenment Society, People's University and Faculty schools. The opening years of the twentieth century, particularly the epoch of the Revolution of 1905, witnessed the growth of a new interest in the cultural needs of the masses and a further diversification of the forms of out of school education. The aim of Russian workers is that by 1933-1934, the ability to read and write should be the possession of every citizen of the Soviet Union. It is happy to note that they have reached very nearly the goal.

If Russia and China can move forward in such a lightning speed, why not India? Yes! if only students here are also trained to render such social service. In Russia alone, there are 118 institutions with 31000 workers for training social workers. The part that students can play in the economic and social uplift of India cannot be over-estimated. In fact, it is this possibility and hope that has prompted Mr. Ramamrthi to suggest a sort of intellectual conscription. His idea is that the graduates of the University should be called upon by the University to spend a small portion of their time in educating the masses. "Let each young man who passes the B. A. Degree examination undergo a period of probation for a definite period, say six months to a year. Let him wander in a prescribed area of villages, telling people the substance of what he has learnt. With a small bundle of clothes, with food given

by village Panchayats which can easily be organised, he should move from village to village." There is no doubt about the fact that a lecture of an Economics graduate on 'Marketing of Rice' would be more welcome and useful to the villagers than to the indifferent town audience. Such a policy would bring into prominence the vernaculars of the country and ere long it would become practically the medium of instruction. The Universities will begin to echo the cultured voice of the people and will cease to have the appearance of exotic plants. A vital connection will thereby be established between the classes and masses of India. The present system of education will then be completely changed—for students of Rural Reconstruction* know how difficult it is to conduct 'Economic Surveys' in the villages where they are looked upon with suspicion.

The word Conscription need not threaten us. Conscription of a sort exists everywhere. If the strong and the healthy are compelled to fight for the Nation, if wealthy people are compelled to pay a portion of their hard earned money to the State in the form of taxes, then what harm is there in the University insisting upon its graduate and undergraduate to do his mite in combating illiteracy. It is right and fitting that in India the State should insist on the service of the people not for any destructive service, but for a constructive one. All the virtues which are ascribed to military conscription apply equally to Intellectual Conscription and the latter has added virtues, for as Mr. Ramamurthi observes education like mercy blesteth him that gives and him that takes.

If only the undergraduates in their vacation, the graduates during the period of their unemployment and the teachers when they have their holidays direct their attention towards this problem, one need not despair about Mass Education. The conscription is only to force them into the field and very soon the workers will take it as a 'Labour of Love' and it will become a superfluous relic.*

1. See Rural Reconstruction—K. S. Srikantan.

2. Substance of a lecture delivered in Y. M. C. A. Madras by the writer.

A FEW WORDS

On the New Idea of Freedom in Education

Miss S. Duara, M. A., L. T.

I do adore, admire and advocate freedom in bringing up the "little fellow" who has more to be provided with suitable surroundings around than "taught" things as if in a parrot-like manner. Surely! I agree with many others that freedom should be given to every child but I cannot, however, at the same time help manifesting a look of anxiety and worry when I think of the transition period,—the period when "freedom" has to take the place of "imposition" and "hard control".

In the beginning, this transition period will present many difficulties for the experimenter, for both the educator as well as for those to be educated. As far as the educator is concerned, he or she will be at a great loss perhaps for quite a long period to find out the real right meaning of "freedom"—how much of it should be given to children, whether there should be any limitations, how far this idea of freedom should be compromised with the ideas of discipline, guidance and government and so on. These would be the manifold questions which the educator will have to answer through experience alone. These can never be conveniently ignored as long as there is the word "Education" side by side with "freedom". For instance, discipline being one of the important factors in education, freedom can never be adjusted without its help and so is it with other factors like guidance or government.

As far as the children to be taught are concerned the difficulties would be no less great. First of all, being brought up under hard control previously of strict supervision of parents or guardians they would be quite unaccustomed to the presence of freedom—either to receive it rightly or even to use it similarly. The tendency, on the whole, if we study its psychology closely, would be, to give free vent to all the checked up and closed up instincts of feelings. The natural result of this tendency will be to use this freedom in a wrong and misunderstood way. This, however, cannot be called true freedom. At the most it

could be termed as misdirected and undisciplined freedom, but we have however to remember that freedom and discipline are relative terms.

The question of discipline is again vitally connected with the idea of sense of responsibility. How should the children be expected even to grasp the idea of the sense of responsibility or how will the educator teach them this in the transition stage? Both the educator and his pupils have been quite unaccustomed to it. The children never had a chance, field or scope to exercise it; so how would they know what it means. I am afraid, there might be blunders and revolts on the part of both the educator, as well as the children—the educator, for instance, would be afraid of giving up part of his or her responsibility—not because it may mean loss of power and prestige for him but more, perhaps, because he or she may not be sure of the ability of the children to do certain things without losing control over themselves at times—to see that they do not go to extremes. The educator may not also be quite sure in the transition stage whether this freedom, that comes as a contrast to imposition on children, might appear as too much of a doze.

Besides these difficulties there is another stumbling block to the operation of freedom. It is the existence of the existing type of University and Board Examinations. Surely, this does not however necessarily mean that I am not in favour of Examinations or that I have no faith in it. What I wish to point out is that there is some course generally prescribed for various grades of Examinations. There is the responsibility on the part of teachers to finish this Examination Course and there is also side by side anxiety on the part of the pupils that they have to appear in the Examination. These two factors help to sap the very growth of the root of freedom. The fact is, there is something called cultivation of taste. This can never have its full scope as long as there is some change brought about either in the nature of subjects (as it has been already done in some cases) or in the system of Examination itself. Supposing a child of 10 does not wish to work at Arithmetic as long as she likes to work at Drawing, we cannot really allow her the freedom to do so as

we know that in order to come to the High School Standard the child has to reach a particular class in Arithmetic also. Thus this appears to the child as a great check which she specially dislikes at this stage. This difficulty however may partially be overcome if the nature of the course is adjusted more or less in accordance with the temperament and tastes of the particular boys or girls who have to appear in the Examination. For example, a boy child may have, unlike the girl, a greater interest in Music or Sewing.

Further, we must not think that love of power and ambition can be the characteristic features of great personalities like Napoleon Bonaparte or grown ups like yourself and myself alone but these are equally common features of the "little fellow" who is also proved of having his own standard of dignity! So when he is allowed the approach of freedom quite fresh, there is every risk and danger of the possibility of his misusing freedom with all power and ambition that he possesses. But the educators, amongst all people, have to be most careful in seeing to the right guidance of the child's real interests. The stage of childhood is the happiest stage; true, but it is also the moulding stage; this is what the educator should remember well. It is here where perhaps the standards of the right and the wrong are being formed by the little mind. Do not commit the blunder of telling him, "This and this is right" and "This and this is wrong" but stand a little away from him and see carefully how he does things for himself.

Every body hails the idea of giving freedom to the little folks. Grand, great and good is it in reality also. But let us remember very carefully that the educators have got the greatest responsibility of helping the little folks to achieve this admirable freedom! Let the educators not get merely excited amidst the joy of freedom! Others may afford to do so but the educators had better engage themselves more seriously in thinking out the suggested difficulties and others also specially in this great period of transition when imposition and hard checking would be giving place to freedom! Periods of transition are risky in every sphere—but when we are thinking of the period of transition

in terms of 'freedom' and imposition' in the sphere of education, this risk has to be understood in the comparative degree. This is the most important of all periods of transition that history has ever seen. Hence the necessity for greatest caution and anxiety. Once we are able to overcome this period of transition through all disappointments and efforts, then only will dawn real freedom.

The Teachers' Journal.

Gardening In Education.

By Girindranath Chatterjee, M. A.

It was morning. The sun was just sending forth, from the horizon, his red rays to lift up the veil of darkness that had fallen over the face of the earth. The peaks of the distant mountains, being tinged with the golden smile of the newly-born sun added to the beauty of the place. The cool breeze was blowing and the little branches of the trees were dancing merrily in it. The small plants in the garden assumed a very charming appearance with full-blown flowers of various colours. The place was scented with the sweet smell of those flowers. The birds in the trees set up a sweet concert as if in honour of the Glorious Creator. The earth which remained locked up in the close embrace of dark sleep, now disentangled itself from it to enjoy the all-pervading scenery bursting out in all its splendour. The people rose from their beds and were ready to begin their daily works. At that time a grown-up, handsome person came to the foot of a large banian tree whose branches spread out in all directions so as to form a good canopy which screened off the place from the blazing glare of the sun. The man stood there with folded hands and eyes shut up to say his morning prayers. While he was doing this, gradually little boys of different ages took their stand before him in a line according to their heights in a reverential mood, without making the least sound. When he had finished his duty those striplings set up a loud prayer in their musical voice, which told the glories of the Almighty Father. This being ended, they did physical exercise for fifteen

minutes under his supervision. The crowd was then dismissed for one hour for some rest and a light tiffin consisting of gram and sweets.

When the bell was rung, the little children turned up at that spot with their books and writing materials. Each took his respective seat and the lesson was begun. The teacher, that grown-up, handsome person, sat on a high pedestal made of bricks at the foot of that banian tree, with a little mat spread on it. The boys were divided into groups according to the degree of their intelligence. When the teacher was busily engaged in his work, a cultivator, out of curiosity, went to that place and appeared before the teacher. He saluted him with great regard, who greeted him with a sweet smile and asked him to take a seat beside him.

The little village in which the school was situated was proud of its land-lord who lived in it. The majority of the residents belonged to the cultivating class, most of whom were illiterate. With a view to spreading primary education among the sons of these ignorant people the land-lord had established this school. The zamindar was an enlightened man of philanthropic nature. Knowing fully well that a man who is engaged in the task of teaching, cannot successfully discharge his duties if he does not keep his mind free from financial embarrassments he allotted a few acres of rent-free land to the teacher and attached a handsome salary to the post which he regularly paid from his own pocket. Besides this, he contributed a monthly sum for the up-keep of a library. This library was not confined to the pupils and the teacher only but it was made open to all. The management of it was carried on by the elderly pupils under the direct supervision of the teacher. All necessary things with regard to the school and library were supplied by the land-lord.

The cultivator who happened to be there, was not a resident of this village. His home was at some distance from this place. He went to the town on some litigation business. During his return he halted a day at the house of his relative. From there he was coming home by this way. Seeing the nature of this school which appeared somewhat peculiar to him in

comparison with what he saw in his village he wanted to have a conversation with him. The teacher, on a preliminary talk about his name and address, urged him to stay with them for that day so that in the convenient time he might, to the best of his ability, satisfy his curiosity about what he wanted to know about education. The cultivator agreed to this proposal. After dinner the two struck up this conversation.

The cultivator:— I don't see, sir, any necessity of education for these boys who come from the cultivating class. They are poor and perhaps none of them will go up for higher education. It will be better for them if the time which they spend in the school be utilised in helping their parents in cultivating the land as it will be their occupation when they are grown-up men.

The teacher:— It may be true that they will not go higher. Many of them or all of them will take to their ancestral profession. Will they not attain better success in it if they can be given education in it?

The cultivator:— Sir, I can't understand what you say. Is it education?

The teacher:— Education should not be taken in a light sense. Mere reading and writing does not constitute education. The old theory is gone. Education means to bring out all the powers that are in a boy so that they may be utilised for the benefit of life. Education prepares a man for life. Boys are born with some tendencies for the cultivation of which the school should provide scope. If the school, without doing this, compel the children to read and write always, a great injustice will be done to them. Along with reading and writing if they can be supplied with works to which their tendencies lie, much better results will be shown by them. The ultimate result will be this, that the boys will be given some literary taste and a training in that to which their predilection lies and which will be their means of livelihood in after years.

The cultivator:— Well, these boys belong to the cultivating class. How do you give them training in it?

The teacher:— It is through gardening. Come with me. Let us take a walk in those plots of land. You see, the whole plot has been divided into as many small plots as the number of boys. Each boy has for himself a plot which he has prepared with a spade to make the soil ready for sowing seeds. When this is done, seeds are sown and the plot is watered by him regularly. See their plan of irrigation. From that pond water is carried to all the plots here through these passages. Each plot has something like a door which is opened for letting in the water and shut up when no more water is required. In order to prepare the soil for the production of fruits and vegetables they learn manuring. As one kind of seed cannot be sown throughout the whole year, they acquire knowledge about the different kinds of seeds to be sown in the different seasons. This is one thing. Another thing is that when the fruits and vegetables are produced they are stored up in a room from where they are taken to the neighbouring markets for sale. The boys do this themselves. By this they learn some other matters which will be essentially necessary for them in their everyday transactions. When they go to the market for the sale of those products they are thrown into actual contact with men of different natures and they find a good opportunity for the study of the markets. They are to keep regular accounts and submit them to me with the money which is deposited in the Savings Bank. This is practical experience. The habit which my boys are forming, will make them successful members in their agricultural profession.

While they do this gardening work they are to submit a statement (written) on the progress of their work every two weeks. Thus gardening gives them scope for literary culture also.

The cultivator:— Why do you make the boys carry those things to the market? Why do you not engage coolies for this purpose?

The teacher:— My principle is that what we can do ourselves, must be done by us. To be dependent upon others is a misery. We must be self-reliant as far as practicable. If the boys do these things without any help from anybody, they can more fully appreciate the value of labour and thus acquire ideas about

the dignity of labour. You have already said that these boys are poor and they will have to take to cultivation hereafter. Will, if they be not laborious and contract lethargic habits now, how will they prosper in their profession? Of course, when I see that the articles which are to be disposed of that day, are not possible for the boys to carry them I engage coolies.

The teacher then took him to the flower garden. "You see this garden has also been made? Does it fetch any gain?"

The teacher:— No, but the boys derive from it a spiritual gain.

The cultivator:— In what way?

The teacher:— All the faculties of a boy should receive culture. We have aesthetic sense. Along with others this sense should be given proper culture. What other field than Nature can offer proper scope for this? When the boys open their eyes to the splendours of Nature their mind cannot but be elevated. Surely it will turn to that August Being who is the Creator of these soul-enrapturing beauties. The natural scenery affords us pure joy. If a man takes a walk round the flower-garden, his mind will certainly be cheerful with the sweet-scent and the smiling appearance of the flowers dancing merrily in the cool breeze will invariably fill his heart with unmixed delight in appreciation of this heavenly beauty. Education cannot ignore the development of the appreciative power of mind. Why, do you not feel any joy when you see your fields filled with ripe crops? Is it not a fact that your heart rises in ecstasy with the gradual growth of the stalks in the fields which you have cultivated with your own hands? The fruits of your hard labour certainly make you bend your head to the feet of that All-powerful Being! The ultimate end of education is spiritual elevation. Nature helps it.

The knowledge of some other things in connection with gardening is acquired by the boys. These things may appear trifling but these a man cannot do without difficulty if he has not done them before with his own hands. The fencing which you see all round this big garden together with that

in the inside of it has been done by the boys under my superintendence. The planning of the garden has also been done by them in consultation with me. I have also given them some idea as to how an area of a plot is found out. The whole garden and the little plots inside it have been measured by them. Do you mean to say that all this knowledge thus acquired by them will go in vain? We may learn a rule from a book but this learning will be true learning when acquired through practice. A scientific man cannot be a practical man if he has not passed a period in a workshop. Theory and practice are two different things.

If a tendency can be grown in the boys during their boyhood towards gardening it will be of immense use not only to those who will be agriculturists but to those who will join other professions. Every house has some land around it lying fallow. If a man works in it in the morning and evening when they have no work to do, it will remove their sedentary habits which are ruinous to health and the fruits and vegetables that will be produced therein will save him from some expense. If you go round the villages you will find that much of this kind of land remains unutilised. The reason is that the people have not been trained to the habits of working with 'spade and hoe' in their childhood. The matter is not at all difficult but what is wanted is a predilection for it. We idle away much of our time to the degradation of our health, is it not desirable that we should spend it profitably in that way to the improvement of our health? To learn by doing is the nature of a boy. He expresses himself more fully in the study of nature. Herein he gets the freedom of action and displays his ingenuity. The creative power of mind has been put under check by the defective system of education in modern times. This system simply makes us fit for passive, quill-driving works to the detriment of active habits. We, teachers, should try to remove those defects as far as possible. The school is the nursery of future citizens. If it does not take up this task, which shall do this?

Well, you began your education on cultivation with your father in the field. You have been no doubt a good cultivator but an important thing—reading and writing—you have not learnt. If you are to keep accounts and write letters, you are to take the help of others. You cannot know from the newspapers what is going on in the world. A human being ought to keep himself in touch with these. Would it not have been much better if you had been given a training in letters along with your education on agriculture? I do this in my school. God willing, these boys will prove better in their walks of life.

The cultivator: Thank you, Sir, I am very glad to hear what you have said and to see what you have shown. Our school does not do all this. Your school appeared somewhat peculiar to me and therefore I have given you this trouble. Please excuse me. If possible, I shall again come to you to know what other things you are doing with these future citizens.

Shelley as a Prose writer.

By L. S. Subramania Ayyar, B.A., B.L.

(Concluded from the last issue.)

We now turn to "The Defence of Poetry" published in 1821, in many ways the most eloquent, most characteristic and perhaps the greatest of his prose writings. For the student of literature it is of twofold interest; firstly, as Shelley's literary masterpiece remarkable alike for its brilliance of style and its richness of thought, and secondly, as a most perfect statement of the poetic ideal. As a vindication of the greatness of the poet's function in life and the high ethical value of poetry it is unsurpassed. There have been other vindications of poetry. Sir Philip Sydney's "Apology" despite its great beauty of style and matter is merely an exaltation of the classical theory; Wordsworth's *Essay on Poetry* where he proclaimed his celebrated heresy about poetic diction is mainly the discussion of a formula of reaction from the poetic ideal of the 18th. century; while Francis Thompson's essay is highly interesting and sug-

gestive and decidedly superior to both in the interest of style and artistic presentation. But in sustained inspiration, magnificence of utterance and fulness of thought, "The Defence" stands supreme in language.

The central conception of "The Defence" may be expressed in these words. "Poetry is indeed something divine. It is the voice of religion and an instrument which responded to the eternal verities, making harmony out of all apparent discords. A poem is the very image of life expressed in its eternal truth. It redeems from decay the visitations of divinity in man. It transmutes everything it touches. It makes immortal all that is best and most beautiful in the world. And poets are those who are able to apprehend the true and the beautiful, and express the relation subsisting between the two through the medium of art. They participate in the Eternal and the Infinite; and through the exercise of the poetic faculty appeal to our imagination, strengthen and purify our affections and sympathies. They are thus the unacknowledged legislatures of the world. The whole essay is interpenetrated with a spirit of passionate belief in the poet's sacred functions and admirably illustrates Shelley's intellectual strength and argumentative power. Shelleyan prose attains its high watermark in this essay and is at its best of true classic excellence, easily capable, lucid, earnest, musical and well-reasoned. It has all the sweetness and enchantment of his poetry. As a model of poetic prose, rich in imaginative appeal, weighty in message, and grand in expression, it is difficult to excel.

Any account of Shelley's prose writings would be incomplete which does not take into account his Letters of which he has left a good number. A more delightful experience cannot be imagined than that of perusing these letters, embodying as they do all that is valuable and lovely in Shelley's life. Glancing through them we see the unique experience out of which the poems grew, the spirit and romantic atmosphere of the poet's surroundings and are fascinated by the inimitable sketches of human life and character, and the wealth and variety of artistic and literary criticisms which they contain. Glimpses of

the poet's select company of friends, of Byron, Keats, Hunt, Lamb—judgments on the pictures, paintings and other monuments of Renaissance art, which he saw in Florence, Rome, Venice, Padua, picturesque and vivid descriptions of natural scenery, the excitements and wayside adventures of travel—all abound in the Letters. The touches of personal reminiscence are very lively. Of Lord Byron, whose hospitality Shelley enjoyed at Ravenna, he writes thus: "He has read to me Don Juan. It is fine. I despair of ever rivalling him. Cain is apocalyptic. It is a revelation not before communicated to man. It contains finer poetry than has appeared since Paradise Regained. It is surpassingly beautiful." He always regarded Byron as a superior in poetic ability. As for example, he writes to Horace Smith, "Being near Lord Byron, the sun has extinguished the glow-worm." It is a matter of no little interest to note that the beauty and nobility of character and the gentleness of his personality, excited the deepest admiration of the impetuous English Lord.

For Leigh Hunt Shelley had great respect and always referred to him in terms of loving esteem. The poet Keats was another of his most intimate friends. Shelley was one of the earliest to discover the brilliant poetical gifts of Keats and remained to the last as one of his staunch friends and admirers. In one of his letters to Peacock, he asks the question "Whether anything grander than the "Hyperion" has been produced by contemporaries." His "Adonais", one of the most pathetic and moving of elegies, is his final tribute of affection to the memory of his Keats. But in all the list of the poet's friends and lovers none was so fortunate or happy as Thomas Peacock, who enjoyed Shelley's absolute confidence. Most of his earlier letters are addressed to him, and are full of the qualities of close and loving observations of and deep delight in natural beauty and keen insight into the profounder aspects of Nature. Of his own works Shelley always spoke in a vein of submissive humility; and was even unjustly severe in the criticisms of his works. This tendency to self-depreciation had almost become a habit with him. While speaking of Lamb, he observes, "When I

think of such a mind as Lamb what should I hope for myself." In a letter to Ollier, we come across the following significant sentence: "I ought to congratulate myself that I am a contemporary with names which are great." Of all his compositions he considered "Prometheus" as the best and the most valuable and there is a touch of quaint pride in his request to Ollier, to pet and feed his "Prometheus" with fine ink and good paper.

In literature and art his sympathies were wide and varied. His criticism were remarkably free from any national bias or intolerance. He felt equally attracted by Plato, Aeschylus, Boccaccio, Dante, Calderon, Goethe, Milton, Byron, Keats. His enthusiasm for art of ancient Greece and Rome was very great and to some extent was responsible for obscuring his judgments of work of modern artists like Michael Angelo.

Judged on the basis of their splendid revelations of the motives and interests of Shelley's life, of their varied excellences of style and literary worth, and their candour and breadth of out-look, they form an imposing contribution to English prose. There is hardly any doubt, that as the significance of the message embodied in Shelley's poetry comes more and more to be realised, increasing attention will be paid to the best of his prose writings, which may be trusted, in company with his verse, to give a larger apprehension of their author.

Gleanings from Tamil Literature.

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

(Continued from June Issue.)

There is no doubt that Tamil is the oldest of all Dravidian languages and the other languages seem to be but corruptions of Tamil with a large admixture of Sanskrit. Tamil is a language unique in itself and Dr. Caldwell is of opinion that even Sanskrit has borrowed much from Tamil. To make out that Tamil is an offshoot of Sanskrit is no favour done to it. To write in pure Tamil with no admixture of

any Sanskrit word is quite possible and at the same time it may be conceded that written Tamil and its grammar owe not a little to the influence of Sanskrit bearing on them. But time was when Tamil was in an empirical stage as a spoken language only and the genius of the race was so deeply imbedded in it that it is futile to seek to give it a foreign origin.

This is no place for discussing the origin of the Tamil script. But it must be said that the *Vattalattu* character used in ancient inscriptions is unique in its character and bears no resemblance to any other script in the world. Even before the beginning of Christian era Tamil had a script and literature of its own. Reference is made to three academies in later literature with the names of the poets and the Pandian kings who favoured them. The sea having washed off a great portion of the country, the literature of the period has perished. What is now available is only the names of a few authors and their works and a few quotations from them made by later poets.

Tamil literature has certain definite landmarks, which enables us to trace its development step by step. The literature of the period beyond the last academy being dead to us, we have to begin only from the days of the last Sangam held at modern Madura. The oldest of the works now extant is decidedly *Tolkappium*, a scientific exposition of the grammar and Rhetoric of the language. The Tamils were essentially an emotional and warlike race, and so the literature of the Sangam age is saturated with thoughts of love and war. Kings and other patrons receive a great deal of panegyric and local cities and deities do not go unhonoured and unsung. The advent of Buddhism and Jainism into the Tamil land considerably influenced the outlook of the people and a mass of didactic literature came into existence expatiating upon the virtues and the duties of man. The absence of an appeal to personal God in Buddhism and the advocacy of an impermanent soul in Jainism brought out a reaction not only in the Tamilian land but throughout India. The vedic religion was subject to a thorough reshuffling and the Tamils, who had been already brought into the Aryan fold in matters of religion, had

their own share in the general reaction. A wave of religious emotionalism spread through the length and breadth of the whole continent and in the land of the Tamils a number of Saints, Vaishnavite and Saivite, arose whose immortal lyrics of religious fervour enraptured the soul and made earth a living Paradise. The spirit of religion permeated into the hearts of the entire race and the literature of the age is nothing but songs and hymns sung in glory of their favourite deities. For ages to come Tamil literature was not able to shake off its religious coil. The rendering of the Sanskrit *Ithihasas* and *Puranas* in Tamil poetry became quite the fashion and the greatest poets were content with such reproductions and cared not for originality. Later on, a series of political causes brought about the destruction of the Tamil Kingdoms and Tamilian Kings disappeared from History. With them patronage was lost and the language too shared in the general decline of the people and their institutions. In comparatively modern times, the advent of European civilization with all its good and evil into the land has thrown open a vista of new ideas and knowledge of the sciences. The glamour for poetry ceased to exist and a mass of prose literature has come into existence, whose object is more to inform than to please.

The Pre-Sangam Age.

II.

It has been already observed that mention has been made in Tamil works of those academies held in three different places. Some reliable information is to be had of only the last Sangam, while the other two are involved in mythological obscurity. Nakkirar in his commentary on *Irayanar's Ahapporul* makes mention of these three Sangams ranging over a period of ten-thousand years presided over by 197 Kings sitting in judgment over the works of 8700 poets. Modern scholars are of opinion that this is all a figment of imagination and that such a large galaxy of poets and kings could not have existed even in those pre-historic times. Since the Tamil script could not have had its origin prior to 1000 B. C. it is absurd to speak of written works previous to that age. And yet the existence

of three Sangams does not admit of denial as mention has been made of them in various works of later ages. Only oriental scholars in their fondness for antiquity ascribe fabulous dates to their poets and works. The very existence of kings, poets and their works could not have been purely the work of imagination and so a certain amount of credence must be given regarding them.

There is a lot of collateral evidence which goes to prove the existence of a land beyond Cape Comorin. Mahavamsa the early History of Ceylon, makes mention of a tract of land swept away by the sea before 300 B. C. So these kings and poets could not have existed later than this period. The pearl fisheries of the Pandya country so highly spoken of by foreigners and the distinct mention made in the Ramayana of Pandya kings and their capital Kapadapuram suggest the existence of a race of kings before the country was swallowed by the sea. A more definite reference is made by Panambaranar in his preface to Tolkapiyam that the author of this oldest work was conversant with *Iyndram*, an original Sanskrit work on Grammar, a treatise that had been long in existence before Panini wrote his famous work. Even if we grant that Tolkapiyar was a contemporary of Panini, his age should have been before 350 B. C., as Panini's age is roughly estimated to be such. Sage Agastiyar is said to have propounded his grammar before his disciple and even envied his disciple for his superior production.

Though the material referring to this pre-Sangam age is but scanty, yet we are warranted to believe in a few facts mentioned under:—

1. There was a large tract of Pandya territory beyond Cape Comorin with a race of kings who had their capitals at old Madura and Kapadapuram.

2. The existence of Pandya Kings by name Katchina-valuthi, (கச்சின வழுதி), Kadunkone (கடுங்கோன்) and Vendorecheli (வெந்தொரேச் செழி).

3. A few poets like Agastiyar (அகஸ்தியர்) Tolkapiyar (தொல் காப்பியர்) Murangiyur Mudinagarayar (முரங்கியூர் முடினாகரையர்) and their works.

The oldest work now extant is decidedly Tolkapiyam and the other works exist only in name. *Paripadal*, *Muthunara*, *Muthu Kurukku Kalariavirai* and some other works are ascribed to age of the first Sangam and the typical work of the age is said to be Agasthiam. The second Sangam which met at Kapadapuram flourished during the times of a long line of kings from Vendore Chelian to Mudathoraimaran is said to have been composed of a large number of poets including Agastiyar and Tolkapiyar. A few works exist only in name. Besides the works of the two sages mentioned above, mention is made of Mapuranam, Isainunukam, and Bhutapuram, Kali, Kuruku, Vendali, Vialamalalai and others.

(To be continued.)

Rabindranath Tagore.

By H. W. B. MORENO, M.A., Ph.D., D. Litt.

Sing on, thou hoary seer of the land,
Where Kalidas once lived and moved
The myriad throngs on Bharat's Courts and proved
Himself a gem that wealth could not command.
Like as the sun that dazzles land on land
Thy many beams fell glowing on the West,
Men hailed thee there, Earth's Latest and the best,
For thou didst soar beyond all high demand.
O mighty Bard, sweep o'er thy magic lyre
And bid us still: "Be men", showing the way,
That we may fearless speed and never tire,
Thy witching words, unto our hearts eh, say,
A message breathed in tongues of living fire,
That man and man in concord firm may stay.

Going out on Excursion.

By R. Balakrishnan, B. A., L. T.

Anybody can tell you that excursion is a company pleasure trip to a place of lively interest. But the magic of the word with its romantic associations is lost on the reader by

such a pale description. Adequately to describe it is to enjoy it.

Like the magician's wand tickling our fancy it brings before our mind's vision a panorama of life and nature's hidden delights. It is a rainbow smiling amidst the rumbling clouds of existence. It is a divine gift on earth that waketh man to find himself. It seems at first sight to lead us astray from trodden tracks. But in reality it takes each man apart and whispers secrets severally and touched by the rightful chord each wakes to his blissful music in the harmony of Creation! Even if it be only to know the unreality of the world of books and buildings and school routine, excursion is a necessity.

In the golden past, when life was lived amidst nature—when the gurus and their disciples gathered in common bond of fellowship under the outspreading branches of the forest trees, and prosecuted their studies with the living ideal of becoming one with the Supreme Being, when nature was a silent, willing guide that showed them the labyrinthian ways to the altar of the Almighty, when

Each passing cloudlet silver spread
Shed her grace upon their head,

when life in the ashram was not cramped and confined within the hum-drum of the curriculum and time table but was free, like the sparrow

Singing at the window sill—
And winging the blue at will,

to ramble amidst babbling brooks and nestling grottoes, when the four great seasons of the year with their panoramic treasures were the salient divisions of a year's studies, when the modern mockery of a clock for the measure of time was quite unknown, when the pupils of the ashram waking with the early whistle of the drongo read time by the signs of nature and revelled in her glories,—excursion was a superfluity. Ah! Who would carry colours to the rainbow?

Sage Kauwa returning from his pilgrimage bids his pupil find out what time it is. The pupil waking up does not go straight to any ticking or perhaps to a clock that has ceased to

tick because starved of its food of winding by the master's sweet forgetfulness!—but to the beauteous, ever changing, smiling phases of nature that faithfully record the passage of time. He goes into the open air to see how much of the night remains. He sees with some surprise dawn breaking. For

"The moon behind the western mount is sinking.
The eastern sun is heralded by dawn;

"On jujube trees the blushing dew-drops falter.
The peacock wakes and leaves the cottage thatch;
A deer is rising near the hoof-marked altar.
And stretching, stands, the day's new life to catch."

Ah, the glorious vision fades! That was in days gone by. Now we hear only the woodland fairy mourning,—

Dales and meads my frolic fields,
Men unrobe for wanton yields!

Not only do we blow down beauteous nature and raise without shame a brick-and-mortar monument of a school over her remains, but also, with much ado, raze down with the pick-axe of mediocrity and dead routine, the imaginative exuberance and individuality of innocent folk gathered at the altar of learning.

As a man who has sinned against God and humanity makes a pilgrimage to Gaya or Benares to expiate his sin, so should we, who have sinned against nature, make a pilgrimage to her Sanctum Sanctorum and offer worship at her altar.

What excursion has meant to the world none has perhaps fully realised to this day! It will remain so to the end of time in hidden loveliness!

Was there ever a poet or artist made without the magic hand of excursion? What the lake district meant to Wordsworth and smiling Italy to Shelley, Byron and Browning, the world knows only too well. The intellectual treasures, poets, artists and seers have dug up from excursion's inexhaustible mine are yet the chief source of our life's inspiration! Ah, millions parched up with the heat of life, have slaked their thirst at excursion's bubbling rill of ceaseless ecstasy! Ah! She smiles an oasis in the desert sand of modernity!

How many of us have paused to think of those that have played the truant at school,—of the invisible mind that came in a tiptoe unto them and took them away to a lonely, lovely tryst? Who can deny that each one of us has played the mental truant and that poets top the list?

The other day, during the lecture, says Keats, there came a sun beam into the room and with it a whole troop of creatures floating in the ray; and I was off with them to Oberon and fairy-land. What strange excursion and in what delightful company! Who could have gauged the richness of the vision and the charm of ethereal elopement? What it meant to the budding poet the lecturer was perhaps quite ignorant of. Perchance he thought that the pupil was a careless, inattentive, good-for-nothing youth. The proverbial accusation against the pupil who was intent on a rat entering her hole, forgetful of the lesson in class is an instance in point. But our lecturer's surmise about Keats has been proved beyond doubt to be superficial and false. The pupil's diverted attention has brought him and the world a golden harvest from the field of poetry and the world is now proved to possess the treasure! *(To be concluded.)*

Spoken and Written English.

By M. V. RAMACHANDRAN, B.A. (Hons.), Dip. in P.E.

The discrepancy that exists at the present time between sound and symbol in English is due to the fact that the spelling was practically fixed in all its essential features late in the Fifteenth Century as a consequence of the invention of printing. The effect of these traditional spellings on the language has been that the written language has little relation to language as it is spoken, and that the spelling in Modern English is extraordinarily irregular and capricious so that a great burden is imposed on all who have to learn it. This is the reason why every philologist and phonetician takes it up as his task to advocate a reform of spelling to suit the needs of the changed pronunciation. It only shows that such

advocates, in their anxiety to do something are catching the stick by the wrong end and they leave out of account certain facts which are probably too elementary to be considered by them seriously. It shall be my aim to indicate here that it is only certain faddists who cry hoarse over this topic and that no one cares to take their remarks seriously except specialists interested in curious and odd recesses of learning.

Mr. W. W. Skeat asserts—of course with little fear of contradiction—that “the written words are mere symbols, employed to represent real spoken sounds, and sometimes performing their office in a very slovenly and unsatisfactory manner”. The truth of the statement is manifest when one considers how with the imperceptible change of pronunciation the symbols also have been gradually changing to suit new requirements. The discrepancies in Middle English spelling as students of English Language will know, are due to the attempts of different writers in different parts of the country to convey as clearly and as accurately as possible the sound change that had taken place. For the Old English *genoh* (*enough* in Modern English) there were not less than five spellings in the Middle English period,—all in order to indicate the development of a new diphthong in the final syllable. Thus it is quite certain that those who first undertook to reduce sounds in writing could not possibly have taken as their guide any other standard than the sound of spoken utterance. How is it then that this notion of unphonetic spelling came in? Professor Skeat would answer that “Men became lazier and lazier or that the spelling had become a hard unresponsive rock which had reached that crystallized state due to Caxton. Anyway the fact is there that the most unpleasant and violent changes in the spoken language have taken place in comparatively recent times and that neither the printer nor much more, the reader has any regard for a reform of modern spelling”.

This assumption regarding the purpose of the written symbol is unwarranted and quite wrong of at least the present day. Long associations with certain symbols have enabled us to apprehend the meanings of those symbols too at a glance at them. Modern writing is ideographic in character. A sort of

association has been formed in our mind between the aspect of a written word and its meaning. Many of the words, one reads, convey to his mind simply a notion of their meanings with no impression of any sound picture at all. However incongruous it might have been for a beginner to make any difference in the pronunciation of the two words 'put' and 'but' the apparent inconsistency has ceased to bother him while perhaps an approximation in their two sounds will probably strike him strange. Thus though systems of writing were originally phonetic, in course of time they tend to become ideographic with regard to their use and function. That this remark is true can be seen from certain features in the spelling which are useless phonetically but which are valued because they make their meaning clearer. Such are the use of initial capitals, question marks, apostrophe mark etc. The presence of homonyms also supports this theory.

Once the truth of this theory is clear there will be little difficulty in accepting without complaint many of the apparent vagaries in the spelling in the modern day. If one bears these things in mind he will cease to regard the history of English spelling as a story of nothing but blundering, stupid and indolent conservatism. In the mind of the man accustomed to reading the written form becomes part of the essence of a word. For him the best spelling of a word is the usual one, for it enables him quickly to identify the work as he has acquired direct association with its meaning. Thus the great purpose of the written language is to convey meaning. This suggestion of the meaning is done more quickly by a familiar written form than by an unfamiliar one, even though the letter is more phonetically accurate. Owing to historic causes the divergence of the written form from the oral has become more marked in the English language, for, the process of transcribing the written forms of words of foreign language has gone on considerably in recent times.

Let me now consider the various arguments brought forward by the advocates of spelling reform. The most obvious charge brought against modern spelling, of course, is its conservatism.

- (1) Symbols which have long since lost their value are retained. One can note for example the instances where the 'ou' symbol exists in 'labour', 'harbour' etc.

The final 'ue' in demagogue, fatigue, etc.

Double consonants in fall, full, buzz, stiff, etc.

Final *e* as in love, live, etc. *ch* in ache, anchor, etc.

The use of *ie*, *ea*, *ee*, and *ey* for representing the same sound. (eg.) lien, tea, green, key.

[These different symbols will also have different sounds in different words. eg. tie, great, tree (no change); prey].

This gives rise, of course, to innumerable difficulties.

- (2) Many of the old spellings are more pedantic than etymological;—eg. fault, debt, scent, scythe etc.

[The 'l' in the first and the 'b' in the second are not to be traced to their original equivalents in Old or Middle English. They have crept in during the recent times. So also is the case with the other words.]

- (3) The loss of time to the initial learner and the unnecessary expense and worry of getting useless stuff into print.
- (4) The unphonetic character of the language which stands in the way of English becoming an international language.
- (5) Some faddists like Daniel Jones imagine that the fast phonetic decay that has set in the language can be arrested only if a settlement of the spelling makes it possible for pronunciation to refer to. As long as spelling is independent of the pronunciation such an appeal is impossible.

But though a case can thus be made out for spelling reform, the difficulties one meets with are so many and so difficult to overcome that the question of spelling reform, one feels, will have to be shelved aside for a long time to come. One need not

consider as a serious objection the argument that the reform should lead to the revival of obsolete models once again in the language.

Graver, however, is the fact that radical changes would tamper with the historical continuity of the language. Many words in the language have no oral currency—especially literary and scientific terms. These words are never properly pronounced but when written down they are however properly understood. One can recall such words as *adolescent*, *observation*, *psychology*, *transference* and *translate*, *hypotenuse*, *accretion* etc. Much light is thrown on the history of these words by their traditional spelling. One is disposed to sympathise with Dr. Johnson who was sorry for the change of '*critick*' to '*critic*'.

The importance of this point will be properly realized only if one remembers the percentage of Latin and Greek words he can come across in the English Language. Herein the English language stands by itself, as distinct from other European languages. For centuries English writers were classically educated and wrote chiefly for classically educated men. And so wherever they wanted a word to express their meaning, they did not scruple to anglicize a Greek or Latin word and supply the need, or to form a derivative from Latin or Greek and thus make a new compound. Such words were, of course, pronounced but there was the feeling that the written word was the essential thing and not the spoken one. Take for example '*gaseous*'. The fact regarding these words is that the written form is the real food, the pronunciation merely its symbol. The scientist does not usually concern himself with the pronunciation of his own coinages. When asked as to the proper pronunciation of a word of his own invention, he promptly replies that it is the lexicographer's business to settle the question.

Many of these words have international currency. If phonetic spellings were to be adopted for those words we would often have first to pronounce them, then render their pronunciation back into their original—the obsolete spelling, before we could understand them. The sound in this case is immaterial but the form is everything.

(To be continued.)

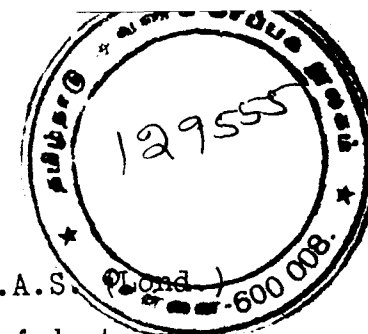
Raman Effect.

By K. G. Krishnan, B. Sc. (Hons.), M.R.A.S. (London)

Dust particles can scatter light. Light of shorter wavelength can scatter to a greater extent than light of longer wave length. If dust particles are suspended in the air traversed by the beam of white light, each particle scatters light into the shadow and the particles scatter blue light more powerfully than red or yellow. The blue colour of the sky was formerly thought to be due to a similar scattering of light by very small dust particles suspended in the upper atmosphere but Lord Rayleigh's calculations indicated that the scattering in this case was due to the actual molecules of air. Many years elapsed before this scattering of light by pure dust-free gases was detected by Lord Rayleigh's son (the present Lord Rayleigh) and independently and about the same time by Cabannes, a French physicist. The phenomenon was also observed later when a beam of light was passed through some liquids which had been completely freed from dust. This phenomenon is called "Molecular Scattering" and is common to all states of matter. In addition to this effect being molecular effect it is in its other sense a bulk effect having a thermal origin. For the Thermal agitation of the molecules as a whole causes them to be irregularly distributed in the medium which becomes optically heterogeneous and so diffuses light.

In 1921 it was found that the light scattered from still water, methyl alcohol and ethyl alcohol was polarised. It was also noticed that the colours of the scattered light from the different liquids did not match. In 1924 Krishnan made systematic studies of phenomenon for about 16 liquids and found for many cases the effect was shown markedly. In 1928, Venkateswaran observed that the visible radiation which was scattered in pure, dry glycerine by ultra-violet radiation strongly polarised.

In 1928 Prof. C. V. Raman conceived the idea that the effect had some kind of optical analogy to the type of X-ray scattering discovered by Prof. Compton. The first step he took was to find whether the above effect was common to all liquids.



A powerful beam of sun light concentrated by a telescope objective was first passed through blue violet filter and then through liquid under examination contained in an evacuated bulb and purified by repeated distillation in vacua. A second filter of green glass was used which was complementary in colour to blue violet filter. It was replaced in the track of incident light, all the illumination disappeared; while if it was replaced between the bulb and observer's eye the track within the liquid was continually visible showing that the light of new wave-length had been scattered. In the case of 80 liquids examined, the effect was shown by organic vapour and gases, notably carbon dioxide, nitric oxide and by certain liquids, notably ice, and a certain number of amorphous solids. At first sight it might appear as if this was merely a case of fluorescence. But the phenomenon differs from ordinary optical fluorescence for two reasons. (a) The scattered light is strongly polarised. (b) It is of an entirely different order of intensity.

The new secondary radiation passes the complementary filter and yet is strongly polarised, which shows that an entirely new type of radiation has been emitted. On examining the light spectroscopically, the light scattered from dust freed liquid when a monochromatic beam of light passes through liquid, the spectrum was found to exhibit many lines which were not present in the spectrum of incident light. These new lines are produced from the molecules of the liquid. Raman focussed a mercury arc lamp at the centre of a spherical flask filled with benzene and pointed the spectroscope at the illuminated region at the focus using a potassium permanganate solution as a filter. Exposures of many hours were necessary owing to the faintness of the light.*

* The method of illumination employed by Raman is very inefficient as only a small percentage of the light of the lamp is utilized. The arrangement now universally used is the one described by Prof. R. W. Wood who has presented Sir C. V. Raman with a slide of his demonstration of Raman's effect in America as a mark of admiration of his new and important discovery. The liquid under investigation is contained in a glass tube provided at one end with a window of glass fused to the tube, the other end being drawn off obliquely. This tube may be surrounded with a second tube in which water circulates to prevent overheating and the arc is brought as close to the tube as possible. In this arrangement exposures are needed for only a few minutes.

Numerous bright lines were found in the scattered spectrum which were not found in that of the incident light. From the photograph Raman concluded that each line in the incident spectrum gives rise to at least 2 lines in scattered spectrum—one in the origin or unmodified position and a second in a shifted position of longer wave length.

In the majority of cases the new Raman lines were of longer wave length than of the original light—that is, they were on the red side of the spectrum lines of the mercury arc lamp but in the case of some liquid such as carbon tetrachloride and chloroform, lines of shorter length were found on the violet side of the same lines. Making observation in a large number of liquids it was found that the scattered spectra or Raman's spectra of chemically similar liquids were almost identical. It was also found that the new lines or Raman lines in a scattered spectrum were usually marked polarised.

Assuming that Raman effect is in the nature of a Compton effect it may be explained on the basis of Quantum Theory. The molecules of the scattering substance can take up a part of quantum of incident radiation and scatter the remaining part. It might also be capable of adding a quantum of its own characteristic frequency to the incident radiation while scattering. Such a case of scattered line of increased frequency will be expected and such lines of increased frequency have been found in a few cases in Raman Experiment. The difference between the incident and scattered quantum will correspond to a quantum of absorption by the molecule. If the frequencies of vibration of the Raman lines are subtracted from the frequency of the exciting light, the numbers obtained represent the frequencies of the infrared absorption bands which are found experimentally only with considerable difficulty.

This very important discovery by Sir C. V. Raman establishes a closer relation between the sister sciences of Physics and Chemistry and is opening up a wide field of investigation and throwing a new light upon the theory of molecular structure. Sir C. V. Raman by his important discovery has distinguished himself as one of the foremost Physicists in the world

and the Nobel Prize has been rightly awarded to him for this year and he is the first man to get it in Physics in Asia. The Royal Society of England of which Sir Raman is Fellow from his 36th. Year has awarded him the Hughes Medal for his studies on the "Scattering of light".

Notable Figures In History

I

Abraham Lincoln.

BY R. Bangaruswami Ayyangar.

For sheer greatness there is no character in History so great as Abraham Lincoln. The apostle of Freedom that he was he has given to the world in words that deserve to be written in gold the richest gospel that as he would not be a slave so he would not be a master.

A rustic and a farmer, he retained to the last the simplicity and artlessness of a peasant. He always told an unvarnished tale; but it was enlivened with wit and moistened with delicious humour. He was a storehouse of anecdotes which never failed him even in times of great despondency.

A tall bony man, six feet four inches in height, with an unprepossessing appearance. 'His shoulders droop forward; and as a heritage from his mother, his face is dry and sallow and early wrinkled, and coarse of feature.' His hands are rough and calloused, the hands of a hard worker. And yet they gave what the most polished and delicate hands in the world could not give, the freedom of Millions.

Lincoln was a lawyer. Says that he is not an accomplished lawyer. Perhaps was not. But he was the most humane of lawyers. His motto: 'Discourage litigation. Persuade your neighbours to compromise whenever you can. Point out to them how the nominal winner is often a real loser—in fees expenses, and waste of time.' He had no method. He put the important papers in his hat. 'His workshop was

inside his head.' Not strange, therefore, that his friends thought him singular and eccentric.

His 'politics' 'short and sweet like the old woman's dance' are simple and unsophisticated. Schurz said: 'He is the people personified. In the memorable speech delivered on March 4, 1865, he summed up his policy in the following words: "With malice towards none; with charity for all; with firmness in the right, as God gives us to do the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."'

His humour is always enjoyable. Here is one of his epitaphs:

Here lies poor Johnny Kongopad,
Have mercy on him, gracious God,
As he would do if he was God
And you were Johnny Kongopad.

Emil-Ludwig commenting on this, says in his own inimitable manner: "It (the epitaph) is instinct with the broad sympathy for his fellowmen which was his leading characteristic throughout life; and the rogue in him peeps through in the irony which cannot be suppressed even on a tombstone. Here, too, it is compensation, justice, which he seeks; here, likewise, there should be neither master, nor slave, neither punishment nor reward." Lincoln was once asked why the Todds spell their names with two ds. His answer was: "For God one d is enough, but the Todds need two."

Mrs. Lincoln was something of a Xanthippe. She said once that he was the most useless good-for-nothing man on earth. She often took him to task for his late coming and his utter disregard for her wishes. She is said to have driven him out with a broomstick in her hand on certain occasions and slammed the door to his very face. But she knew that her husband was destined to occupy the Presidential gadi and when her hope was fulfilled she was filled with pride. Lincoln tolerated all his wife's outbursts with humour and composure. His domestic principle was: "Quarrel not at all."

It is a great pity that the most renowned politician and patriot and statesman of the nineteenth century should meet with a tragic end—a cruel death at the hands of an assassin. The world rang for a few days with this tragic calamity. Women sobbed and men mourned and a million hearts ached with excruciating pain. With his death Lincoln now belongs 'to the ages'.

"Never again," says Ludwig "since Abraham Lincoln lived and died, has an innocent man worn fetters in the United States. Since he lived worked, and was slain, all men to whom God has given the gift of life are there born free." Henry Withers echoes the same feeling when he says: "The whole world is his debtor, and remembering that the price of freedom is eternal vigilance, let us take fresh courage and inspiration from the story of Abraham Lincoln, and gird ourselves afresh to the task of loosening the shackles which still bind mankind and hinder the coming of the Kingdom of the truly free."

Lincoln by Emil Ludwig, translated by Eden and Ceder Paul, 532 pp. London & New York G. P. Putnam's Sons. 21 sh. 1931.

Abraham Lincoln by Henry Withers Religious Tract Society, Manchester, Toronto, Madrid, Lisbon And Budapest. 192 pp. Price 2 sh. 6 d.

Selections from the writings of Abraham Lincoln, Scott, Foreman and Company, Chicago, Atlanta, New York. 424 pp.

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Ten Years in an Aided School.

II. MY LATE COLLEAGUES.

(Angler)

(Continued from last issue).

Like the school I served, my colleagues were a peculiar lot. Including myself we made a devil's dozen. My late chief was an L. T. long before I was born. His age is a mystery to me as to many others. In the nineties of the last century, when high school education did not require subject specialists as

in these days, my chief, who was a graduate in Philosophy, entered the ranks of teacherdom. I do not know whether he felt the urge or whether he drifted into it but what follows will tell you that though he was fit to teach following the talk and chalk method, he was not fit to be a professional leader or captain. He made English his special subject and continues even now to carry his trade through it. He started life as an assistant master in one of the missionary colleges. After some years, he migrated to the school he now serves in the beginning of the century we are in. Within some years, his public activities brought him into conflict with the local magnate-manager of the school, and I am told he showed himself a man then and resigned. But from now whether it was due to financial or other causes—my late chief began a career which had no regard for professional or moral principles. He drifted to a middle school and then to a high school from where he was asked to quit in 24 hours! After some years of self-imposed exile beyond the seas, he has returned to the scene of his former labours, thanks to the change of management which took place in his absence. His bitter experiences in his enforced migrations from school to school have made him sour and dead to all professional morale. As teacher, he was a model in punctuality and sense of duty. But his faults were those of the head-teacher without professional sense. To him, a teachers' association is a nuisance. Professional journals, in his view, are a source of distraction. Extra-school activities were a constant source of irritation to him. Adequate leave rules and salaries for teachers were, according to him, productive of levity and indolence. To him no assistant was indispensable, whatever his work for the school. He is the type of a head-teacher, still prevalent, who corrects teachers in the presence of boys and who live by promoting factions among the school staff and outside the school. One of his worst features is his habit, like Louis XI's, of taking all credit accruing to the school to himself and of making assistants unpopular with parents and school authorities whenever he found the ship of the school in shoals. Another peculiar weakness of my late chief was for carrying on a brisk trade in books and note books in the beginning of the school year and making a personal profit, to the detriment of prompt organisation of school work. But my late chief's weaknesses are characteristic of many another head-teacher, weaknesses, born of want of training for captain-ship as such which are, in South India, responsible for the existing hostility between assistants and head masters in the school world.

My other colleagues were types in themselves. One was a Vaidhik by up-bringing, and unconventional to an extreme degree in matters of "the growth that fringed his lips" and in dress. A radical in his views, this gentleman never took to his school duties very seriously. He devoted his entire time out of school between river-bath and teaching the Upanishads to the "old boys" of the place, and attending to the creative comforts of his home, and carrying, like John Gilpin, all he preached on his own person. At school, he was out to wreck the marking system and bring the S. S. L. C. generally into disrepute. Vernacularisation of Scientific terms on original lines was a fad with him and I

am sure results and averages never continue to trouble him now, as they did not trouble him while I was there. Another was a faddist in short methods which he was vainly and painfully thrusting into boys. A third was aged five and fifty but yet his interests centred round the politics of Lenin, Mussolini and Sunyat Sen. You had only to dwell on European politics and lo! my friend with his stentorian voice (which, by the way, he never modulated to suit the number of his hearers) would begin a harangue. A fourth was a self-respector and one of his typical measures was to seat his boys in separate blocks, caste war as brahmin and non-brahmin! Another, whom I can never forget, is a middle aged Vaishnavite whose attachment to things of the world however was so great that he made it part of his class routine to write down his private accounts—he was a money lender—between one nap and another in the class hour! He was an old student of the headmaster who winked at this old boy's omissions, especially because he would seek redress through ladies of the headmaster's house for any chastisement he received at the headmaster's hands. As for myself, I was a type in myself. I was out and out a believer in professionalism, extra curricular work, honest school work and patriotic public work, not to speak of faith in parental co-operation and contact with pupils in the educational interests of the school.

My colleagues, under the influence of long stay in a veritable place of Lotus Eaters, with rusticity and rusting insured in their day to day life, were playing the role of critics "willing to wound but afraid to strike" against my work on the lines of my ideas. I therefore felt a fish out of water in an atmosphere dominated by age disparity, and disparity in ideas and outlook and vitiated by educational inertia. In short, my colleagues neither prepared others for life nor lived themselves.

Amidst such conditions and types, thanks to inevitable circumstances, I shared with them all the ten years of my service there, the isolation of the class room which was every day proving a challenge to freshness; the narrow outlook of the common room which was egging me on to pour forth in the columns of the daily newspaper my feelings of revolt against the modes of thought and outlook of many of my colleagues; and the stagnation of the school, where creative activity became deadened and stimulus to effort was rapidly diminishing.

(To be continued)

Education and Character.

By Mr. G. S. Khair, M. A.

The emphasis that has been laid on intellectual education, has naturally made it necessary to relegate moral education to a secondary place, in modern education. We have no first-hand knowledge of our old system in the Guru-Ashram; but there is an inclination to suppose that the formation of character was a prominent consideration in the old plan.

The next agency expected to take charge of this side of the child's development, is supposed to be the home. But the stress of complex modern life is gradually disqualifying the home, for such responsibilities. The scientific knowledge of the child-mind on the part of parents and the favourable environments for its growth, are not available there.

Naturally the task devolves upon the school. The teacher will have to take care not only of the intellectual but also of the moral development of the child.

With perfectly moral children under the charge of the teacher, the task is comparatively easy. But there is no uniformity in the world, and it is more true of our class-rooms. We have here a variety of attitudes, and each requires individual handling on the part of the teacher. He is confronted with irregularities in moral development, which it is his task to set right.

The teacher of to-day has to be prepared for this work. He has to know the psychology of the child. He must be able to analyse the conduct of the child, before setting to educate him. He must have a clear conception of the moral standard towards which he is to lead the child. And more important, he should be sympathetic enough to comprehend the strength and weakness of children, and must be inspired by the motive of sublimating each according to his capacity.

The normal child under favourable conditions, will develop a moral character. He has unconsciously imbibed ideas about personal and social virtues and tries to conform to them. A casual suggestion from the teacher, now and then, is sufficient to maintain him on his path. He has not only a sense of right conduct, but the strength of will to enforce it.

The child of the second type, requires more effort. The normal development of this child is side-tracked owing to a variety of causes. Unfavourable environments of the home, wrong associations out-side, the inculcation of evil ideas through the example of undesirable models—all these combine to form an unconscious attitude which is manifest in distorted moral conduct. The strength of mind is there, only it is applied in the wrong direction. The task of the teacher here is to make the child conscious of the wrong foundations of his conduct, by a free talk which will ensure mutual confidence. The child has self-respect, desire for improvement and the strength of will to follow the path of virtue, when once he is made conscious of that. The only thing he requires, is an observer who will analyse his conduct sympathetically, convince him about his defects, inspire to a higher life and guide him there.

Now we come to the more stubborn type of child who is generally given up as hopeless, by his parents and teachers. This is the juvenile offender, who is repeatedly found guilty and often punished in a variety of ways without effecting the slightest improvement. This child has got the defect of the second type—unconsciousness of the source of his wrong conduct—without possessing his advantage, the strength of mind to persist in a chosen path.

The task of the teacher is two-fold. He has to make the child conscious of his moral defects, through frank conversation. Most often the child believes his teacher, is convinced by him and is also inspired to improve himself. But he fails! He forms holy resolutions but is impotent to carry them out. He knows the right conduct but is unable to realise it.

Do we not find the same case, in every one of us? After careful introspection we search out our own moral weaknesses but how many of us are strong and resolute enough to eradicate them? The same weakness of mind that prevents us from improving ourselves, is also an obstruction in the path of the child. The wrong with the world is, not the absence of the knowledge of virtue but the absence of self-control necessary, to use that knowledge.

This subjective factor will help us towards the solution of the problem. The mind is to be made firm; the will is to be strengthened. This can be done, only by repeated opportunities for the mind to show its strength. "The moral sense grows but by exercise" (Browning). In the every-day conduct of the child there must be some opportunity to exercise his strength of will, in the presence of the moral temptations to which he repeatedly succumbs. Many times he will fail. But he must be punished not by the teacher but by himself. This subjective punishment alone, the form of which may be imagined according to the cultural level of each individual, is the only punishment that will cure the individual, if at all there is to be any cure.

This will show the child, the path towards improving not only one particular moral weakness; it will create in him a confidence that his improvement lies in his own power. The teacher will thus have given him a weapon which will be useful to him to fight a whole world of moral temptations.

Primarily then the teacher who wants to mould character, has to make experiments in the laboratory of his own mind. This alone will suggest him the way to guide other simple and inexperienced souls, towards moral improvement.

Progress of Education.

Books and Bookmen.

HIGHROADS OF INDIAN HISTORY:

Introductory, Part I and Part II (School series) By H. L. O. Garrett M.A., I.E.S. & Abdul Hamid, M.A. (Uther Chand Kapur and Sons, Lahore).

These have been written after the fashion of the Highroads of English History and they are meant to serve a noble cause to familiarise children with the Outlines of Indian History written in simple English. Indeed the books possess many attractive features. For one thing the style is simple and language increases in difficulty from book to book and towards the end in one and the same book. In fact, the progressive scheme relates not only to language but also to the subject matter. The more common stories of great heroes are related in a charming manner first and in the second and third books, the historical subjects are dealt with in a descriptive manner

and by the biographical method. The simpler subject comes first and then we proceed to the more complex subject. There are good evidences of great care, thought and attention having been bestowed on the mode of treatment and order of topics in the series. At the same time it is an agreeable surprise to note that each lesson is complete by itself. The idea of history as a biography of great men is not now widely accepted but as an approach to the subject and as a method, it has its own value in the lower classes. This has been borne in mind by the authors. There are questions on each lesson meant not only to test the knowledge of the subject matter but also to improve the language of pupils. The illustrations are good and enhance the value of the books. The publishers ought to be congratulated on the fine get-up of the series.

A. S. VENKATARAMAN.

A. HAND BOOK OF S. S. L. C. CHEMISTRY:

By Mr. R. Sankara Ayyar, B. A., L. T., and V. Srinivasa Ayyar, B. A., L. T.—Published by R. Thirumalai & Co, Post Box 1234, Madras.

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Price Rs. 2.

The authors above need little introduction from us. The Text-Book of Chemistry under review is an able compilation based on their combined experience. It eminently answers the requirements of S. S. L. C. pupils specialising Chemistry. The present volume, a second edition, embodies certain valuable improvements. An appendix on weighing by the vibration method, the use of the Fortin's Barometer and some of the Physical Laws, has been added. Both for a Theoretical and Practical study of the subject the book is well adapted. Care has been taken to cover every item of the departmental syllabus with clearness and full experimental details. Instructive diagrams have been included wherever necessary. A chapter on Qualitative Analysis has been added as Appendix B. The list of questions at the end will be found highly useful.

An appreciation of the first edition of this book appeared in our columns three years ago, and we are glad to observe that its merits have been recognised to enable it to run through a second impression.

S. S. L. C. ELEMENTARY SCIENCE (IN ENGLISH); CHEMISTRY:

By K. R. Krishnamurthi, B. A., L. T., Senior Science Master, Native High School, Kumbakonam.—Price As. 8.

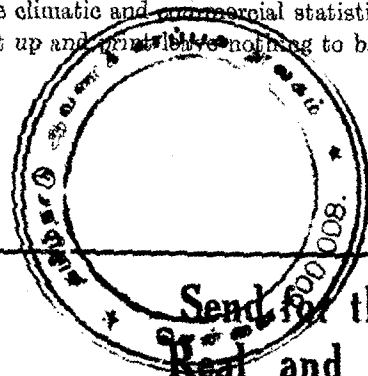
The author is one of the pioneers in vernacularizing E. Science lessons for the benefit of the High School pupils. With his long experience of teaching the subject he has attempted the present volumes, this time in English, to meet the demand of schools using the foreign medium. He has taken pains to follow the new S. S. L. C. syllabus closely, giving a succinct and clear account easily assimilable by pupils. The questions at the end of each chapter will help in recapitulating the subject. Pupils will find the book useful and instructive.

SECONDARY SCHOOL GEOGRAPHY:

By L. Dudley Stamp-Longmans, Green & Co., Ltd., Madras.—Price Rs. 2.

It is very good of Mr. Dudley Stamp to have come to the timely help of the students and teachers of Geography under the revised S. S. L. C. scheme of the Madras Presidency. One would wish that his book had come out a little earlier. The publication closely follows the S. S. L. C. syllabus. The information given is just sufficient for the school final standard. The language also is quite simple. The diagrams given are very helpful for the proper elucidation of the various geographical principles. The most noteworthy feature of the book is the quantitative treatment given to the climatic and economic sides of the subject. The volume will stand head and shoulder above all the books in the market if the author takes pains to add at the end a few pages containing the climatic and commercial statistics of the typical regions of the world. The book is well put up and printed and nothing to be desired.

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Education and Rural Uplift.

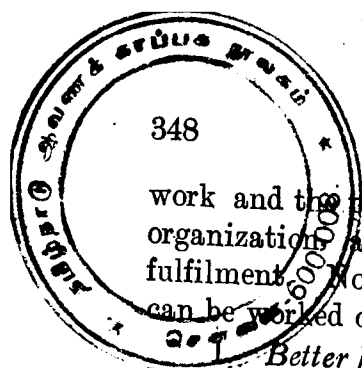
By Mr. K. S. Venkatasubban, B.A., L.T.

India is a land of villages and ninety per cent of her people live in the rural parts. Hence any reform to be real must take into account the large percentage of people who live not in cities or towns but in small villages. True, this is the field of social reformers and persons who take up the work of rural reconstruction; but the teacher in general and more especially the village teacher occupies no mean place in this scheme. For it is he that comes in contact with the villagers for the most part, living as he does in their midst, sharing their joys as well as their sorrows. So if he is properly trained and equipped, he will be of immense help in the work of village reconstruction.

The main objects of rural reconstruction may be summarised as follows:—

- (a) Provision of better homes for villagers.
- (b) Provision of better food.
- (c) Provision of better clothing.
- (d) Improved sanitation.
- (e) Provision of better schools and better instruction to pupils.
- (f) Provision of better facilities for credit and marketing.

The above programme is not exhaustive, but it is well-nigh tremendous to be accomplished by a single person or body of persons. Given, however, the ability and the willingness to



work and the proper training and equipment coupled with good organization. All these are not only *not* impossible but easy of fulfilment. Now let us take each one of these and see how it can be worked out.

Better homes. The provision of better houses to live in is an urgent need of the villagers. This does not mean that the existing houses should be pulled down and new houses built in their place. But whenever the villagers want to build a new house, they must be encouraged to consult the right sort of persons as regards the plan and location and the kind of material to be employed. And the authorities in their turn should see that the suggestions they give can be embodied in a concrete form with the available resources of the villagers. The construction of a few model houses to suit village conditions will be a step in the right direction. The teacher can do a great deal by talking to the villagers about the plan and ventilation, drainage and such other things and impressing their need for healthy living.

2. *Better food.* Next to shelter food is an important consideration and the responsibility of the reformer consists not in providing food gratis but in enabling the people to grow more and better kind of crops and preach to them the necessity of a 'balanced diet'. This presupposes on the part of the teacher, if he happens to be the reformer, a thorough knowledge of the conditions required for growing the various good crops and also their nutritional values. If the advantages of a good diet are shown and if these are contrasted with the consequences of taking improper food, then there is no doubt that in course of time people will be alive to the importance of the subject.

3. *Better Clothing.* The provision of better clothes is a question which touches directly both the villager and the development departments. All that the teacher can do is to advise the people to grow industrial crops such as cotton wherever conditions permit, and encourage them to use the modern implements which secure speed and efficiency. The introduction of charka and simple weaving machines will solve this problem to some extent.

4. *Improvement of Village Sanitation.* This is a very important and at the same time ticklish question, for it requires not a little persuasion to convince the villager of the evil effects of bad or improper sanitation and the necessity for improved methods. Very often he is stubborn and tries to convert you to his methods. But persistent preaching and example will go a long way in bringing about this much-needed reform among the village-folk. Here the help of village panchayets, village officers and the officers of the health department will be very much needed. But the teacher will be the main medium for conveying the ideas to the young and the old and seeing to their execution.

5. *Better schools and better instruction.* This does not mean that the present day schools and instruction are unsatisfactory but that they should be altered to suit village conditions. Many a village school is built on an improper plan in poor surroundings, which is edifying neither to the teachers nor to the pupils. Instead of this, the villagers ought to see that their villages are provided with an up-to-date building with plenty of air and light and a nice little garden which is looked after by the pupils. As regards the instruction the teachers should constantly keep in mind the conditions of the village, the occupations of the parents and the sort of life that the pupils are expected to lead later on. Slight variations in the curriculum and small changes of procedure will be found necessary to give the right tone to the work of the school, and the teachers can get the necessary help for this from the inspecting officers. The department will welcome such variations rather than disapprove of them.

6. *Better facilities for Credit and Marketing.* This is a matter which concerns the lives of the people most and it is for the Development Department to arrange the proper facilities. But the work of the educator is to train the people in certain ways of thinking and thus lay the foundations for group action carried on in an organized manner, as illustrated by the Co-operative Selling and Credit Societies. If the village is a large one and if the villagers are sympathetic, he may open

a small co-operative society in the premises of the school itself and thus introduce them to the benefit of mutual help.

When all is said and done the question might be asked whether all these are possible and if so how they can be accomplished. The answer to these questions is to some extent implied in the foregoing sections. What is wanted is a band of willing and enthusiastic workers filled with missionary zeal. If the teachers are inspired with a love of work and if they have a feeling for the welfare of the people amidst whom they live and if they are ready to sacrifice some at least of their time, a great deal can be accomplished. In America, we are told, moving schools have been organized. These consist of wheeled carriages which accommodate a small library of books, a few apparatus and appliances, a magic lantern with slides, an ambulance set, etc. The object of such schools is to make instruction reach the villagers by carrying it to their very doors. There is a body of enthusiastic teachers (or preachers—shall we call them?) attached to every such school who go from one village to another spreading light and learning wherever they go. May we look forward to such a time in the case of our country? Let us hope that the time is near.

Another consideration is that such work cannot be accomplished without the active help and co-operation of other departments, such as those of Revenue, Excise, Medicine and Public Health. All these should sympathise with the teacher and give him enough facilities; else his work will be unsuccessful.

We have pointed out in brief outline the importance of village reconstruction and how it may be assisted by the teacher in villages. Here and there we have also indicated the practical difficulties and the means of overcoming them. Now it is for the social reformers and the various departments of the state to see that proper facilities are extended for the fulfilment of this scheme. The training colleges can also assist in such work by training a band of willing workers who will carry on the work when they go back to villages.

A Peep into the Past and Weep for the Present.

Girindranath Chatterjee, M. A.

The teaching profession, in the ancient time, exclusively belonged to a particular sect. The Brahmins took to it and did it in a highly satisfactory manner. The reason of this is that the things which hamper the progress, were not allowed to stand in their way. The age in which they moved was the age of spiritual ideal. The trend of thought was towards plain living and high thinking. They took more care of the soul than that of the body. Their wants being few and easily provided for, they could therefore release the whole time for the improvement of what they had adopted as the only aim of life. There was no out-side interference in their works. They did with full freedom, what they thought to be the best. So the atmosphere which then prevailed was their own making and of permanent nature. They shaped the system of education in a way that it might fit in with the end in view. The child, according to their idea, was supreme and he should be made capable of turning the course of life when he would think it necessary. The subjects in which the boys were given instruction, consistent with the ideal, were not numerous as now and were handled one after another so that the young learners might be well-grounded in them. The environments of home and society they considered, very unsuitable to the progress of studies. They therefore took their abode in the forest where they held the school in the calm atmosphere, far away from the bustle and turmoil of the world. A unique kind of life was thus evolved quite in consistence with the ideal.

The boys who received education were also drawn from this particular class. Their numbers were not therefore very large. The teachers were not to teach many boys at a time as in the present day. The schools were so many residential universities in which the boys lived under the careful supervision of the teachers who could properly watch their moral, mental

and religious development. These students pursued their educational career in an undisturbed state and passed with their masters very long years until they were found fit to hold their own against the multifarious temptations of the world. These persons were men of religious turn of mind and spread a pleasing influence over the pupils who regarded them as gods. They paid them the highest form of respect. The teachers inspired the children with the noble idea that service of mankind was the highest form of virtue. The object of life, they preached, was not for selfish enjoyment but that it should be spent in doing good to the others. They made themselves striking examples of it by practising it in their lives. By their long contact with them the boys imbibed their moral and religious nature and when they returned to their homes, they returned with a stamp of what was pure and up-right. The object of education was thus fulfilled.

The key to the success of the teacher in his works is the position which he holds in the society. If he cannot command respect among the boys, his work will be a failure. We cannot expect better products from the school if the teacher be the least revered man in the circle. It is to the full extent upon the teacher himself that this position depends, when he is made free from mental worries about food and clothing. The treatment which he then receives from the community is in proportion to the service which he renders to it. If he has intrinsic merit and gets undisturbed scope for its free play, it must push its way, attract the notice of others and brings its own reward. The ancient Brahmins, by virtue of their inward qualities and self-less service, made their position so high that even the Kings bent down their heads before them. The secret of their success lay in this fact that they were able to maintain a high position on account of this that nothing was allowed to come in to trouble the peaceful tenor of their teaching life. The Kings looked to their comforts and ministered to their wants so that they might carry on their works in an imperturbable state of mind. Being thus freed from the greatest element of disturbance they worked enthusiastically with singleness of purpose and did wonders. The greatness of the contribution which

those teachers clothed in coarse attire and sitting under the trees in the forest, rendered towards the progress of humanity has been simply unparalleled in the history of the world!

The modern time has undergone a thorough change in its out-look. The care of the body has been given more prominence than that of the soul. Education has lost its ancient value. The child is not now regarded as supreme but 'life is supreme' is the present motto and the child should be given education in the way that he may be fit for it. Therefore his education must take place in the atmosphere of his natural environments. The school should be kept in constant touch with his home and society so that it may make the boy so fit as to meet the requirements of the two institutions. The school at the present day contains a larger number of boys hailing from all communities and gives instruction in more subjects than in the ancient time, which has necessitated the appointment of a lot of teachers. Consequently the students having to pass through the hands of many teachers of different natures, find it very difficult to have a permanent type of character stamped upon them.

The teachers are not, as of old, recruited from one particular class. The doors of this profession have now been thrown wide open to all. Being goaded by economic pressure, persons of different natures from different classes enter, in the course of hunting after jobs, into it when they do not secure any employment elsewhere. As money has been the motive principle they readily change one for another and thereby this calling has been brought into degradation which would not take place if the entrants stuck to it with purity of heart and cared to remove their short-comings. Victory must begin at home. If he can overcome his failings and plunge into his art, heart and soul, he shall be able to rouse the authorities to their sense of justice. The man who has merit, must push his way. Merit never goes unrewarded. The teacher should therefore make it a point to improve his position by action, as far as lies in his power, to assert his own right. He should remember that when he has entered upon this line he shall have to make a great amount of self-sacrifice and that he has undertaken this task fully knowing the advantages and disadvantages attendant

on it. This line is not for a man who does not feel an urge for it in his heart, nor should a man engage himself in it as a stepping stone to some other lucrative one. He should adopt it as his profession because it is that in which he takes great delight above all others. When he betakes himself to the task of regenerating the young it should be his care that these young people are not punished for the sins of the society. They are not, in any way, responsible for the low pay and prospect of the teaching line; so if he be not honest and deceive them it will be a sacrilege. He should not forget that the teacher is the custodian of the sacrifices of the society. Many a father is there who is, with great difficulty, even at the point of starvation, defraying the expenses for the education of his sons. He should not compare his position with that of men holding other occupations. This will not improve his case, on the contrary it will give him mental uneasiness. The principles of these two are different. The teacher takes to his profession on a principle of self-sacrifice while those working in other avocations have gone there from monetary point of view. In the latter case they labour hard to earn more while in the former case the teacher labours hard to earn less. It is the teachers who by their self-denial and whole-hearted devotion to duty, should maintain a high ideal for the society. Teachers are the 'priests' of the society.

Have the public no duty to the teachers?

The future of a country entirely depends upon the education of the children. This education is imparted to them by the teachers. Therefore the work of the teachers is the most responsible one in the world. It is the teachers who prepare them for life and shape the destiny of the land. By his single mistake the whole life of a child may be spoilt. When such is the case is it not incumbent on the public to look to the position of this useful band of regenerators? But the position they have been allowed to hold in the society has been the most detestable one. They are regarded as a set of beings, outside the pale, living, as it were, on air, and who have no family and do not require any house to dwell in; so a few doles that are

thrown out to them are sufficient for their maintenance. (Is it out of good for the teachers that they have been forced to live plainly and to think highly like the ancient Brahmins? I think the present teachers have gone some steps further. They are living plain and thinking high in the superlative degree. They not only live the plainest living but they always think the highest thinking. To think of God, the Highest Being, to be relieved of the present state is no doubt the highest thinking!) True, teachers are to make self-sacrifice but is it not also necessary for the public to parallel the self-sacrifice of the teachers? It is to their own interest that they should try to remove the impediments that obstruct their progress. Not being able to cope with the situation with what they earn the teachers are very often compelled to adopt other shifts which snatch away a good part of their time that they could devote to the main work. Formerly the teachers enjoyed full liberty in their domain, having no body to dictate to them. The kings ministered to their needs so as to enable them to pursue their noble works unhampered by mental worries about the amenities of life. In these dire days when the prices of bare necessities have risen abnormally high, the condition of the majority of teachers can be better imagined than described. The question of 'Keeping the wolf from the door' has been a standing block in their path. It does not allow them to carry on their work to a successful conclusion. The truth of this is borne out by the old anecdote about Kalidas, the world renowned poet, who suffered a defeat in an argument at the court of Ujjaini on account of this fact that his mind had been pre-absorbed with the thoughts of wants in his house which his opponent had managed to get into his head. A restless mind will always have a pernicious effect on the work. A teacher when he sits in the class to do teaching, cannot do full justice to it if he suffers from mental distraction due to want. Such has been the pitiable plight of these unfortunate beings who have been charged with the onerous task of building up the nation and spreading the light of education throughout the length and breadth of the country. Is there no way to ameliorate their hard lot? We are very loud in telling them that they should

live in the same style as the ancient teachers did but at the same time we are dumb about what we should do to put them in the enjoyment of those privileges given to those ancients. In view of these facts is it not necessary for the Public and the Government to open their eyes to the serious grievances under which this important set of public servants is labouring? Should they not realise how the education of the children is suffering from their indifference? A hue and cry is very often raised to better the pay and prospects of the workers in other departments but a great pity it is that no body on the platform and in the press has ever cared to raise his little finger in favour of this useful band. But I forget, "Blessed are they that mourn". Is it that the teachers have been kept in mourning in order that they may be blessed?

Extensive Reading In Schools.

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

The problem of extensive reading has often been much misunderstood even by teachers. Indeed those that hold the view that any attempt at extensive reading or non-detailed study in English, on the part of the Indian pupils, is futile are not rare. They believe that such an endeavour is merely a pretension, nothing more than a fad. Some go even to the length of saying that the non-detailed study of certain text-books has been mainly responsible for the carelessness, slovenliness and looseness which characterise, as they say, the modern student population in India. To them any mode of study other than paraphrasing, analysing and parsing is a mere myth.

This difficulty is due to a total misconception of the aims of extensive reading. If anybody urges that a superficial reading of many books in English will *alone* suffice to equip the Indian student with an accurate knowledge of the language, then indeed we have a cause to dissent, to protest emphatically if we like. Such a claim is attributed to the exponents of 'non-detailed study' and in this we do them less than justice

for they never claim for their method the merits that accrue from an intensive study of the grammar and idiom of a foreign tongue. On the other hand the most zealous advocates of the non-detailed study of certain set texts do give an honoured place to intensive study. But they recognise that there are certain gaps which can be efficiently filled in only by a system of free and rapid reading of suitable books under proper supervision.

What then are the chief aims of extensive reading in schools? They are (1) to facilitate the rapid reading of a mass of literature on a given subject, with a view to singling out the most salient points, without being hindered by unessential details which simply retard the progress and distract our attention from the main theme; (2) to enable the student to cover a fairly wide range in literature so that he may claim intelligent acquaintance with many of the master minds; and (3) to help him to appreciate the joy of reading. It will be noted that all these three aims are closely related though each seeks to lay stress on a different aspect.

In the detailed study of the prescribed selections the pupils are expected to grasp every idea, to understand every word and phrase and to be fairly conversant with the problems of grammar and rhetoric the selections give rise to. This is no doubt important and valuable. But this can never train a young mind to set the various facts in their proper perspective or to arrange them in mind in their varying degrees of importance. This training is of the utmost value in life, for at every moment of our existence we have to observe and remember whatever is significant and ignore everything unessential. Moreover, the detailed study of anything is essentially slow; and so, one accustomed only to this kind of study may be found wanting where alertness of discrimination is in question. It is equally evident that when one is straining his mind to discover the exact force and significance of a word or phrase the joy of reading is at a discount, for it is too much to expect the novices to feel the joy that animates a researcher in linguistics. For these reasons, popular and interesting books should be read freely and extensively.

This free and extensive reading has, as is well-known, two different phases, the non-detailed study of prescribed text-books in class and the reading of library books at home. We are now concerned only with the former.

It must be admitted that conditions at present are not quite satisfactory. Often two books are prescribed to be studied in the course of a year, but are seldom finished except in the School Final Class where it is felt obligatory. Teachers too seem to oscillate between two extremes, either merely reading the books in class or going into the details of phrases and words with unnecessary elaboration. In the first case little real work is done, for the pupils feel that the teacher does only something which they could do almost equally well at home. And there is the consequence of inattention and ill-discipline. In the second case the very purpose of the study is defeated, for it no longer remains free or extensive; and there is no difference between this and the detailed study except in names. The pupils, on the other hand, think that the work is essentially the teacher's and they do little by way of free and joyful reading.

These defects can, in many cases, be attributed to the bad choice of books. They are often unnecessarily difficult. They are not sufficiently interesting. Sometimes it so happens that the matter dealt with relates to some obscure or out-of-the-way portion in History or Geography or Science and the prescribing authorities flatter themselves that they are bringing about a close correlation between English and other subjects. Correlation is good in its own way, provided it promotes interest. But when, as it often does, it involves greater strain, it is little short of boring to the pupils. It detracts from the enjoyment of reading. In any case the sole criterion of judging whether a book is suitable to a class for extensive reading ought to be how far it is likely to be *interesting to the pupils*. Some try to combine instruction with interest. Often the argument is advanced that if a book can popularise some of the more recent advances in science and at the same time teach good English it is fitter to be prescribed than another book which has no pretension to any 'instructive' or didactic value. This argument is

fallacious. It is very seldom that one succeeds in elucidating something difficult of comprehension by the young without impairing their enjoyment of it. '*Enjoyment of literature*' must be the motto guiding a person who sets about the task of prescribing books for extensive reading.

Again the question of vocabulary is very important. However interesting a book may be, if its vocabulary is too difficult for the pupils, reading it becomes a laborious task instead of a pleasure. To minimise the need for explanation, the vocabulary used must be well within the range covered in the course of the intensive or detailed study. Perhaps for practical guidance we might say that a book prescribed for non-detailed study in any class must be such as may be taught in detail to a class which is two steps lower. Dr. West's New Method Supplementary Readers form a fine model of research in vocabulary work and of a well-graded series suitable to Indian children. If a band of enthusiastic teachers will work along similar lines, they may be able even to improve upon the work already done by him.

Now comes the question, perhaps the most difficult question, of the method of approach in the actual class-room. One thing is certain. There cannot be any *one* method suitable to all students and equally efficient in the hands of all teachers. If only examining and supervising authorities will bear this in mind, much worry and disappointment may be saved. Any method which arouses and preserves the interest of the pupils ought to be good enough, if it is not psychologically unsound. Still a few suggestions may be offered. In forms I and II the teacher may read the books in class with some running explanation so that the pupils may easily understand the subject-matter and be in a position to enjoy it. The pupils may then be asked to narrate the substance either in English or even in the vernacular. In fact in many cases, the vernacular will have to be adopted, for attempts by these tender pupils to lisp in English will naturally involve a thousand blunders and each one of these will make the absorption of correct idioms a doubly difficult task. The teacher should be always vigilant not only to correct the mistakes committed,

but also to prevent the very possibility of the pupils committing them. The next step in many cases will be dramatization by the pupils. When the pupils have thoroughly understood the substance, it is astonishing how interesting the lesson becomes if pupils are asked to impersonate the characters and actually to act out the scene. Then a few of the more important words and phrases the pupils have come across, may be taught by the use of self-interpreting sentences.

In forms III and IV, the procedure may be slightly different. The teacher may give a few simple and leading questions on the portion set for the pupils' reading at home so as to concentrate their attention on the significant and relevant topics. This step puts them in the way and guards against the evil of the pupils burdening themselves with unnecessary details which detract from the pleasure of reading. When the pupils have come prepared, they may be asked to answer the questions already set in complete sentences. Then the cleverer pupils will first narrate the whole substance and the others will, in their turn, follow suit. Dramatisation and the drilling of a few important words and phrases will bring the procedure to a successful end.

In forms V and VI the pupils must be expected to take a step distinctly more advanced. They will have to read the texts for themselves at home, understand the gist and come prepared with an analysis of the same in the shape of short and catching phrases. This process involves judicious discrimination and affords invaluable training. In the class the pupils will elaborate the hints written on the board so as to give a continuous account of the portion read. Even here dramatisation, skilfully conducted, will be of immense value, provided pupils are really enthusiastic and are not disposed to look upon it as a mere sham, as may sometimes be the case due to their age and mental development.

As an alternative, the following method may be tried in some of the classes. The teacher reads in the class such of the important sentences from the book as will embody the main incidents in the margin. Thus the teacher simplifies and

abridges the text, *but in the author's own words*. The pupils follow the author himself, and at the same time succeed in singling out the most salient points. Then the pupils recapitulate the substance in their own words, preferably in the capacity of some one or other of the characters themselves. This method has perhaps the special advantage that it enables the pupils to have a more sympathetic understanding of the author's style and infuses more confidence in their minds in reading the original works of the standard authors.

These suggestions may be taken for what they are worth. If they serve no other purpose, they might at least provoke thought and discussion and ultimately cause more light to be shed on this difficult problem. In fact this is the only aim of the writer of this article.

In any case, it must be remembered that pupils have to be cleverly initiated into the pleasure and charm of the free and extensive reading of books and a beginning must be made through their study of the vernacular. Therefore it is incumbent upon those that teach the vernaculars to bestow the greatest thought on the subject and to train the pupils to read interesting vernacular books freely thereby fostering the love reading far and wide.

CO-EDUCATION.

By Sasadhar Banerji, B. A., B. Ed., M. R. A. S., F. R. G. S., F. R. ECON. S., F. R. S. G. S., Rector, Chandra Nath H. E. School, Netrakona (Mymensingh), Bengal: India, and Secretary "New Education Fellowship", Indian Section.

Co-education can claim to be the most-ancient of all systems of education, since education in the home is usually co-education. It was throughout a marvel in India, until she lost her freedom about seven hundred years ago. It has grown considerably in the last century all over the world, and in America it has always been the established method. Occasional glimpses of it may be obtained even in India's present fallen condition,—for instance, at Tagore's Santiniketan and at Mrs.

Besant's Adyar School. Co-education advances with the majestic sweep of a conquering army. A lantern slide depicts an Indian schoolmaster, with girls on one side of him and boys on the other. The girls' presence might have softened the unspeakable brutalities of the teacher who boasted that he had delivered over nine hundred thousand blows in the course of his career, and whose nightly petition was that the Lord would spare him until he had got the total into seven figures.

It is precisely in the 'mixed school' that sex-lure can be most effectively counteracted. Co-educational schools are deliberately founded in order to combat the low standard of sex morality in boys' or girls' boarding schools. To segregate large numbers of either sex, to cut them off from the society of the other, is not a natural proceeding, and imposes a high degree of strain upon them. Under that strain their code of morals will sometimes collapse, and immorality in one form or another will result,—impurity of thought, indecent language, masturbation, or something worse. The presence of girls in a boys' school purifies the atmosphere; the mixed school produces an atmosphere definitely unfavourable to immorality. Attack after attack has been made on the moral standards of the boarding school. It is notorious that a high moral standard is difficult to secure in barrack life; it would be strange if trouble of some kind did not arise in the isolated school. The argument loses something of its force when applied to the case of the day school where the isolation is less extreme.

But the question will still be asked, even a parent who believes in co-education at an earlier or a later age, whether it is fair to introduce an extra complication into the life of a boy or girl at the age of adolescence; would it not be simpler to postpone it? If human beings were of one race, one language, one sex, life might be simplified enormously. But the human race does not happen to be homogeneous. And in the same way the incidence of sex-problems cannot be postponed. It can be ignored; but one cannot postpone by ignoring. It is not the co-educationist who introduces the complication. It is nature. Nature has put the age of puberty in the middle of the child's school career, and we have to meet the position as it is. The

co-educationist believes that it is a better plan to co-operate with Nature instead of trying to thwart or sidetrack her. And if the boy's thoughts cannot be diverted, it is dangerous to attempt to suppress them. Suppression may from complexes which do grave injury, all the graver in that their existence may not be suspected until the bad effects become apparent later in life. So that the real problem for the parent is, "How can I find my daughter, wisely and safely, that companionship with boys which she needs for her normal and harmonious development?" He is helped greatly, of course, if the girl gets the benefit of the company of both sexes at home; but he is helped still more if he sends her to a co-educational school where she will meet boys in the normal course of things and on equal terms, where she will work with them as well as talk to them, and where the supervision and guidance which the school will provide will give him some guarantee that the girl will be able to make her adjustments under safe conditions.

The truth is that so far from bringing a disturbing factor into the girl's life he is bringing a stabilizing one. For it is essential to understand that the co-education school does not place its emphasis upon sex. Its most striking feature is its almost entire absence of sex-consciousness. It is not thinking about sex. It is thinking about games; about the Debating Society; the School Journey; the School Magazine; all the tremendous trifles of the school routine. The one thing about which the mixed school is not thinking is the darker side of sex. It has something better to think about. For, by admitting boys and girls once for all, taking them for granted as in a family, and unkindly robbing each of the glamour of the half-light and the delicately whispered confidence, the co-educational school has helped them to dismiss the whole subject of sex. The attractive unknown has become the known, and turns out to be not so very attractive after all. It is sometimes difficult for an outsider to realize the full extent of this freedom from sex-feeling. The sex-problems exist in the minds of the adults rather than in the minds of the children. The atmosphere of mixed schools closely resembles that of the home.

Those who have experience in the matter find that co-education brings about a natural and healthy relationship

between boys and girls and creates an atmosphere of free and easy intercourse which is an ideal environment for adolescent life. Visitors to mixed schools have nothing but admiration for the atmosphere of pleasant friendliness in them.

What really happens when boys and girls who have previously been separated enter a mixed school? There is first some shyness and strangeness; a period of "getting used" to the new school. This lasts about a week. And then follows a little unsettlement and excitement, connected with the presence of members of the opposite sex. That lasts about a fortnight. And then it is finished. The whole effect is that of a successful inoculation.

The first result of mixing boys and girls, then, is to remove glamour and to cause them not to bother about each other. When the boy is denied an opportunity of speaking to the girl, when he catches old glimpses of her or perhaps exchanges a few surreptitious words or notes, to him she appears a golden-haired goddess; when he meets her on level terms in school the glamour vanishes. He may even cease to be interested in her at all; or he may set the seal of his approval upon her by regarding her as "a jolly good sort"; but it is, after all, difficult to fall in love with a girl who is willing to give you a friendly hand with your Algebra. The atmosphere, free from sexual embarrassments, becomes one in which each can contribute freely to the development of the other. They discover slowly that comradeship is possible between members of opposite sexes on a healthy and unsentimental basis; they develop a capacity for intelligent friendship; and they find out that friendliness can exist without familiarity, that boys and girls can help each other without wanting to "flirt" together. Familiarity in the wrong sense is rare; the girl feels instinctively that there is dignity in her position, and acquires quite naturally a measure of reserve and restraint which is of the utmost value in tiding over a period which is apt to be unstable and unduly emotional.

They learn, also, both the value and the art of co-operation; and, most important of all, the girl comes gradually to a higher ideal of manhood, the boy to a higher ideal of woman-

hood. There is an instinctive, though unconscious, desire on the part of each sex to be at its best in the presence of the other.

The Platonic friendship goes astray sometimes. Mild flirtations or love-affairs do occur, and require very careful and tactful handling. Downright suppression is rarely of the slightest use. Sometimes a word in season may help. The common sense of the school discourages them; sooner or later, and usually sooner, they wither and die. The high and sacred tone of the school is of incalculable value here. It may be said with considerable confidence that there are fewer cases of juvenile heart-affairs in a mixed school than in any other kind.

Co-educationists, then, claim that actual experience with mixed schools shows: (1) That coarseness of language among boys is rarely, if ever, met; (2) That there is practically no sex-tension; (3) That there are fewer cases of flirtations among pupils of such schools than elsewhere; and that these are generally short-lived, and less likely to do harm, because they are known; (4) That sexual trouble of a seriously unhealthy nature is unknown; (5) That sensible co-operation and unsentimental friendships between boys and girls are possible, to the great advantage of both sexes; (6) That each sex gains an added dignity in the eyes of the other. Thus, co-education is a "natural" development, i.e., "like the family". The world being "man and woman", the school should be "boy and girl". That boys have to live the lives of men, and that girls have to live the lives of women, are half-truths; the whole truth is that boys and girls have to live the lives of men and women together. And they can only be properly trained for that in each other's company, and in surroundings which are common to both. A school is more than a place of intellectual instruction; it is more, even, than an agency for moral instruction; it is a training ground for citizenship, for education is LIFE. It is a preparation for life. And so it is bound to have relations with the community itself. To train boys for citizenship apart from girls, or girls apart from boys, is like "simplifying" a problem in the differential calculus by making the supposition that the variable should remain constant.

To-day, the position of women has been revolutionized as completely as the outlook. Woman has invaded everything. The world has changed; the schools must change too. The separated school keeps boys and girls during their most impressionable years in artificial surroundings and throws them out into the stream of life unprepared for what is to come. The mixed school is rich in things that boys and girls can do in co-operation together. The mixed school, considered in relation to society, tries, first, to create a sense of unity and inter-dependence between boys and girls; secondly, to facilitate co-operation between the sexes—both because co-operation at all times, and in all places, is better than competition, and because it is becoming urgently necessary in the changed social conditions of our time; thirdly, to teach the lesson of toleration and the art of living with an outlook which is not one's own.

My Teachers

By Mr. B. S. Somasundaram, M.A.

'Mathru Devo Bhava—Pithru Devo Bhava—Acharya Devo Bhava' are some of the ethical teachings which every student of Sanskrit is aware of. Next in importance, after the parents, comes the Guru. Guru should be regarded as God and noble ideas should be cherished about him. The connecting link between the ignorant child and the full grown man is the period of youth. The teacher's part in moulding the character and inclinations of an innocent, ignorant child before the child develops into full manhood cannot be under estimated. A teacher, more than the parents, plays the conspicuous but certainly a very important part in the upbringing of children.

Even the most heartless of human beings, will recognize the greatness of his teacher, however insignificant he may be. 99 out of 100 students usually remember their masters from the pial school right up to the university and even post graduate courses.

There may be different types of teachers. One may be a poor speaker like Addison. Another may be, in the words of

Garrick, short and hence called Noll. He may write like an angel but speak like poor Poll. A third even though vanquished may argue still with words of learned length and thundering sound. One may be a Mr. Squeers, the other Ichobad Crane of Mr. Irving. Some teachers may win eternal fame and good name as excellent masters. Dr. Arnold of Rugby is an instance in point. So long as human faces remain to be different (no two faces can be ever similar), teachers also exhibit different qualities and their habits of mind, and their attitudes towards others too will be different. Therefore a critical canon cannot be applied and also a selection of the so called best cannot be made.

Again, a teacher is always born and not made. Then how to make a selection of a teacher? Or are the training courses of no avail? He would be unwise who does not appreciate the significance and value of the courses. But the instruction imparted in these various courses merely supplements or helps a man to try some methods or improve his own methods in the light and the experiences of various greater men who have thought deeply, felt deeply.

This is no digression. I come to the point. I had three types of teachers. Some were born teachers; others were made; a good many had the profession thrust upon them for want of a better one. The last class could have as well chosen a place in the post office, customs office or taluk kachery. Compared with the present lot of the school master who is always supposed to be 'divinely discontented', these places would have been economically better. The second type of teachers, more anxious to apply the principles and theories governing the teaching of the various subjects, used to be 'bores' and very often they indirectly encourage students to keep away from classes. We had very few born teachers. What are the qualities that contribute to the making up of a typical teacher (born)? Personality is all in all and other contributory influences are patience, handling of the subject, creation of interest in the plastic mind, and effort on the part of the teacher to make boys appreciate a thing and then try to cherish it in their memories.

Up to the time of my passing the S. S. L. C. examination right from the infant classes, I sat under the feet of 26 masters. I would like to give them the names of the alphabets. Time permitting, I propose to give an account of some of them in my next article.

Gleanings from Tamil Literature.

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

(Continued from the last issue.)

A few traces of the literature of this period are available.

1. *Panambaranar's* preface to *Tolkapiyam* gives us some material information. Tamil is the prevailing language of the people living in the country south of the Venkatadiri hills and north of the Kumari. To systematise the use of the language the Brahman *Tolkapiyar* has brought out a grammar based on older works and written after a careful study of *Iyndram*, the famous Sanskrit treatise. Poetry is of three kinds *Iyal*, *Isai*, and *Natakam*. *Isai* and *Nataka* Tamil seem to have practically died out as no works of that sort are now available. The grammarian lived in the reign of the Pandya King *Makirti*. Another work known as *Kurunthogai* (குறுந்தொகை) is ascribed to the same author. Its 52nd stanza purports to be an assurance given to a lover that the parents of the lady whom he loves will bestow her upon him as their mutual love has been constantly dinned into their ears and that there is no cause for anxiety on either side.

2. Another poet of this age is *Murunjiur Mudinagara-yar* (முருஞ்சீயர் முடிநாகராயர்). This poet is said to be an author of the first Sangam age and only one stanza of his work is now available. It consists of 24 lines and an eulogy sung in glory of the Pandian King *Udayan Seraladan* (உதயன் சேரலாதன்) who acted as a commissariat officer for the contending parties in the great Mahabharata war. If so, this king and the poet should have lived in the age of the great war. This war could not have taken place later than 1000 B. C. Therefore the single statement serves as a cue for surmising that the two prehistoric

Sangams should have been held several centuries before the Christian era. Since the great grammarian belongs to a later Sangam this poem may be said to be the oldest piece of literature available to us.

3. The next poet worthy of notice is *Nattymaiyar* (நெட்டிமையார்). One stanza of this poet extant celebrates the greatness of the Pandyan King *Peruvaluthi Muthukudumi* (பெருவழுதிமுதுகுடும்பி) and invokes the longevity of his life for as many years as there are sands in the river *Pahruli*. This statement conclusively proves that a river of that name should have existed in the submerged land.

4. *Nedumpalliyattanar* (நெடும்பள்ளியட்டனார்) sings about the greatness of the same king and the sacrifices he had performed.

5. *Karikilar* (காரிகிழார்) is a poet of a high order and eulogises the great Pandyan King more in detail.

"May your glory spread throughout the land to the Himalayas in the north, the Kumari river in the south, bounded on the east and the west by the sea, to the celestial regions above and to the underneath! May your justice be dispensed as precisely as a balance determines the weight! May your subjects and forces increase! May you successfully march against your enemies, capture their citadels and dole out the booty obtained among your followers! May the shrine of the god of three eyes, worshipped by sages, flourish! May Brahmanas, the custodians of the four Vedas, ever bless you! May the garland, the badge of your victory, fade by the smoke rising from the homesteads of your enemies! Let your anger get appeased at the sight of the handsome face of your spouse bedecked with pearl garlands. May your heart always bent upon securing victory after victory never get tired! Oh! illustrious Kudumi! May you live long on earth—as long as the cool rays of the moon fall on earth and the bright rays of the glorious sun shine thereon!"

There is no doubt that these poets should have lived long before 300 B. C., though the precise time of their existence could not be safely surmised. These are poets, whose existence

in this pre-historic age may be taken for granted as at least fragments of their songs are still available. The grace of their diction and the grandeur of their style of writing show that Tamil poetry should have reached a high order of development. It is a pity that their entire works or the works of other poets of the age, which may throw a flood of light on the customs manners and of the then Tamilian race are not available on account of the greastest catastrophe that can ever befall a nation. The necessity for propounding a codified grammar by a prince of grammarians warrants the existence of a mass of literature which required some sort of standardization. The only complete work that is available in this pre-sangam age is the grammar of Tolkapiyar, which will be the subject matter of our investigation in the coming chapter.

2. TOLKAPIUM.

1. The word is not a compound Tamil word giving the meaning of 'ancient work'. The treatise is called after the name of the author who may safely be presumed to have lived about 2300 years ago. 'Kapyra' might be either the name of the family or the place in which the poet grammarian was born. A place by the name of Kapy akkudi is said to have been somewhere near Tanjore. His birth name seems to have been *Dhirana-Dhumegni* and he is said to have been a descendant of Jama-dagni, the reputed father of the warlike Parasurama. He was one of the twelve disciples of Agastya and his treatise on Tamil grammar far excelled that of his master, who grew jealous of him on that account. Besides being a work on abstract grammar, it conveys to us a fund of information regarding the polity, customs and manners of the ancient Tamilian race. Admittedly it has borrowed largely from Sanskrit but portions of it bearing purely on the structure of the language and academical characteristics apply to the genius of the race and their language alone. The fact that Sanskrit scholars like Agastya and Tolkapiyar had to apply themselves to the task of writing grammars shows that Tamil got its linguistic standard only after the advent of Sanskrit into the land. The book consists of three chapters—orthography, Etymology and subject matter, each being subdivided

into nine sections. Of the three kinds of Tamil poetry—verse, lyric and drama,—this book concerns itself only with the first. The second might have been discarded as not worthy of any literary notice and the third might have been incorporated in the matter of the third chapter. The first chapter bearing on orthography treats of letters, their sounds, formations and combinations. The second treats of Etymology—of words and their derivation. The thoroughness with which the author has developed this subject shows the degree of excellence the language had attained even in that age. The third chapter deals in matter (இயல்) which is par excellence the best portion of the work. As the other two it consists of nine sections, each of which has received elaborate treatment. They are:—(1) Aha-thinai Iyal, (2) Purathinai Iyal, (3) Kalavu Iyal, (4) Karpu Iyal, (5) Porul Iyal, (6) Meipattu Iyal, (7) Uvamai Iyal, (8) Seyyul Iyal, (9) Marabu Iyal. Of these the seventh treats of figures of speech, which according to the author are capable of being ultimately reduced to metaphor or simile. The eight treats of prosody. The last treats of points not touched upon in the other eight sections. The remaining six form subject matter proper. It will be seen that the five fold classification of grammar by later authors—as, letter, words, matter, versification and Rhetoric—are all found in this work. The most important of the work is that bearing on matter and requires therefore a detailed description.

Going out on Excursion

By Mr. R. Balakrishnan, B.A., L.T.

(Concluded from last issue.)

The young and the old look upon excursion with soul-stirring delight. Let us see how they are moved at the thought.

The research scholar in history struts about dreaming of the mummied specimens of old buried deep in the bowels of the earth; the geologist, of his own muddy plans; and the biologist, of his wild, wild fauna and flora of the distant hills and jungles. More than these the poet and the artist, with the happy

restraint of the philosopher dream of things in a subtler vein,
of beauty and truth soft hidden in nature's shy retreats!

To be one among the company of excursionists is joy
illimitable; and to be young with the young is very heaven.
So let us now step into the school and mingle with the young.

There is a breathless silence among the school folk,
gathered in the hall! The master on the dais with his wonted
frown relaxed into a smile, like a lotus pout loosening her petals
into a smiling flower,—bubbles with the honey of the words,
'Tomorrow, boys! we go on excursion to Courttalam. Be ready
here at break of day.' There is a thunderous clap of hands.
The bees have now begun to hum!

They go home leaping with joy singing,—

"My heart is like a singing bird,
Whose nest is in a watered shoot:
My heart is like an apple tree,
Whose boughs are bent with thickest fruit."

and

"Let me have the joys of singing
In the songs the birdlets sing;
Let me have for all my music
But the babblings of a spring."

Each quiet pool of a home is thrilled with the news of
the morrow and ripples of life expand far into the night! Open-
ing and shutting of doors and boxes, jingling of coins, pleadings
for more and yet more and gentle reproofs, fill the air with a
concatenation of youthful voices!

The night moves creaking on under the weight of
dreams and imprecations from lips impatient for the break of
dawn.

Now,

The drongo is awake
Upon the flowery brake;
His sable feathers light
On a budding blossom bright
Whistles his wakeful note
With a shrill and shriller throat;
The star still shining far,
Tells of the orient car,

And like the dying swan,
Singing the song her ban,
Shines out her twinkling grace
And dies on the dawning face;
The wanton winds sweep out
Athirst for a flowery rout,
And a brushing rustle is heard
And the dreaming garden is stirred!.....

.....The world is now filled with the gold of dawn and
the premises of the school have filled again with pupils, like a
dried up river filling with freshes.

The youthful company run their winding course, spread-
ing a halo about them and reflecting the pondering gaze of the
passers by with such a lightness and a flash that it rebounds to
whence it came—and they feel,.....

"as light and free
As though the fanning wings of Mercury
Had played upon their heels."

Like the 'Jaunty streams' refreshing themselves amidst
'bowery clefts and leafy shelves, they wind through 'wood-
land alleys never ending' singing,—

"I chatter over stony ways
In little sharps and trebles:
I bubble into eddying bays
I babble on their pebbles."

Ah! they seem happy blessed as in a dream and one is
mute with the fascination of the scene!

A solitary cuckoo from the neighbouring foliage singing
to the time of the falling waters and mourning for her long-lost
sister touch in us a melancholy chord, and chequered thoughts
arise!

Now the high browed hills and Courttalam falls are
visible at a distance and one is reminded of the lines,—

A summer cloud came sailing,—The hill grove sighed,
She filled the grove, Gave birth to Arethuse and died!

When the clouds spread thick overhead and thundering
melt in showers in one salutation to the Lord, we seek compa-
nionship with the clouds and sing,—

In weal my thoughts like clouds in summer scatter,
In woe like winter clouds hail Thee in patter!

Looking at the frowning hill and the leaping falls one
sings,

Rougher and steeper frowns the hill,—
Fresher and sweeter springs the rill!

Another of a philosophic disposition, gazing at the
waters rushing down the hill and flowing silent in the valley
yonder, compares it to the stream of life and death and hums in
low melodious voice,—

Life leaps and laughs like a torrent of the hills
And Death's still river of the valley fills!

Gazing at the flippant clouds and showers, another sings,

The cloud from the breasts of the sea doth sea-wind cling,
And slipping at the hills doth run a changeling!

Yet another, sings to the clouds,

Ye clouds! yon wind that bloweth from your lips
Surpasses draughts of heaven, ambrosial sips!

and,

O clouds! Eternal fruiters of the skies!
Immortal, fathomless 's your sacrifice!

Thus they find, "tongues in trees, books in the running
brook, Sermons in stones and good in everything."

The delightful company of excursionists feel as though
they were one with nature here. Master and pupil bow in love
and reverence before the silent influence of mother Nature.

Wild rambles by slippery boulders and rushing streams,
hungry marches amidst deafening booms of the wild fauna of
the jungles, moonlit revels and picnic parties over hill tops—
these and many more have chastened and deepened their views
about life and sunk their petty differences and prejudices, and
each feels one with the rest in their search after Truth which
is God!

The artist wakes to his gense amidst his dreamy
surroundings. And one charmed with the life of a forester
dwelling in a solitary hut on the slope of the hills, turns a

philosopher and yearns for a saintly life—his brow is now for-
ever bent! He sings with Iqbal,

"It is for stillness I am pining,
And my prayer is this alone—
On the skirt of some far mountain,
Just a hut of leaves to own."

Another struck with the charm and simplicity of life in
the woods, sings with Amiens,

"Under the greenwood tree,
Who loves to lie with me,
And turn his merry note,
Unto the sweet birds' throat,
Come hither, come hither, come hither,
Here shall he see

No enemy
But winter and rough weather."

And so on,—each wakes to his blissful music in the
harmony of Creation and fits into life a better man!

Proverbial Couplets.

By Herbert Porter.

Man is a spirit whom eye cannot see -
His body hides his immortality.

The wise think long, ere they do speak but once,
And he that prateth much, is oft a dunce.

The world will fool you, if you take not care.
It is the Devil's paradise—beware!

Weigh well the matter, ere you choose a wife -
Or you may well regret it all your life.

The braggart to the ale-house will be gone,
And he shall wax voluminous ere long.

He that is drunk will boast his mighty deeds-
He that is sober, soweth quiet seeds.

Heroes die not - Life is a perfect glass
Wherein great deeds do shine - look as you pass.

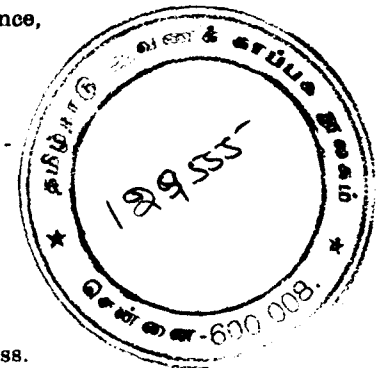
Pain is a moment - death the Gate of Life -
They wake in peace that sleep in righteous strife.

All things will yield unto persistent ruling -
Fools' brains are taught by diligently schooling.

A wellfilled day brings pleasure to the mind,
And all true Thinkers do instruction find.

The wise will hide his learning from the fool,
And heads diverse will live not in one School.

A full mind hath contentment all the day,
But empty heads with vanity must play.



The Necessity For Manual Training In Schools.

By Khawja Ahmad Din, M. A., B. T.

Ruskin has said, "Let a youth once learn to take a straight shaving off a plank, or draw a fine line without faltering or lay a brick level in its mortar, and he has learned a multitude of other matters which no lips of man could ever teach him."

Educationists began to realise the value of hand-work for schools about 50 years ago when Ruskin lived and wrote. Ever since, the cause of educational handwork has been steadily progressing, and to-day this highly useful subject is taught in all modern countries. No educationist is opposed to the subject; and, whenever it has been introduced, it has kept its place in the school curriculum, and has been found to be a very useful addition to school work. There seems to be no need to plead the cause of what has already won universal acceptance in all modern countries; but such a need does exist in India. Though no Indian educationist is so reactionary or conservative as to oppose the introduction of manual training into schools yet the people at large are not sufficiently enlightened to understand the value of this branch of school studies.

Before considering the claims of manual training to a place among school subjects, it is necessary to understand its meaning and scope. Manual Training, Hand and Eye Training and Kindergarten are terms which are used in connection with educational handwork in schools. Kindergarten is the name which designates a method rather than a subject; it is adopted at the earliest stage of schooling and has play as its chief element. Hand and Eye Training comes next but earlier than what is called Manual Training. The former of these includes such occupations as paper, clay and cardboard modelling and is suitable for primary classes. Manual Training is generally understood to mean courses in wood and metal work, and, more recently, school gardening. There is a tendency to extend the meaning of Manual Training and include occupations like book-binding and pottery under it. The term Educational Handwork is used to denote all forms of school handwork.

As Educational Handwork includes Manual Training and all other forms of school handwork, we may as well examine the reasons for the introduction of Educational Handwork in schools.

One particular reason in its favour in India is that we generally look down upon all manual labour and regard all who do such work as menials. It will be a digression to expatiate on the dignity of labour but it must be said that the habit of considering all manual labour as derogatory should be

eradicated; and this can be done by making our children do manual work in their schools. It will enable them to appreciate the value and dignity of handwork.

Secondly, the sons of artisans, who go to school to learn the three R's., should not neglect the occupation which is going to be their means of livelihood in life. This was the reason on the basis of which Educational Handwork was originally started in Europe. Although at present we do not regard this as the only, or even the chief aim of Educational Handwork, yet it is one of the many reasons for the introduction of this subject.

In the third place mere manual dexterity is not the only object of Educational Handwork, but its chief aim is to help the intellectual and moral development of children. This is a view which is held by leading educationists and we need not enter into the details of the subject by following the physiological and psychological processes involved in attaining mental and moral discipline through it.

One justification for including Educational Handwork in the already crowded school curriculum is that it affords variety. School lessons like sermons are pre-proverbially dry, and children are remarkably susceptible to ennui. We all realise the value of variety.

Teachers are apt to complain of dullards, or blockheads in their class and at a loss what to do with these unfortunate people. Some teachers make the very unpardonable mistake of giving these 'black sheep a double dose of the stick.' But it is a matter of common knowledge that some of these scapegoats turn out to be very clever at handwork and are consequently encouraged to come to school. Just as there are born artists, so there are born artisans and we can discover these geniuses in handicraft by providing them with an opportunity to show their natural bent.

Lastly this subject can be easily correlated with other subjects; gardening can help nature study, paper and card-board modelling can be used to illustrate geometry lesson, elementary science apparatus can be made by the boys themselves in the manual training room, and many geographical terms like 'Cape' and 'Mountain' can be illustrated by clay modelling. Above all, with the help of school handwork, a child can develop a taste for hobby which will enable him or her to spend properly the leisure hours in future life. If there is anything, which needs to be emphasised more than any other in our system of education or which is most likely to be neglected, it is the need of enabling young people to spend their leisure hours in a wholesome, pleasurable and even profitable manner.

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Notes

UNIVERSITY EDUCATION IN INDIA.

On February 17, 1931, Sir Philip Hartog read a paper on "The Future of Education and Research under the New Constitution." The paper is published in the Asiatic Review from which are taken the following observations on the Problems of University Education in India.

There can be no doubt that it would be an immense economy of public money if the vast number of students who enter them with no possible chance of success were kept out by a stringent entrance test, say, at the age of eighteen, and diverted to other careers. An Indian Professor at one of the universities said to me a short time ago, that the number of students in his institutions ought to be reduced by half. There are two obstacles in the way "Public Opinion" and university finance. Indian fathers with influence are afraid that their own sons might be excluded by more efficient tests; and most Indian Universities depend so much on fees that they are afraid of having their budgets upset.

In the last ten years there has been a great change. The universities now ask for research qualifications from candidates for the post of Professor and Reader, and the volume of original work in India, though still small for the number of its teachers, is greatly increased from what it was in the years preceding 1917.

A university has three functions:

- (a) *The Pastoral Function*, of which the object is to develop character and individuality in action.
- (b) *The Teaching Function*, of which the object is to give instruction and train the understanding for useful purposes.
- (c) *The Function of Research*, of which the object is to extend knowledge, and by example and by the co-operation of teachers and students to develop individuality in thinking.

British educational administrators in the Provinces rightly attached importance to the first two functions. I think that they, though not the Government of India, for many years under-estimated the great importance of the third.

UNIVERSITY IDEALS.

[H. E. Sir Stanley Jackson, Chancellor, University of Calcutta.]

What is the aim of a university at this time and in this country (India)? None of us can fully answer the question—certainly I cannot—but we will all perhaps agree that a modern university has two broad objects. The first is to safeguard and augment the legacy of knowledge, to keep it alive

and alert, to save it from becoming stereo-typed and formal. I do not under-rate this aim but I think it is sufficiently recognised and indeed it is enshrined in the very motto of this university; the advancement of learning.

I do feel, however, that a university has a more practical utility. Of a hundred who enter its doors, probably only one can look forward to a life to be spent in the services of pure enquiry as pioneer in the unchartered seas and untravelled lands of knowledge. The others must find their daily work in some more conventional and less exciting business. A university has a duty to these too, not only to give them that basis of general education which will make their principles more sound and their sympathies more generous but to fit them in some measure for their respective avocations.

STUDENTS IN EUROPE AND AMERICA.

Almost everywhere in Europe, the student is a privileged being. With nearly all his time free for study, almost always sheltered from financial worries, he finds that liberty is his domain. He is free to muse or to work, to learn or to let things slide. He has no responsibilities. If he knows how to grasp his personality he can form it and affirm it. Examinations, which are consecrated by long usage, are hardly necessary and are chiefly used as a kind of sieve to get rid of the inevitable failures. The European student is therefore a being apart from the society he is about to enter. This society imposes sacrifices on itself in order to supply the student with assistance and admiration, for he is its flower. His personality will soon be the personality directing the nation, either as statesman, doctor, professor, artist or thinker. By cultivating its university each community cultivates its own soul. The student in Europe is therefore a being apart, a privileged person.

In America, the point of view is utterly different. Less attention is paid to forming personalities, particularly universal personalities, than to forming men of action. The end of study is essentially practical. Even before he has matriculated the American student nearly always knows just what he will do in later life. He knows, down to intimate details, what his speciality will be. Thus most American universities direct themselves not only toward preparing their students for professions, but also toward preparing them for positions. Nearly all of them make efforts to place their graduates and some maintain bureaus for this purpose. This is why the subjects taught include applied science as well as pure science. It also explains why teachers of engineering and forestry almost always belong to the faculty of science and why almost every university includes a school of journalism where one learns how to write model articles. American instruction tends towards specialisation because it is preparing people for an active practical life.

In short, the two systems and the two continents, are diametrically opposed to each other. Europe wants intellectual freedom and the most complete absence of all worry, an atmosphere, most propitious to the development of the intellectual personality, since this development can only occur

under completely disinterested conditions and without reference to any practical *arrive-pensee*. America, on the other hand is ready to sacrifice part of the intellectual baggage of the individual and even a little of his personality in this domain provided the student can become the perfect instrument of the special and precise end he has set himself or the end that society has assigned to his abilities. In America man is less an end than an instrument.

Modern Review.

Zeppelin On Wheels:—A REVOLUTION IN LAND TRAVEL.

In the early hours of Sunday (June 28) a most interesting trial trip of a propeller-driven coach took place on the main line between Berlin and Hamburg, the ordinary traffic being suspended for several hours, which points to the great importance attached to the experiment by the German railways. About a dozen passenger and goods trains, due by the time-table to use the line between the German capital and Hamburg, were diverted to sidings during the interval required for the experiment, and all crossings were closed to traffic twenty-five minutes before the new vehicle passed them. This "Rail-Zeppelin," invented and constructed by Dr. Francis Kruckenberg for the Flug-bahngesellschaft Hannover, had been brought on Friday to Hamburg to undergo a practical test in regard to safety and economy in the rapid conveyance of passengers and goods by rail in competition with aeroplane and motor high road transport. On the trials undertaken during recent months the "Rail-Zeppelin," with its motor-driven propeller, has obtained a maximum speed of 114 miles an hour; this, however, was not expected to be reached during this practical test on a line specially chosen for its numerous curves and other conditions.

The starting place was Bergedorf, ten miles outside Hamburg, and the finish at Spandau, near Berlin, the route covering a distance of 161 miles. It was a clear spring night, and thousands of people had left their homes and beds, notwithstanding the early hour, to witness the spectacle. Punctually at the time fixed, 3-27 a.m., the "Rail-Zeppelin" started, and about ten minutes later it appeared in the dim light of the coming day as a silver-grey shadow, lying low on the rails. It approached at an enormous speed, impossible to estimate, and rushed past, followed by a violent current of air and a cloud of dust and whirling leaves and stones. Like a ghost it disappeared amongst the old trees of the Saxon Forest, which borders the line on both sides. Two hours later the safe arrival at Spandau at 5-11 a.m. was announced; the programme had been kept to the minute, and only 1 hour 38 minutes were necessary for a run of 161 miles.

The "Kolnische Zeitung" states that the average speed was 170 kilometres, or 105 miles an hour and the maximum over 230 kilometres (143

miles) an hour—out-distancing the accompanying aeroplanes for a time. At one point, Wittenberge, a sharp curve and branching points necessitated a drop to 40 miles an hour, and this was done from the full 143 in a distance of two and a half miles and a time of one and a half minutes. A speed of 80 miles an hour was attained within two minutes of starting. The fuel consumption was 183½ litres for the 257 kilometers of the journey. The "propeller-coach" went on at 5-30 a.m. to Grunewald, where in the course of the day it was visited by 20,000 persons. —*Indian States Journal.*

Discipline.

By Dharendra Nath Sinha, M.A.

It was a common sight, even a decade ago, that school boys were all love and attention to their teachers. They respected and obeyed their teachers and did everything in their power to humour them. To them a teacher's word seemed to be a law, and a gesture from the latter, however indefinite, was sufficient to regulate their conduct. It looked as though a teacher had been a higher authority more worthy of obedience and respect than even one's father or any other guardian. Many guardians, while unable to keep their wards under control, used to put them to school in the hope that the unruly lads, being placed under the chastening influence of school-discipline, would turn out well-behaved boys. Indeed, a guardian never felt ashamed of confessing to his inability and willingly sought the helping hand of a teacher in this respect.

We need not go so far back as the days of yore when none had to rub his eyes at Ekklabya's single-minded devotion to Dronacharya and when Upamanyu's and Aruni's striking deeds of daring for the benefit of their respective preceptors were no mere fireside-gossip or drawingroom parley. But even ten years ago, the state of affairs in the academic world was not just the same as it is now. The teacher's rod, even though sparingly used, was always an object of terror to the truants and miscreants; a threatening look from a teacher was all that was needed to pacify the clamorous malcontents among the students; a word or two from a teacher's lips, let fall even with careless ease, were sufficient to maintain discipline in a school.

But during the last ten years, a mighty wave of change has swept over the entire field of education, especially in India. A teacher does not feel this position as snug and secure as before; he knows not at which moment, he will have to face the defiant attitude of the students. Strikes among them are the order of the day. Even a threat of the non-payment of school dues organised as a concerted measure, is held out to the unhappy teachers.

Such being the case, what is this due to? What has happened during the last ten years so as to bring about this unwelcome change?

Even ten years ago, a teacher was paid for the work that he did; yet not a single person thought, for a moment, that because a teacher was a paid servant of the school and because it was the fees of the boys that went a great length towards the upkeep of the school, the service of a teacher was in the same category in which the service of any other hired servant might be placed. The authority of a teacher stood unimpaired; nobody had any right to question it, much less a boy upon whom it was too frequently exercised. A guardian was grateful to a teacher for his word of caution and even for the corporal punishment that he might choose to inflict upon his word. We do not mean by this that, in those days, there used to be a deification of the much-misunderstood proverb, "Spare the rod and spoil the child." Far from that. Even in those days, a teacher used to exercise his control over the boys not so much by seeking to punish them as by trying to love them. It was an accepted principle even then, that punishment hardens rather than reforms a wrong-doer. So persuasion and other conciliatory methods were very often tried with admirably good results. Even at present, they are resorted to but not with so satisfactory results. This is, indeed, deplorable, to say the least of it.

But the fault should be attributed not so much to the temperament of the modern boys as to the tense atmosphere they live in. A spirit of defiance, following close upon the wide-spread restlessness in the country, has coloured, to a large extent the life of a modern student. It has warped his judgment and perverted his thoughts. He has come to think that a teacher works only out of mercenary motives and that, but for his salary, he would never have been at school. He makes the teacher ample recompense when he pays his school-fee. There his duty ends; there is no moral relation of any kind between him and the teacher. So why should there be any talk of gratitude,—the question of it can come in, only when there remains to the credit of anybody, any service for which no payment has been made or can be made. But a teacher's service, adequately paid for as it is, can never come under this category. However much one may regret this mentality of the boys, it is there as a stern fact and the spirit of the modern age is responsible for it. That the boys of school-going age, must not be disturbed in their normal occupation, is true to the very letter and the efforts to drag them into the quagmire of political agitation, are bound to create the unhappy spirit. Hence woe be to the day when a school-building looks much like a political camp where the students are budding politicians and the teachers are ardent advocates of sectarian politics and active propagandists of favourite fads. For, every agitation, however much it may seek to upset the existing social fabric, must come to an end with or without the desired measure of success in other spheres of life; but its baneful effects will, if it also takes in, in its swoop, the immature lads of impressionable age, continue to undermine school-discipline,—a factor absolutely necessary to create a calm and peaceful atmosphere within and round about the school premises, so essentially helpful to the mental, moral and material progress of the student-community.

B. & O. Teachers' Journal.

On Books and Bookmen

1. **Geography for the S. S. L. C. Course:** by K. Srinivasa Kini, B.A., L.T., and M. Anantha Bhatt, B.A., L.T., Published by Shenoy Brothers & Co., Mangalore.

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.

2. **High School Geography:** By James H. Gense, S. J.—Published by Macmillan & Co., Ltd., Madras. *Price: Rs. 2—8—0. Pages-383*

The author has been familiar to us by his valuable books on the History of England and India. His attempt at this Geography, however, does not satisfy modern requirements. The human aspect has been missing. Home geography has been treated in detail without correlating it with similar parts elsewhere. Some good features are, however, to be noticed. The numerous sketch maps the coloured political maps and illustrations, and the attractive get-up are worthy of attention.

3. **Shakespeare Retold for Little People:** Published By G. Bell & Sons, Ltd., Agents, Longmans, Green & Co., Ltd., Madras.

This is one of the series of easy steps to English Literature intended for High School pupils. The gist of the original Shakespeare's play is reproduced in simple and idiomatic English, interspersed with apt quotations. In eleven chapters the story of the rise and fall of the great Roman general is dealt with, which makes interesting reading. The few illustrations executed with taste and finish add to the vividness of the narrative. High school pupils will profit by studying the book as a supplementary reader.

4. **Physiology, Public Health and Psychology:** By Banks—Macmillan & Co., Ltd., London. (1931).

The book under review has been prepared to meet the requirements of candidates appearing for the Intermediate Examination of the Allahabad University. All the same, it will serve as a good reference book for teachers handling E. Science under the revised S. S. L. C. syllabus in Madras. The author has taken pains to write in simple and intelligible language, using scientific terms sparingly in unavoidable cases. Even where he employs them he gives their derivations. Much of the matter here has been borrow-

ed from the author's 'Manual of Hygiene and Domestic Science' and amplified to suit the syllabus. Neat and suggestive diagrams have been included, and these with the help of good models are expected to make the subject matter clear. The part dealing with Psychology has been based on the works of great experts like Prof. Woodworth of Columbia University. The get-up is excellent.

6. The Hindu Theological High School Magazine, Madras.

We welcome this new magazine into the ranks of school journalism. Very few schools in India can boast of a journal of their own. Though not a pioneer in this line, the High School has set an example to the sister institutions. The first number is beautifully got up and contains, besides accounts of the school activities, some good articles from the teachers and pupils of the school. It bids fair to be one of the leading school journals under the talented guidance of Mr. Rengaswami Ayyangar, the Headmaster, Mr. Subramania Ayyar, the Editor, and his other enthusiastic colleagues. We wish the journal a long and useful career.

TO A LAD

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

If you can't be a palm, on the crown of the hill
Be a bush by the side of the valley,
The sweet-smelling bush by the fast running rill,
That scents all breezes so free.
If you can't be an eagle that wings through the air,
With pinions that scarcely know rest,
Be a sparrow that chirps and hops without care,
That comes to the home and is blest.
If you can't be the lion that stalks for his prey,
Be a sheep that browses the field,
Whom the farmer still loves and maintains every day,
From harm and from evil will shield.
If you can't be a star in the fast-fading sky,
Be a pebble that lies on the ground,
A smooth rounded stone that attracts the young eye,
Preserved as a treasure, when found.
If you can't be a king that rules over all
Be a strong man, my lad, and be true,
For kingdoms they rise and kingdoms they fall,
But good men are ever so few.

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EDITORIAL

Dr. M. O. Forster's Convocation Address, Mysore University.

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

The Convocation Address delivered to the Mysore University graduates by Dr. Forster, Director of the Tata Technical Institute of Science, Bangalore, makes most refreshing reading. There is no attempt at florid oratory nor soaring in the skies for ideals too high and removed from the realities of life. The points referred to in the course of the address might even seem to be too prosaic and queer for a convocation address. But none can deny that the whole speech breathes the true scientific spirit that takes cognisance of facts as they are and seeks to render them better. Inspiration is sought not from platitudinous and high-sounding ideals but from the lives of men of outstanding eminence triumphing over the chill blasts of poverty and the langourous influences of affluent circumstances with equal courage and determination. It is just the sort of address that the products of our universities require at the commencement of their life-struggle in these times.

Dr. Forster is aware of the fact that he now stands where on previous occasions a Radhakrishnan and a Raman stood. But he can give his hearers "his own views of some aspects of existence" which cannot engage the attention of any single person in its entirety.

Dr. Forster begins by commending the study of biography to the young graduates for profitable emulation, and he takes up the lives of Michael Faraday and J. N. Tata as types. The one struggled against poverty which, however, was no bar to his achieving the distinction of being "the greatest experimentalist of his epoch" without "a scrap of scientific conceit about him". The other managed to see that his descent from an imposing lineage of twenty five generations was no handicap in his attempts to reach a pinnacle of dazzling success by determination and integrity, in the paths of technical achievement, philanthropic work and civic enthusiasm. He had a wide variety of experiments to his credit. His Education scheme is a monumental example.

The Indian Institute of Science at Bangalore was another standing testimony of the great man's genius for work. It was on a princely scale and his two sons, Sir Dorabji and Sir Ruttonji, were worthy sons of a noble father. Reference to this Institute was most appropriate from all points of view—the authority with which the speaker could comment on it, the familiarity of the audience with the work of the Institution and the close association of the State of Mysore with the same where "the germs of new

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industries can be and have been, found;" and there were 132 Mysoreans absorbed in the local industries from among the 570 all-India students on its rolls.

The learned doctor then pointed out that though all could not be Faradays and Tatas, yet each could realise all that was best in him or her and lead a happy life for which good health, congenial employment and an adequate monetary reward for requirements and relaxation contributing to a well-balanced outlook on life were essential.

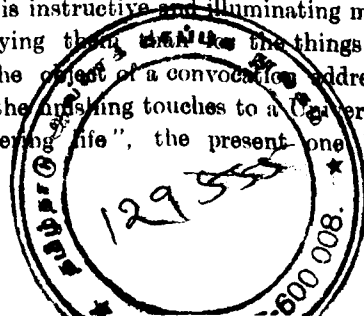
The need for good will in whatever walk of life we may find ourselves was duly emphasised. "The first rung of the ladder is most difficult to secure; there is more room at the top." "The first rung is apt to be slippery and metaphorical rubber shoes are a wise precaution. The first duty is to your employers and if you expect them to be tolerant of your shortcomings, show them the like favour. The human aspect of work is unheeded dealing to much avoidable unhappiness." All this may appear to be trite and prosaic; but how essential they are at present everywhere!

The warning to avoid the modern tendency of being a victim to the catchphrase or slogan is equally in time and welcome. The speaker took up the slogan "Equality of opportunity" and discussing it with refreshing candour asked "How many of the 350 millions of India can you locate in the Nilgris? Some body must live in the plains. Each ought to do his best in his own place. Human beings are not to be regarded as objects manufactured by mass production. Even Ford cars do not enjoy equality of opportunity." The meaning of Dr. Forster cannot be mistaken.

His hope for the future of mankind is in a universal adoption of the Scientific attitude in and outside the home. His reference to the poverty cult was quite appropriate when we remember that he was addressing an Indian audience. In his opinion it was a whimsical form of self indulgence and it was dangerous in that it confirmed two usual vices, indolence and thriftlessness. "A professional povertician can go quite a long way by merely sponging on his more active fellow creatures." While he was deprecating the worship of poverty he was not advocating the worship of wealth. "What really matters is how you spend your money, not the possession of it."

His other pieces of advice were equally sound and needed. "When people offer you new lamps for old, keep the latter until you are quite sure that the new ones will burn. Do not be ashamed to save a little money now to refuse to lend. Cling to the old fashioned virtues of kindness of thought, honesty of thought and action, modesty, industry and thrift."

The address is instructive and illuminating more for the things said and the manner of saying them, than for the things that might have been said. If it should be the object of a convocation address to enrich the mind with counsel that gives the finishing touches to a University education on the eve of graduates "entering life", the present one has achieved it in ample measure.



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THE INDIAN EDUCATOR MADURA

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Dr. M. S. Krishnamurthi Ayyar Ayl., B.A., M.B.C.M., Editor, "Medical Practitioner" writes in his journal:—

They are well written and it is highly creditable for a layman to write a book on Hygiene in such a way as the author has done and we congratulate him on his success in the production of these useful books.

"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.

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THE INDIAN EDUCATOR

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

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No. 9

MODERN TENDENCIES IN EDUCATION.

By Mr. C. Regunatha Ayyangar, B.A., L.T., T.D., (London).

We are living in an age of transition. The age is one of unrest. Take every field of activity, politics, religion, science and every other department of social life. There is dissatisfaction and there is the urge for something new. Repercussions follow; and educational tendencies too are being examined day by day.

To our knowledge fifth year was described to be the starting point in a child's educational career. But recent researches and scientific study of children's minds and ways of growth have brought in the Nursery schools in existence, wherein children from the third year are admitted into schools and trained. It was thought that all parents had the necessary knowledge to bring up their children. The child was fondled too much, was fed when he cried and was kept inside dark and ill-ventilated rooms. Now the child is fed at steady intervals, is allowed to enjoy the benefits of fresh air and light and he is altogether in modern times a healthier and happier child. The change in modern times is not simply a change of custom or blind tradition but it is that we are taking refuge under science. We swear too much by hearsay and habit. It is not always that such practices are based upon any rationale! We always act in the belief that what was good for us must be good for

our children. No doubt our children need our affection and sympathy but they need also our intelligence to understand their mental development. It is quite possible that many habits are formed before children go to school and hence it is all the more necessary that the years before the child goes to the professional teacher are as important—nay are more important, since by that time many habits seem to get fixed up.

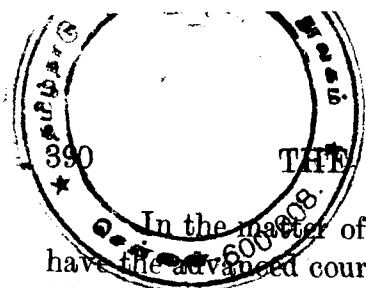
Then after the child goes to school what are our children meant to learn! Some of us can remember our old pial schools and picture to ourselves the (Annavi) with his terrifying cane in one hand and his worn-out glasses in the other. The very word pial indicates where the elementary classes were held. Exposed to sun and the rain the children were asked to sit with folded arms and knees from early sun-rise to sun-set. I am not sure how many of them would have presented a gay or a cheerful appearance which is, I think, their normal attitude under normal conditions. The cudjon leaves, the parrot like and mechanical repetitions are even today prevalent in some villages. If any of you had seen one of those puranic plays "Ramdas", I would remind you of that scene where a pial school is shown. Look at the relief and the jokes which the children exhibit during the master's absence? What an inhibition has there been and repressions and suppressions of such a nature are psychologically harmful to the development of children. Now look at the other side of the picture. A beautiful school house with a compound with a playground, with a small garden, with beautiful flowers, a number of play things and pictures within the class rooms, and songs and stories which constitute a modern school. I am sure anybody who has got the interest of the child at heart and one who wants a free development of his or her child will surely welcome the latter type of school. Here boys may freely question the teacher, and boys are not put down by the teacher saying, "Don't be naughty, don't question me". We want more questions from children at the modern schools. Modern Elementary schools are aiming towards this idea, towards freedom and self activity. The curriculum of the Elementary school consisted of the three R's and nothing more. In the Modern school of course the 3 R's.

are there, but they are there as a means but not as an end. The main aim may be probably culture and culture is a word which is, I think, readily understood by my friends. I mean a sensitiveness to noble things and appreciation of refined life. The modern Elementary Education is expected to develop a broad and humane culture. Even in the matter of method have we not been noticing a change! We are passing a stage of spoon feeding. We are making pupils learn for themselves and giving them ample opportunities to see and handle things. They are made to learn a fact not because it is given out by the teacher but because they have learnt for themselves that thing to be a fact by actual experience.

Every subject from language, arithmetic, civics, geography, hygiene and in fact every one of the subjects can be taught with reference to concrete objects. No longer are abstract ideas put into the children's mind. The changes that modern curriculum include are educational excursions, organised games and in western countries wireless broadcast and the cinematography and the school music; when the curriculum is common, the tuition is with reference to the individual child. The modern school does not aim at stereotyped character, outlook and intellect. Each school adjusts itself to the different needs of the locality.

Discipline is not as is usually understood. It is discipline from within that is aimed at and not from without. The sense of responsibility and a habit of self control are fostered towards achieving the discipline from within and hence the steadily decreasing amount of corporal punishment.

The study of individual children, thanks to the efforts of many psychologists like "Binnet Simon, Prof. Spearman, Dr. Cyril Burt and Dr. Ballard, is gaining intense attention. That study combined with medical inspection of children have enabled the children to be classified and sent to different types of schools. Another tendency to group children of the same age into one class is gaining ground as intermixing of small boys with grown up adolescents, does not seem to be quite conducive to the development of all concerned.



THE INDIAN EDUCATOR

In the matter of secondary education the tendency is to have the advanced course of instruction for all pupils up to 15 or 16. But there also the existence of central schools or modern schools in the west, technical class, the Junior Technical schools mark the tendency. The cultural value of the human hand or arts and crafts is being recognised as will be evident by modern manual training, science rooms, and so on.

In the matter of method the adherence to rigid time tables and curriculum is being questioned and the familiar Dalton plan is increasively being tried in some modified form or other in all progressive schools. "Learn by doing" or the project method is another interesting method that is finding favour with many schools.

Other special services like schools for defective children, the blind, the deaf, mentally defective, the tubercular, the epileptic, the stammerer are all being attended to by progressive authorities in charge of educational administration. The school medical service and the medical examination, the school nurse and the school dentist, the treatment centres and the school committees are other aspects which abundantly show the responsibility and care that progressive nations are bestowing upon educational problems.

In reformatory schools, the Juvenile courts and the study of the young delinquent by psychologists are other noteworthy features denoting the modern tendencies in education. Even the recent tendency is, as you all know, to find out how best you can dispense with the external examinations. It seems to be a great drag on the development of young minds. It is for us to find out ways and means how best an internal examination can be made to substitute the external one. But this requires a great ideal to be achieved. People who are familiar in our country, with the difficulties that the head masters experience at the time of promotions of pupils will have to simply despair as to when the ideal will be reached. What then can be summarised to be the change in modern times in educational matters! I should say it is one of change from passivity to activity, from listening to doing, from external discipline to

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internal discipline, from group work to individual study, from the often closed class room to the occasional open air, in short to an atmosphere of simple freedom, cheerful work and childish happiness.

GLEANINGS FROM TAMIL LITERATURE

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

(Continued from last issue)

3. Classification of people. A rigid system of classifying people into different castes does not seem to have been in vogue in those days. The division of labour seems to have been the determining factor, though the natural distinction between man and man according to his rank, power and prestige should have been inevitable. The lowest classes and slaves engaged in tilling the soil, fishing, and other kinds of menial work were looked down upon by people of greater affluence and freedom. The recognized divisions were (1) The Brahmans, the priestly class; (2) the Rulers, the heads of administrations and leaders of war; (3) The merchants—those engaged in commercial enterprises; (4) The Velalars—farmers and peasants. The last were of two sub-divisions—the upper class, the proprietors of land and soldiers in the king's army and the lower class—the poor cultivators and labourers engaged in menial work. These poor classes of people claimed Aryan origin and naturally claimed the prestige, privileges and distinctions based on the social system of the Indo-Aryan race. Adult marriages were systematically observed and the higher classes freely took wives from the lower orders. But children born of such wedlock were not treated as on a par with the children of parents, both from the same caste. This intermingling of blood sufficiently accounts for the numerous castes and class sub-divisions which prevail in modern times. Except perhaps, in marital connections, the people seem to have been very free in matters of social intercourse and the rigidity and exclusiveness of caste distinctions do not seem to have prevailed in those days.

Other than these four upper classes there were numerous people lower in the social scale. The *Ayars*, cowherds and shepherds, claimed oneness with the higher classes, but had their claims disowned. They were engaged in breeding cattle, churning milk and selling milk and ghee. These may be said to be the highest among the lower orders. There were *Kanavars*, *Vettuvars*, and *Kuravars*—woodsmen and hunters who lived in mountainous parts subsisting on millet, honey and roots. The *Paratavars* lived on fishing and the sale of salt. They were the lowest orders of cultivators engaged in such menial work as planting seedlings and weeding and known as *Kalamars* and *Uluvars*. The *Maravars*, living in wasteland and deserts were dacoits and depradators. Dancers and professional adultresses formed a separate class.

4. *Agapporul* relating to matters of a *subjective* turn of mind is of two kinds—*Kalavyal* and *Karpyal*—love clandestine and sanctioned. The main object of this section is to treat of the inner workings of the heart of the lover and the loved—their love at first sight, their hopes and fears, their secret meetings, their pain of separation and eventual elopement and marriage.

The grammarian treating of this subject of romantic love touches upon the natural divisions of the soil into arable, mountainous, woodland, coastland, and desert and gives a detailed description of each with its peculiar characteristics, the nature of its people, its birds, flowers and waterways. Following this fivefold classification love has been treated under five heads—love, message, conjugal felicity, pain of separation and eventual marriage.

The eight kinds of marriage described in Sanskrit Smrities are closely adopted and their descriptions given. The Tamils seem to have had a peculiar fascination for romantic courtship and marriage after elopement. But the ordinary form of giving away the bride by the parents with her full consent and free will should have been the general method adopted. It must be carefully noted that under age girls were never given in wedlock nor mature ones coerced to marry those whom

they did not like. The Asura King of marriage winning a bride as a prize of valour seems to have been the favourite mode with king and warriors. The Gandharva method seems to have been specially suited to the genius of the race and the ideal kind of marriage. It is this that is known as *Kalavyal*. It receives a full treatment. A swain, happening to go alone or in the company of a friend accidentally meets a maid sporting in the midst of her friends. He falls in love with her and makes his love known to her by various devices. Finding his love responded he arranges to have a clandestine interview and gains his object. Thence they meet in day light in various appointed places and eventually manage to meet at nights in places near the bride's home. The female friend suspects something wrong in her companion and advises the mother to have a vigilant watch over the movements of her daughter and she is prevented from stirring out. The lovers feel the pain of separation keenly and are in despair. The friend manages to meet the lover and advises him seriously to marry her mate to avoid all scandal. The bride manages to elope with her lover and on their way home they meet with adventures, pleasurable and painful. At last they reach the bridegroom's home and his mother receives the bride with open arms and gives her in ceremonial wedlock. On hearing the news the bride's mother bemoans her lot in not having had the pleasure of giving away the bride. The parties eventually become reconciled and the whole romance ends in open wedlock. Elopement is not a necessary part of the romance and it may have its end even earlier by the bride's mother consenting to give him her daughter in wedlock. The lovers may otherwise, go to the village priest in open day light and obtain a religious sanction for their union.

Karpyal treats of the duties of a wife. A woman has no God higher than her husband. She is well posted in her wifely duties both by the priest and the husband and she settles down to a chaste life of happy wedlock. A man was not tied down to the apron strings of a single wife but he was free to take more wives. A Brahman could marry four wives, a warrior three, a merchant two and a Velalan more than one.

But the wives of a single man were taught to love one another as sisters and to look upon the children of one as the children of all. Escapades with professional dancing-girls were not uncommon. Husbands used to separate themselves from their wives on state business or in search of wealth. Brahmans went out as students and messengers. Warriors went on war expeditions, merchants on trade business and Velalars as captains and soldiers. They were expected to return in a year's time, but students generally returned after three years. As a rule they never took their wives along with them. Brahmans were not permitted to go over the seas. The virtues of a married life are well expatiated upon. Self-control, steadiness, impartiality, giving up lust, self-denial, talking ill of others, fear of sin, cleanliness and patience are the chief qualities which a couple is taught to cultivate. Charity and patience are spoken of as the greatest of all good qualities. Welcoming guests and ministering to their wants is looked upon as a cardinal virtue and no wife grudges her task.

The Tamils were not unaware of the impermanence of wordly enjoyments and in course of time as they advanced in life they took to religious studies, gave up the world and turned ascetics. An ideal ascetic did no harm to any living creature, cheerfully gave up his life in the cause of righteousness, looked upon other's griefs as his own and strictly adhered to truth and self-denial. (To be continued)

THE SYSTEM OF PRIVATE TUITION

By Bankim Chandra Ray, M. A.

Private tuition in common parlance means the coaching undertaken by teachers outside school hours. The expression is an unhappy one as it suggests the idea of privacy or secrecy. It should rather be Special tuition as contra-distinguished from the general tuition of the school. The earliest example of private coaching may be found in Rome where men of opulence arranged private tuition for their sons by requisitioning the services of Greek tutors.

On the question of private tuition, there is no unanimity of opinion. The detractors of the system hold that the function is illicit for teachers whose activities must be cabined and confined within the four walls of the class-room. The answer is that if it is legal for a Government Assistant Surgeon to have private practice or a public prosecutor to conduct non-government cases, it is not beyond the legal sphere of teachers' duties to have private tuition. *When it is remembered that the earning by questionable means of fat extras by the members of a thousand and one decent vocations are connived at, nay, positively countenanced, it is, nothing short of arrant non-sense to denounce as illegitimate the only means—just, fair, honest and equitable—open to the followers of 'the sorriest of trades' to secure slight accretion to their inconsiderable pittance.* It is also maintained that it is detrimental to the interests of the school in as much as it impairs the efficiency of teachers. Sound teaching can never be extemporaneous; it requires a good deal of home-preparation which is interfered with by private tuition. The objection may be applicable to private tuition carried on beyond reasonable bounds. The argument that it cripples the child's power of self-reliance in view of the fact that the home-work imposed which should be done by independent and un-aided exertions is mostly performed by private tutors, holds good in those cases where callow rule-of-thumb practitioners function as such tutors.

Notwithstanding the various objections urged against private tuition, there are many good points in favour of the system. The school having the class-system for its basis carries out in actual practice the principle of collectivism and has not the leisure to look after the mental deficiencies of certain scholars. Guardians must act up to the principle of individualism by providing for private coaching. The task cannot be performed in an amateurish fashion by the guardians concerned who are a class of laymen and must be intrusted to professional teachers. Hence teachers acting in private capacity may be said to supplement in a way the work of the school.

The real justification of the private tuition system is to be sought in the poorness of teachers' pay. Indian teachers

are the worst paid, and they are the most pitiable creatures on the face of the earth. Day in and day out they drag on a miserable existence like veritable galley-slaves. They, especially in Bengal, are, to quote the words of a Government quinquennial report, in receipt of a miserable pittance often lower than that of a menial servant or even a casual labourer. Hence they are not unoften found to 'rot in squalid poverty, in dark dingy houses in muffasils, with ill-clad and half-starved children and lank woe-faced wives? Not to speak of any amenities of life, they find it extremely difficult to keep the wolf from the door with the paltry income at their disposal. Deprived of just dues, they suffer from inferiority complex. Dire wants, 'chill penury' and constant anxiety to keep up appearances of gentlemen demanded by the social convention have all conspired to generate educational inertia in them. Private tuition being the means of augmenting the scanty salary of indigent teachers ameliorates, to some extent, their dolorous plight and thereby enhances their efficiency. Sir P. S. Sivaswamy Ayyar was perfectly right when as President of the joint conference of the Tanjore District teachers and managers he pleaded for the right of teachers to engage themselves in private tuition and other extraneous avocations.

Not to mince matters, the system is at present greatly abused owing to the fact that a considerable amount of private tuition is undertaken by more teachers than one. Principal B. M. Sen, M.A., (Cantab) I. E. S. in the course of his presidential address at the Rajshahi District Teachers' Conference deprecated the undue growth and wide prevalence of private tuition in this poor country—a practice unknown in the rich countries of the West. There are teachers who are noticed to earn an income equivalent to or even greater than the salary drawn. Every morning they move from house to house, ram facts into students who are considered as receptacles, snatch hasty meals and come to school like jaded horses where the duties are perfunctorily performed and again in the evening renew the self-same pumping process activities. It is useless to expect from this class of teachers any solid work in the field

of education. Again there are some malpractices connected with private tuition—on which the less said, the better. But malpractices, if noticeable, must be suppressed with a stern hand.

Teachers must have sufficient leisure for the due discharge of this legitimate duties which include preparation of lessons, correction of exercises, supervision of games and other extra-mural works. Hence the interests of school call for the imposition of certain restrictions on private tuition. The circular No. 118 dated the 5th September, 1918, issued by the Inspector of schools, Presidency Division, Bengal may be quoted below as laying down the guiding principle on the subject, "With the sanction of the Managing-Committee, a teacher in a high school may undertake private tuition at a reasonable remuneration provided that the time devoted to it does not exceed *one hour daily* and that it does not interfere in any way with his legitimate duties".

Another point religiously observed by my Assistants should be noted in this connexion. The practice of taking up private tuition under the pupil's roof is damaging to the self-respect of teachers because parents, especially the rich section, look upon private tutors as their hirelings, if not chattels, and often mete out shabby treatment to them. Self-respecting teachers in a body should *take the vow of not entering, for the purpose of private tuition, the portico of any house*. The mountain must not come to Mahomet; let Mahomet come to the mountain. A scrupulous adherence to the suggestion given will impart dignity to the callings of teachers, and go a long way in raising the status of the much-maligned set of men in the society given as it is to Mammon-worship.

CULTURE-HOBBY AND HOBBY-CULT

By 'Radical'

There seems to persist in the air an amount of misconception as to the signification of the word 'culture' for some time past. It may now be fairly said to be in for a spell of degradation, for it is fast getting indistinguishable from priggish snobbery or dilettantism, and Nero with his famous fiddle would seem to be its accredited exponent.

2. Several unchallenged assumptions would seem to be responsible for this catastrophe: that

- (1) the daily life of man is necessarily and innately sordid, and that culture is his necessary and only dope and only a dope,
- (2) utility is the essence of this sordidness,
- (3) now utility is the very soul of culture,
- (4) the only genuine, guaranteed source of culture is books and university products,
- (5) the tongue and the ear are the chosen channels to deliver and imbibe this culture,
- (6) the hand and the eye have been designed to deal in necessary sordidness,
- (7) if God rightly chose to make man in his own image, he sadly blundered in saddling such a favoured creature with a stomach;
- (8) ergo, after answering all the calls of necessary sordidness, one must wash oneself before devoting what spare time could be found for the purifying and elevating hobby of culture.

3. Hobby-mongering would seem to be the latest symptom of civilization, and the above a fair sample of the articles of its creed. Painfully aware of his own innate ugliness, the hobby-monger would preach ornaments as the sole remedy. Religion has, of course, the place of honour among hobbies as Sunday among the seven days. If you have kept the Sabbath you have purchased the only approved license to keep other things on other days.

4. Now life refuses to be cut in twain like this, nor can we throw away the worser part (in due time, of course), hugging the better for ever and ever after; also let it be recognized once for all that there can be no exclusiveness in true culture. It is all-pervasive, capable of penetrating and elevating the meanest individual and the pettiest occupation. "How do you know you are converted, my maid?" asked the Vicar. "Because I *now* sweep *under* the carpets," was the prompt reply. If there be any savour of aristocracy about it, it is the aristocracy of man as such, and not of any class. It aims at the necessary

refinement of heart and head and uplift of person to catch a perception of Beauty in life, one's own and around; and this is a serious affair, to be paid for with one's life-blood, and no dilettantism or idle pastime; nor can it be achieved without getting one or two knocks against the rock-bottom of Truth.

5. Beauty may elude definition, but it is an imperious necessity of life, and no superfluity or luxury as is easily taken for granted. "Kohyevanyat Kah Pranyat, Yadesha Akasa Anando Na Syat." Conversely whatever is necessary is necessarily beautiful; when you have shown a thing to be necessary, you have revealed its beauty; for there is no such thing as necessary ugliness. This necessity which is the hallmark of Beauty may be of two kinds; of external reference and internal, utilitarian and aesthetic, the necessity of mutual social service and that of self-expression, each equally imperious in its own sphere and nothing yielding to the other; nor can either afford to affect high-browed condescension to the other. All industrial art and occupations are of the first kind, and all fine art of the other. Far from being mutually antagonistic, the two are complementary in form and identical in spirit, in as much as both imply love of work for the joy of it. Not seldom both may get organized in the same individual. Utility is a means to an end, Beauty an end in itself. Everything in creation and every work of man contains both the aspects.

6. Beauty then does not refuse to go with utility, nor is non-utility the essence of beauty. Of two things made to answer the same end, that which answers better is necessarily the more beautiful, or, (what will perhaps be more readily granted) that which is more beautiful really does serve better; for beauty is the *ne plus ultra* of fitness. When utility serves its purpose so well that contemplation of it as means gives place to contemplation of it as itself, it merges into beauty. Ornament may be a superfluity or luxury, but beauty is not ornament. When ornament tries to subserve vanity or the desire to show off, it becomes unnecessary and loses what beauty it ever had. Ornament may thus ape beauty or abuse beauty, for beauty can be abused as well as the instruments of

culture. When a useful thing is rendered beautiful also, it becomes more useful and not less; when it was less beautiful, it was also less useful. In so far as a thing survives its utility, it loses in significance, which is beauty. Beauty and utility thus reinforce and enhance each other, and to the extent to which either is lost sight of, it takes away from the value of the other. Utility is a partial and even narrow aspect of a thing—just for the purpose on hand; but since beauty is the complete or full aspect of it, the absence of utility, far from indicating the presence of beauty, effectively bars the door against it. Beauty is utility plus something and not something minus utility. Beauty is a plenitude and not a lack. Utility may lack beauty, but beauty cannot lack utility.

7. The point has to be laboured at some length, because people talk of cultural *education* for the leisured classes and superior brains, and technological *studies* for the less brilliant toiling masses, tacitly assuming all along that any one will be good enough for the second, but only a few for the first and that failure in the first list automatically proves or creates fitness for the second. If more leisure for the average man be the correct test of a progressive civilization, does leisure mean idleness or even dabbling in some occupation, equipped with or to achieve a smattering knowledge? Leisure is not freedom from all work—that would be impossible for mortals—but freedom from drudgery i.e., unrelishable or unrelished work. If any work be unrelished or unrelishable why should one or many undertake it? Whose is the fault? of the individual or environment or both? If it be necessary work, how could it, why should it, and when did it lose its natural relish? It is lack of culture that blinds one to the beauty of any necessary work that may fall to one's lot. Being forced or having submitted to drudgery the livelong day, you cry for leisure and hobbies as a set-off. Please yourself, by all means; but, pray, do not lay the flattering unction to your toil-worn soul, that thereby at last you have achieved your share of culture. Drudgery is work in which you cannot put your heart and soul, and when you undertake it for any reason, you sell yourself to the Devil and you cannot expect to have any heart or soul left

even for any so-called hobby; and, working or hobbying, *you are a humbug!* Hobby and culture are thus poles asunder. The triple problem of life,—to get on, to get honour, and to get honest,—is not to be essayed in three different stages, but always and simultaneously and all in one.

8. Now the questions that arise out of a rather prolix discussion are:

1. Are our notions of culture unchallengeable?
2. (a) Does booklore guarantee culture?
(b) Or does it constitute the sole means thereto?
3. (a) Does manual labour lead away from culture?
(b) Or can it not also lead thereto at least as much or well as books?

If it would be rash to answer any of these questions in the affirmative (or the last in the negative), why should we bother to separate the goat from sheep and the wheat from chaff among seminary institutions and inmates? Why should we attempt any classification or expect uniformity of type in any class above the three R's. stage? The answer is we have to satisfy the private ends of an external control; the Department, which will not be satisfied with general administration and supervision as to bonafide work, but must have its icy finger in the hot pie. After all if neither pupils nor teachers can ever be or become one like another, why should schools? Why should we not quietly let each school give and each pupil take what each can? Have the principles of free trade become suspect in matters of head and heart too?

SPOKEN AND WRITTEN ENGLISH

By Prof. M. V. Ramachandran, B.A. (Hons.)

(Continued from the previous issue.)

In the past issue we considered the plea put forward that the adoption of a system in which each letter would stand for one and only one elementary sound, in which the spelling of any word could be inferred from its pronunciation and vice versa—such a system would be more beneficial than not. But one notable weakness of the English language is the multitude

of words that are pronounced alike but differ in meaning. The partial freedom of the written language from this fault is a good thing. The influence of the written word is some check on rapid change of pronunciation which may some day lead to more of such homonyms. If these words were to be legalized also in writing, the industrious Indian would sigh for the old chaos once again to set in.

The more serious objection, however, is the presence of the phonetician and the absence of a basis on which reform could be effected. To me, the phonetician is a nightmare. His best subject of research is the vocal organs, not, of course, language of which he knows little else than what enables him to record the stages of decay therein. The spread of phonetic knowledge should be conservative in its operation. But if zealous phonetic practitioners, impatient of the absurdities of the pronouncing dictionary, and not unwilling to make our flesh creep, seize upon every fresh corruption as it gains currency and publish it as a newly authentic species, there is a danger that we may get too slovenly and beat the men of Babel in their own province.

What about the question of a standard? A standard phonetic spelling should represent a standard pronunciation. Of course, the phonetician is not the standard. For he is a faddist and is more full of vagaries than any mortal extant. He is too sophisticated to be a trustworthy model. Strictly speaking, there is no such thing as a standard pronunciation. No individual's speech is the same as any other's and the individual himself is not constant. For different occasions, we use different kinds of pronunciation.

The question of a suitable standard is a matter of provincial and racial rivalries. These are matters of intense local prejudice and the attempt at a general standardization would be termed grossly illiberal. Even South English amongst educated people has its distinctive peculiarities e.g. the development of an r glide between two vowels—*idear of*. They say *flap* for clap. Such strange pronunciations are best avoided if they are not given official recognition by the phonetician.

Standard English as such, belongs more to a class rather than a province. Even the two premier universities in England differ considerably in the matter of pronunciation, each claiming superiority over the other. The Scotch have their own peculiarities, with the monstrous trilling sound, which is thrust into the ears of the hearer. The discussion about this will lead to no practical solution of the problem and one can just recollect the story of the Frenchman remarking "The talk of the German is like the braying of asses, the talk of the Englishman is like the hissing of birds, the talk of the Frenchman is the talk of men." The phonetician fondly hopes to recognize the educated South English as the standard. It is so even now in theory. But what about the actual practice obtaining in the various provinces? This has to be answered before any reform is effected.

The vowel degradation that has set in of late years, which has given us the all-pervasive *er* (ə) if properly represented in spelling would obscure the close relationship between words. It may be that Jones and the late Poet Laureate also consider it as an alarming sign of the decay of the language. We had better leave them to perish in their own imaginings. For, a phonetic spelling is not likely to arrest further changes. It can but record changes and not influence them even in the slightest measure. It may be that the English Language will come to the stage when words will have no vowels at all but mere vocalic consonants, e.g. accumulate—*əkuməlat*—*Kuməlt-k. m. l. t.* History repeats itself—also in language. It is just a revival of an older stage, the existence of which is at present the bone of contention amongst philologists.

In fact this degradation of speech has no limit but its own actual unintelligibility. The cause of constant decay is the laziness of the speaker who will take no more trouble than is necessary. But when his negligence reaches the point when he becomes unintelligible to his hearer, he has to repeat again what he has said, and the fact that it is more troublesome to speak twice than once is what practically fixes the limit of degradation.

These points considered, it does not appear as if a reform is possible except on certain non-compromising and non-radical lines. It is rather difficult to make the public accept even a limited scheme of spelling reform. The means Skeat proposes for bringing about the consummation he devoutly wishes for, is rather curious. The English Alphabet is based on the Latin and the sound values are much the same in both. A course in Latin pronunciation in the early stages will be, according to him, of immense use in this matter. I leave it to the readers to think of the nature of this proposal. Even the ardent advocates of reform hardly ever use it themselves. Bradley humourously remarks that Skeat has never ventured to spell words in other than the conventional fashion even in his correspondence with the philologists. It would be interesting to know how many of the members of the simplified spelling society put to practice their suggestions.

The difficulty is rendered all the greater by the confounding variety of the schemes proposed. Skeat, Sweet and Daniel Jones, would alter the spelling of words and retain in words only those letters that are essential to represent the sounds. Mr. Bridges with an aesthetic sense about him would go in for an artistic phonetic script, the very sight of which will take one back to ancient Egypt and her hieroglyphic style of writing. Bridges being a poet, his script was worthy of him. But it need not rouse our serious consideration. Bradley would begin by administering small doses and thus getting the people used to a reformed spelling. It is a half-way house. Professor Craigie has a novel method of his own.

But I am afraid that none of these evangelists will enable us to enter the new kingdom where spelling would be freed from a state of anarchy. In my own way I have aimed at certain conclusions which I shall attempt to place before the readers.

It is quite clear that as between spelling and pronunciation, the former is the more constant in nature. It is also certain that of late attempts to pronounce easily have obscured the distinction between words in speech to such an extent, or

have given rise to quixotic pronunciations so many, that one does not really know what may hereafter happen. One cannot understand why at all before the liquids and trill sounds, a vowel glide has been developed. Greater intelligibility can be had by the pronunciation being reformed on the basis of the spelling. "Pronounce as you spell", must be the motto.

If at all any reform is to be had, let the old symbols be not tampered with. We shall have external symbols to indicate differences in sound as one sees being used in the English Language when transcribing Sanskrit and other classical languages.

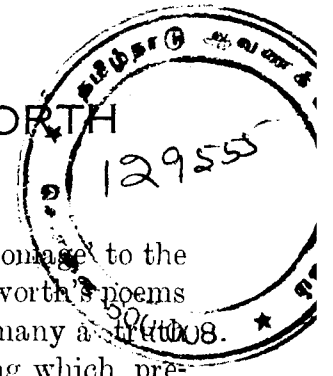
THE GENIUS OF WORDSWORTH

By Mr. K. V. A. L. Alagappan.

De Quincey, in paying his 'intellectual homage' to the genius of Wordsworth, sums up the value of Wordsworth's poems in the admirable sentence—they have 'brought many a truth into life both for the eye and for the understanding which previously had slumbered indistinctly for all men'. In a general way De Quincey adds, 'The author whose fame will endure is not he, that perplexes men by truths drawn from fountains of absolute novelty—truths as yet unsunned and from that cause obscure—but he, that awakens into illumined consciousness ancient lineaments of truth long slumbering in the mind'. In the course of the article this capacity of Wordsworth to kindle the slumbering reality will be constantly kept in view.

It has been remarked time and again that the genius of Wordsworth approaches that Oriental type more nearly than that of any other English poet. This is due, in part, to the fact that he laid stress on the attainment of peace or rather the avoidance of excitement, as the chief element of happiness. In one sense therefore, he was a stoic leading a placid life which knew no disturbance whatever. In 'Hart-Leap Well' he says,

The moving accident is not my trade
To freeze the blood I have no ready arts.



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Wordsworth has given unequivocal expression in many of his poems—for instance 'The Prelude'—to his own view of what was his 'trade'. It was concerned with

.....'the vulgar forms of present things
The actual world of our familiar days.'

It is quite probable that the fortunate and unique combination of circumstances—his mediocrity of fortune, the singularly happy marriage, and the unexampled devotion of his sister Dorothy—rendered possible for Wordsworth this calm and grave ideal of 'peace'.

The second characteristic of Wordsworth, his 'half pantheistic mysticism',—as Prof. Saintsbury calls it—also lends colour to our belief that his genius is of the Oriental type. Wordsworth from his early days experienced 'visions' and those visions ever haunted him with a mysterious significance. The impressions of *natural* objects or phenomena of *commonplace* incidents, impressions which are simple and purely sensuous to us' often set up in Wordsworth a 'mood of mind or feeling in which the object contemplated is suddenly released from the tie of custom and becomes a source of a mysterious spiritual exaltation'. Under such circumstances, the familiar objects and incidents lose their commonness and triviality and instead, throw him in a trance, as it were, and as a result, he 'becomes seized with the greatness of things, their strangeness, a remoteness in them from the clog of matter-of-fact'. The unusual, abnormal and highly developed states of emotion often visited him in his earlier days. He says in 'The Prelude':—

How shall I seek the origin? Where find
Faith in the marvellous things which then I felt?
Oft in these moments such a holy calm
Would overspread my soul that *bodily eyes*
Were utterly forgotten and what I saw
Appeared like something in myself a dream
A prospect in the mind.

This trance is more poetically and more scientifically expressed in 'Tintern Abbey':—

....."that serene and blessed mood
In which the affections gently lead us on
Until, the breath of this corporeal frame
And even the motion of our human blood
Almost *suspended*, we are laid asleep
In body, and become a living soul
While with an eye made quiet by the power
Of harmony and the deep power of joy,
We see into the life of things."

Yes, in this blessed mood, Wordsworth had that abnormal capacity to 'see into the life of things', which others have not seen. This mysticism was, in fact, a part of his nature and Wordsworth himself in his notes to 'Tintern Abbey' says, "I was often unable to think of external things as having external existence, and I communed with all that I saw as something not apart from, but inherent in my own immaterial nature. Many times while going to school, have I grasped a wall, a tree to recall myself from this *abyss of idealism* to reality". It is important to bear in mind the notable fact that Wordsworth's mysticism is extraordinary and differs from that of others both in 'quality and frequency'. As Garrod remarks, 'Whereas the mysticism of other men consists commonly in the effort to escape from the senses, the mysticism of Wordsworth is grounded and rooted actually in the senses.'

Vain is the glory of the sky
The beauty of field and grove
Unless with an admiring eye
We gaze, we also learn to love.

Wordsworth never tried to take himself away from the world of the senses, like other mystics, to experience such moods. But it was then, when he was actually seeing, hearing and feeling intensely in the turmoil of the world that such moods overtook him. These visions ceased to overtake him often after 1807 and this almost explains why the genius of Wordsworth practically died after that date.

Again Wordsworth's view of childhood, given unambiguous expression to in the Immortality Ode, makes him akin to the Oriental school. Apart from his well-known line—'The child is father of the man'—he tells us in his 'Intimations of Immortality':—

"Our birth is but a sleep and a forgetting
The soul that rises with us, our life's star
Hath had elsewhere its setting
And cometh from afar.

.....
.....trailing clouds of glory do we come
From God, who is our home."

This belief in a pre-existence and a consciousness of the past life are quite characteristic of the Oriental school of thought. Wordsworth advances further and says—

Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing boy."

As the child grows, custom obtrudes itself and prevents it from using the senses directly and properly. The mind is so much worn down with custom that one is unable 'to see into the life of things', and Wordsworth laments that custom lies 'with a weight heavy as frost and deep almost as life'. Hence it is, that Wordsworth finds his inspiration in the 'Idiot Boy', 'The Cumberland Beggar' and 'The Leech Gatherer'. These people, though not intellectually developed, have that divine consciousness, which is 'real wisdom'.

(To be continued)

"Leave woman and study Mathematics"
Back to Methuselah—Shaw.

THE PRESENT POSITION OF SCHOOL MATHEMATICS

By Mr. N. Kuppusami Ayyangar, M. A., L. T.,
Training College, Trivandram.

There is no other place in India and I dare say in the whole world that requires from its high school pupils less knowledge of Mathematics than the Presidency of Madras. The amount of Mathematics that a Madras Matriculate is expected to know is not as much as what an elementary school boy in England or a junior high school boy in America actually learns.

To the non-Madras delegates of the last Benares Educational Conference it was a great surprise to find that theoretical Geometry was not a compulsory subject for the school course in Madras. The present controversy re—no optional, one optional etc., would probably not have risen at all but for the fear that no-optional would mean the stiffening of the Mathematics course. Almost every year you read a lot in the daily papers about Mathematics being a parent worrying subject, the greatest bugbear of the pupils and the like. How comes it that this Mathematics, the most ancient and the most widely useful of all the sciences, controller of destinies as Spearman calls it, has come to this pass in India.

IS MATHEMATICAL ABILITY A SPECIAL ABILITY?

Very many of the anti-Mathematics men take refuge under a superficial psychology that taught that mathematical ability was a kind of inherited special ability the possessing or not possessing of which had nothing to do with General Intelligence. I call this psychology superficial, because it was based on unanalysed superficial observations. This view can generally be traced to the easy going of Schoolmen.

We do find that boys feel Mathematics more difficult than any of the other school subjects. We do also find that boys who are good at Mathematics are occasionally not as good in some of the other school subjects like English or History and vice versa. The easy going way of disposing of this matter is to treat Mathematical ability as something like the sixth finger in the hands of some men which one might or might not possess without any very great inconvenience in either case. It satisfies the self complacency of the teacher and silences the parent. A critical analysis of the facts concerning each case might show that something else than the innate inability of these pupils to learn Mathematics is the real cause. But so long as psychology depended upon mere introspection i.e. upon the opinion of individuals, *nothing* could be *proved*. The modern experimental and statistical method of study gives a great promise of placing psychological knowledge on sure foundations. Before I give the results it is better I give some idea of the method.

MODERN METHODS OF INVESTIGATION.

The essence of the modern method is that we no longer depend merely on the opinions of individuals however great they may be. Everything is tested by means of experiments just as we do in the physical sciences. Secondly, experiments on human beings especially on a large scale are not always possible. And in regard to many of the problems in Psychology the behaviour of any one or even a group of individuals may not be the type. Hence such problems have to be studied statistically taking into consideration the behaviour of a large number of individuals taken at random.

To illustrate, take this question itself, i.e. whether Mathematical ability is a special ability. The method of investigation is something like the following. A large number of pupils is taken at random. Well prepared tests in Mathematics as well as in one of the other subjects, say English, are given to them. The pupils are arranged in their order of merit in both the subjects separately. When thus arranged four things are possible. There may be perfect agreement between the two orders, i.e. the first boy in Mathematics is the first boy in English, the second boy in Mathematics is the second boy in English and so on. In this case we say that the coefficient of agreement, in the language of Mathematics the correlation coefficient between the ability in English and the ability in Mathematics is plus one. Secondly, there might be perfect correlation in the other way about. The first in Mathematics may be the last in English, the second in Mathematics may be the last but one in English, and so on. In this case the co-efficient of correlation is said to be minus one. Here ability in Mathematics means want of ability in English. But in practice we never get such perfect results. The real problem is to find out which of the other two holds good. The *third* possibility is that there might be no correlation at all i.e. the ability in one is quite independent of the ability in the other; a boy may have both, either the one or the other or neither. In this case the co-efficient of correlation is said to be Zero. The *fourth* possibility—and that is the thing that we meet with very often—is what may be called partial or imperfect correlation. Unless this co-efficient lies between 0.3 & 1,

allowing for possible errors one might as well say the co-efficient is Zero. How to find out this co-efficient is a Mathematical problem. The Science of Statistics is sufficiently advanced now to solve this problem fairly accurately. The correlation co-efficient is now widely used in the solution of Psychological, Economic and Social problems. That is the main method used by Spearman and others in the investigation of man's abilities.

SPEARMAN'S INVESTIGATIONS.

Spearman finds that the score in any and everyone of the different tests tends to be resolvable into two parts—factors as he calls them. Mathematically speaking the score is a function of two variables. One part depends upon something which remains always the same in all the abilities of the same individual though it differs for different individuals. The second part depends upon another which even for the same individual differs freely from one kind of ability to another. The factor that remains constant for all the different abilities in one individual but differs for different individuals may be called the particular individual's 'General Intelligence', though Spearman calls it merely 'G'. As the other factor differs for the different abilities in the same individual, it may be called the special ability of the individual in the different subject matter of the tests. This second factor may after all be not any inherited ability but the result of training which is usually different for different subjects. But if there be any special ability called mathematical ability there are special abilities for each one of the other subjects. So Mathematics is in no way peculiar. But when the scores in the several branches of Mathematics were compared, it was found that there was not that agreement among them as to warrant the conclusion that there is any such thing as a single ability which may be called mathematical ability. The agreement among the several scores was the result solely of the individual's 'G'. Testing mechanical operations in Arithmetic and the ability to solve problems separately, it was found that the ability to solve problems considered apart from the ability to do the computations involved depended mainly upon the amount of

the individual's 'G' and not upon any 's'. Thus we find that Spearman's investigations go to show that there is no such thing as a mathematical ability at all. Certainly therefore no body can possess it.

(To be continued)

A RATIONAL METHOD

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

Our present educational system is fraught with dangers to the budding youths. It neither develops their mental faculties, nor makes any proper provision to strengthen their physical bodies. The result is a bankruptcy of their parents' material resources and of their own mental and physical strength.

Besides all this, the boys' individuality is cramped and crushed. It aims to mould all the pupils into one pattern. The sub-normal, the average and the super-normal are all dragged along the same tedious course of monotonous work. There is no change in the method of teaching from day to day, nay, from year to year. They are driven, like a flock of sheep, daily to the same well-known but unattractive houses of erudition, where period after period the dinning voice of the teachers assails their ears.

Various schemes and methods have been and are being proposed to give the child more freedom to educate himself, to develop his individuality and to restrict the interference of the teacher. Rousseau was the first to raise his voice against the grinding machinery of instruction and to propose vigorously and vehemently to let the child play the part of an educand and not of a passive recipient, under the careful guidance of the educator. Mr. Edmond Holmes says, "Let the child work out his salvation for himself." According to Professor Adam "The individual must become the real unit of teaching."

The recent method called 'The Dalton Laboratory Plan' which has scored a great victory in winning a large number of adherents, especially in the West, aims to give more freedom to the child to educate himself. It dispenses with most of the conventional paraphernalia and the devices of teaching, such

as time table, the ringing of the gong and the punishment, and the pumping of instruction and information into unwilling ears. This method, though very admirable and hopeful to work out successfully in the colleges and the upper classes of a school, is not suitable in the middle classes where the idle and the sub-normal are likely to neglect their studies. Its applicability in India at present, is difficult; the resources of schools being limited for the equipment of the different laboratories with the essential paraphernalia, its success is doubtful and cannot hold out a brilliant prospect. The present method and the Dalton plan are, in fact, the two extremes of a pendulum, which would necessitate, sooner or later, the discovery of a middle course.

It is, therefore, the duty of every teacher to make the best use of the present method, by giving each pupil sufficient opportunity for self expression and self effort. "The tendency to spoonfeed" the pupils, to nurse them over every obstacle should be abandoned. The teacher should do better to act as a guide and a strict task master than to be a talkative machine for pumping information into the confused and muddled heads of the juveniles. Such a task, though it may appear irksome and troublesome, yet is essential for the uplift and betterment of the youths entrusted to our care.

The assignments to the class play a very important part. The teacher should assign a particular portion to be done by the boys at home and give instruction regarding the difficulties likely to be met by the educand, if necessary. The boys will read the assigned portion in the light of the instructions given by the teacher, take down their difficulties and try to understand the general purport of the lesson in hand.

When the lesson is taken up in the class, the teacher is to see that no boy shirks the task or does it in a haphazard manner. The teacher is then to remove the difficulties as they occur in the lesson. The boys should be allowed to have a free discussion and express their opinions. But, before the lesson for the day is taken up, the teacher should invariably question the class on the previous lesson to judge the extent of its assimilation. At the end of every lesson the teacher should recapitulate the whole lesson by suitable questions to the class. The

last five minutes should be devoted to drill in words and their meanings if it be a lesson on text or in dates and events if it be a lesson on History.

(3) I propose to deal, in my next article, with the method to be adopted in teaching.

1. English,
 - (a) Text,
 - (b) R. Reading,
 - (c) Correction of Exercise books.
2. History.

TEN YEARS IN AN AIDED SCHOOL

III. THE PARENTS OF SCHOOL-CHILDREN.

(Angler)

(Continued from previous issue)

The parents of the pupils in whose midst I worked were drawn mostly from the working classes and the lower middle classes, rather than from the better middle classes and wealthy classes. They lived on the margins of the village by the side of the fields where they toiled from day to day. Their homes were barely enough for them, their numerous children and the cattle which they owned. They earned of necessity in order to live and to be solvent. While the men earned their daily wages, the women also supplemented the family income by work of any kind, far away from their homes. This inevitably reacted on their home life and especially on care of their children. They were illiterate and lived in ignorance of all parental responsibility. The education of their children never troubled them, and they were responsible for their children's irregularity, their unclean bodies, their poor eye-sight and poorer minds. They kept their children for some months at school and withdrew them into their working world to lapse into illiteracy.

A few of the parents belonged to the better middle class in point of social standing and habituations of up-bringing. But their powers for doing good by their children were limited by their own want of education. They were respectable drudges and they trained their children to grow to limited lives in their ill-managed homes. They easily lent their ears to the now notorious campaign against the Brahmin by the modern-day crusader in South India. Under the influence of this insidious campaign, which has led to the mental and moral ruin of many an innocent pupil, these negligent and incompetent parents easily became selfish and wicked. To this class of parents (may their tribe decrease) we owe the very many acts of indiscipline at school in recent

times, engineered by such parents and their inciters among the new democracy with revolt as its watch word. To this class of parents, we owe the growth to day of a stunted, limited, ill-educated and incompetent generation of youths, fed upon unreasoning class-hatred and a narrow class-consciousness. Some of them would stoop to anything to make teachers promote or select boys—from bribing to mud-slinging and even, assault and arson—foretastes of the coming justice!

The better sort of parents were a handful. But their wealth and comforts brought demoralisation. This generated indifference on their part to their children who became, like their parents, slaves of tradition.

All three classes of parents aforesaid were guilty of inefficient home life and of parental incapacity to rear up civilized citizens. They were the supreme authority in their child's destiny, and though interested in their children's welfare, they would do nothing to improve home conditions or submit to restrictions on their power as parents, with a view to better the lives of their children, as in the West.

While in their midst, I realised, like a doctor, that the teacher's duty was to study the root causes of the failure of children at school. I came to the conclusion, after two years study of the domestic life of the parents of school children there, that their home conditions were responsible for the growing paralysis which was overtaking school life. I got into touch with them, and participated in their social functions. I tried, with partial success, to organise village life by organising brijans and local festivals, by running a small labourers' bank and by organising a social centre of resort. I tried, in season and out of season, to educate them to let their children live a decent life. I tried, in vain, to organise a parents' association. But counter influences were at work from within the school and outside and my sincerity in the cause of the uplift of parents was sought to be measured by my preparedness for prostituting some of my ideas on school discipline and school morale, to satisfy some parents. Agents provocateurs were at work against me and created a situation in which self-respect demanded resignation of my teacher-ship, lest clinging to office should result in my digging the grave of my reputation.

I have quitted the scene of my former labours but I am unrepentant. I believe, with all the fervour of a schoolmaster with an ideal, that the future work of the teacher lies, not so much with the boys at school, but with the parents of pupils at home with a view to check the parents' isolated responsibility for his children, and with a view to share it with him as second parent.

(To be continued)

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GO-ROUND THE PEEPUL TREE

By Mr. R. Balakrishna Mudaliar, B.A., B.L.

Sit thee by the village pond
On a festal day at dawn.
'Neath the sacred peepul tree
Bosoming a neem full free
Spreads the Serpent God His Hood,—
Let it be a stone or wood!
Ah flutter of maids into the grove
And words of reverence and love!
Where in haste they wind their way
In their rustling mantles gay?
Whence the fruits and flowers wild
That they carry undefiled?
Ah by the lily pond they gather
As sunset clouds in summer weather!
Now they glide into the pool,—
A rainbow hiding in cloudlets cool!
The sun from over the locks of trees
Streams his gold upon the breeze!
And wavelets tiptoe gliding by
Wake the blooms with kiss and sigh!
O soft Paradise of pleasure—
Lilies dance all to the measure
Of the liquid note of waters
Tuned wild by merry daughters!
Ah was ever music shed
So lovely flowing, lily bred!
And ever starry night so graced
With mingling moons so mellow faced?
Ah sweetest rustle on the trees
And mystic murmurs on the breeze!
The birdlets sing among the boughs
And maids go round with down-cast brows!
The peepul rustles down her treasure;
Neem thick showers blooms b'yond measure—
But the Serpent God never heedeth,—
And a gust of wind their wealth divideth!
But O the shower of fruits and flowers
From tenderer hands than boughs on bowers
And the fragrant breath of the maidens' heart
That yearns for boons so many of sort,
The hooded Serpent God ever loveth
And blissfully the maidens blesseth!

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THE TEACHER

By Krishna Chandra Bhattacharjee, M.A., P.R.S.

Teachers' Associations are comparatively recent institutions in our country. Teachers like men in other walks of life are coming to have an assertive class-consciousness and feeling the need of organising themselves. It is partly an economic need, for however idealistic their vocation might be, they have got to live and in these days of struggle, an unorganised profession runs the risk of being squeezed into a corner. This economic assertiveness which finds legitimate expression in the insistent demand for improved prospects for the profession is however at best a necessary evil and is felt by teachers themselves as going against the traditions of their calling. An association like the present is, I imagine, much more than a trade-union. I take it to be an expression of the teacher's respect for the dignity of his work rather than of a solicitude for his rights. Its aim should be to set standards of honour and efficiency for the profession and to focus the wisdom and experience gained by its members through quiet strenuous work from year's end to year's end. It should help the outside public to appreciate the outlook and difficulties of those whom they entrust with their boys and it might work towards the adjustment of the view points of guardians and teachers which do not always coincide.

I have been a college teacher and cannot claim to speak of school-teaching from intimate personal experience. Problems and methods of school-work must differ to a certain extent from those of college-work. There are two circumstances about school-work which have always strongly appealed to me, because they are generally missed in college-teaching. In all work it is good to feel that there is a genuine demand for it. Work again is a delight when it is felt from the very beginning to bear fruit. The school-teacher has the satisfaction of feeling that his work is a recognised social necessity; and concerned as he is mainly with individual teaching, he is privileged to see the daily miracle of the shooting of the 'young idea'. He has not got to justify his function to himself; and if he is earnest, he is never afraid of wasting his effort.

The demand for college education among a large class of students appears to me to be more or less of an artificial character. Many students enter colleges only because there are not openings enough for them after they have completed their course. There are those who cannot profit by college education and there are others who have no special interest in the advanced courses and regard them as little more than a boring luxury. It is not every one whom college education helps to become a more useful or intelligent citizen than he would be without it. The teacher here cannot help feeling that there is so much of his work that is not really wanted. Every schoolboy however is intended and expected to profit by the training he gets at school. For the classes that send their boys to school, training is necessary for

the solution of the bread-problem and for bare maintenance of social status. The school is an institution that has almost as unquestioned a place in society as the family.

In colleges again, there is not much opportunity for individual teaching. The lecture system might be necessary for large classes and might be stimulating to advanced students who come sufficiently prepared for the lecture but there is no gainsaying the fact that full ninetenths of an ordinary lecture to an ordinary college class are simply wasted. School-teaching is intended to be mainly, if not wholly, individual teaching. College methods are sometimes wrongly imitated in schools and there are teachers who like to fire away a lecture or dictate elaborate notes to their classes. There may be exceptional occasions where such methods help but generally, I should think, they are worse than useless in schools. Individual teaching is indeed more exacting than impersonal lecturing but it is real work, work without waste, work that is immediately successful, the success being visible in the marvellous light of intelligence on the pupil's face.

Individual teaching is the distinctive function and privilege of the school teacher. Much that is said about the technique and ethics of the teacher's craft is implied in the efficiency of this kind of teaching. A fetish is sometimes made of methods of teaching. A knowledge of methods has its rightful place in the equipment of a teacher. It is all for the good that he should know that there are different methods of teaching and holding the mind of the pupil and that there is not need for intelligent anticipation of the pupil's psychology. But there is no technique for the art of teaching in the sense there is a technique for carpentry. In most cases, I believe, a teacher would know how to teach if he definitely knows what he has got to teach and has the honest will to teach it. He should not only know what he is going to teach in definite detail but know enough about it to understand its bearings and have a clear idea of why the pupil requires to learn it and what the next stage is to which it is expected to lead. What is equally important—and much more important in the lower forms of teaching—is the will to teach, the genuine desire that the learner should understand. The moral quality of individual teaching comes in here and it is here that the personality of the teacher finds healthy expression.

I conceive there is a certain confusion of ideas in the demand that the teacher should not only instruct but consciously seek to influence his pupils by his personality. His personal influence is indeed the strongest lever for their moral uplift but he exerts it best when he exerts it unconsciously and avoids self-righteousness. One of the healthiest modes in which his personality works—healthy alike for him and for the pupil—is in connexion with the act of instructing. There may be other modest but the insistent sentimental prescription to the teacher to preach sermons and to lead social service bands and not merely to instruct would lead one to think that there was not work enough for his soul in the daily prosaic business of teaching. There is

so much that is definitely religious in the simple will to teach. The honest desire that the pupil should understand the lesson taught to him implies in the teacher a respect for the learning imparted, a disinterested solicitude for the pupil and a readiness to shake off indolence and to sink his personal vanity. It is this detached spiritual attitude of the teacher that silently impresses the pupil's mind and creates the distinctive atmosphere for academic life. The efficacy of conscious forms of moral education depends in a large measure on this atmosphere.

It is not always that the will to teach is forthcoming. There are so many things—fatigue, indolence, vanity, crustiness, discontent—that stand in the way. The teacher may have too many periods of school-work with optional private work superadded to eke out his income—so that he has not energy enough to put his mind into his teaching. There may be that peculiar indolence of the spirit which leads him to fling his instruction at his pupils and prevents him from reaching out for their minds. His work may be infructuous through an unfortunate tendency to show off his learning and a covert wish to domineer in the name of teaching. He may have become crusty and disillusioned through the grind of years and lost what idealism he started with in his vocation. It may be also that he feels a contempt for his work and lacks the patience and the delicacy required for negotiating with young minds—in which case he may be said to have mistaken his vocation.

The genuine will to teach is to my mind the central thing about the morality of teachers. However sentimentally belittled, instruction is the main business of a school. Not that the school is a shop where learning is bought and sold; it is a living institution where persons and not mere intellects influence one another. It is a sort of limbo between home-life and public life; and most of the problems of either kind of real life are here reproduced in an ideal form. The teacher accordingly has to play the role of a parent and of a leader of men within its cloistered shades. Real life has to be acted in the academic atmosphere without detriment to its ideality. Young people are initiated here in social wisdom not only through formal instruction but also through this make-believe of life. The monastic ideal of education has still a rightful place; only—for the generality of neophytes—the protected life of the scholastic institution is not an end in itself but a preparation for the real life of the citizen.

The teacher's responsibility in the regulation of this academic life is peculiarly delicate. His acting of real life must have a verisimilitude: it must not be obviously unreal to the pupils themselves. He should have enough sense of reality and enough sense of humour to be able to act well and yet not to go beyond acting. Sometimes he is not sufficiently in touch with real life to be competent to give a correct lead to his students. There is no room to-day for a monkish teacher out of touch with society, except probably at very advanced stages of education. Sometimes again the teacher

is too realistic and forgets that school life is after all a playing at life for purposes of training. He would have his pupils do social or public work not simply by way of acquiring practice but like adults actually participating in real life. In matters of discipline he may be too serious to realise that much has to be forgiven in young people and that there are occasions where transgressions are best ignored in the ultimate interest of discipline itself.

I may refer in this connexion to the present-day problem of schoolboys' participation in politics. Whether or not in theory it is desirable for them to participate in live politics like older men, the fact has to be faced that they cannot nowadays be prevented from doing so. These are stirring times when politics and not only much more real than ever before but possess a powerful idealistic appeal for young minds. Schoolboys are sometimes unfortunately used as pawns in the political game to the detriment not only of their studies but also of their character. I can understand them earnestly joining in national work, although as a guardian I should think it is much too early for them to brave its trials. But I imagine the only national work that appeals to the majority of them is to wrest a holiday in the name of *hartal*. Still there is behind it the sentiment that it is patriotic work and it would be not only impolitic but morally unwise to regard it as ordinary indiscipline. The teacher who is unimaginative enough to regard it as such runs the risk of hurting their patriotic sentiment, of forfeiting their respect and of losing his power of influencing them for their good. The tactful teacher who respects their sentiment can wean them gradually from this rather monotonous type of indiscipline and, if he is in vital touch with public life, can find for them opportunities for doing forms of national work that are suitable for them.

The teacher has to deal with young people and has to keep young in heart to be able to play at life with them. At the same time he can guide effectively, only if he has contact with real life and has dealings with men and interests outside his profession. There is the danger on the one hand of being brought down to the level of the immature minds with whom he has to associate and of being fixed in this level. On the other hand there is the liability to get cynical and to acquire a philistine contempt for youthful mentality through a too intimate identification with the world outside the school. He has to avoid both these perils and to maintain his sympathy with youth while growing in practical wisdom.

Teachers are sometimes twitted with being unpractical. Whoever immures himself too exclusively in his profession tends to develop defects and oddities. The teacher who withdraws himself from the broad currents of social life is no exception to this rule. He may see affairs outside the school in the wrong perspective and hold to over-simple views of life which somehow do not work. He may in consequence get nervous and sensitive over trifles and may sometimes seek an outlet for his self-respect in opinionativeness and censoriousness. He has to avoid these defects by developing

interests outside his profession and by keeping normal contact with public life: it is no merit to be unpractical and misadapted to society. What however is of more consequence is that he should be practical within his own sphere, have sane and healthy ideas about education and acquire the capacity, patience and moral power to influence young people for their good. The charge of unpracticalness against the teacher is not unoften due to a misunderstanding of the spiritual quality of his work. His enthusiasm for abstract ideals and for the unhardened soul of youth is apt to be regarded by matter-of-fact people as over-strained, though it is the one thing indispensable for his efficiency as a teacher. Provided he is earnest and efficient in his own sphere, his insufficient contact with the outside world and his feeble assertiveness may themselves be an asset to society. He is not an influence for good within the school only; his personality leavens the moral life of the whole community. In any case the choice is clear between a cynical teacher who is a practical man of the world and an unpractical teacher who has a genuine enthusiasm for his vocation.

I have confined myself mainly to the general aspects of the teacher's vocation. I may conclude by referring to a live question about education in Bengal schools. There is the common complaint about cheap University passes and consequent deterioration of standards of teaching. The charge is to my mind not without foundation: there has been deterioration, I believe, at least in certain subjects of instruction. Those who have taught long in colleges have the impression that they get many more ill-equipped students to-day than they used to get some years ago. School-teaching must be guided to a good extent by the standard of passes in University examinations. There may not be incentive enough to teach for a higher standard than that exacted for a University pass. What I believe however is that a good school may refuse to be content with preparing the pupils for the examinations only. It does not indeed immediately pay to teach things that are not likely to be asked in the University examinations, but it pays in the long run even for the limited purpose of securing a large number of creditable passes. The solid reputation of a school however—speaking of intellectual teaching only—depends on how many of its *alumni* successfully complete their college career and make their mark in life. The interest and pride of the teacher should be in the quality of the student that he turns out. There is the consideration also that if the amount of learning imbibed by the average student in school does not bear a reasonable proportion to the number of years passed in it, there must have been some slackening of school work during the period. I myself believe that the average Bengali student has intelligence and capacity enough to reach a higher standard than that set by the University examinations. A school in its own real interest should encourage him to reach it. The capable students in a class can be spurred on to do more difficult work than the rest by a certain amount of a differential teaching and by being expected to pass comparatively stiff school tests. It is for the teacher to press for a continuous raising of University standards and to make it possible for

the University to raise them. It is for him to create a healthy public opinion in the matter.

(From his Presidential address at Bhadravari.)

NOTES

HIS HIGHNESS THE CHIEF OF SANGLI ON 'SUCCESS IN EXAMINATION.'

I would like to take this opportunity to explain to the Yuvaraj the meaning and significance that lies behind this entertainment and expressions of genuine satisfaction and rejoicings which have been communicated to me and to him from various quarters. To my mind they are no doubt, first and foremost, an indication of the solicitude entertained by a great number of people towards you (Yuvaraj). While this should indeed prove a great source of encouragement it should also prove a powerful stimulus to put forth your best and sustained effort in the task that lies ahead of you and win greater laurels in future. You must also try and understand the meaning and psychology of the attention and appreciation which your little success in the last examination has evoked among the people, I mean among your friends and well-wishers. You must remember that this Diploma Examination is equivalent to the Matriculation Examination which is successfully gone through by literally thousands of students all over India. But this special attention is due to your position and not so much to any extraordinary merit shown by you. It is the position that lends merit to the examination. For it is, alas, only too true that higher the social status and greater the opulence the greater is the inertia and absence of incentive to work and inclination to ease and indolence. Unfortunately our ranks are swelled by any number of such examples. Merit in whatever line, be it educational or any other, is at a discount among men of means. It is the paucity of virtue among the class I have just described that gives this ordinary occurrence an extraordinary and inflated value. If you would remember this it will give you the right perspective and will necessarily make you strive for greater merit, for greater goodness, for greater capacities. This is the time for you to form your ideals (based upon the fundamentals of life) to be tested by your activities in future. For such preparation a mere passive life of goodness will not do. The present is an age of activity and people of merit and right actions alone can have the backing one needs. It is, however, not enough to be good, it is not enough to do good, it is necessary to show to the people the work done in their interests, to educate them in what you are doing. In the present age when the whole world is becoming a vast country it is not easy to be among such men of eminence. To an intelligent and assiduous worker, however, nothing is impossible and your good sense will give you the right stimulus to such an exertion.

If you then will devote your attention to earn real merit, if you will learn to read men's hearts with sympathy and affection, if you will develop a

burning desire for the welfare of the people, if above all you will vigorously spend your present Ashrama in such a preparation, you will find in your own time that you have the active co-operation and sympathy of your people in the well-being of the State. Work becomes a joy then and there can be no greater blessing than such a joy.

One more point and I will finish. The great interest taken by the people in your success in the examination should convince you what an example for good you can become, if you so desire. Your right actions will unconsciously lead them to the right just as your wrong acts will take them to the wrong path. You should therefore realise the great responsibility of your thoughts, words and deeds. By your very life you can better your people to a much greater extent than what looks can do. What greater incentive can there be for you for a sustained effort at merit?

* From an address delivered on 12th July 31 at the time of the Garden Party given to the Yuvaraj of Sangli by Mr. Y. A. Thombare, on the Yuvaraj's passing the Dehradun Diploma Examination.

THE DHIRUVA - SPIRIT IN EDUCATION.

T. L. Vaswani addressed on Wednesday evening a crowded meeting in the Besant Hall. His address was meant for students and young men; but many of the elderly people also attended. Examining different educational ideals Vaswani said the word "Vidya" appealed to him better than 'education' or 'knowledge'. Each one of those two words was suggestive; but the word "Vidya" reminded us of the truth that life's quest was "Light", More Light! Vaswani said he would put up on walls of schools and colleges the words from the ancient prayer of the Rishis:—"Tamaso ma jyotir gamaya" "From darkness lead me into light!" Education should lead us into light. Which light?

Appetite for knowledge was keen; schools and colleges had multiplied. It was necessary, Vaswani said, to sharpen the intellect more and more. Old authorities were crumbling down. Students and young men were no longer in the mood of obedience; they believed in non-conformity. The secret of the intellect was to put questions. Newton put questions to nature and discovered the Law of Gravitation. Einstein, regarded today as the greatest Jew since Jesus, put questions and arrived at his Theory of Relativity which had displaced Newtonian Theory of Gravitation. It was necessary to put questions, but questioning intellect had a tendency to strengthen cults of separateness. Modern life with all its scientific appliances of co-operation, was being more and more smitten with cults of separateness. Education should lead us into light? Which light?

Light of the head was necessary but was not adequate. Light of the heart was needed. Light of the head must be blended with light of the heart. Out of the marriage of head and heart would be born a new mind,—the Mind Synthetic. It was our urgent need if the broken world was to be re-integrated into a new beautiful whole. The Synthetic mind was the Dhruva-light. The story of Dhruva, Vaswani interpreted, as a beautiful symbol of the right spirit in education. Dhruva's mother was named Suniti and that word was significant. Suniti meant Good *neeti*. Narrow-mindedness was a sin; so was evil-mindedness. The word "Dhruva" was derived from *dhru* to be firm; also the word meant Vishnu, the good. The firm mind was the good mind. Evil was fickle. And Dhruva had nature as his teacher. Fellowship with nature was essential to educational advance. And Dhruva was out in quest of "one having greater *Shakti* than a king". Knowledge was *Shakti*. Krishna whom he sought was the greatest *Shakti*, for Krishna was love. Dhruva was further asked to worship Krishna with water. Water symbolised purity. Students should be pure, should be *brahamacharis*. Water, also, symbolised tears. There was sorrow in the world; and they must worship the Universe with the tears of love. They must study in order to prepare themselves for service of the poor, broken, bleeding ones of humanity. The end of knowledge was the service of man.

BHARATA DHARMA.

EDITORIAL TEXT-BOOKS

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

The frequent change of text-books has become an alarming evil that it is high time we cried halt to it. If the change is made on certain well-defined and sound educational, accepted principles, we have little reason to quarrel with those who are responsible for it. But that is hardly the case. Change for the sake of change has become so fashionable that even very honest folk begin to suspect that there is something rotten somewhere. It seems to have been practised as a fine art. Even teachers cannot be absolved from all blame in the matter. It is the undoubted privilege as it is the sacred obligation of every teacher to go into the merits of each book and then to choose the most suitable one. He must be, as Cæsar's wife was

expected to be, above suspicion but if he yields to temptation of some kind or other, then the days of his life in the profession must be numbered. Even if he continues to live, he is as good as dead to the profession.

The task of selection is rendered difficult at the present day. Authors and publishers are increasing in numbers that their name is legion. They grow as quickly as mushrooms do. X writes a book, Y edits it, Z publishes it and others sell it. In this manner several firms carry on transaction and rivalry between one company and another springs up. They spread their nets far and wide and the wonder is not that many are caught but many others have not been so caught. All sorts of influences are brought to bear on the Headmasters either through the managements or the Educational officers. It is not altogether surprising that in some schools, the local bodies take on themselves the responsibilities of choosing the text-books and enforce their use by means of a fiat. What applies to them, applies to other managements as well. The pity of it is that the competence of the teachers to choose the text-books is not recognised or conceded. Just as some fancy that any one can be a schoolmaster and teach children without any special training or expert skill, there are others who deem themselves qualified to select books for schools. There is very little *esprit de corps* in the profession. Need we add that as a result of all these, there is little encouragement to competent and good authors.

We are put in mind of some of the Selections prescribed in the provinces in India for the Matriculation or the S.S.L.C. Examination. The primary consideration governing the choice of the book seems more to be based on the influence of the publishers than the merits of the book. If for instance 5 books are submitted to the Board, the patronage is distributed among the different publishers. The interests of students are sacrificed for selfish, personal gains of others, say the publishers. If the text-books are frequently changed, so much the better for the publishers who form a favoured lot.

THE INDIAN EDUCATOR

The multiplication of text-books, subjects and courses of study is a source of harm by itself and in its turn gives rise to other evils. Since everything is attuned to the "examination key", study-helps glut the market and they command a readier sale than the prescribed books. Nay in some cases, the pupils buy *them* only and not the text-books. This is true of conditions in schools and colleges. In some institutions, such "made easy's" are banned. But the problem is not so easily solved. For it is open to the pupils to keep them at home for reference and study. Unless the frequent change of text-books is done away with, unless the heavy syllabuses are reduced or lightened and unless the examination systems are changed, there seems to be no cure for this malady.

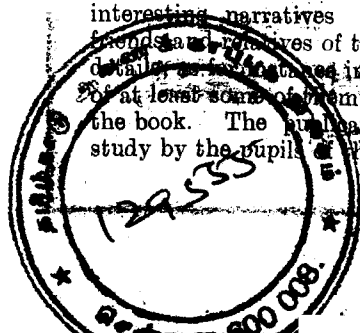
BOOKS AND BOOK MEN.

2. **The Present Examination System:** By N. Kuppuswami Ayyangar, M.A., L.T., Lecturer, Training College, Trivandrum. Price: As. 8.

The evils of the present examination system are too apparent, and the author has, in this booklet, ably investigated into the matter and suggested remedies. Very often memory succeeds, the element of chance and variations in marking and other factors make examination an unreliable test. Statistics have been collected to prove this, and three remedies have been suggested by him. Taking into account of the school or college records and making use of the modern Intelligence and Attainment Tests are among them. The advantages of the New Type Examination in this connection deserve to be studied by all educationists, and the author has dwelt on this at the end, showing how far this system may be resorted to in preference to the existing one. Custodians of education, both Secondary and University, have need to revise their old-world notions of examination, and Mr. Ayyangar has done a service to the teaching public by bringing out this useful publication.

5. **Stories of Indian Youth: Part II:** By Lucia Turnbull: Published by Longmans, Green & Co., Ltd., Madras. (1931)

This attempt of the author in publishing short lives of great Indian youths should be welcomed by schools. Sketches of Jansetjee Jeejibhoy, Toru Dutt, Srinivasa Ramanujam, Sir. J. C. Bose, Mira Bai, Rabindranath Tagore and others, form the themes of the nine chapters. Details of their early career have been obtained with difficulty and skilfully woven into interesting narratives. Some of these have been based on the reports of friends and relatives of the characters, and, as one would expect, a few of the details, as in the case of Ramanujam, require revision. Pictures of at least some of them, if included, would have added to the attractiveness of the book. The publication is suitable for use as a text-book for non-detailed study by the pupils of the upper forms.



English T. P. H. Story Readers

For Supplementary Reading.

Gr. 1.	(1) The Story of a Tiger & A Good Bargain	As.	2½
"	(2) A Little Book of Tales	"	3
" 2.	(3) Two Great Kings	"	3
"	(4) Pussy and the Prince	"	4
" 3.	(5) The Sages and Seers of India	"	5

T. P. H. Elementary Science Readers: By K. S. Sundararaja Ayyangar,
B.A., L.T., High School, Tirukattupalli.

Book I for Form I Tamil & Telugu	...	As.	10
" II " II "	...	"	10
" III " III "	...	"	12

T. P. H. Elementary Mathematics, By K. S. Srinivasachariar, B.A., L.T.,
Senior Mathematics Assistant Muthialpet High School, Madras.

Book I for Form I Tamil & English	As.	12	Telugu	As.
" II " II "	"	10	"	14
" III " III "	"	12	"	10
The above 3 Eng. books bound in 1 Volume	Rs.	1-12.		12

Tamil Grammar & Composition (Suitable for the first three Forms) by
M. Shanmugasundara Mudaliar, M.A., L.T., Muthialpet High School,
Madras.

Book I	...	As.	6
" II	...	"	8

Tamil Grammar for IV Form by J. G. Sundaram, Caldwell High School,
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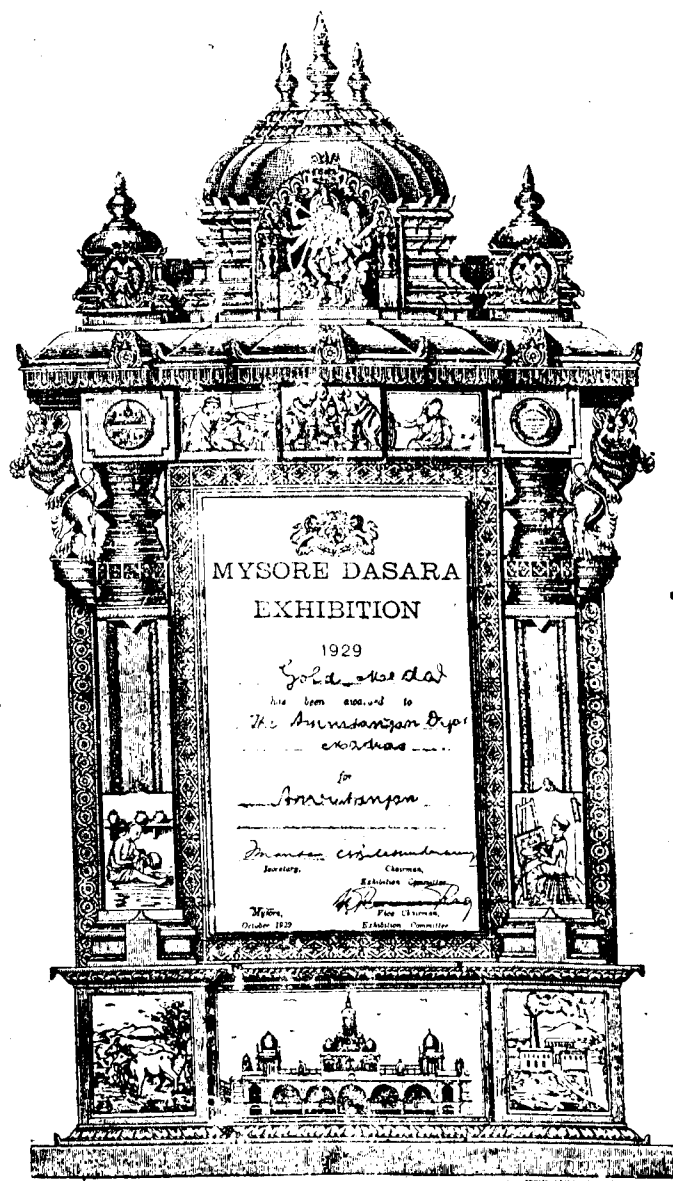
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