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ADVERTISEMENTS.

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for Lower Secondary or Middle Schools

BY

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AND

K. VAIDYANATHASWAMI AIYAR, B.A.
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XXXVII—a



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A MONTHLY RECORD FOR INDIA

VOL. XXXVII.]

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[No. 6.]

"THE TESTAMENT OF BEAUTY."

BY MR. P. K. SESHADRI AIYANGAR, B.A., B.L.

Chingleput.

(Continued from p. 322).

IV.

IN his address to the *Mouse*, Burns has touched a sweet note of simplicity which arose out of his spontaneous attraction to things low in themselves but in which he found the heights and dwelt upon them. Walt Whitman in his 'Song of Myself' said:

And a mouse is miracle enough to
Stagger sextillions of infidels.

Plutarch judged worth treasuring the incident of General Brasidas and the *mouse* and the poet Robert Bridges had out of this story drawn his moral that 'courage ennobleth man.' It was said somewhere that it is the brave

that deserves the fair and the poet says that in courage man finds his grace and his freedom. The instinct of selfhood in the *mouse* becomes the reasoned virtue in man and an urge to battle in self-defence.

Where there is savagery there will be war and true selfhood when wedded to fatherhood finds that 'the duty of mightiness is to protect the weak.' In this stage selfhood rejects 'the mystic horror' which makes the purist startle at bloodshed, hold that 'all homicide is mortal pollution of the soul,' and finds satisfaction in death rather than in killing. The ideal of the Kshatriya of old who so largely enriches the

field of thought in the days of the Upanishads, and fills all the stories of heroism in the epic period is the fulfilment of the synthesis of selfhood with fatherhood. He is a harmony of the horror of war and the terror of force in the higher atmosphere of nobility and courage. When in the field of Kurukshetra, Arjuna, the perfect man, refused to do battle and to kill, shrank from slaughter and bloodshed and was ready to be killed, the divine Krishna sang his Song Celestial or Bagavat Gita idealising the duty and virtue of the Kshatriya as 'an unflinching acceptance of the gage of battle' for the protection of the right, the true and the just. 'It is not slaying but non-slaying which would here be the sin.' Shall we say that the wisdom of the Lord Sri Krishna spoke through the poet in his discourse on the ethics of war? In this admiration of war and bloody invasion man found sanction and example in the kingdom of heaven. The muse of poetry 'doffed her armour for a silken robe' and sang of the glory of war from Homer onwards by cleverly ignoring all 'the wrath and concupiscence' in which war took its birth, and all the infinite dark happenings which war left behind. Whence came the wisdom that condemned all wars and threw them down from 'the immemorial practices and the good favour of men' where it got firmly entrenched? The author lets reason answer:—

Have I not learned that selfhood is fundamental
And universal in all individual Being;
And that thro' motherhood it came in animals
To altruistic feeling, and thenceafter in men
Rose to spiritual affection? What then am I
In my conscience of self but very consciousness
Of spiritual affection upgrown to life in me?
Truly inscrutable and dark is the wisdom of God
But no man cometh unto wisdom but by me.

Reason and intuition, and science and philosophy are the apparently two pairs of opposites. Reason and science find their fulfilment in intuition and philosophy. The faculty which arranges thought beside thought and strips unity of its wholeness by an analysis of all the particulars finds its harmony in the 'speechless intuition of the inconscient mind' and in the attempt of the philosopher to find out the homogeneity in and around the particulars. Intuition wells up from the original source of reason and philosophy from the facts of science. By the aid of my reason I give a turn to my mind to look into its depths and science by which I reduce the external universe into its minutest parts tells me that it eventually tends "to break down the separate categories of 'things,' 'influences,' 'forms,' etc., and to substitute a common background for all experience. 'Life proceeds by insinuation' and while I follow reason's urge and understand that plurality is reality, I am by something which is not myself led on into the artistic vision which sees in whole and not in parts, which lifts me above myself, and makes me dream that I have 'leapt off the globe.' What is that region from where the something that I have referred to above reinforces reason and converts it into something other than itself? Does it exist in the 'fringe' that surrounds the bright nucleus of the intellect? Is its habitation in those 'fields' which lie below the threshold of consciousness? Are we to look for it in the subconscious region where memory stores up all the past which though not conscious, critical or rational, yet unconsciously influences all the 'conscious present of the experiencing subject'? Let the psychologist plunge into the subject and try to locate

the region and give it its boundaries. To us ordinary mortals these spheres of influences do not divide off states from states but are the regulating and co-ordinating functionaries within the synthesis of the whole. As J. C. Smuts has put it "There is a subtle, profound, synthetic activity at work among our sensations and intuitions which cannot be ascribed to the ordinary conscious activities of the mind. All the wholes we see in life as persons or things are composed as contributions or things from all or most of the special senses so utterly fused with each other that disentanglement becomes practically impossible. And these uniquely unitary wholes exist for us from the early beginnings of sensations and perceptions." The poet says that the intuition of the inconscient mind' is nearer to the Omniscient

Than man's imperfect reason, baulked as that
must be
By the self puzzledom of introspection and doubt.

This faculty of intuition is 'a unique quantum of personality' varying with each individual. Reason is 'its determinant and inexplicable co-efficient.' A combination between the two varies in each person in power and worth, and in activity and richness. This reason is not perfect in the image of God but gathers up gradually into the content of selfhood 'knowledge, grace, love and those ideal aims whereby his manly intelligence cometh to walk alone.'

This reason is powerless and barren without the gift 'of inborn faculty' though

It will collaborate actively and eagerly
With various governance which appeareth in some
As happy selection and delighted approval
Of spiritual nativities that teem in the mind.

V.

It is the insight of Plato and not the forms of Aristotle that lives in the schools and 'flourishes with head serene, high and invulnerable.' The doctrine of Platonic ideas which has no sanction in logic appeals to the heart and finds acceptance there. The ground of this high approval is because of the truth that thought exists as an expression of the mind and that

If all existence is an expression of mind,
Ideas must themselves be true existences.

Plato himself says in his Timoeus: "You must remember that I who speak and you who judge of what I say are mortal men so that on these subjects we should be satisfied with a likely story and demand nothing more." It is this Plato of such humility that gave us his grand theory of ideas as a sort of hierarchy existing in an ideal invisible world which could be comprehended only by pure intelligence culminating in the supreme and the grandest idea of good or being. It is there that all the transcendental reals which originate from the highest being reside and to this abode of the immortals proceed the souls of men who lead a perfect philosophic life. They are the formless divine universal sources from which all material forms arise. They are pure feelings brimful with the potency of the power to create without end, all the varied nature, intellectual abstractions, and the material and sensuous world. This power and feeling stirs thought and generates all action. The result is all the manifold expressions of the creative activity of the supreme being. 'Idea' was therefore the first in the casual order and is the cause of all the phenomena of the world. It is again the final cause to which all things

move and wherein they find the end and aim of their existence. A thing is what it is on account of its relation to the 'idea', and Plato does not explain the nature of this relation by which for instance a thing is beautiful on account of its relation to the idea of Beauty.

Just at birth we lose our knowledge of these ideas and in the course of life we are reminded of them, by the objects of senses. These ideas have been expressed by Wordsworth in his 'Ode on the Intimations of Immortality' as follows:—

The soul that rises with us, our life's star
Hath had elsewhere its setting,
And cometh from afar
Not in entire forgetfulness
And not in utter nakedness
But trailing clouds of glory do we come
From God who is our home.

But perhaps a perverted poetic fancy
decoyed Wordsworth and he saw topsy-turvy
that

Heaven lies about us in our infancy;
Shades of the prison house begin to close upon
the growing boy
But he beholds the light and whence it flows
He sees it in his joy
... ..
At last the man perceives it die away
And fade into the light of common day.

"The thought from which he (Wordsworth) sets out that our birth is but a sleep and a forgetting and that we are less and less able to perceive the visionary gleam, less and less alive to the glory and dream of external nature as infancy recedes farther from us, is, with all respect to the declaration of Mr. Ruskin to the contrary, contrary to notorious fact, experience and truth."

We shall see how this theory of ideas fares in the hands of Robert Bridges. The poet

deals with the subject just to strengthen his view that 'Powers unseen and unknown are the fountains of life' and that wisdom lies in 'a reasoned harmony and correlation' of the divergent faculties of reason and intuition. The author re-states the problem in its modern scientific and philosophical rendering by stating that the power and feeling of intuition is unanalysable by the intellect, though a complex of relations is disclosed by the exercise of the abstract intellect in the forms through which the ideas render their significance clear to the mortal senses. The author develops this idea by the example of the sunlight affecting the feeling of the dog and the intellect of man. In the former case there is feeling whole and synthetic, a bare awareness which proceeds from the inner fountain of life, and in the latter there is an intellectual and analytical approach from the outer senses. Therefore objects of sense affect man's mental states and the mind in turn promotes 'the actions and functions of animal life in its organs and bones.' 'Idea' therefore brings to mind the aforesaid two aspects of each of the things of life. Edward Carpenter in dealing with these inner and outer aspects unfolded in an 'idea' refers, for instance, to the ideas of justice and of love. He says that justice on the analytic side is "all the labyrinthine detail of statutes and courts of law" and on the other synthetic side 'a severe unique sentiment.' The vast complexity of love conceived on the intellectual side is on the purely emotional side 'a perfectly moral state defying analysis.' Hence it is that in man the awakened mind fashions the intellect and the dark workings of the animal instinct which exist beyond the grasp of reason present the material appearances in a new perspective towards spiritual insight.

These ideas which clothe material appearances with a spiritual garb and thus through these appearances engage 'the souls' depth' are by the author renamed 'influences.' To the question whether material forces have generated spiritual powers, A.S. Eddington says: "Few deliberately hold the philosophy that the forces of progress are related only to the material side of our environment; but few can claim that they are not more or less under its sway."

To the question how conscient reason 'owneth to existences' beyond its grasp and how articulate reason slides into the dumb intuition, the author does not give an answer. For the author has already warned us not to inquire why things are as they are or whence they come. Beyond saying that by a blend of reason and intuition we acquire wisdom, the author says nothing further. He remains silent perhaps in the way that the Rishis of old kept silent when asked to explain the nature of Brahman. The author really means that life could be comprehended in its grand synthesis by the aid of wisdom which comes out of a correlation of reason and intuition. The latter alone is merely the animal instinct whose perfection is illustrated by the bee and its hive. The former alone is a great disturbance in the peace and quiet of the whole where reality is missed in the ceaseless flow and mechanism alone is laid bare.

Where these strange influences awaken spiritual visions out of the material appearances we discern them by the aid of our reason which by its beauteous judgment fashions for us out of those visions our ideas of beauty. This beauty is therefore not a thing but the contemplation of an aspect of

things. The idea of beauty thus contemplated has got a purifying power, and such contemplation of the beautiful lifts our perceptive and emphatic activities, that is to say, a large part of our intellectual and emotional life on to a level which can only be spiritually, organically, and in so far, morally beneficial." It is the function of art to create new forms of beauty which "awaken new ideas that advance the spirit in the life of reason to the wisdom of God." It is a poor art that would stake its 'charm on ethic excellence.'

"Then weak simulations of virtues appear,
Such as convention approveth, but not virtue
itself."

The highest art is that which discloses virtue itself and not an appearance of virtue. I take it that the kind of virtue which is the aim of the highest art is according to the poet another name for beauty which awakens 'spiritual emotion in the mind of man.' Beauty is virtue and shall I say that virtue is knowledge and that knowledge is deliverance. Socrates said that "Virtue is the purification of the soul; and the true philosopher is he whose soul is purified and initiated into the holy mysteries of wisdom, and he it is who shall dwell with the gods in the other world." Such virtue is as Pindar said 'the gift of God only.' Dante describes virtue as acting throughout the stages of life and winds up by saying—

That in life's fourth division at the last
She wed with God again.

With Aristotle 'virtue is unteachable but in minds well disposed may be by reason upbuilt.' The author completely dissociates with the God of Aristotle intellectualised as the concept of concepts, the form of forms, the thought of thoughts, since in that concep-

conduct is not dictated by reason but by a divine instinct that is beyond reason. Reason only discovers the shortest way; it does not discover the destination. It would be quite reasonable for you to pick your neighbour's pocket if you felt sure that you could make a better use of your money than she could; but somehow it would not be honourable; and honour is a part of divinity; it is metaphysics; it is religion."

The line between self-hood and breed is hard to draw. Does gluttony come of self as war does? Does war arise out of breed? Does the green-eyed jealousy of sex love provoke self to anger and warfare? Did not the tragedy of Troy arise out of Helen who bore

The face that launched a thousand ships
And burnt the topless towns of Ilium?

Breed is according to the poet a thing apart from self-hood and the former is to the race what the latter is to the individual. They are both independent of each other and the full effects of breed are to be found in man.

Charles Darwin has made us familiar with the interesting process of natural selection invading the realm of sex relations and evolving new and newer forms of beauty with the aid of which males are competing for possession of the females. It is therefore in the very instinct of nature to create forms of beauty out of the sex feelings. In its primitive existence sex love does not well up from the heart and has no place among the nobler impulses that make for man's uniqueness among God's creations. It is a mere brute instinct but yet beauty, even engaging beauty, springs out of such depths as the famous lotus flower blossoms out of mere clay. Reason in man has worked upon this primal instinct of sex love and led him

either to 'divine exaltation' or 'bestial debasement.'

Breed, from like degrading brutality at heart,
Distilleth in the altruism of spiritual love
To be the sublimest passion of humanity
With parallel corruption :.....

Whereas sex love had decoyed many from the path of virtue and set a false standard of values about the things of the earth, there have been those who have sought refuge on its wings, and found themselves safe in their last resting place. A whole philosophy of life has been evolved out of this sex-love in the peculiar tantric form of worship among the Shaktas. A form of worship where both body and spirit take part, where both *yoga* and *bhoga* enter into the divine worship, where all is given to and none is reserved from the Mother is a fascinating theme for the adorer of sex love who looks upon it as the fountain of all spiritual joys. In its more intense and less conventional form 'the adoration of young and beautiful girls was made the path of spiritual evolution and ultimate emancipation.' A classic instance of this *sahaja* relationship is in the love of Chandidas to Rami, the washer-woman girl. The familiar instances of self-forgetting while man and woman are locked in each other's embrace may perhaps estimate at its true worth the holy union in sexual embraces of hearts pure and radiant. To be spiritual in the midst of sensuality, to desire not the sexual embrace and yet not to deny its enjoyment, requires a special training in sex relation under which sex enjoyment is not the result of nervous tension, but is a matter of course as the feeling for soft breeze, the exhilaration from mild sunlight, or the sweetness of the smell of the flower in the garden.

The man who walks on this path of life dreams of "the god created *norm* of woman-

kind" and adores not the *form* in which it is set. As the man in "The Well Beloved" of Thomas Hardy, he finds in the pinched and thin look of his mortal bride who appears

"As if her soul had shrunk and died
And left a waste within,"

the ideal and real woman and learns the truth from the mouth of his well beloved that

"Brides are not what they seem ;
Thou lovest what thou dreamest her ;
I am thy very dream !"

When in Tagore's "Chithra," Arjuna enjoyed his Chithra and let his heart feel her on all sides, and embraced her with the whole of his being, he only seemed to make a vain effort "to catch and keep the tints of the clouds, the dance of the waves, the smell of the flowers." But the ecstasy, the joy, and the rapture of union between them called forth from Arjuna one of the most superb of lyric outbursts that came from the heart of man. Addressing his Chithra he says "I never seem to know you aright. You seem to me like a goddess hidden within a golden image. I cannot touch you, I cannot pay you my dues in return for your princely gifts. Thus my love is incomplete. Sometimes in the enigmatic depth of your sad look, in your playful words mocking at their own meaning, I gain glimpses of a being trying to rend asunder the languorous grace of her being, to emerge in a chaste fire of pain through a vaporous veil of smiles. Illusion is the first appearance of truth. She advances towards her lover in disguise. But a time comes when she throws off her ornaments and veils and stands clothed in naked dignity. I hope for that ultimate *you*, the bare simplicity of truth." Robert Bridges

therefore says that eventually sense yields to spirit.

"As once with Dante it was
Who saw the grace of a fair Florentine damsel
As wisdom uncreate :"

and as again with Lucretius to whom

"Seeking order in chance
Some frenzy of beauty came, 'neath which
constraint he left

His atones in the lurch and felt to worshipping
Aphrodite the naked godness of man's breed."

And further on as with Shakespeare who fashioned his pregnant maxim and wrote :

"From fairest creatures we desire increase
That thereby beauty's rose might never die."

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CHEMISTRY

BY

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THOUGHTS ON "PROGRESS AND THE UNFIT"

BY MR. N. SESHADRI SHARMA, B.A.

Government High School, Kolar.

(Continued from p. 354.)

13. PROGRESS IN ITS OUTER AND INNER ASPECTS.

But why speak of progress from only the spiritual or inner point of view and not from the material or outer point of view, when—as in our question we have specially to do with it? Suffice it to say that at present the world is filled with books and ideas dealing with this aspect of the question. Thus while there are many works like Ireson's "The Peoples' Progress" (1910, J. Murray), there are not many works like Dr. Bernard Bosanquet's "The Philosophical Theory of the State," T. H. Green's "Principles of Political Obligation," B. Croce's "The Philosophy of the Practical" and E. J. Urwick's "The Philosophy of Social Progress" and "The Message of Plato." The first set deals with what the people *wish* to have, but the second set deals with what they *ought* to have, and hence the difference in their output and value or influence. Even historians who should know their duty better content themselves with take in the outer and lower view of progress; and in our own time the late Mr. Vincent Smith attributed the rise of the so-called "Golden Age" in Ancient India under the Gupta Emperors as due not so much to the development of native genius, as to the influx of foreign art and thought and their influence on the people of India. Read what he says in his *Early History of India*, 1914, pages 306-7.

"Experience proves that the contact or collision of diverse modes of civilisation is the

most potent stimulus to intellectual and artistic progress, and in my opinion, the eminent achievements of the Gupta period are mainly due to such contact with foreign civilisations, both on the East and on the West.....In art and literature the proof of the action of foreign influence is necessarily more difficult, but in my judgment the reality of that action is well-established. It is difficult, for instance, to deny the relationship between the sculpture of the sleeping Vishnu at Devgarh and the class of Graeco-Roman works represented by the Endymion at Stockholm. It is impossible to pursue the subject in this place, but the reference in the note will enable any inquirer interested to follow up the cumulative proofs that the remarkable intellectual and artistic output of the Gupta period was produced in large measure by reason of the contact between the civilisation of India and that of the Roman Empire. Some critics have thought that Chinese ideas may be traced in the Ajanta frescoes, and they may be right."

Much the same thing he says in his later work, entitled *The Oxford Students' History of India*, 1926, page 85—"Although the works of the Gupta authors and artists are thoroughly Indian in subject and treatment, it may be doubted if they would ever have been produced but for the stimulus given to Indian minds by their contact with the ideas of strangers."

Boys may be carried away by such stuff of mostly political and partisan historians, but

what philosophical historian will ever agree with his idea of causation as herein revealed? That foreign contact often serves as a *stimulus* to new and creative thought and work, no one will deny; but how many will fully and unconditionally believe that foreign contact does something more and serves as a *cause* of the new creative products of any time and people concerned? Philosophers recognise many kinds of causes like the material, formal, final and efficient causes (*Cp.* both Aristotelian and Indian Logic); but to what kind does this foreign contact belong? For apparently it is neither their material, efficient or final cause, nor their formal cause, though from one standpoint it may look so.

Yet wait and hear what Mr. Smith says again in his bigger and so-called authoritative *Oxford History of India*, of 1923, page 162:—"The extraordinary intellectual vitality of the Gupta period undoubtedly was largely due to the constant and lively *exchange of ideas* with foreign lands in both East and West," as seen in its active relations with China, Java, Persia, Rome and Greece between the 4th and 6th centuries A.D. No, this need not be the case. For, the so-called progress of modern India is no doubt largely due to her lively contact with the busy progressive West; but except as in the case of passing imitations and adaptations of western things, where else do we see this causative influence of other people upon us? Further, this influence is largely due to the economic and political supremacy of these other people concerned, and to the inner want of unity, harmony and aim or purpose in life of the Indians themselves. Alexander's campaign was a mere passing cloud in the horizon of India and did

not touch even the broad sky, and Smith himself admits it (in his *Students' History*, page 61, 1926); and the Mahomedans, for all their long and onerous rule in India, have not influenced our real and inner life considerably in any large or deep way, whether we take religion or philosophy, art or ethics. How then can we say that our real progress as seen in the leading works of people like Thyagaraja and Galaganath (of "Madhava Karuna Vilasa") is *due* to or caused by other people, only because they happen to be the most important people and our rulers to-day? As well should we say that all the progress of the West is due to her contact with the larger world beyond Europe and America, that is to say, with Africa, Australia and the East. But what do the Western people themselves say? Carlyle tells the English people, "We might give up our Indian Empire, but not Shakespeare, our greatest poet," and these English people gave up the Papal supremacy in religion long ago (in 1535). So too with other people, for, as Sri Krishna says "स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥"

At this rate we have to explain all change and progress in terms not of the thing concerned, but its environment and similar other external points. Then would the rise of a student be all, or almost all due to the teacher who taught him, and the rise of an author or thinker like Shakespeare, Newton, Kant or Einstein be due to the previous writers and thinkers whom he had studied and who had helped him to no little extent. Thus it is that some Christian and English critics have attributed the greatness of Rabindranath to the Christian and Western influence which he imbibed in his early life. Or again the present

state of India, both on its good and on its bad sides is all due to Western influence, especially the conquest and rule of the British, and all the more so in education and learning, that is to say, to the so-called superiority and dominance of the English tongue and its literature. But, honestly speaking, is it the case? Is it only the Englishman that is to blame for all out shortcomings in modern education and learning, and is there no fault of ours at all? This is not our main question, and it is enough to say that we are no less to blame in this than our rulers, the British. The result, therefore, is clear that we will never improve or progress in our education and learning till we have set right our own mistakes, and this before thinking of others and waiting to see them do their part of the work.

The Unfit we will never cease to be, till we have risen above the Western shibboleths of so-called examinations and large schools, with mass education, pedagogical science, inspectorial work, magazine articles, mere lecturing and the like, without showing the necessary qualities of a good and great character like good-will, self-sacrifice, *tapas-charya* or self-control and abstinence whenever necessary and required. That is to say, we must first rise to a full consciousness of our own state, with all its difficulties and disadvantages, see what we are at bottom and what we should be, see what we can be at present and how best we can secure it and try to realise the same in the shortest time possible. For, what is the good of expecting others to do our work and trying to copy their work every now and then, merely because of their so-called success and progress? Are all think-

ing, common sense and wisdom gone, and are we the puppets not merely of time, but of passing foreigners too? No honest Indian has ever thought so and will ever think so.

But merely because of this, should we go back to the ancient past and try to restore it in all its pristine glory? That were a thing devoutly to be prayed for, if only it were possible; but time is real, and ages have passed away in this material, work-a-day world. So, while trying to get back to our true position, we cannot fail to leave a broad margin for the many changes that have come about in our present state from those of the ancient or distant past. Let us then weed out the difficulties and look them boldly in the face, for we have not yet fallen so low as not to remember with pride and power what once we were and what we are yet destined to be, if only we will tread our path aright from now. Both historically and spiritually or philosophically we are the children of God, if not ourselves divine as the Adwaitins say, and our goal is to be nothing short of this. Short of this we are quite unfit for anything and will grow worse than ever before. May the Supreme Lord, therefore, help us to regain our lost position, for verily many, many have lost it at present, and may we tread not merely the outer or material path of progress, which is generally not much within our hands, but also that other and richer one, the path of inner purification and dedicated service, whereby only shall we earn and best deserve the grace of God, without which nothing is worth attaining and with which all else is soon attained.

14. APPLICATION OF THE ABOVE VIEW (OF SELF-REALISATION OR KNOW THYSELF).

What is the value of this view (of Life)? For, is there nothing beyond mere self-realisation or knowing oneself and can everyone attain this soon, or under the given circumstances? All depends upon what we mean by this central idea, self-realisation, knowing oneself or *atmagnana*. It is not the attainment of mere liberation or seeing that the Self is All, All is Self, and that there is nothing beyond or outside the Self, but it is the real and daily living of it till our individual life (with body) on earth is ended. Some great souls may lose the idea of their own existence, or that they are still existing, and this in a very real and noble sense. Our problem, therefore, does not apply to these noble and reverend souls or Mahatmas, for they have no longer any consciousness of self, individuality, difference or work. Not that they have become like the dead wood or the lifeless stone, but they have become as selfless as these natural objects, though they are already freed and enlightened, great and mighty like the Sun or Moon, the great wonder workers and life creators and sustainers of the world.

Leaving, then these great souls, the other people who have still to work out their complete emancipation should daily try to improve themselves in all the ways still open to them and that they have not yet attained. Thus they may be great musicians, painters, architects, poets, dramatists, scientists, philosophers, doctors, or physicians, merchants, administrators, sailors, captains of industry, builders, engineers or sportsmen, and so on. And no one should be content merely because he has attained proficiency in one field, that he has no longer

any other work in the world. For, until he attains universal experience, सर्वज्ञता or perfect knowledge in all fields, his self-realisation will be poorer and inferior or limited to that extent when compared with the perfect realisation, as seen in God and His immediate ministers or angels, Gods and Rishis, like Suryanarayana and others.

It follows, therefore, that many lives are required before we attain this complete self-realisation: and religions and philosophies which do not teach the principle of re-incarnation should be taken to have seen that principle was not necessary to their people in the particular age or period concerned, and they should not be criticised for not having this most necessary principle within themselves.

15. HAVE THE POOR ANY REAL LEISURE OR OPPORTUNITIES TO IMPROVE THEMSELVES?

Next, the poor people may try to improve themselves and attain this highest goal: but have they enough leisure and other necessary requirements like a teacher to guide and help them, or books to study and assimilate, or things like the violin and the veena with which to learn new sciences like music? At first they seem to have very little of these things, but let us see how matters really stand. First of all, as for leisure, how much time does any one require daily to improve himself? An hour or two at the utmost. Only this must be real, psychologically good time, and not any piece of time that might be pointed out as the time to be better used and not spent away idly or without doing anything substantial. Thus, how few of us, ordinary teachers of the High Schools in modern India, find sufficient good time to do anything great and useful? People with no worries of family life may find more leisure,

but how many are there of this kind? And even among these, how many are best qualified to use their leisure well or excellently? Many, if not most of them, are content, if not anxious to spend it in pursuits like cards or chess or mere talk and moving about, or at the most in reading ordinary newspapers, light fiction and books of that sort. How few of them can sustain even half an hour's serious study, work or conversation? and how many great observers like the Right. Hon'ble Mr. Srinivasa Sastry have not testified to this glaring defect in our national character at present? (Cp. his Convocation Address to the Mysore University in 1925, pages 222-31, in the *Mysore University Convocation Addresses*, 1918-29).

But yet if we make up our mind, it is not impossible to find the necessary leisure, as see the number of paying notes and guides published year after year and private tuitions undertaken by a number of people like the poorly-paid teachers. It is the *will* that carries the day here as everywhere else. Only, if they would rise high, they should not be content with this poor kind of work, like that of Vico or Galaganath.

It should be noted at this point that the mere passing of examinations, whether literary, technical or professional, and the art of getting on in service are not everything, and are no sure signs of one's real progress towards true success and greatness or self-realisation: for, what does it avail a man if he gain the whole world, but lose his own soul?

So too, if only they will, the poor people can make the best use of the teachers and other equipments available to them. For, how else, could people like Ekalavya who were denied the great opportunities they needed so badly, have got on without them?

Most truly, then, as in a battlefield, or before a burning house we must make the best of our available resources and leave the rest to God and His grace or mercy. This, however, we have already seen is nothing altogether external and unattainable by us, but quite within our reach, *if only we will*, for it is the fruit of our own making, and there is no fate or God but ourselves. Then let us rise to this height of our own selves and not merely sit and cry like the slaves who know not their own innate powers and dignity, and waste their lives in utter error and ignorance. Up, then, and realise yourselves. The rest, if any still there are, will take care of themselves.

16. SUMMARY (OF THE ESSAY SO FAR). RISE AND REALISE YOURSELVES; FOR THAT IS THE HIGHEST GREATNESS, AND NO POVERTY CAN STAND AGAINST IT.

Before continuing any further, let me give a running summary of the main ideas reached so far, in the simplest language possible and as best suited to the theme on hand, namely, "Know Thyself" or "The Future of even the Poor Men."

1. "What can we do? We are poor and can do nothing great" is what we hear from most poor people of the ordinary kind. But is it right? Can they really do nothing great?

2. They ask for wealth and comfort, power and influence before they can do anything great and noteworthy.

3. But is it really necessary to have these things, and can we not do without them? True, we want a body, and it has to be properly maintained, if we want it do any efficient work. But why should we depend solely upon things which are not within our own hands? Rather shall we trust to some-

thing within ourselves. Now, what are these but the best qualities within ourselves like patience, confidence, cheerfulness, honesty, and love of God and His creatures?

4. "This is not enough, and we want the grace of God," say some, but think a little calmly and see if you can ever get it without your own effort to deserve it, and if God can ever bestow His gifts on people just as He likes. Can He too have a whimsical will like our own? Rather is it not wise and law-informed? Then were it our own and we need not think of a God as external to and above ourselves. Rather is He within ourselves and is our inmost self, the *Antaratma* or *Antaryami*, the Christ within me of the Gospels. Cp. *Shvetashvara Upanishad*, VI. 11:—एको देवस्सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा । कर्माध्यक्षस्सर्वभूताधिवासः । साक्षीचेता केवलो निर्गुणश्च ॥

5. Then what is true greatness? and how shall we best achieve it? It is nought but the realisation of our inmost self and this is nothing other than God. Compare the Great sayings or Mahavakyas of the Upanishad Seers like सर्वं खलु इदं ब्रह्म । तत् त्वमसि श्वेतकेतो । and अहं ब्रह्मास्मि ॥

6. And the path of greatness is nought but that of self-sacrifice, self-control and a life dedicated to the service of God, when we have yet to reach the wisdom of seeing ourselves as Himself in our inmost depths.

7. Why, then, should any one feel sorry and complain that he can do nothing great and that he has not the wherewithal so necessary to achieve it? For, beside our own inner qualities what else do we require to realise ourselves, which is nothing external but all internal, though at the inmost extreme, which is nowise far removed from

its opposite, the external, which was just now tabooed from one standpoint, namely, the limited standpoint of the external worldly or waking life, and not from that of the last and ultimate or *Turiya* standpoint, the standpoint of the highest seer, the great sage, gnani or rishi of the east, or the intuition and logical thought (= moment) of the great Western philosophers like Bergson and Croce? Up then, and rise ye to be the Gods that at bottom ye already are.

17. But in all this work I have attempted neither the full deduction nor the larger application of the minimum common attainments and requirements of true progress, but have deferred them for another occasion. Thus it is that I have not paused to criticise the bearings of such famous statements as in the opening verse of Sri Sankaracharya's *Vivekachudamani*, 2—

जन्तूनां नरजन्म दुर्लभमतः पुंस्त्वं ततो विप्रता ।
तस्माद्वैदिककर्ममार्गपरता विद्वत्त्वमस्मात्तरं ॥
आत्मानात्म विवेचनं, स्वनुभवो ब्रह्मात्मनामं स्थितिः ।
मुक्तिकोशतकोटिजन्ममुक्तैः पुण्यैर्विनालभ्यते ॥

For, here the goal of self-realisation is put off almost endlessly and made the monopoly of but an elect few.

The three stanzas immediately following this, namely,

दुर्लभं त्वमेवैतद्देवानुग्रहेहेतुकं ।
मनुष्यत्वं सुमुमुक्षुत्वं महापुरुषसंश्रयः ॥ 3 ॥
लब्ध्वा कथंचिन्नर जन्मदुर्लभं, तत्रापि पुंस्त्वं श्रुतिपारदर्शनं ।
सस्वात्म मुक्तौनयते तमूढधीः सद्यात्महासं विनिहन्त्य
सद्ग्रहात् ॥ 4 ॥
इतः कोऽन्वस्ति मूढात्मा यस्तुस्वार्थं प्रमाद्यति ।
दुर्लभं मानुषं देहं प्राप्य तत्रापि पौरुषम् ॥ 5 ॥

these stanzas emphasise the same value, necessity and difficulty of attaining this goal,

except by the qualified few, and these people chosen mostly because of their birth, though as a result of their own actions, yet certainly not of this, but of the previous lives. •

The positive or eager mind, however, desires improvement and realisation even of self in a very short time, and that is what we want to emphasise here. We want a quick realisation, but this does not preclude the necessity of many lives, as already pointed out. Only we don't want to waste our time here and be made thereby to wait for many lives before we get this complete emancipation or realisation.

This desire, we have seen is fundamental and common to all things. What is more, desire as a chief form of will, or the self in its active aspect, is the most central thing that we have to understand before we can fully appreciate anything, it is the heart and navel of the whole universe, as seen in the great words like, सोऽकामयतं बहुस्यां प्रजायायेति । It expresses or manifests itself chiefly in two forms as action-turned or worldly-turned, प्रवृत्तिपर and निवृत्तिपर or self and realisation-turned or inward-turned. All external things like the house, food, work and other things are action-turned and all internal qualities like patience, perseverance and others are self and realisation-turned, Action-turned desire is mostly ignorant, for it takes the self away from itself, or its own knowledge of self-existence and happiness in self. But self and realisation-turned desire is generally wise or enlightened, is rooted in its own self and has its happiness in its own self, it is at the bottom, truly, of all knowledge, bliss and existence or Sachchidananda in itself. Where then does poverty come in at all? It comes

in the action-turned desire, because it is ignorant, forgets itself, its own lofty self and its great or infinite powers and possibilities; and the other or higher and inward desire of self and realisation has all the wealth and riches of the universe in itself, or as the Indians say, it is अद्वैतश्रय or सकलैश्वर्ययुक्त, rich with all the riches of the world. This would take us into a most fascinating study in itself, the nature and implication of real wealth, but we must leave it alone for the present.

So, too, the other implications of poverty, like the development of personality and individuality of the different people experiencing it, and the other questions connected with it like the nature, function, development and relation of poverty with other questions are not treated herein, but are deferred for another occasion.

Thus it may be asked that while self-control (including sexual passion), or Brahmacharya, Tapas, Dhyana or Meditation and Purity of Life and Thought are made cardinal by many thinkers, both ancient and modern, as compare the leading works of Psychoanalysis, Auto-suggestion and Theosophy, why in the above table I have relegated them to the last and not the first place. I grant the primal importance of these qualities; but, how many have got them and can get them easily or soon? And are they not brought in already in our first qualities like patience and perseverance? Hence my arrangement of the cardinal and necessary virtues in this way, unlike that of the spiritual schools, as described by Shankara, Theosophy and others in their साधनचतुष्टय and षट्संपत्ति or qualification.

In the same way certain things like the real meaning or significances of the future

as the realisation of the self and the real nature and bearings of subjects like exercise and play have not been thought and valued after the manner of the moderns, but have been left alone. I am sorry they cannot all be treated here alone, but yet I will ask just one question, what is poverty and what is it really like?

18. THE REAL MEANING OF POVERTY, AND HOW TO OVERCOME IT.

Is it a mere "state or quality of the poor, or of being poor; indigence, or the state of having neither property nor the means of subsistence, or a lack of ideas or sentiments" as the Dictionary says? Limited studies and sciences like literature, economics, politics and sociology may say what they like, but can comprehensive and all-embracing studies like religion and philosophy accept their statements as final and quite satisfactory? This will entail a great discussion, so I will here only state that it is not any of these things in a limited sense, but is a *state of the ignorant mind, which knows not, seeks not and cares not for its real nature and is content to take things at their surface value and live accordingly*. The result, then, cannot but follow; and hardship or difficulty, pain, misery or unhappiness, worry, discontent, sorrow and similar other qualities follow in the train of *ignorance*. For it often leads to error, evil, ugliness and the useless which are the opposites of the great or cardinal values of all life, reality or experience, namely, the well-known beauty, truth and goodness and the less well-known, but yet the most valued useful. But this need not always happen, for if it rises in connection with good things, then it is no curse at all, but a great asset or advantage, as seen in the wise saying: "Where ignorance is bliss, it is folly to be wise." Thus mere ignorance is

not poverty, unless we take knowledge as wealth, and not merely power as in the saying: "Knowledge is power; but it is *ignorance combined with all the evil results following from it that makes for poverty*." Many a poor man is happy, good and wise, and many are the blessings of adversity. The great heroes like Sri Rama and Yudhishtira fell into adverse circumstances, but were not thereby necessarily poor, low or fallen in character. *Poverty, thus, is not a state or mere consequence of the lack of certain things like food, home and friends of an external nature, but the lack of certain other things like knowledge, courage, hope, cheerfulness, venture or initiative, patience, perseverance, love of higher life and spirit of service which all belong to the inner or spiritual nature of man*. External things like home, friendship, family and money are useful, but not quite necessary. For, to the sage or wise man who is firmly rooted within himself, his real and ultimate self, these things are nought but creatures of his own making and he is the architect not merely of himself, but of the whole world. This is generally said to be external, but it is so only from the ignorant or unthinking and unseeing standpoint, generally of the waking consciousness. If, however, we see it calmly and steadily as a whole, where stands an other or external thing to the one and ultimate self, except when we are still in the world of duality, Thinking and knowledge, where we have got not merely a self, but a self which is thinking, a world or object which is thought and the relation between the two. This sense of duality and difference is not ultimate and will cease the moment we have risen above the sense of self and individuality as embodied in its three states of consciousness, called the waking, dream and sleep. This fourth or last state, if a state we still

can call it, is the most ultimate thing conceivable and attainable within one's experience. It is the Turiya or Brāhmīsthithi of the Hindus, the God intoxicated or *non-plus ultra* state of the western saints and sages. After once reaching or attaining this last and ultimate state, what kind of ordinary life and thought can we ever have, and where can we have the least kind of poverty any longer? And was it not for the sake of this supreme realisation that all great men like Buddha, Socrates, Jesus, St. Francis, Kabir, Purandara Das and Nanda discarded all worldly life and prosperity, and took to the service of God and their fellowmen, and cared not for aught else of the world? Enough, however, for the present.

19. CONCLUSION AND REVIEW OF THE WORK ATTEMPTED HERE.

For the rest, I have only tried to collect, classify, examine, locate and enumerate the minimum common requisites in an empirical way. Otherwise a larger and thorough critique of modern life and requirements would deciderate a transcendental and metaphysical deduction like that of the categories of Kant or the logical deduction of Hegel. And the larger application of these requisites to nations and governments would entail thorough and detailed examination of the different systems of modern life and its so-called progress and specially education. But suffice it to say that it is not attempted here to work out in detail the application of these central principles, as Housucir Taine did with his three principles of the moral state, namely, the race, the surroundings and the epoch in his history of English Literature. For, then it is that we can truly appreciate why the different inner qualities should be arranged in a certain serial order, and why qualities like

patience, peace or *shanti* hold the first place as in Shankara's Famous Description or Characterisation of Great Teachers, शान्ता महान्तो निवसन्ति सन्तो वसन्त बह्लोकहितं चरन्तः । तीर्णारस्तयं भीमभवार्षवं जनामहेतुनान्यान् पितारयनाः ॥ (Vivekachudamani, 39).

On the other hand, I have been content to sketch out in a graphical way the minimum requisites of true success and progress and to explain why and how we have to emphasise the internal or self-dependent qualities more than either the external or God-dependent factors. I have, however, not failed to draw attention to some of the larger aspects of the question like Education and Literature, and for earnest people it will be no small suggestion. It need not be called a contribution, but may be examined and adopted on its own merits.

Thus, to consider just one or two of these ideas, what is the value of my view of poverty as ignorance or as due to ignorance? Why, it clearly helps us to bring economics also into line with Adwaita Vedanta, monistic idealism, or active and absolute idealism as in Croce, Hegel and others. For, of the two main causes of misery and degeneracy, namely, poverty and ignorance, if the former is reduced to, or, from one point of view, equated with the latter, is not the whole problem simplified and clarified to the point of necessary and inevitable enlightenment?

20. THE NEED AND VALUE OF SPIRITUAL ECONOMICS, LIKE THE PRESENT ONE, ON PROGRESS AND THE POOR.

Similarly, what is the use of such a spiritual and other world view of hard, bare facts like economic poverty and its adequate remedy? The nation is so much lost in the pangs of dire poverty that it is not merely

famous statesmen like Sir M. Visveshwariah that preach an economic reconstruction of India and conjure up the Vision of a Prosperous Mysore, but even sage and calm thinkers like Mahatma Gandhi have been forced to suggest a healing remedy like the ever turning wheel and the cessation of all friendly intercourse with people who have not the least real sympathy towards their subject nations, but are bent upon succeeding in the thorough exploitation of a helpless and divided country like ours. No wonder that even Indian Professors of Economics like Mr. Kale of Poona have taken to a depreciation of views mostly national, orthodox and spiritual, and censure as futile the ethical and spiritual views of literary prophets and critics like Ruskin and Carlyle, as see the second chapter of his work on *Indian Economics, 1920*. Why, then, do writers on Economics still continue to humanise and correlate their proud and privileged science with the everyday thoughts and feelings, the everyday lives and actions of ordinary people like ourselves? Why does Marshall say "Economics is the Study of Mankind in the ordinary business of Life?" and why do his followers like Penson teach things like these:—"Man's activity in supplying the needs of himself and his family is the subject of economics. What we are really studying is not wealth, but man.....In short, economics deals primarily with man as wanting, working, getting, spending, and secondarily with wealth which can satisfy his wants, which he helps to produce and of which he gets a share first in the form of money income and then in the form of various things on which the income is expended.....The fundamental cause of all economic action is that men have wants. This must be our foundation. Wants lead to efforts and efforts bring satisfaction--and on this we must build our economic structure?" (*Cp. Economics of Everyday Life, 1913, pages 1-7*).

Now, if this is really the case, and our wants and requirements along with the efforts which follow for getting them, are everything, is it not our bounden duty first and foremost to know if we have got all the things we want within our own reach? Or why look to the gods on high that may or may not accede to our humble prayers, as at the Conference now sitting in distant

London? Thus, what practical remedy have the thundering statesmen and economists of to-day effected for the numerous evils of unemployment, even of that one class, the utterly helpless and starving graduate of their pedantic and foreign-nurtured Universities? What of the million beggars or the countless emaciated widows? And how have they helped the large number of poverty-stricken students who are left adrift and whom they will not admit even to their schools and colleges? Have these or can these ever depend upon the various schemes of salvation, reconstruction or regeneration of these well-provided theoreticians, when they are plainly of an external nature, taking us to things over which we have no great control or influence? Rather will we trust in God and keep our powder dry. For, then only can we say:—

"My courage revived, in my fortune's despite,
And my hand was as strong as my spirit was light,
It raised me from sorrow, it saved me from pain,
It fed me, and clad me again and again.
The friends who had left me came back everyone,
And darkest advisers looked bright as the Sun,
I need them no more, as they all understand,
I thank thee, I trust thee, my Good Right Hand!"
(MACKEY).

But yet we are social and spiritual at bottom, and shall not be carried away by such a low and ignorant individualistic turn of mind. We need not and should never depend entirely upon others; but for all that, as members of a living society, how shall we say: "To trust to the world is to build on sand?" For, even in reading sacred philosophy do we not say "ओं सहनाववतु । सहनौ मुनक्तु । सहवीर्यं करवावहे ॥" (*Taittiriya Upanishad, Brahmanandavalli*)? United we stand, divided we fall. Then, let us fear the future no more, and say: "Arise, awake and stop not till the goal is reached."

"उत्तिष्ठत, जाग्रत, प्राप्य वरान्नि बोधन ॥"
ओं तत् सत् ॥ सर्वं शुभं भवतु ॥

WHAT I SAW IN SOVIET RUSSIA IN SUMMER LAST.

BY MR. R. S. GUPTA, B.A., LL.B. (ALL.), DIP. ED. (BRIS.)

Government High School, Orai.

(Continued from page 333).

4. INTO THE TAVERN.

"I AM glad you 've come," said a friend to me. "Keep your ears open; this is the very bottom; everything springs from here. This is the changing-house of the ideas of the common people." There is no "bar" in the English sense. On the long wooden counter are bottles and glasses, and plates of sausage and ham. But you do not lounge there and gossip over your glass. The Russian public-house is all tables and chairs, like the accommodation for a smoking concert. But such dirty chairs and tables; you sit down; you are attended by a waiter. There is an army of waiters serving for 30s. a month and no tips. They are in white blouses, and white aprons, and they look as if they had strayed into the filthy hall in their night attire. On one wall is a square candle lantern with the word 'Traktir' printed on it in decayed brown. The doors creak heavily to and fro admitting customers unready. How unlike the little swing doors of Indian saloons, so easy to open that you might slip in it as it were by accident! At almost all the tables are working-men and women drinking tea or beer, talking loudly. There are many cabmen in their round fur hats and voluminous blue cloaks, many market women in their cottons, with soiled coloured kerchiefs on their heads. If you look about you, you will notice drinkers, some asleep, with their unkempt heads on the table; you see also men with red cheeks and fiery eyes not yet overcome by liquor, but ready to brawl and make a scandal at the least provocation. The atmosphere is heavy with the smoke of the vilest tobacco in the world (makharka as they name it). There are beggars, cripples, blind men, dwarfs, asking for alms. There are

drunken hooligans trying to get drinks for nothing. Throughout the whole tavern all day and almost all night is a clamour of talking and an animated sense of gesticulating, unwashed ragged men and women. Almost all the small business of hawkers, stall-keepers and little traders is concluded over tea in the traktir; but indeed the successful, even the wealthy peasant, merchant will step without a ruffle of his dignity into the most miserable tavern of the city, and not be above answering the taunts or questions of ragamuffins. Then the home is not all absorbing in Russia, and even the poorest people like to spend the whole evening in the tavern drinking tea, talking, talking, talking. No one would reproach a Russian for lingering thus away from his wife and little ones. Not much money is spent, man for man. In three or four hours it often happens that a man spends no more than five copecks (a penny farthing) and has only purchased a little tea-pot of tea and a big tea-pot of hot water, the tavern's substitute for the Samover. In Russia you are not easily allowed to hold a public meeting without the special authorisation of the police, and the presence of a police officer. But the tavern is a great informal and accidental place of meeting, where a great deal is enacted that the police have no power to stop. The most famous public-house in Moscow is the "Yama" (the pit) in the street called Rozhdestven-sky, a public-house frequented not only by the common people but also by scholars and gentlemen of good repute.

I visited the Yama one morning. I sat down in the tavern at 12 o'clock and over two glasses of tea talked for six hours and a half. The only other sustenance being occasional hot cabbage

brought to me in trayfuls by a little serving-boy from the kitchen. The talk began on evil spirits and was enlivened by many stories. I only remember an amusing story of two peasants and a steam-engine. One of them held that it was an unclean spirit and that made the engine go forward; the other said it was just steam, no more he knew. "It is an unclean spirit," the former replied; "I'll bet it is an unclean spirit." "How will you prove that it is?" "I'll bet you a quarter, the engine would be able to pass the ikon." "Very well, done!" The ikon was brought to the railway lines. Presently thrum, thrum, thrum, the post-train left the village railway station. The first peasant stood himself on the lines and held the ikon in front of him with both hands.

The other stood by and watched. The train came on but when the engine-driver saw the peasant barring the way and apparently flogging the train, he brought his machine to a standstill, and cried out to know what was the matter. "You see" said the peasant "the engine does not pass the ikon, the quarter is mine; let's go and have a drink." Another visitor to the tavern told a legend of a ten-pound black cat whose favourite way of entering a house was by coming down the chimney. Another a peasant workman made the astonishing statement that if you could make a candle from human fat and light it, you can see all.

The conversation then turned on Russia's great destiny. When asked, "Russia has long dwelt in paradoxes," said I, Russia offers to the world glorious paradoxes. As a substitute for fine clothes it offers rags, and for the fine mansions it offers taverns and log-cabins. As a substitute for rich men it offers beggars." "But the conditions are now quite changed" said one, "the present Russia is no doubt the hope of Europe, and Moscow is no doubt the hope of Russia." At half-past six the discussion broke up in the central part of the tavern, and was left

to be prolonged in separate groups. I went out, and eight who accompanied me suggested that we go to another tavern, two streets off, and drink another glass of tea. This I flatly refused to do and came back straight to the hotel.

Russia is considered a country where speech is not free, and indeed listening to such meeting as ours there are often plain-clothes detectives. But the police could no more stop the mouths of the Russian people as the current of popular opinion than they could drain or hide the water of the ocean. In third-class waiting-rooms, in the muddy and crowded market square, in the tavern, the Russian is always to be found eagerly asking, seeking information, emphasising, making points of exclamation. So Russia shows itself alive. Even the taverns in which there is so much drunkenness and debauch have converted into something like an open debating society.* * *

5. IN THE VILLAGE MARKET-PLACE.

What a divine disorder! The peasants seem to have an instinctive sense for grouping. No matter how much the crowd moves or how many changes are evolved in it, it is always a beautiful whole, a fair scene, with balance of colour and form and sound. You see not a crowd but a nation. No wonder the Russian produces a ballet which is bewilderingly beautiful when the peasants in their gait are true to themselves and to their nation. What troubles the eye in a western crowd is the fact that everyone is afraid to be himself, to be true to personal impulses and to walk and dress and act as he likes. Stupid censure and the criterion of convention robs our crowds of life, of diversity, of colour and form. We in the west and in India as well abhor a crowd as something disorderly in itself; we prize the drilled squad where each and every soldier looks as if turned out from one and the same factory. In a market the first scene that one meets is an ox-cart laden with village girls and young peasants coming laboriously along it. They are

on the way to the fair. The second scene, the fair itself, takes one's breath away. The sun is blazing with a ten o'clock in the morning full-armed effulgence, so that the bright cottons of the peasant women, the ribbons hanging from the stalls, the black tangles of Astrakhan hats, the trodden mud and puddles of the track, all glitter, and the tilts of the shop-tents and stalls ascend the hill one beyond another to the horizon. All number of people float in and out of the colour design; flirting village girls wearing bright beads; stalwart yokels standing about the mud with hay-rakes in their hands; tired passengers with huge bundles on their backs, beggars and drunkards. All the talking and bargaining and singing is allowed to mingle, and the customers stump about amongst the stalls and the piles of golden melons and brown pottery and ask prices and haggle.

6. THE LENIN MAUSOLEUM.

One day I went to see the Lenin Mausoleum. The exterior of the building is about the height and size of a bungalow. It appears to be built of four inch timbers which are so cut as to give a pattern effect of triangles and straight lines. A very simple door, two steps from the ground in the front face, and another at the north side are the only openings in the building. At night the upper part is illuminated by a red light, and the red flag which hangs on the old Senate House inside the Kremlin, also brilliantly lit up at night, seems from some angles to be hanging right over it. The simplicity of the structure is emphasized by the very ornate character of the great St Basil's Cathedral which dominates one end of the Red Square. My permit to visit the tomb read "for the hour between eight and nine o'clock" and my idea was that probably a small group of tourists would be taken through together. Imagine, then, my surprise, when hurrying into the Red Square at five minutes after

eight, I saw from the doors of the Mausoleum to the Gate of Salvation, a long line of people. I took the place at the end of the line which moved steadily forward at the rate of a funeral march. It was something like twenty minutes before I stood before the doors. By that time that line had lengthened out far behind me, men, women and children coming on steadily two abreast. The interior of the Mausoleum is as simple and dignified as the exterior. It is of wood with some plaster tinted a brilliant red, while the wood is black. Twenty steps down and one is in the funeral chamber. In the centre of a small square room, with a slightly raised platform around it along which one may go in single file, is the coffin. The base is that of a large sarcophagus in black oak. From sides and ends rise triangular sheets of plate glass meeting in a single line on the top. There on the base in full view under brilliant but concealed light lies the body of Lenin. The head rests on a bright red cushion. The body is covered with what seems to be a worn red flag. The arms and hands lie outside the covering; the right one clenched, the left lying easily. The expression of the face is calm as is sleep. In fact the whole effect is rather that of sleep than of death. The massiveness of the head is its most striking feature; I had always thought of Lenin as a dark little man; it brought a feeling of surprise to see that he was fair rather than dark, and that he had a thin, short but rather straggling red beard. Twenty steps again brought me into the busy traffic of the Red Square. I watched the people, noting how particularly, how quietly and how seriously they dispersed after leaving the Mausoleum.

It is impossible not to have in one's mind the contrast of the crowds thronging to see the body of Lenin with utter desolation of the

tombs of the Czars and still more with the fabulous magnificence in which what was mortal of them lay in remote seclusion from other people; the warm humanity of this; the complete detachment of the other. I can say with positive certainty that Leninism has not been completely built up into a cult in opposition to Christianity. The minds behind the revolution have seen that the people of Russia must have a religion and so have set themselves to put something into the place of the only religion they know—that of the Greek orthodox church. This is certainly Leninism. In a way that language difficulties made it impossible to follow clearly, Leninism is being distinguished from Communism, and I have met people who told me even with vehemence that they were not Communists but Leninists. A young Russian tried to explain it to me. I quote him literally. "Leninism is the new edition of Marxism. Leninism is Marxism in the era of proletarian revolution. I am not sure that I know what that means but I do think that Lenin is being made into the prophet of this new cult. The mausoleum, is naturally, the great instrument of the Lenin propaganda, which seemed to me to penetrate everywhere. The Lenin name is spread abroad. 'The Lenin statues and the Lenin pictures are everywhere. Remembering the part that ikons always play in stories of Russian life, I could not help wondering whether those pictures were in the nature of Soviet ikons. It was, by the way, interesting that in no picture or statue that I had seen, did Lenin appear in the Russian blouse which seemed almost to be the insignia of the revolution. The Lenin rooms are another instrument. There is one in every institution one visits, even those devoted to children. Always there is a picture or a statue of Lenin, and a plentiful supply of books and journals, which I was told is always propagandist material selected very carefully with a view to the interests and capabilities of the people who are likely to use this room. To-night I was wondering about the book-stores which I saw everywhere not knowing Russian. I could not attempt to find out what was in them. I went into a book-store. The proprietor stood up from his chair, and after a warm handshake requested me if I would like to take my seat on the chair. I sat down on the chair which was close to his table and spent two hours there with him in conversation. I told him that it had been a matter of wonder to me why the Communist party being the dominant group could not increase its membership faster. He told me that there was no open invitation to become a Communist in Russia. "You must prove yourself, and then having joined the party you must live up to its standard of a decent life. You must not drink, or gamble to excess. The criminal code sets down more severe penalties for the Communists than it does for the ordinary men. In the case of embezzlement, for instance, the penalty for a Communist after the sum embezzled had reached a certain amount, was death, for another, it was imprisonment." But the hardest of all to believe, though I myself did not and do not believe, was that each member of the party is under obligation not to draw however much he may earn, more than 225 roubles a month. If he earned more than this, it went half to the institution for which he was working for its welfare, and half to the party funds. None of the members of the party in Russia, I was told by him, are drawing more than that much money. I could not check my laughter on this absurdity and was on the point of saying that it resembled nothing save the sort of minitocracy that belongs to an Indian native state; but he looked very grave and annoyed. I said nothing more but left my host after wishing him well.

7. IN KIEV.

Forty-eight hours ago I started on the journey from Moscow to this ancient capital of Russia. I had since then had two days crowded with interest. But never for a moment had I been free from an underlying feeling of fear lest disaster should overtake me. For I had left Moscow without that most essential of all travelling equipment — my passport. This country is of permits. Having secured your permission to enter, you must, if you remain longer than three days in any one place, get permission to reside, and before you can cross the border on the outward journey, you must have permission to leave at the particular point through which you intend to travel. The actual business of getting these permissions is not onerous, since the hotel porter and the passport officer to be found in every large hotel, with for set fees attend to the matter. But, as porters do not generally speak English, complications will sometimes follow from the language difficulties. In my particular case, my porter allowed me to think that he fully understood that I wished to have the permit in time to leave Moscow. I spent two days in vain efforts to get passports but then I started with no passports. My disturbed feelings were not shared by any one. I might go quite safely, said the passport officer. He would send the passports by mail the next day. The hotel manager and my guide took the same attitude. Receipts for the passports given by this Moscow hotel would allow the hotel at Kiev to take me in, and the passports themselves would arrive on the train following. What could be more simple? So confident were they, that I, having my sleeping car accommodation for that night and being uncertain that I could get it for the next night, finally decided to take the chance of trusting the Russian services. The train from Moscow to Kiev arrives about 5-30 in the

afternoon. This morning I inquired as to the distribution of to-day's mail. Letters from that train, I was told, would not reach the hotel until the following morning. So I settled to wait until to-morrow morning. But about half an hour ago—at 10-40 to be exact—there came a loud knock at my door. Answering that knock I found a messenger from Post office bringing to me my passports, which had come safely by the Russian special delivery system. It is the most astonishing instance I had had of the change which had come over the public services of Russia since some of the people whose books I had read visited this country. Just before leaving Moscow I had another experience of this system of permission. I had brought a very few souvenirs, among them some icons. Before I could take the icons out of the country they must be sent to a special office in the Department of Education to be stamped for export. Indeed it would be better, said the hotel porter to send over all that I wished to take away, since there was sometimes trouble over things other than icons. So all that I brought, even to the small wooden toys was packed up, and escorted by my friend, the porter. I went off to Norcom as the department is familiarly called. There each article was carefully examined, some of them under a magnifying glass. The icons were stamped individually, and all the things were done up into parcels, tied securely with strong string, the knots of the strings being secured with little lead seals. The parcels then cannot be opened without the seals being removed. Only in this way are travellers certain to get their purchases through the outgoing customs examination; the purpose being, so I was told, to prevent the exportation of any possible museum pieces. The journey down here was not interesting. Spending the whole day in travel gave me an opportunity to see the country and the peasants who came in groups to meet the train at

almost every station. Well set up, well-fed they all seemed—men, women and children. Indeed one of the impressions which remains is of the quantity and quality of the food in this part of Russia. There are no restaurant cars with the trains here, and one must depend on the food brought by the peasants to the smaller stations, or on meals served at the larger ones. This city of Kiev was the greatest surprise of my whole trip. Thinking of it as the early capital of Russia, one is astonished to find it a most modern city with substantial buildings of bricks and stones, with wide streets carefully washed each day, with a good train and bus service, and with any number of beautiful parks and walks up and down the banks of the river Dnieper along which the city lies. Nor does the war damage which is here seen in many places, seem to take from it its prosperous alert air. The people of Kiev are more contented, and certainly better dressed. Here too is the only place in Russia where I heard people laugh. On the night I stood on the balcony outside the window and watched the crowds come down the street from the theatre at the top of the hill. I had heard the sound of laughter and that tilt which comes from happy voices when people stroll about under the summer moon. The Russians in Leningrad seemed to me very sad, in Moscow very serious. The only approach to laughter I could recall in either of these cities was the sound of amusement which occasionally came from the audience crowding a summer theatre performance of what was evidently intended to be a highly humorous operetta. Here, too, there is, perhaps, more independence. At least I saw an example of it this evening. To watch the sun set and hear some music I climbed to a park high on the hill overlooking the river valley. The sun set over, I attended the concert held in an out-door pavilion in this park. To an audience of several hundred people this orchestra, led by a conductor wearing a dress suit, played exquisite music. His concert-master also wore

formal evening dress, but the remainder of the orchestra affected the Russian blouse. The hotel in which I was now staying reflected what seemed to me the general condition of the Ukraine. Comfortable, even luxurious, it was shabby as I had seen all the other hotels I had visited. But unlike them, it was at this moment in the hands of painters and decorators, who appeared to have entered on the work of its decoration.

It had a delightful dining-room, where as in all good hotel dining-rooms, I had really good music. No one would think of coming to Kiev without visiting the Jewish quarter, but the chance which took me there quite unintentionally one morning was one of these things which happen frequently in story-books but not often in real life. I was wondering about Podal—the oldest section of Kiev, lying down on the river flats, and originally created because it was a part of exchange for the traders who plied up and down the river—when I came on one of the open out-door markets which abound in this part of the world, strolling about among the itinerant traders who sell either from tiny booths or from any spot on the ground they fancy. I was trying to buy some soiled and faded pre-war post-cards which a couple of old women were offering for sale, when an elderly man in passing asked me in French if I spoke English. He then poured out a torrent of words in what I took to be a mixture of French and German. He then by signs made out to mean that he had had for months two letters from a sister in America which he had not been able to read because he knew no English and had not been able to find any one who knew that language. I therefore brought him to my hotel and thence there took into company the proprietor of the hotel who knew some English and French, and started to his house to read those letters. I translated the letters for him, promised to write his sister, and found my way out of the Jewish quarter which was itself as different from what I had expected as could well be. The streets were wider: there were trees and flowers; and though there were dilapidated courtyards with queer tiny houses built around them, there were also rows and rows of small houses built in terraces and having from the outside at least, a comfortable appearance. The children I saw were clean and fairly well-dressed. In short, here again time must be working its changes.

(To be continued).

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THE PRACTICE OF GEOGRAPHY.

BY MR. S. RADHAKRISHNAN, B.A., B.ED.

Specialist in Geography, Bapatla.

I TAKE all responsibility on myself when I assert that we learn Geography every minute of our lives consciously or unconsciously. Rising early in the morning we see the sun shedding its mellow tints on a yawning world and gradually trailing its fiery way through the milky vault and cooling down as slowly as it has gathered in intensity. We spring from our beds for a brisk trot and see the wind blowing chill on our faces and setting them aglow, sometimes we tread on dew besprinkled lawns, through misty mornings, splashing mud and pattering thunderstorms. We take our morning coffee little knowing where it grows and what a long journey it has made into our cups and take up the morning paper. We open the covering sheet and see what we call uninteresting things thrown into dark print. There are steamer routes, the ports of call, the timings and the names of ships; there are weather reports from the meteorological station, record of temperatures in different places and weather forecasts and news from every corner of the world. The postman drops in between with a pile of letters from our friends and relatives far and near. It is the month of January when we are all likely to be clad in woollens from top to toe and strange to say our Australian miner complains of the scorching heat and parched soil. An ocean liner tossing in the stormy billows of an unfriendly sea wirelessly for help from 55. N. 80. W. What does it mean? Our Eskimo brother eking out his life from the hands of a niggardly nature, our savage friend living in the lavishness of God's creation and getting indolent whereas others ceaselessly

struggling to harness Nature to their wants are only to mention a few of the varieties of man's life on this planet. Go to Calcutta and as far as eye can see there is a stretch of undulating green paddyfields but in a place of the same latitude in the West there is nothing but barrenness. The Railway Guide of the Canadian Pacific Railway shows some peculiarities. For example, the train arrives at a small place called Vanceboro at 8-57 P.M. and departs from the same place on the same evening at 8-5 P.M. which is obviously absurd. The same thing happens again at Fort William. The train arrives at 9-50 P.M. and yet leaves at 9-10 P.M. according to the time table. Vasco-de-gama, who, a year or two after Columbus, sailed for America, set out southwards on a voyage of discovery along the coast of Africa, took only a month to reach Cape Verde Islands and three more months to reach the Cape of Good Hope. On the return journey he took about a month to travel from Good Hope to Cape Verde and 2½ months from there to his home. These are some of the instances which remain unintelligible if we are wanting in geographical sense.

Every student of Science and more so a student of Geography should keep his mind always on the *qui-vive* for gathering the raw materials of his subject. He should get into the habit of looking into things as they turn up. How many times we wander through the town or village and how little we pay heed to study the nature of its soil, the location of the important buildings, its lakes, rivers, products, and in short, its relief. Our in-

difference to these things becomes all the more unpardonable compared to the ease with which all this can be done.

Suppose you are asked to write a short geography of the village or town in which you live. The very first thing you must learn is to get an idea of its extent. It is not after all pleasant work to go about in the midday sun with a measuring chain on your back. An easy and interesting way of doing this is to learn striding. From a given point take 20 or 25 ordinary strides in a straight line. Measure in yards or feet the distance covered. Do this with various distances and calculate the length of your stride in yards or feet. As an example, you may make a rough sketch of the school play-ground by striding along the boundaries of the field and drawing a plan of it to a convenient scale.

The surface of the earth is not flat, for in some places the ground is high and at others low, and one should therefore be able to depict in a reliable manner the relief of the earth. If you want to know who is the taller of two boys in your class, you can put them back to back and easily find out. But we cannot carry a mountain from the south of India to the north and compare. The measurement of heights is a much more difficult thing than measuring boys with a tape measure. The student must equip himself with a plumb line, tape measure, a portable table about three feet square, drawing paper, a spirit level and three straight pieces of wood jointed together which can easily be made from a piece of garden trellis or by cutting a thin lath into three parts and making joints with a nut and bolt of about the size used to fasten bicycle chains. Let us proceed to find out

the height of the school tower with this apparatus. Hold the middle piece of wood screwed at right angles to the first piece horizontally about four feet from the ground. After this is kept in position, another student looks along the third piece until it points directly to the top of the tower and then tighten the screw. Measure the angle. Then measure out a straight line about 20 or 30 feet away from the first place of observation and the tower, and in the same manner, find out the angle of elevation at the end of this line. Draw a diagram with these measurements to a convenient scale and you get the required height. You can also find out the length of a mountain slope in a somewhat similar manner. Measure a base line from A to C of a convenient length. Erect your plane table at A and draw the line AC on the drawing paper to a convenient scale which of course points in the same direction as the measured base line AC. With the table as it is, fix two pins in a line with A and the top of the hill which we shall call B. Then move the table to C and adjust it so that the line CA points to A. From C fix again two pins in a line with the top. If the line of pins do not make a triangle when produced, shorten the base and repeat the sighting. The triangle when produced shortens the base and repeat the sighting. The triangle on the paper represents the real object and the distance of the slope can be measured and calculated from the scale used.

The student may follow the same procedure in calculating distances between two tops A and B. Measure out a line CD and draw it to scale on a drawing paper. From these two points sight the top A and copy it on the paper. Proceed similarly with the top B. When the sketch is complete with these

measurements, the intervening distance between the tops is easily measured.

There may perhaps be a tank in your village and you want to find the depths of certain parts of it. For this purpose we need a boat, a map of the tank which can easily be constructed and a string with a weight attached to it to make it sink. Divide the string into feet by tying coloured strings or by some other device. We start from A to B taking depths at suitable intervals and marking them on the sketch. We do not measure every part of the tank but after taking a sufficient number of measurements we can reliably state what part of the tank is more than 10 feet deep when a line is drawn round all the figures that are greater than 10 feet. This line is called a contour line which connects all places of the same height or the same depth. Draw also the contour line of 20 feet in the same manner. Then draw a line XY of the same length as A and B which represents the two sides of the tank. Draw perpendiculars from that line showing the various depths at distances shown in the

contour map. Draw a smooth curve connecting these lines and we get a plan of the bottom of the tank.

With the foregoing details the student is in a fairly reliable position to draw maps. Begin first with small areas and one can afterwards take up for mapping extensive plots of ground. The general method followed in all these operations is that of triangulation. Take a base line which is a mile or two in length and with an instrument called the theodolite, sight a prominent point from the two ends of the base line which when connected form a triangle. From this newly-discovered point, sight another and you have ultimately a network of triangles. This gives you an outline map of the country and the other details can easily be filled in by hand.

Geography admits of many more interesting exercises which the student will be able to find out for himself. Practical work of this nature will instill a love for the subject in the minds of students and Geography will cease to be Mr. Dry-as-dust.

SUCCESSFUL HEADMASTERSHIP.

BY MR. L. C. BURMAN, M.A. PH. D., M. S. A. (PARIS).

Educational Adviser, Allahabad.

THE success of a High School Headmaster mostly depends upon the attitude that he takes towards his own powers and capabilities and towards those with whom he has to deal every day—his colleagues and boys—for if he himself should understand his worth and appreciate his value and enthusiastically believe in it, he will really be a heartless and soulless fellow of his circle who would not see his worth and merit and himself believe in its solidarity to inspire corresponding feelings of respect for him. It is a truism that we are only valued as we make ourselves valuable. The Headmaster's responsibilities are moreover tremendous—he has to deal with and tackle human nature from day to day, from week to week, from month to month and from year to year. He is invested with sundry powers and they mostly emanate from the department. He has, moreover, his psychological powers

which he can cap all others and make them subservient to the enormous resources of his nature. His eminence lies not a little in the successful exercise of his disciplinary powers and managing capacity. His dealings with a mass of humanity around him give him a certain facility in controlling his charge—boys and teachers.

No small wonder that in this delicate task of handling human nature many a youthful and enthusiastic headmaster fails miserably and becomes a standing disgrace to the profession. But nothing is more comforting and inspiring than the examples of those great souls who have been able to do pioneer work in the right training of boys and co-ordinating the activities of their colleagues in a most satisfactory manner.

In the course of his experience as an educationist for the major portion of his life, the writer had occasions to meet a number of Professors, Headmasters and Principals, and his outstanding discovery is that the Headmaster who felt self-conscious and self-confident and himself did what he wanted to instil in the minds of his colleagues and pupils, was considerably more successful and popular than the one who merely delivered precepts. For truly, example teaches better than precept. There is no getting away from this result. He is moreover convinced that nothing contributes more to successful Headmastership than the effective use of the powers of one's own self by means of expression thereof through facial look, manners and action.

Every person has some special talents and endowments which mark him out from the

common run of people. When these are developed by use and effectively expressed through the face, the eyes, the mouth and the gestures of the body, as also through the pen, they are said to be expressed as personality which is nothing but original mind stuff controlled by the all-governing will. Effective expression of personality makes a great difference in the outlook of a man and also makes it possible for him to achieve wonderful success in whatever he undertakes to do. It is not otherwise in the case of a Headmaster whose services are considered so valuable. Like all other human characteristics, this quality is capable of development and growth. There is considerable scope for its exercise in the case of a Headmaster every day. Apart from other educational and moral qualifications, personality is a very strong weapon in the hands of the Headmaster. But in order to become a great personality he has to be different from other members of the profession—a person of importance for some special characteristic. He has, however, to be different with success, otherwise he will be an oddity, a freak. He will have to meet the odium of disagreeable criticism from all sides. He must dare to face this without being sensitive in any way. Most of the Headmasters dread so much that they prefer to remain as closely in the rut as possible, without, at any time, thinking of rebelling at the treadmill life of which they have been having a painful experience for a considerable time. They make no headway in life and drag on a dull routine from day to day without doing any substantial service to either the profession or the public at large. But those who have developed and used their personality have

always the satisfaction of seeing their course of life crowned with success.

Evidences of man's power to do great things are visible on all sides. Science, invention and discoveries have made tremendous strides. Conquest over nature has been firmly established. Whatever man has attempted and continued to do persistently he has been able to accomplish at last. A Headmaster is no exception. He too can work wonders if he takes into his head to undertake the marvellous as if it were a matter of every day, for, considered in this light, wonderful things have been accomplished in no time.

To be engaged in a work simply from a mercenary point of view and merely to satisfy ordinary cravings, *viz.*, for loaves and fishes, is no matter of credit. Animals also share this tendency. Man is endowed with higher gifts. He must have nobler ideals. The most commendable ideal of life is service with a smile, and the Headmasters who have made names, earned reputation and made the profession also resplendent with their own lustre have invariably been known to have been inspired with this commendable ideal of life; and the world, in appreciation of their efforts, have made them the valuable gems of humanity.

It is but natural that a Headmaster imbued with this splendid and noble ideal should exercise his utmost endeavour to do the best that is in him to put in such educational work as might be of some substantial service to mankind. For education is, in fact, a phase of service of mankind which should inspire and guide a Headmaster in his noble work of moulding human life, the importance of the

mission of which will find no better expression than the following explanation of the poet:—

In the service of mankind to be
A guardian god below,
Still to employ the mind's brave ardour in heroic aims
Such as may raise us above the grovelling herd
And make us shine for ever
That is life.—IRVING: *Sketch Book*.

A successful Headmaster of to-day is one who keeps abreast of the spirit of times and avails himself of the opportunities presented by the scientific methods of teaching, which are coming into vogue in the advanced countries of the world. For disciplinary purposes the rod need no more to be flourished, and the sharp tongue and the stern look need no more be employed to produce satisfactory results. If such a practice at all exists somewhere in the educational world, it is nothing but a relic of the barbarous times and rough days. Now thanks to the efforts and researches in the realm of education made by an army of well-meaning educationists, the tendency is in favour of ostracizing the offenders in this undesirable practice which is nothing but a brutalising industry. Rough handling of human nature in this way is an insult to humanity and a tremendous loss to the world. For, by harsh and rough treatment of the innocent and ignorant boys, a Headmaster unconsciously teaches the victim that in order to control and train others the most effective means is to strike a blow. As his own work is prompted by passion and not by reason, it evidently brutalises him as well as the boy who himself becoming by example, a blow-striker, uses the weapon upon those who are weaker than himself. The trouble ends not only here but goes further. In order to

avoid the fear of punishment, he would acquire a tendency of telling lies and would cringe and fawn, a quality characteristic of a worst kind slave. Moreover, the boy being punished and disgraced in the very presence of his fellow-students loses self-respect which is the most reliable shield for man against vices of all sorts. When this important safeguard is lost, no wonder if the boy should begin to indulge in those very vices which are absolutely necessary to be guarded against by the young, and which are apt to tell very badly upon their future if indulged in freely, and make way for all sorts of other deplorable vices such as disobedience, stubbornness, haughtiness, etc. So apparently and virtually the Headmaster who resorts to either corporal punishment or other harsh measures, including loud commands, ill-natured orders and stern look, etc., engages himself in an industry which is both deprecating and brutal. He manufactures, though quite unconsciously, cowards, sycophants, liars and slaves of first water. It is the acme of timidity and cowardice to strike a blow when it is known that the victim is one quite in one's power and unable to strike back for various reasons, although he may be stronger than the beater. These reasons may either be a fear of bad entry in the Scholar's Register, waste of time and money and the likelihood of the anger of parents in the event of the matter being brought to their notice. A Headmaster accustomed to such a practice can only be supposed to have lost confidence in his psychological powers and strong personality and betrays weakness of the first kind handicapping him awfully in his noble task of dealing with and controlling human nature without having recourse to harshness and roughness which prominently mark a brute of the lowest grade.

Not only does the Headmaster's own personal responsibility count in making him a successful head, he has to watch as strictly as possible the conduct of his colleagues who otherwise might unwork all the achievements that he himself might have made in order to obtain success and renown.

In whatever school the discipline is lax and wherever the boys show signs of refractoriness, lack of care and respect to authority, you may be sure either the Headmaster is at fault or else the staff in co-operation with whom he has the chance of working. In any case the Headmaster is held accountable for anything and everything that savours of rottenness.

In order to win wonderful, unparalleled success, it is highly desirable that the Headmaster at least should not get out of patience under any circumstances. He must always remember that the boys appear to be, though not actually are, delinquent off and on, that they sometimes do not even know what they do, that they claim all the good from others without feeling the necessity of being grateful for the kindness received. If he is peered about anything, he loses his vocation and loses sight of the most outstanding fact that the offence which he seems to have received emanated not from a scholar and philosopher like himself but from one who was only apparently provocative, though sincerely trying to express his own innate and natural powers and not in the least meaning to offer any offence or insult to authority which tendency otherwise his superiors regard as reprehensible and questionable from sheer misunderstanding of child or boy nature. In ninety per cent. cases insults or offences appearing to have been offered are nothing but an inaccurate attempt on the part of the youth to express themselves,

being a matter wholly of power of expression of human potencies and not intentional flouting of authority or any motive of offering disrespect to superiors. It is simply the height of unwisdom on the part of the head to punish his charge simply because he himself feels handicapped and crippled in dealing with the delicate problem that presents itself to him. Thus does he lose his head to work irretrievable mischief to the nation and the world itself to which the boy, if rightly handled, would have made a great contribution by learning to live rightly, to think rightly and to act rightly.

However grave may seem to be the provocation and however serious may appear to be the fault, the Headmaster has first to discover the root cause. A reflection will at once bring home to him the fact that the odious result was mostly the effect of a cause he himself sometimes brought into being through sheer want of wakefulness or his colleagues themselves upon whom he relied so much for the proper conduct of their charge. Be that what it may, the entire responsibility for an undesirable event is that of the Headmaster.

It would thus appear that the Headmaster has to enter upon a triple vigil—he has to see that he controls his own self, that he looks after the conduct of his staff, and that, last but not the least he has to see that the boys in his school behave gentlemanly everywhere so that eventually they might go out into the world as worthy *alumni* of a worthy *Alma Mater* and thus bring honour to those who so much cared to fit them for the work of the world.

In countries where some respect for humanity has begun to prevail, the stereotyped

methods of discipline have become things of the past, the rod has totally disappeared, harsh treatment has been relegated to the background, feelings of self-respect in the youth are aroused and a sense of honour is awakened by means directly opposite. Education is regarded as the best of sciences and the noblest of arts and its votaries the worthiest objects of the greatest regard of which any human being is capable.

More responsibility attaches to Headmastership than to any other grade of teachership or profession, because it is more responsible for good or evil than any other profession. A Headmaster may send out perfect scoundrels in the world, though fulfilling almost all the educational requirements all the while. Or he may launch into the world veritable deities in human form. That his world services are always above par, no sane person can ever deny. What a loss, what a tragedy it would have been had the great men who are able to give something worthwhile to the world, been not in a position to receive the training which they chanced to receive to the amazement of the world! So the Headmaster has the power both for good and evil and to make or mar his own name.

The greatest disservice that any person can do to the nation or to the world is to treat child nature frivolously, to be harsh to the boy when it would be quite in the fitness of things to pity his condition of ignorance which brought forth that glaring and baneful result making itself felt so offensive to him and to others. Such an action would practically teach the boy the wrong idea that weakness and ignorance should not be treated kindly but handled roughly and sternly to be of any use

to anybody. Little account is made of the fact that it is simply brutalising the victim for ever and depriving the world of one of its most useful citizens by allowing the Headmaster to follow the lines of least resistance. Remember that there is no place for the easy-going heads of institutions in the educational world of to-day. A Headmaster has to keep his head at all times, if he has at all a passion for service and a burning ambition to do something worthwhile for the welfare of mankind.

The powers of one's head and heart and other forces of one's nature are intended for use. When any force is not put into practice it naturally turns into a sort of poisonous element, gets atrophied and by its association injuriously affects other forces also. The easiest way to become a most powerful instrument of service to the world is conduct. It is the way in and the extent to which we use our capabilities and powers that determine our fitness for being entrusted with further power. But so long as the powers already in our possession remain unused, it is useless to be eager for more power. So a Headmaster who aspires to be a credit to the profession and an acquisition to the institution to which he belongs must needs use all his forces, for he has enormous resources at his command - those of self - to become a powerful agency in the progress of humanity, inasmuch as it is entirely a human work to become a Headmaster. It implies that the person is out for the good of humanity.

Human nature is progressive irrespective of whether one admits it or not. But in some cases the progress is quicker and in the other slower. The progress is sure and certain nevertheless. Man can do wonders if he has

a desire to do right things at the right place as all his achievements are determined by the all-controlling will. The difference between a great man and a man of no importance is that the one has an iron resolution and the other is a weakling in the clutches of circumstances and environments, being borne away by emotion or feelings of indolence, comfort or pain. For a man, however, who has a strong determination there is either a will to do the thing undertaken or death. It is wonderful how the space clears around for him who will not yield. Even the casualties of life give way before one who will not surrender himself. When a firm and decisive spirit is recognised, all begin to bow to it even though, at the outset, they appeared to threaten it. The Headmaster has all these benefits at his command and can make himself valuable as an acknowledged leader of humanity, if he wills. He has numerous opportunities for the development of all the forces of his self, for his own welfare as well as for that of the nation to which he might belong.

The source of all power is man's own self. Power is not obtainable from outside. Man has done and will do everything that he likes. No one prevents him from doing anything. So long as he is actually under no physical restraint, is reasonably healthy and his actions originate in his own nervous processes, he is responsible for everything that he does. He is a master of his fate. A Headmaster has to acquire this consciousness. He must feel responsible for every good or every evil that he is obliged to face to-day. He has also to understand that everything has a cause behind it, and is the result of the law set in motion sometime before. Sickness? The result of a

cause brought into being in the past. Failure? The effect of a cause set in motion before. Fame and Prosperity? Nothing but the inevitable result of the motion of the law caused by something done before. Everything is the result of a cause and a lesson and an opportunity. If worry is the lot of the Headmaster, he must clearly understand that it was he who set the cause in motion and brought about the result in the shape of his worry. If his services are not recognised, nobody else is responsible for it. You cannot blame anybody for what you consciously or unconsciously did in the past. There should be no vilifying of others. One may blame authorities. No. Certainly they cannot be held to be at fault. For your own faults you blame others. This attitude leads a man nowhere. All the complaints that people make of the world are unjust and unmerited. To ascribe your failure to others and impute every evil to the times would virtually be tantamount to saying that others have power over your life, which is not really the case.

So the Headmaster has first to be master of his own life. He has to feel within himself that he can at any time do whatever he can for the good of his school, his colleagues, and for the welfare of his boys. With this feeling and with a consciousness of mastery over his life, the day will not be far off when consciously or unconsciously his very example will inspire, guide and stimulate others to do higher and nobler deeds. What he would like to instil in the minds of his pupils and his colleagues, it will not be difficult for him to accomplish as unconsciously the circle in which he would move will follow him in every detail of decorum and conduct, and discipline will be automatically established

without the least unpleasantness and waste of temper on the part of one party or the other. Much loss of temper and disposition occurs only where the modern scientific methods of dealing with human nature are reserved only for the shelf. The Headmaster in order to be progressive and to keep pace with the advance of times, should take heed betimes and avail himself of every opportunity of improving his discipline on the most advanced lines, where love would reign instead of hate, gentleness instead of harshness, tenderness instead of sternness, peaceful effort instead of anger, to accomplish the purpose in view. The baleful habit of meeting the approaches of the youth with an unchanging "No" instead of with encouraging words of "Yes. You are welcome" is in other words a dictation meaning "Do not be inconvenient to us teachers" and betrays a disposition of comfort and self-interest rather than of a desire to improve the character and discipline that students are desired to possess. Let the Headmaster cultivate the habit of radiating joy at all times to teach the boys how to live a happy life. Let him be kind to his students so that the students themselves may imbibe the lesson of kindness and exercise it on those younger than themselves, their brothers and sisters and their friends smaller than themselves. Let him find a solution of every school problem with the one central key of love. He should beam out upon his colleagues and boys with all the radiance of sincerity, brotherliness, and love.

There are persons who create conditions instead of being subservient to them. Such men of worth must, in all justice, be the Headmasters of institutions. Men of ordinary calibre may well allow themselves to be bound by iron limitations, conditions and

environments, but men who are distinctly themselves and know what part their personality should play in the human affairs break themselves of those shackles and come right out of their shells to put their souls in everything they do. For them there are no bonds. They are not slaves to outward circumstances, but masters of their destiny and of all circumstances and conditions in the creation of which they had any hand.

Educational scientists have conclusively shown that no methods of discipline other than those of love can ultimately succeed. Disastrous results have followed in the past from the use of the rod and anger as well as harshness and roughness on the part of Headmasters. Many a life which could have been of great service to the country and the world has been blasted, many a character has collapsed and many a good soul has been spoiled; all this by sparing the new method of discipline and not by sparing the rod.

There can be no getting away from the fact that every boy has a right to be treated well. This right cannot be destroyed with impunity by the head of an institution. It is sure to recoil upon those responsible for it. For, the Headmaster cannot, with justice and fairplay, expect from his students, when they are no more in his school, that respect and honour which are due to a teacher who is solicitous for the welfare of his students with full knowledge of the fact that the old, old disciplinary methods, the relics of barbarism, cannot now hold in view of the vast strides that are being made in every phase of human endeavour.

Boys are always amenable to disciplinary measures based on the study of human nature and no conscientious teacher, not to speak of the Headmaster, can ever fail to get a decid-

edly sincere response from his boys in the form of true regards and feelings of utmost respect for him, if gentleness, tenderness, and sympathy mark his dealings with them. Apart from other considerations, boys round whom are peculiar temptations and trials and who are always likely to fall by the way, if they happen to be without the guidance of elders, are the most worthy objects of sympathy and care. Their ignorance sometimes leads them to disastrous results and if the Headmaster mindful of the fact of their weakness, should still insist on giving them a measure of stern and harsh dealing as punishment, it would virtually mean that their ignorance ought to be punished instead of being removed and pitied. A Headmaster who is presumed to be a superior personage in the matter of education, superior even to other teachers of his staff, and who is advanced in years, should gain their confidence by kind and sympathetic treatment. That way success lies for the Headmaster. In fact boys want sympathetic listeners. They do not, however, get such listeners with ease. They happen to find a few in their friends who like themselves are raw and are unable to offer any satisfactory solution of their difficulties. By elders at home, specially in India, they are misunderstood for want of proper information and knowledge on their part. The only persons competent to offer them wholesome advice are the teachers, most particularly the Headmaster who controls the destinies of a large number of boys and presides over the fate of his numerous colleagues. Should the Headmaster happen to be a patient listener and a sincere sympathiser like a parent, the sympathetic attitude would bless him that receives his sympathy and would bless him also that gives it. As Bassanio's Portia would have it, "it is twice blessed." The boys treated so tenderly and

sympathetically will not, in their turn, leave any stone unturned in being faithful and loyal to him at all times and to enhance his glory. They would tell him of all their troubles and he would listen to them in all confidence, having at their disposal his best advice in the matter at all times.

It must be clearly understood that boys never forget kindness even if it is only once offered to them during their whole period of study in the school. The impressions they receive last a lifetime and their whole-hearted allegiance is assured to the Headmaster for ever. Their nature is so pliant and so flexible that in recognition and appreciation of a single act of kindness they are prone to forget any wrongs that they might have received from the benefactor at any time before. The Headmaster's sympathy and kindness are never lost upon the boys; and, in fact, none can so well understand and appreciate inwardly the sympathy of an elder as boys do.

So if a Headmaster has any feelings of sympathy and kindness and any benevolent tendency, let the student have a full measure of his emotion. It will be the height of joy on the part of the Headmaster to treat his students in this way and the students will not fail to respond splendidly in the same spirit, both co-operating to make the school a veritable paradise on earth and a peaceful abode of the blessed angels under the blue canopy.

The writer has been a great observer for the major portion of his life and the above conclusions which are offered to the Headmaster of to-day, are the results of his deep study, wide reading, investigations and researches in the realm of educational methods extending over many years and covering

almost all the most advanced countries of the world. There is nothing in the above discourse that has not stood the test of many years; and nothing also that need be accepted on the authority of the writer. The Headmasters for whom the appeal is, are cordially invited to sift the statements thoroughly and put the methods advocated to the severest test. Their applicability and suitability to the conditions of Indian school life may be scrutinizingly tried. The writer has every reason to believe, backed by his own experience as Headmaster and Principal of several Schools and Colleges, as he is, that what is stated herein will offer no disappointment to any Headmaster.

In the end I should not forget to urge that if a Headmaster is really desirous of playing an important part as an educationist, he would do well to look after self-management; for man has been interested in making and utilizing things to the neglect of understanding and controlling himself. In self-management he has failed to keep pace with his inventions, and this self-management is the technique of success mostly and particularly for the modern Headmaster.

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SCHOOLS OF TO-MORROW.

By MR. S. JAGANNADHAN,

Teachers' College, Saidapet.

(Continued from p. 344.)

EXPERIMENTS IN SCIENCE.

A PART from practical work done in connection with the teaching of the Three R's, each student must undergo a course of practical work in Experimental science for which there should be a laboratory attached to the Training Class and located in the practical work room. I consider this to be very important since this course will give the teachers a training in close observation careful handling of things and a good understanding of the elements of science.

TRAINING OF THE HAND AND EYE.

The most useful form of practical work consists of Hand and Eye Training or Elements of Manual Training in the special work-room attached to the school. This work-room is open to the children and the teacher-students of the school. They will have to receive a course of training in carpentry, weaving, metal work and drawing. Specialists or trained men in these branches of handicraft will have to be employed and they will give the requisite training to the students. The children who leave off at the school course will take up any of these forms of training and as such they will look upon them as a continuation school preparing them for some vocational training.

TRAINING IN PLANS AND PROJECTS.

Without definitely naming a method, "The Dalton Plan" or "The Project Method," it is open to the teachers of the school to adapt these and work in a humble way. At first the teachers will have to work hard since these involve a lot of preparation before they embark on plans and projects. Let me describe here a simple plan of

teaching story lessons and history lessons. Ordinarily these are done by assigning text-books or by the teacher narrating stories. The text-books give very meagre information on these subjects and if the children are to enlarge their ideas on these, they will have to find out information for themselves from various sources. The Elementary School should prepare the children for such a search for knowledge and information, and it is equally necessary that the would-be teachers are also trained to follow plans and projects that are best suited to the children, the subjects and the resources available in the school.

A STORY.

Each class in the school (say Classes IV & V) has got its curriculum of studies in this subject for a year. It is the duty of the teacher to divide the whole curriculum into three divisions assigning one division to one term. He writes out the stories for a term in a big chart in the class. On another chart he gives out a list of books from the library (Children's Library) which the children could take home and read for themselves. Against each book he gives in brackets the lessons he wishes his children to study and take note of.

EXAMPLE.

- (a) Stories. Prahladha.
Harischandra.
Thirugnanasambandar.
Manicka Vasaga.
Durvasa and Duryodhana.
Guru Noodle.
- (b) Books. Bala Bakthas.
Prahladha.
Prahladha Alwar.

Nalvar Charitram.
 Alli Arasani Malai. (Pages —to—)
 Pandavas' Exile. (Pages —to—)
 Boyhood of the Pandavas.
 Moral Tales for the Young.
 Vinodharasa Manjari.
 Guru Noodle. (Pages —to—)

(c) *Outlines of Stories.*

The teacher also makes some notes as to what they could study from some books. These notes will refer to some striking lessons from the lives of these personages or some other important stories which they could read and profit. For example: Thirugnanasambhandhar. Drinking the divine milk—Getting a pair of thalams from Siva—Pearl Umbrella and Gold Coins—Saving an oilmonger from the death due to snake bite—At the court of the Pandya King, etc., etc.

(d) *Records of work turned out.*

The children maintain a record of work turned out by them in their story note-book.

The first page shows the scheme of work for the term, the second page the books recommended by the teacher, the third and fourth pages the record of the boy's own work showing readings from the books recommended.

EXAMPLE.

Day—Date—Time

Prabhadha :— Balabakthas—

Pages —to—

Day—Date—Time. Do Do. Do. —to—

Day—Date—Time. Do. Writing the story

1 page in the record.

Day—Date—Time. Do. Teacher's lesson—

THE TEACHER'S READING AND NARRATION.

The teacher supplements the boys' reading by his reading and narration. His information

should be drawn out from books which the children cannot read or have access to. These books he makes a note of in his own record of work for his own information. Thus the teacher also will have to be reading extra books for getting more information on the lessons.

Then the children begin to write a summary of the story in their note-books and give them to the teacher for correction.

B. HISTORY.

- (a) *Lessons.*
1. Buddha.
 2. Asoka.
 3. Vikramaditya.
 4. Prithivi Raj.
 5. Aladdin.
 6. Sivaji.
- (b) *Books.*
- A Class Book of Indian History.
 - Stories and Anecdotes.
 - Easy Stories from Indian History.
 - Easy Lessons from Indian History.
 - Stories from Indian History.
 - Stories from S. Indian History.
 - Children's History of India.
 - Primer of Indian History.

(c) *Outlines of a Lesson.*

EXAMPLE. *Sivaji* :—

Birth—Early lessons—First adventure—His Gurus—Sivaji and the Bijapur Sultan—At the Mughal Court. How he escaped therefrom.

- (d) Teacher's Picture books, and collection of information regarding these.

REMARKS.

These two types of work indicate the need for a collection of books on the same subject. Every year the teachers are getting some kind of specimen copies. Such specimen copies to the school, to the Manager of the school, to the Taluq Board or the District Educational Council, should be distributed to various schools, and

each school should have a collection of books and if these books are used by children effectively, then I am sure the above method of studying History and Story could be easily and safely adopted in schools. This will greatly enhance the angle of vision of teachers and pupils as they do not restrict their reading and information to a prescribed text-book.

It is also necessary here to point out that apart from prescribed text-books, information on historical personages are also found in the so-called class readers and story readers. The teacher must turn the pages of these readers and see for himself the books and note down the stories contained in them. He can then refer to these books in the list of books he prepares for his children.

THE CLASS ROOM AS A BIG LABORATORY.

Each class room is a big laboratory and the class teacher a science master and an experimenter. It is the teacher who should think out and plan his future experiments and then make his children also experiment and acquire knowledge. In the great task of teaching, the teacher does not pour information into the mind of the child just as filling in a sack with rice or paddy, but he prepares his class room, his pupils, his lessons in such a way that the pupil seeks knowledge through this miniature world created around him by observation, experiment, reading and thinking. Therefore the new school should set experimenting upon children. The time for making such experiments has certainly arrived and teachers in India have to undertake these experiments with a cheerful heart and pursue the work with patience, perseverance, forethought and intelligence. A series of such experiments in various schools will reveal the suitable work and methods of study suitable to our children. Each teacher must at least specialise in one form of experiment or other.

EXPERIMENTS FOR THE CLASS ROOM.

The experiments may be done under three heads, namely, admission, teaching and testing.

Admission.

Ordinarily the admission of a child in a school should be based upon some tests. It is usual to examine a child in the Three R's for a few minutes and by the result of this test put him in a certain class or standard. Very often our judgment according to this test may be wrong. The child's opportunities for seeking knowledge have not been tested. It seems to me therefore that a new system of tests should be instituted for admitting children into the school at the commencement of the school year.

Under the ordinary circumstances much time at the re-opening of the school has to be devoted to the routine work of admission, etc., and hence their time is not made use of in teaching. If this is to be avoided, it will be found necessary to open the school a week earlier and proceed with the work of admission. It is not necessary that the school children should be present. It will be enough if the head teacher and some of his assistants are present during this time. The parents may be informed by tom tom or circulars that the admissions will be begun from a particular date. This arrangement will give ample time for teachers to test children both orally and in written work and they could proceed with this work more carefully and slowly than they will do this work if the school had reopened in the true sense of the term.

Even for the admission of children in the first class, the following suggestions are given for testing :—

1. Naming of pupil.
2. Naming of colours.
3. Executing commands.
4. Answering to questions regarding menu at the household meal, the visits of relatives to the house, etc.

5. Naming objects in the class-room or hearing and repeating of words uttered by the teacher.

6. Naming things from a picture.

7. Giving the use of some articles.

8. Giving the names of trees, vegetables, fruits flowers, animals, birds, etc., and thus finding the stock of his vocabulary.

9. Naming the days of the week.

10. Conversing with the child about the parts of his body, his brothers and sisters, etc.

Such forms of testing of children should be adopted in the other classes as well. In any case, boys should not be put in a class owing to pressure brought upon the head teacher or the class teacher by the parent or through some people of influence and position. If practical politics admit such a procedure, the actual work in the class during the year will show that some wrong has been committed at the beginning for which all of us hold ourselves responsible. It has come to the notice of my humble self that such boys do not profit by reading in the class for which they are unfit, but they form a kind of drag on the whole class. They have to be taught the fundamentals of the Three R's before they are taught the actual lessons assigned to the class in the curricula of studies.

Class-teaching.

The whole life of the teacher is connected with carrying out experiments in the class-room. The plans and projects mentioned above are only two of them. Each lesson, each subject and each hour afford a great opportunity for such experiments. But they need good preparation, analysis, order and forethought. In the list of exercises set apart for practical work by teachers, I have enumerated the valuable experiments that the class teacher can conduct

in the class-room with the help of the boys. In fact the series of practical work exercises have been drafted as a result of my own humble experiments with my own children in the class-room, outside, and in my own house. In some measure the exercises also indicate a scheme of work for an Elementary School in language and number. The time-table and the curricula of studies should be so elastic as to admit of some experiments which the teacher can carry on in the class-room.

Time-Table.

Following a "Model Time-Table" as it is called should be deprecated. This model may be suited to a particular locality and under particular favourable conditions, but the model is to be modified so as to suit varying conditions of staff, equipment and facilities for work. These time-tables fall under some of these heads—

(1) The usual practice of assigning the work for the day in six periods of 50 to 45' minutes' duration.

(2) The special practice of having a 7 period day allowing 45 to 40' minutes for each period as is found in some schools.

(3) The ideal practice of having teaching for one part of the day and allowing the other part of the day for practical or individual work.

(4) The practice found in some schools of distributing the work of the week into 4 days and repeating the time-table for these 4 days throughout the year. This method is advantageous to some extent as it does make provision for the teaching of lessons which the children may otherwise lose on holidays especially.

(5) The practice of working for $5\frac{1}{2}$ days in the week as is found in some schools and thus giving a longer period for work in the school.

Some Observations.

(i) As it is, the teachers will find much time taken up in the first period of the day in going through some routine work such as morning assembly, attention to health, registers, school fees, supply of books and slates, etc. So much so little time is left for the teacher to do full justice to his work in that period.

(ii) Some lessons such as Language or Arithmetic cannot be completed at any particular stage within the time allotted for a period. It may be found that we have to continue the same for some more time if the lesson is to leave a good impression upon the minds of children.

(iii) Some lessons which involve concentrated writing cannot be unnecessarily prolonged since it will be tiring the children or unduly shortened thus not giving ample time for children to express themselves.

(iv) Out-door lessons such as Excursions, Nature Rambles, or Gardening or Handicraft cannot be completed within the period since they take a longer time than the other school lessons.

(v) Correction work could be better done and profitably done in front of children. But the school time will not admit of suitable time for such work. Time must be found to have the work done in the class in front of children.

(vi) School time is generally insufficient and does not admit of any extra time for devoting some attention to pupils who have been absent for some time and in ideal conditions time must be found to remove this great defect.

(vii) Any piece of home work set for children should be completely scrutinised by the teacher. Even before scrutinising, the teacher has to see whether the children have taken down the work correctly.

(viii) Amidst all the restrictions imposed upon children by means of a time-table, the children must have some time to do free work.

(ix) Time must be found for improving their physique and giving them more general knowledge and training their hand and eye.

(x) Gardening work, one of the essential features of school work, must be attended to, though not within school time, at least outside school hours.

All these considerations show that the time-table has to be completely recast so as to allow complete margin for the teacher to do work freely and in the best interests of a true education.

In the first 3 classes which are classed Babies, Junior and Senior, the above consideration do not much weigh upon the teacher. But only in the higher classes the difficulties are keenly met with. The following suggestive time-tables are offered :—

Six periods a day.

(i) The important subjects such as English, Arithmetic, Language, Handwork, Geography, etc., have been assigned longer time at a stretch so as to allow children and teacher time for practical work class teaching.

Individual or group work. Latitude is allowed for the teacher to continue any other lesson during the latter half of the period if the original lesson is finished.

Days.	1	2	3	4	5	6
Mon.	Arithmetic.	Tamil.	English.		Games.	
Tue.	Tamil.		History.	Geography.	Games.	
Wed.	English.		Arith.	Story.	Nature.	
Thu.	Arithmetic.		Civics.	Handwork.	Drill.	
Fri.	Tamil.		English.	Writing.	Handwork	Tree.

The school time itself will have to be considerably modified to the children's convenience, weather conditions and village work and seasons such as agricultural, cold or hot seasons. Morning work from 7-30 to 10 and evening work from 2-30 to 5 will be suitable for summer months; 8 to 10-30 and 2 to 4-30 will be suitable for cold months.

Seven Periods a Day.

(ii) The above time is adopted here, giving in addition one period to Arithmetic, Language, English, General Knowledge and Free Work

	1	2	3	4	5	6	7
Mon.				G. Know- ledge.			
Tue.				E.			
Wed.				Tamil.			
Thu.				Free Work			
Fri.				Arith- metic.			

In these two cases provision must have to be made to have a half-day work on Saturdays for remedying defects shown under v and vi.

(iii) Taking up the question of a four day time-table for a week, a suggestion is offered here.

1st day	Arithmetic.	Lang.	Eng.	Handicraft and Games.
2nd ..	Language.	Hist.	Eng.	Nature- Study.*
3rd ..	Arithmetic.	Story.	Lang.	Geography.*
4th ..	Arithmetic. Writing.	Civics	Eng.	Hand Works and Games.*

* indicates outside school time also.

It must be understood that in all double period lessons the first part is spent in some school routine and the children themselves will have to prepare themselves for the school work. The children can enter any of their observations in their Nature record, can look at the garden and make notes in their diary. Whenever the children have finished their work during the time, it must be open to them to proceed with another work or take rest for a while. The above time-table

allows 5 periods to each of the main subjects, 3 periods to Hand Work and 6 periods to General Knowledge and Games on the whole. It is expected that Nature Study and Geography which have a place at the end of the day's work will be continued for some more time till the day's work is finished at a particular stage.

(iv) Next comes the work of assigning for part of the day and leaving the other part of the day for practical work by the children under the supervision of the teacher. In all Boarding Schools and in all places where the teacher and children live close together near the school, this system can be worked to satisfaction. Even apart from it, when the school thinks out plans and projects for keeping the children at work in the afternoons by assigning individual, group or class work in Handicraft, Geography, Language, Number, Gardening and Nature-Study, the system is bound to yield good results. It will be useful practical work preparatory to the learning of a lesson and done in the afternoons before they are taken up the next day in the class.

	A.	Teaching work, 1 2 3	Practical and In- dividual Work.
1st day	Arith.	General Know- ledge.	English. Hand Work, Gardening.
2nd ..	Arith.	Lang.	H. Work Arithmetic and Language Work.
3rd ..	Arith.	Lang.	General Know- ledge.
4th ..	Arith.	Eng.	Lang. General Knowledge, Charts and Assign- ments. Hobbies and Free Work.

B. Early Morning—Farming, Nature Work, Geography, Gardening. After morning meal—Individual and Practical Work, Hand Work and Hobbies; Rest. Afternoon 2-30 to 4-30: Class Work. Evening: Games, Children's Club, Gardening. Here, too the 4th day and 5th day time table may be drawn up and modified to circumstances. The afternoon-work shouldnot be made a rigorous time-table. I have only indicated the nature of work the children could be expected to do. Games are allowed after the school work each day for at least half an hour. In a Boarding School with a farm attached to it, the morning will be devoted to farm-work and the afternoon to class work. There will have to be an alteration in the time-table [vide B.]

(To be continued.)

A HISTORY OF INDIA

FOR STUDENTS

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Principal, Hindu College, Tinnevely.

I THANK you very much for the honour you have done me by asking me to preside on this occasion. You know that another educationist of long and varied experience and working under another University, Mr. M. Venkatarangaiya, Principal, V.R. College, Nellore, was to have delivered the Presidential Address, and we all regret, and I more than all of you, that he is not able to be present here to-day. I regret more than you, because the honour you have bestowed on me is coupled with a heavy responsibility. The invitation to fill in the gap came to me yesterday afternoon, and you can realise the shortness of notice, and consequently if my address does not come up to the usual level of such addresses, the unforeseen circumstances and the organisers of the Conference for putting me in here, are to blame.

My friends, it is gratifying to find that there is a growing enthusiasm on the part of teachers of this Presidency to organise themselves into a body and work for the improvement of education in this country and for the improvement of their own conditions of service, prospect and status in society. The long and varied programme for this Conference and the list of resolutions to be moved bear testimony to what I have said. The programme includes, amongst other things, Refresher Courses for Elementary Teachers, a Geographical Conference, Demonstrations, Physical Culture, Exhibitions of

Educational Work, Ancient and National methods peculiar to Malabar of imparting moral, aesthetic and religious instruction through story-telling and acting. These and the resolutions show clearly that equal emphasis is being attempted to be placed on the academic as well as the administrative side of education. But I should tell my teacher friends that there should be such systematic and continuous efforts carried on from year end to year end. For, without such steady and continuous work and a feeling of brotherhood infused in us nothing worthy can be achieved while we become liable, like very many others, to the charge of being enthusiastic only for the moment. About the need for such systematic work and brotherly feeling, I have spoken elsewhere, namely in my Presidential Address at the Kadayannallur Conference, and I do not, therefore, propose to dwell on them here.

There is another hopeful sign of the times which I would like to touch upon. Last year was one of great struggle on the part of our nation, and we all rejoice at the happy termination of the struggle, and it is hoped that Swaraj and Responsible Government with some temporary safeguards we will be having in the near future. In such an atmosphere and under such conditions the subject of education is bound to attract greater attention from the general public,

* Owing to the unavoidable absence of Mr. M. Venkatarangaiya, the President-Elect of the Conference, Mr. Seshu Aiyar took the Presidential chair and delivered this address.

and we teachers will be called upon to bear great responsibility in the resulting re-construction and we shall have to rise equal to the occasion and discharge our duties efficiently and satisfactorily. This again will mean the need for well-organised and systematic team work on the part of the teachers.

This leads me on to the consideration of the question: "What is the kind and nature of the work we have to do as teachers?" We should all strive to be well-informed and up-to-date in knowledge and methods of teaching in the various subjects we are teaching. We should be constantly reading of the developments in methods and organisation taking place in education in other countries. We should all be constantly and jealously watching our own individual condition in regard to culture and character inasmuch as young children are put into our hands for training. We should study the general educational problems that are engaging the attention of the nation and equip ourselves with knowledge and ability necessary to take an intelligent part in the solution of those problems.

We should take an active part as enlightened citizens in all the useful activities of our neighbourhood so as to show that we teachers form a useful and indispensable body. I can go on enumerating the kind of work we have to do. My object in pointing out these is not to take the role of a teacher and tell you what the teachers have to do, but to draw the special attention of the teachers to these aspects, inasmuch as I feel, and I believe with reason, that we are not now doing these to the extent to which we ought to do. And I feel I can also substantiate what I say with specific instances.

But time and space prevent me from dwelling longer on these topics and the kind of work we have to do, and so I shall just touch on two or three headings.

The Academic Equipment of the Teacher— Here I must say in the interest of education, that we are not striving to be well-informed to the extent to which we ought to do it in the several subjects we are handling every day in our classes. When I say this, let me not be misunderstood as an adverse critic. But let me be considered as a well-wisher desiring for improvement in the present state of things. I do not at all mean it as an indictment against teachers. I know that there are many causes which are responsible for this state, and I am only trying to place before you as a friend what I consider to be a fact so that we may realise the exact condition and take the necessary steps to improve that condition. For instance, let me take the subject of Mathematics with which I have been intimately connected for a long time. Of late much work has been done at the foundation and the fundamental concepts of Mathematics. How many of the Mathematics teachers of secondary schools and colleges present here, I ask, have acquainted themselves with such developments at the bottom of Mathematics? How many of them, I ask, do know the concepts underlying what are known as "whole numbers, fractions, negative numbers and irrational numbers?" Though these concepts are not to be taught to the High School student, they should certainly be known to the Mathematics teachers so that they may have clear ideas on the point and their teaching may be clear and accurate and they do not impart wrong notions. What I have said about

Mathematics is reported to be true of other subjects as well. "Gladly would he learn and gladly teach" must be the motto of every teacher.

I shall next say a word about culture and character that a teacher should possess. Of all people the teacher to whom is entrusted the training of children should be a man of liberal culture and of unimpeachable character. He must have great self-respect and should not lower himself by his behaviour in public estimation. This is very necessary in his own interest and in the interests of the children who unconsciously and imperceptibly follow him in respect of character. In fact, the teachers as a class should have a higher sense of duty and dignity, and they are also being judged by a higher standard in respect of culture and character. For this the teacher must have plain living and high thinking as his motto. I emphasise on that because nowadays simplicity and economy have come to be considered sins.

It is also very essential, as I have said above, that the teacher should take an active part in all the activities in his neighbourhood. He will be thus rendering additional service to society, and this will incidentally also raise him in public estimation. Further, this will also give him ample opportunity to come into close contact with parents, whose whole-hearted co-operation will be very essential in the interests of education. It has come to be recognised that the absence of this contact between teacher and parents is one of the most serious defects in the educational system of the present day. I hope it will be conceded that there is a spirit of unrest and restlessness on the part of the youth of our

country. Though it is the healthy sign of national awakening to be desired from that point of view, it has made the maintenance of proper discipline more and more difficult, and the boys are not deriving the fullest benefit of education. If in this matter the parents are made to give up the attitude of indifference which now characterises them and they co-operate with the teacher, the boys' life at school will be more beneficial leading to better results.

Next I pass on to the important problems which are engaging the attention of educationists. Taking first the revised S. S. L. C. Scheme, there are two or three main points for our consideration. The first question is whether there should be any specialisation at this stage. The opinion seems to be gaining ground that, at least so far as the University purposes are concerned, the C Group should be abolished. There is much to be said in favour of this idea, since a general foundation is very necessary, and the boys are too young for specialisation. But the C Group was originally established just to provide for individual tastes and aptitudes and to avoid having a Procrustean bed for all. Now that all the subjects of general knowledge are included in the A Group and under eligibility rules for University courses allowance is made for individual deficiency and special aptitudes by introduction of the principle of varying minima, there seems to be no need for the retention of the C Group. However, when this comes to be effected in order to avoid the disadvantages of piece-meal legislation, it will be found necessary to stiffen the Elementary Mathematics Syllabus by the introduction of Demonstrative Geometry and Elementary Algebra of the

Matriculation standard. The present Intermediate course in Mathematics and Physics assumes a knowledge of the Matriculation Mathematics, and if such a stiffening is not simultaneously done, the students will not be able to follow the Intermediate course in Mathematics and Physics. If this be not done, the Intermediate course will have to be reduced in standard, which will correspondingly bring down the standard of knowledge of the Mathematics and Physics graduates.

Next I pass on to the vexed question of school record for the S. S. L. C. Nobody can dispute the importance and necessity for school record in trying to judge the true attainments of the boys and in mitigating the unreliability and defects of the use of the single examination in gauging their capacity and attainments. When such is the case, it is most regrettable that the school record has come to be ignored altogether in deciding eligibility, and it will be even more regrettable if the record is altogether abolished. Of course, there are real difficulties for the teachers to maintain the record, and abuses have also crept in in such maintenance, and these are responsible for the present state of affairs. It is for us teachers to devise measures for removing these difficulties and abuses, and for getting a due recognition of the school record in gauging the pupils' capacity and attainments.

It has already been pointed out that it is dangerous and unreliable to judge the ability of the boy from his performance at a single examination. This wholesome principle of education seems to have been completely ignored by those responsible for starting the idea of the introduction of a Middle School examination. Also the boys of the lower secondary stage are too young and undeveloped to be subjected to a written examination conducted by an external body. Already our courses and teaching are over-ridden by the requirements of an examination, and the requirements of real education are often consequently lost sight of. Hence it will be against the interests of sound education to introduce such an

examination. Of course, it is true that there has been laxity in promotion and consequent lowering of standard, to prevent which it is that this examination is sought to be introduced. But this laxity and lowering could be prevented, if the teachers would form a healthy public opinion in regard to these, and also adopt a consistent and definite principle in the promotion of boys to higher forms.

Another important question is that of vernacularisation, that is, the adoption of vernacular as the medium of instruction in non-language subjects. We had been passing repeatedly resolutions in our Conferences asking for permission from the Department for the introduction of the vernacular as the medium of instruction. Now that the required permission has been obtained, we are slow to take advantage of the same. The whole argument of want of suitable text-books in the vernacular and the difficulty of framing suitable technical terms are still adduced. The experience of these years has proved that we are arguing in a vicious circle. We say we cannot have vernacularisation till the books and terms are ready. And these can come in only when there is a real demand. The truth is that the two processes must go on together. If we are earnest about vernacularisation, we must straightway start it, allowing the books and terms to come into the system in their natural course. We have till now been waiting in vain for an outside agency to frame a list of terms in the vernacular. I would request my brother teachers to form themselves into groups with a determination and frame the list themselves.

In this connection, I would also mention that some people seem to be very fastidious in having a vernacular term for every scientific and technical term in English. This however, I think, is unnecessary and undesirable. English has freely borrowed and in some cases introduced bodily technical terms from other languages. Our vernaculars will only be richer for following that example. Also a free use of English terms at the early stages in the process

of vernacularisation will considerably reduce the discontinuity that will be felt in a jump from the use of vernacular in the High School stage to the use of English in the College course.

In these days of democracy and widening of the franchise, it is very desirable that there is increased literacy and the strength of elementary education among the masses.

It is very gratifying to find that the Government is also paying increased attention to the problem of elementary and adult education. In any new scheme of elementary education some of the prominent defects of the existing system have to be overcome. The kind of education that we are now imparting in our Elementary Schools has no relationship with the school surroundings and the life of the people in the locality. The syllabus of the Elementary School should be adapted to a greater extent to the needs of the people who are benefited by this education. There also seems to be great wastage. Some pupils remain in the same class for a number of years, others attend school for a year or two and discontinue and lapse into illiteracy. Some attention is being paid to the remedying of the evil. It is necessary to introduce effective measures if the nation is to be benefited by any scheme of elementary education. The quantity of work done in the Elementary School is not at all proportionate to the long period of five years now spent in such education. I am sure that with greater earnestness on the part of the teachers and the co-operation of guardians, greater quantity of work can be turned out at the elementary stage, and it is hoped that the Hon. Minister for Education to the Government of Madras, who is now specially interesting himself in the cause of elementary education will have all these points in view while adopting the Elementary Education Bill which is now under consideration.

Closely associated with the subject of elementary education and forming a necessary supplement to it in the removal of

illiteracy is the subject of adult education. By adult education is meant the education of the adults so as to form them into useful and intelligent citizens. This means the imparting of knowledge to them in the Three R's and the teaching of general knowledge subjects, such as Civics, Geography, Hygiene, Elementary Science. One aim in the spread of elementary education among the masses is to remove illiteracy from them so that they may be able to use the franchise well and take an intelligent interest in the activities of life in general, and this object cannot be achieved for one generation, though elementary education be made compulsory from today, unless supplemented by adult education. So very essential a supplement is this adult education. Here the teacher can make himself very useful, and I say it is his bounden duty, because none else can do it, to take an active and intelligent part in the spread of adult education.

Let us now consider the methods to be adopted in imparting instruction to adults. Adults being advanced in age and already possessed of knowledge of some kind, the methods to be adopted will have to be quite different from those used in the education of children, and the text-books used will also have to be different from that contained in the elementary primers. For instance, a lesson on the 'cow' usually found in the First or Second Reader, will be informing and interesting to a child, while it will be as dull as a thrice-told tale to an adult, who is already well acquainted with a 'cow.' Again in teaching Arithmetic, the adult can be easily and profitably given many problems occurring in real life, whereas such problems may be too advanced for a child.

Thus the teacher will find very useful work in the field of adult education in evolving proper methods of instruction and writing suitable text-books for adults. This work will also keep him engaged during his leisure hours in an interesting and useful manner rather than spending them in idle cards-play and gossip.

Before I conclude, I like to refer to one important school activity which seems to be under a cloud of misapprehension. The Scout Movement, as you all know, came in about twenty years ago for correcting and supplementing the literary training we were giving in our schools. The initial enthusiasm with which the movement was greeted seems to have waned, and Scout activity is languishing in all schools. I understand that there is a circular from the Director of Public Instruction insisting on the proper organisation of extra classroom activities as a condition for recognition of schools. I feel sorry that we have been indifferent in regard to such activities so as to necessitate the issue of such a circular, and trust that the teachers will take this opportunity for interesting themselves more and more in such activities. The Scout Movement is one of great potentialities, and if it has not spread more widely in the past, we have only to blame ourselves for not conducting it properly and for not

educating the public in regard to its great ideals and possibilities.

In conclusion, I have only to remind my brother teachers that we belong to a race of Rishis and great Gurus, who did not care for the material comforts of life and regarded service and sacrifice as great virtues. If the ancient Gurukulas, to which we certainly refer with great pride, have been of greater success, it was because the Gurus sacrificed everything in the performance of their great work of education. Looking at the state of affairs to-day, it must be admitted that the teacher is getting more and more lowered in the estimate of the public and his possibilities for good to society are getting reduced. Now that the conditions in our country are more favourable for a national revival, the teacher must take this opportunity of developing himself into a great Guru and with the old ideas of self-respect, service and sacrifice, make his fullest contribution to the great work of building up the new Indian nation.

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PRESIDENTIAL ADDRESS*

BY MR. M. VENKATARANGAIYA, M.A.

Principal, Venkatagiri Rajah's College, Nellore.

LET me thank you most sincerely for the honour you have done me by electing me to preside over the deliberations of this Conference. In spite of my shortcomings, which are very many, I accepted this position of responsibility as I wished to come into closer and more intimate contact with the activities of the South India Teachers' Union, under whose auspices these Conferences are being held from year to year. We in the Andhra districts had not many opportunities in the past of getting into such contact, and when the call came to me from the Reception Committee, that I should preside over this Conference, I welcomed it without any hesitation. The Andhras have to their credit a spirit of noble idealism, and emotional temperament and a burning enthusiasm for all good and great causes. But, at the same time, the sense of individuality is so strong in every one of them that, when it comes to a question of organisation and the sinking of personal and parochial considerations in the furtherance of a common object, they do not unfortunately show that capacity for co-ordinate effort which characterises their brethren in the further south. This is the reason why the Teachers' Associations and Guilds in the Telugu districts are backward in point of numbers as well as in the vigour of their work when compared with the sister institutions in the non-Andhra areas. The attempts to organise an Andhra Teachers' Federation and affiliate it to the South India Teachers' Union have not

yet materialised in spite of the efforts that some of us have made in that direction. In accepting, therefore, the presidency of this Conference, I have been actuated mainly by the idea that there is much to be learnt from my Tamil and Malayalam friends and that the experience I gain here would be of much service in any steps that may be taken to organise on a proper and successful basis the work of the teachers in the Andhra.

NEED FOR PROPAGANDA IN TELUGU DISTRICTS.

In this connection, I should like to appeal to the S. I. T. U. that it should carry on more of propaganda in the Telugu districts and enlist the co-operation of the teachers there in all its work. The leaders responsible for the management of the S.I.T.U. and for putting into effect the resolutions passed at the annual Conferences will have their hands considerably strengthened if they can secure the services of the representatives of the Andhras also. Although there is a strong agitation for an Andhra Province, with a separate Department of Education and a separate Director of Public Instruction, it may take some time before the agitation begins to bear fruit. Until then we—the teachers in the Andhra and the other areas of the Presidency—should work hand in hand, and make united efforts in the promotion of objects which are sacred to every one of us, whether those efforts take the form of educating public opinion and the legislature, or of

* On account of the unavoidable absence of the President, this address prepared by him was read by the President of the South India Teachers' Union at the 29th Provincial Educational Conference held at Palghat.

making representations to those in administrative authority. I hope that in the coming year, the S. I. T. U. will direct more of its attention to work in the Telugu districts. I can assure to its representatives a warm reception everywhere.

THE PAST YEAR AND ITS LESSONS.

We are meeting this year under more favourable circumstances than those that prevailed when we assembled at the last Conference. The political crisis that threatened to overwhelm every department of national work, including the work in schools, is now over. We have our own cause for rejoicing at the happy termination of the struggle and the peaceful settlement which has marked its close. We teachers are free once again to attend to our work without being watched and unnecessarily suspected by the police and the magistracy. There is no fear of anyone calling on us to make a confession of our loyalty on pain of confidential reports being sent against us. There is no risk of students going on strikes under the influence of politicians. These and other experiences, through which several of the schools and colleges had to pass in the course of last year, are eye-openers in more than one respect. I do not, however, propose to dwell at length on them. For, the movement that was responsible for these events is at an end, and the educational institutions in this part of our country have, on the whole, come out of it quite creditably. No Universities or colleges had to be closed. Discipline continued to be maintained at the usual level; and the clash between school managements and governmental authorities was not anywhere of an appreciable magnitude. We need not, therefore,

take further notice of the subject in the present Conference.

There is all the same one remark which I am tempted to make in this connection. The incidents of last year have revealed in the clearest manner possible that the influence which the teacher can hope to exercise single-handed over his pupils is very limited at the present day. The conduct and character of our boys and girls are now being determined by a thousand and one factors outside the school—factors over which the teacher has no control. It is not merely the politician that is taking advantage of the immaturity of youth and exploiting it for his own purposes. There is the iconoclast and the social revolutionary carrying on a crusade against the religious and the social systems of the land. In the name of self-respect, equality and liberty, institutions that have been held sacred for thousands of years are being attacked, and from every side the youth are being called upon to join in their hundreds and thousands all movements leading to this attack. The spirit of revolt is thus generated. History teaches us that rebellion may start in one field, but that it will not end there. If tolerated and encouraged in one sphere of life, it is bound in course of time to spread itself in all directions and envelop the whole atmosphere. With people from different quarters competing with one another to establish and direct the activities of Youth Leagues, it is no wonder that the teacher has at the present day become a less important force in shaping the character of our youth. Even parents are finding themselves quite helpless. My reason for referring to this phenomenon is that there is a

large volume of opinion which makes the teacher responsible for all the shortcomings in the behaviour of our young men and women, and this opinion is not based on a correct study of the situation. The modern teacher is not the sole guide of the youth attending the school. After all, the time that a boy spends in school is short, and even then he is not in the company of one teacher but of several. Under circumstances like these, it is not fair that the teacher should be taken to task for the defects in the character of the boys. A saner view of the situation is required.

CLOSER CONTACT BETWEEN TEACHERS AND PARENTS.

It is, however, another thing to ask if the teacher should be content with such a position and if he should not make strenuous efforts to establish that sort of relationship with his pupils which is said to have existed between the Guru and the Sishya in Ancient India. I will not attempt to answer this question, as it will take me to the more complicated subject of social organisation and the place which the teacher has to occupy in it. But any success which the teacher will be able to achieve in the direction of bringing the pupil closer to him will depend on the extent of the co-operation he can get from parents. The absence of intimate contact between teachers and parents is one of the most serious defects in the educational system of the present day. It is our duty to take steps to come into direct touch with parents, so that we may secure their willing sympathy and active help in our efforts to influence the conduct of youth. One very important problem in the life of our boys is how they

ought to spend their time outside the school. Should it be in play, in amusement, in cultivating a taste for some hobby, or in doing what we generally call "home-work"? It is by regulating these activities on proper lines that the boy can be truly educated to become a man. And in this work the teacher's best ally is the parent. To the politician and the social reformer the youth are merely instruments, with whose help they can carry out their programmes. To the teacher and to the parent they stand in a quite different position. To them the boy is primarily a "man in the making" and it is the development of the humanity in him—not the fanatical zeal in this or that cause—that is dear to their heart. They are not faddists, and they have no particular axes to grind. If only the parents give up the attitude of indifference which now characterises them, and if organised trials are made for bringing the teachers and parents together into associations that may be specially started for the purpose, the teacher can become more serviceable to his pupils than is the case at present and an approximation at least to the ancient ideal can be brought about.

THE TEACHER: HIS FREEDOM AND RESPONSIBILITY.

While the teacher suffers from serious and real limitations in influencing the conduct of the pupils outside the school, he is in a sense an absolute master in regulating their work inside the class-room. I do not deny that here also he is controlled by the requirements of the departmental syllabus, and of the examinations held at the end of the school course. But such control is always bound to exist in any organised system of public education. It should not be regarded as a

restriction on the true freedom of the teacher, but only as a part of the general conditions, under whose influence he has to exercise his freedom. It is like the citizen's obedience to law, which is essential to a free life in a commonwealth. Just as certain laws impede true freedom and require repeal or modification with the changing circumstances of the times, so also the departmental syllabus and the needs of the examination may require modifications. And we may even say that such modifications are urgently required at present. But within these natural and perfectly understandable limits, the teacher is free to instruct his pupils, and it is up to him to use this freedom in such a way that, when the pupils in his charge leave the school, they would be the recipients of the best instruction he is capable of imparting. He will be failing in his duty if, in the field in which he is master of himself, he does not use his position to the best advantage of those entrusted to his charge.

In this respect, the responsibility of the teacher in our country is in a way more circumscribed than what it is in most of the other civilised countries of the world. There the school is regarded as the one place for training all the faculties of the child—intellectual, physical, mental and moral. The schools there are really educational institutions. Here, however, the training which the teacher is now called on to give is mostly intellectual and literary in character. This may be a narrow view of education, but it is the only view that appeals to authorities constituted as they are at present. While education becomes less comprehensive in scope under these circumstances, it ought to gain in intensity and depth. Here is the

opportunity for the teacher. By the time the pupils leave the school, the teacher should be able to train them intellectually to a higher degree than boys of similar age in other countries. The ability of our boys to think clearly and express their ideas correctly and forcibly in their mother-tongue and in English, and to appreciate the best literary pieces in the mother-tongue, must be of a high order. Their knowledge of History, Geography and Science must be sound. But most of us feel that we are not producing boys of this type. There must, therefore, be something wrong in what we are doing, and it should be our duty to find out wherein lies the defect and suggest ways and means for removing it.

LINES OF WORK.

In this connection, work has to be done in two directions. We have first to find out to what extent our pupils in different classes are below the normal standard and how the present-day pupils compare themselves with those of a decade or two earlier. Of course, the results of the S.S.L.C. public examination afford some data in regard to this matter. But they are not exhaustive, and they have to be supplemented by further investigation into the subject, so that we may arrive at a number of objective conclusions. I say 'objective' because there is a general subjective impression that things are now much worse than in former years and that they are growing worse from year to year. And this is a view held not only by teachers, but also by the general public and the employers of labour.

A second direction in which work has to be done is in investigating the causes of the low standard of attainments of our pupils. In spite of manipulations and moderations, not

more than thirty-five to forty per cent. of the candidates sitting for the S.S.L.C. examination come out successful. The percentage of failures is large, and it is necessary for us to enquire into its causes. The result achieved at the end of the school career depends on numerous factors, like the inborn capacity of the pupil, the efficiency of the teacher, the equipment of the school, and the general health and strength of the pupil and his habits and associations, which, in their turn, depend on the economic and social condition of his parents and the environment in the midst of which he spends his time. Trained teachers are becoming more numerous; schools are being better equipped; inspecting officers are increasing in number, and the Department is satisfied with the quality of their work. If, in spite of all this, the standard attained is low, it is to be concluded that there is a change for the worse in respect of the other factors, or that the training received by teachers and the work of the inspecting officers are of an ineffective character. It is hazardous to draw conclusions one way or the other on a subject like this, simply because the data for the purpose have still to be collected and analysed. Here is an immense field for investigation by those who are interested in understanding and in making others understand the true state of education in our province.

POOR RESULT OF OUR EDUCATIONAL EFFORT.

We are apt to point to two fundamental defects in the organisation of school work at the present day in explanation of the unsatisfactory result of our educational effort. One is the overloading of the syllabus, and the other is the adoption of a foreign language

as the medium of instruction. But before accepting these as explanations, it has to be noted that these do not apply to school work in the lower forms. Up to Form IV instruction is imparted everywhere through the mother-tongue of the pupil, and the complaint of a heavy syllabus is not heard in regard to those classes. We have, therefore, to ask ourselves if we are satisfied with the results of our work up to Form IV. By that time our boys receive from four to five years of instruction in English and eight years of instruction in their mother-tongue and in Elementary Arithmetic. In Geography, History, Science, etc., they receive six years of instruction, as these are taught as separate subjects with separate text-books from the third class at least. In all these classes, the syllabuses are within the control of the school authorities for all practical purposes. There is no need to rush through the courses as there is no public examination to set the pace of work. But if one were to be guided by the opinion generally held by the teachers in charge of the higher forms, one has to confess that our boys, after eight years of instruction, do not come up to the required standard, and the average of their attainments is so low that, in spite of the hard efforts of the specialist teachers in the high school, improvement becomes an impossibility. Either the opinion of the High School teachers is not correct, or there is a sudden rise in the standards expected to be attained by pupils in the High School as compared with the standards in the pre-High School classes, with the result that many find it absolutely impossible to cope with these higher standards. Here again some investigation may be necessary before one can say anything as to whether there is the desirable correlation

between courses in the pre-High School and the High School classes. But from what I have been able to gather from my own observations, I am induced to state that, so far as English, Telugu and History are concerned, there is proper correlation, and no sudden leap from a low to a high standard. I make this statement subject to correction by those who are in more intimate touch with work in secondary schools. But if for a moment my statement is accepted as correct so far as it goes, and as probably correct in respect of the other subjects, we have to conclude that the opinion of the High School teachers as regards the material they get from the pre-High School classes is also a correct one. It thus becomes necessary for us to probe into the causes that are bringing about this state of affairs. We have to consider whether the methods we adopt for imparting instruction are right in the sense that they enable our boys to obtain an easy grasp of the subjects of their study. Some may say that there is nothing wrong in the methods as the teachers handling these classes are all of them trained in up-to-date methods in the training schools of the province. Others may say that the training schools are a mere farce and the training given in them is only nominal. Still others may say that the general attainments of teachers handling the lower classes are not of a high order and that the only remedy is to place them in charge of graduates. There are several others, in whose opinion the defect lies in slack supervision of the work of teachers by head-masters, with the result that teachers grow indifferent in course of time, become careless in the preparation of notes of lessons and do their work in a most haphazard manner. There are not a few who point to the

laxity in promotions, due in some case to interference by the management and in other cases to financial exigencies and the existence of unhealthy rivalry between neighbouring schools. It is quite possible that all these causes are in operation in varying proportions in different places. Whatever it be, the effort involved in eight years of instruction is not bringing about the desired result and many of those that receive such a lengthy course of instruction are unfit to enter the high schools.

DEFECTIVE TEACHING OF MOTHER-TONGUE.

While I am on this subject, I feel it necessary to invite your attention to one matter of supreme importance. I referred in the above paragraph to the possibility of our methods of instruction not being sound. I am firmly convinced that in the teaching of the mother-tongue—and I refer particularly to Telugu in this connection—the methods adopted are most antiquated, or there is perhaps no method worth the name. This lies at the root of the inefficient instruction in the lower classes. For years there has been in our midst a school of opinion that there is not much to teach in the case of the mother-tongue as a knowledge of it is obtained in an increasing degree by a boy as he grows, that with age his vocabulary automatically expands and his power of expression increases. The result of putting this view into practice has been disastrous. The correct forms of words and the correct use of the different parts of speech and the correct structure of sentences natural to the language are little known to boys even in the high school and college classes. There is no training in the art of literary expression,

either vocal or written, so much so that the standard mother-tongue remains to many as much of a foreign language as English itself. With such equipment in the mother-tongue, the boys are at sea, when an elementary text-book on Geography or History or Science is placed in their hands. They find it difficult to read it, and much more difficult to reproduce the subject-matter it contains. In some cases this may be due to lack of co-ordination between the language employed in these text-books and that employed in the corresponding literary readers. But it is mostly due to absence of any proper training in the use and knowledge of the mother-tongue.

We may get some light from our training schools and colleges—though this light is borrowed from the worn-out lamps of the West—on the methods of teaching English, History, Geography, etc., but no such thing is possible in regard to our vernaculars. We ourselves have to make a special study of this subject, and with the help that may be got from books dealing with the teaching of the mother-tongue in the other countries of the world, we have to build a literature of our own to serve as a guide to those that are in charge of the teaching of the mother-tongue in our schools. With a thorough grounding in the mother-tongue, it will be possible to train our boys to a higher standard of attainment in the other subjects of their study as well.

The importance of such a grounding becomes all the greater now that the use of the vernacular as a medium of instruction is being adopted in the higher forms of several schools. It is not necessary for me to dwell at length on the various arguments in favour of this practice. I believe that the subject

has passed beyond the stage of controversy and that sooner or later every school will adopt vernacularisation except where practical difficulties exist. One difficulty which some of us are now experiencing—but this is bound to disappear at a near date—is that there are some teachers in service, whose mother-tongue is not the same as that of their pupils and who cannot express themselves correctly and clearly in the language of the area in which they are employed. But this is not an insuperable difficulty. The other difficulty, which is of a much more serious character, is the presence of a few Muslim pupils in each class with Urdu as their mother-tongue. Either they should be taught in Urdu, which is not a practicable proposition as it will mean the doubling of expenditure, or in the local vernacular on the ground that, though it is not their mother-tongue, they understand it, and they have to obtain a knowledge of it for business, trade and general intercourse. But this alternative may rouse communal passions of which we have too many at the present day in most parts of our country. Another alternative solution of having separate schools for the Muslim boys, though attractive from several standpoints, is also impracticable and undesirable for several reasons, into a discussion of which I do not propose to go now. The only possible solution is for our Muslim brethren to reconcile themselves to the use of the local vernacular, as by so doing, they will not be in a less disadvantageous position than they are at present. Some such solution will be found for this and other difficulties now confronting us, and schools using English as the medium of instruction will become an exception and not the rule. It ought to be the endeavour of every one of us interested in rationalising

the process of education to hasten the day of vernacularisation and put an end to the unnatural state of affairs now obtaining in our land. But the success of this process will depend to a considerable extent on the use of correct methods for teaching the mother-tongue itself.

THE FETISH OF EXAMINATIONS.

As it has been found that a large proportion of those receiving instruction in lower forms are not fit for admission into the high school classes, and as there is no prospect of the school authorities themselves adopting stricter rules of promotion and admitting only the really fit into the high school, it has been recently suggested that, to eliminate the unfit, a public examination should be instituted at the close of the third form and that only those that come out successful in it should be allowed to proceed to the higher class. We need not be surprised at this suggestion, as it is in accordance with the traditional policy of the educational authorities in modern India—a policy which has made a fetish of examinations. This has become true not only of those in charge of secondary education but also of University education. But before we accept this traditional remedy, we have to clarify our ideas and understand precisely what we are driving at. The point is that the instruction which in the name of secondary education we are now imparting in schools does not seem to benefit fifty to sixty per cent. of our pupils, as is demonstrated by the results of the S. S. L. C. public examination, and that we should, therefore, try to have in the high schools only such young men as will be benefited by the instruction, as otherwise there will be a huge waste of the nation's resources. But as a preliminary to any action that may have to be taken on this state of

affairs, we have to satisfy ourselves on three points. One is whether we cannot, by improved methods of instruction, make the boys in the middle schools better fitted to proceed to the high schools. I have already dwelt on this subject and made it clear that the scope for improvement is very great, and it is better we apply ourselves to bring about this improvement than institute another examination with all the evils incidental to external examinations. The second point is whether we should not modify our scheme of secondary education to suit our pupils instead of proceeding quite the other way. The third point is, whether the defect that we are now attributing to our pupils is not the result of a much more serious defect in the system of the S. S. L. C. examination itself.

These points, and especially the second and the third of them, are arguable, and no dogmatic answer can be given to them. At least the answer given by those who wish to institute a sort of lower secondary or middle school examination is not convincing. We have included certain subjects for study in the higher forms of secondary schools; and we want every one anxious to receive a secondary education to come up to a certain standard in these subjects. Having before us the true objects of secondary education as they are understood in countries which aim at educating the people in general and not a select class anxious to enter politics or the learned professions or to enjoy merely a life of leisure, we have to ask ourselves if our present scheme of secondary education is sufficiently elastic and variegated to appeal and be of advantage to pupils belonging to the different strata of society, with differences in general outlook, in conditions of life, in traditions and needs. So far we have been

framing schemes of education without taking these differences into account. It did not produce harmful results when only a small percentage of our boys took to secondary education and when they came mostly from a particular group more or less homogeneous in character. Conditions are now changed. A larger percentage is now taking to secondary education, and the healthy desire to get higher education is pervading all groups and classes. We cannot, therefore, afford to have one uniform and rigid type of secondary education to which every pupil should adjust himself. On the other hand, we should provide for different types, so that pupils with different aptitudes may receive benefit from the school course. It is a pity that the efforts made to revise the S. S. L. C. courses of study bestowed little or no consideration to this aspect of the matter and the authors of the revision contented themselves with a mere transfer of some subjects from one group to another. We had the proverbial mouse from a mountain of labour and agitation.

DEFECTS OF OUR EXAMINATION SYSTEM.

The other point is also equally important. Is the public examination, conducted as it is now done, a satisfactory test for estimating the wastage due to the unfit being admitted into the higher forms of secondary schools? A single written examination for students numbering nearly twenty thousand, with the standard and type of questions varying from year to year, with examiners whose system of marking is not scientific, but leaves much room for personal vagaries, cannot be tolerated in any civilised country. And we have many other defects besides. There is no relation between the number and duration of papers set at the examination in a particular subject, the time allotted for teaching it in the class-room, the marks

assigned for it and its intrinsic importance. It is an examination like this that dominates the system of secondary education at present, and it is cruel to speak of our young men and women as being unfit to receive the benefits of higher education simply because they fail to satisfy an unscientific test like this.

With circumstances like these, one naturally hesitates to accept the institution of another examination as the essential means for eliminating the so-called unfit. It is a wrong remedy for the existing disease, and it is the remedy of a doctor who has not properly diagnosed the disease, or made a wrong diagnosis of it. The defect to be removed is not in the pupils seeking higher education, but it is in the kind of higher education that is now provided. Reform should aim at removing the latter defect. Any attempt to determine by means of an examination as to who are fit to proceed to the high schools will be a most retrograde step, which is bound to arrest the spread of higher education among all classes of people.

ALTERNATIVES TO EXAMINATIONS.

Examinations are an evil, and we teachers have to devise a method of replacing them by adopting a more reasonable test for measuring the progress of a student from time to time, which is after all the one aim of all examinations. Where we have teachers quite conscientious in the discharge of their duties and a head-master who has got the capacity and the desire to supervise the work of his assistants, and where the progress of each boy is watched from day to day, partly through the work he does in the class-room and partly through well-arranged home work, examinations can be either dispensed with or their importance reduced to reasonable limits. I have more faith in measures like these than in examinations conducted every

half-year or every year. They are not only better tests of intellectual progress, but are also a means for developing among our boys regular and systematic habits. The neglect of studies throughout a large part of the year and the overwork just before the examination is ruinous to the physical, as well as the moral, excellence of the youth. The realisation by us of the importance of day to day work is one of the urgent reforms to which our attention has to be directed. The success of this reform demands teachers with a higher sense of responsibility, teachers who regard their position in school not as a means of getting so much salary, but as an opportunity of rendering service to their country and people. Only then can they understand the full measure of their worth and value.

THE S. S. L. C.

Friends, I do not wish to weary you by expressing my views on other questions of importance relating to secondary education and by making my address rather lengthy. It will be enough if I make a brief reference to one or two matters of current interest. Every one is agreed that the revised S. S. L. C. scheme is highly defective, even from the limited point of view that is now holding the field. In this connection, I wish to invite your attention to the Report of the Sub-Committee of the Academic Council of the Andhra University, which made a critical examination of the revised scheme and submitted a number of important recommendations. It is unfortunate that the University authorities did not arrange to give to the Report the publicity it deserved and no educational magazine published it in full. The Report was accepted by the Academic Council. Its main recommendation was that

there was no need from the University stand-point for the retention of the C Group and that, if it was to be retained for satisfying needs other than those of the University, it would be enough if technical subjects like type-writing, short-hand, etc., are included in the Group. Successive Conferences of teachers in every part of our Presidency have passed resolutions advocating the abolition of the C Group and the modification of the syllabuses in Science and Geography. But the S. S. L. C. Board did not find its way to accept the recommendations of the Academic Council of the Andhra University, and the only alternative left to the University was to frame rules of eligibility for admission to the Intermediate courses, in accordance with the recommendation contained in the Report. It is possible under these eligibility rules for a student to enter the University courses even if he does not secure any marks in the C Group subject. It is enough if he comes up to the mark in the A Group subjects. I am sure that the action of the Andhra University, as at least a partial solution of our difficulties in this matter, will commend itself to you.

TEACHERS' DEMANDS.

Friends, pardon me if I have not referred at length to the subject of salaries of teachers and other questions affecting our position and prospects. My reason for this is that I dwelt on this subject in my address as the President of the Annual Meeting of the Nellore District Teachers' Guild in December 1929, and you will find that address in the *South Indian Teacher* of January 1930. I have not much to add to the views expressed on that occasion or modify them in any way. Our salvation lies in the provincialisation of secondary schools. There is no prospect of

private managements coming forward with increased revenues to give us the reasonably standard salaries we are claiming, or guaranteeing to us stability of tenure and other reasonable conditions of service. Relief can come to us only by the Government taking over the entire responsibility for secondary education. Two objections are generally put forward to this proposal. One is that it will be a blow to all educational freedom, and the other is that financially, it is impracticable and even unthinkable. But both these objections are easily answered. The freedom that private schools now have is only nominal. The rules regulating the grant of recognition and its withdrawal and the payment of grants-in-aid give to the Government any amount of control over the activities of schools. And the position will not be much worse under provincialisation. Moreover, the system of Government itself is undergoing a change. With provincial autonomy and with Ministers wholly responsible to an elected legislature, freed from the shackles of dyarchy, governmental control of education and schools will cease to be of the same character as it is at present. We need not, therefore, be scared away by this objection. The financial difficulty also need not be regarded as insurmountable. The whole question of the allocation of governmental revenues between the primary services like Defence and Nation-building services like education and public health, is bound to be examined from a new stand-point, and there is every reasonable hope that a larger proportion of revenues will be spent in future on the latter services. The view that the administration is top-heavy, and that in an agricultural country like ours, where the average income per head is very

low, there is no justification for the payment of fabulous salaries to officers in the higher ranks of service, is also gaining ground. It is also proposed to tap new sources of revenue and tax those classes of people who have been enjoying for no sound reason a good deal of immunity from taxation in the past. Considerations like these point to the possibility of more funds becoming available for financing education, and provincialisation may become a realised fact. Even in the past, if and when funds were available, the Government had spent them on the needs of private schools, instead of revising the salaries of those in the ranks of the Government Educational Service, the situation would not have been so bad as it actually is at present. New forces are now working vigorously in our country. Movements for removing unjust and unjustifiable inequalities are gaining greater momentum. Equal pay for work of equal responsibility is sure to become the working maxim in all departments. And if only we can convince the electorate of the importance of the teacher in the future of our national economy, I am sure that, though we may not get the extravagant salaries that are now enjoyed by those in public service, we will get reasonably high salaries, which will enable us to lead a decent life, freed from want and worry, and give us ample opportunities to contribute our mite to the progress of the nation. The future is bright, and with organised effort on our part, we can have our legitimate share in that future brightness. Only let us remember that our claims to a higher and better status can be justified by the extent to which we can become more useful and serviceable to the community than by the mere assertion of our rights.

REVIEWS OF BOOKS.

LANDMARKS IN THE HISTORY OF EDUCATION :

(1) JAMES AND JOHN STUART MILL ON EDUCATION, AND (2) NEWMAN'S SELECT DISCOURSES FROM THE IDEA OF A UNIVERSITY. (CAMBRIDGE UNIVERSITY PRESS).

The authorities of the Cambridge University Press must be congratulated on the inauguration of this new series of books, entitled *Landmarks in the History of Education*. The object of this series is to reprint scarce but important texts and to make educational classics available for students. The books have introductions placing them in their historical setting and at the same time commenting upon them from the point of view of modern educational ideas. The first volume contains James Mill's article from the *Encyclopaedia Britannica* and John Stuart Mill's well-known inaugural address at the University of St. Andrews. These writings by the Mills are perhaps not of fundamental value to students of education, nor can they be considered to be particularly up-to-date and useful, but are eminently interesting as typical of the Victorian attitude. In any case, they cannot be ignored in a study of the development of educational thought in England. Cardinal Newman's *Idea of a University* is an old favourite with everybody and it is pleasant to have Discourse I, Discourses V to IX and the chapter on Literature collected in one volume. Each volume has got an excellent introduction, some notes and a list of some Secondary Authorities, besides important dates in the lives of the writers concerned.

LONG MISSING LINKS OR THE MARVELLOUS DISCOVERIES ABOUT THE ARYANS, JESUS CHRIST AND ALLAH, VOL. I, WITH ILLUSTRATIONS, BY VADUVUR K. DURAISWAMI AYYANGAR, B.A. (THE ORIENTAL HOME UNIVERSITY, TRIPPLICANE, MADRAS, 1931). Pp. xx & 691. Price Rs. 10.

This book, the result of a great quantity of intellectual labour is intended as an humble con-

tribution to the altar of Hindu-Moslem-Christian unity, does not adopt the usual method of division into parts and chapters, but is in the form of questions and answers between I and X. The first portions of the book attempt a search made in a peculiar manner, all the author's own, after the first language of mankind, based on the assumption of the Bible that at first the earth was of one people and one language. He proceeds upon the method of assuming that all consonants must be regarded as inherently containing the initial vowel, and we have to pronounce the consonant with the implied initial vowel and then sound the following vowel. Thus the word *philosophy* should be pronounced *phaiyilosophiehai* which rendered into Tamil becomes பகையிலாமை ஒப்புமை = love without enmity, equality and benevolence or gift. In his endeavour to prove that Tamil is the parent stem of all languages, he maintains that Tamil should have been in existence throughout Africa and in the whole country beyond the Himalayas in Asia and that, inferentially, the cradle of the Sanskrit and allied tongues was somewhere in the region between the Mediterranean, the Caspian Sea, the Himalayas and the Indian Ocean. Thus, by a variety of methods of stripping the outer trappings of words of different languages, the author ingeniously, but not convincingly, tries to maintain that they all belonged to the Tamil language. His contention is that European scholars could not get at the truth in vital problems, philological and otherwise, mainly because of their ignorance or neglect of the Dravidian languages. He further maintains that he has got proofs that ancient Egypt including the Sudan was the cradle of the Aryans, that they underwent further development in Babylonia, Media, Mitannis and Persia. According to Mr. M. S. Ramaswami Iyer, Aramaic was Tamil, Jesus was a Tamilian and a Visvakarma Brahman and the Pharisees were actually the Brahmans. His equation of Vidua (Latin) and Vittiwa (Tamil) and of Cherai (Greek) and Cherai (Tamil) were regarded as bold

flights of imagination riding the slender horse of word-resemblance. Our author would go one step further and say that Christ corresponds with *Kari Sith*, i.e., the will of the black-complexioned one or the will or son of Krishna. *Allah* is composed of two Tamil words *அல்* and *ஆர்* and means one who has a dark-complexioned body. Other startling theories of the author are that the ancient kings of Egypt were mostly Vaishnavas; Gizeh and Thebes were the places of Kashyapa and Taksha Prajapatis; Mussalman is the junior dynasty of Mazhavar, Islam is the black-complexioned Lord's kingdom; Mazhavars gave prominence to gods rather than goddeesses, and Babylon was the ancient Dwaraka. Further he goes on to postulate a correspondence between the details of the Mahabharatha and those of Assyrian history; the gods Hanuman and Subrahmanya should be traced from their identical origin in Egypt, Osiris was the Egyptian Krishna and Siva having the attributes of creation, protection and destruction and Horus was the river-god. Subrahmanya who becomes the Vaishnava Garuda—*Garuda-puranam* is the same as the Egyptian underworld conception of the Book of the Dead. Bel-Merodach of the Assyrians corresponds to Balamarama. These and other conclusions too numerous

to mention in a short review like this, are startling; but they are supported by much erudition and a queer kind of argument and verbal inference. Among recent ethnologists, Fleure and others are coming to believe in the diffusionist theory of the spread of culture; and there are close resemblances in all sorts of culture elements between India and other centres of heliolithic culture. Mr. Ayyangar concludes that "our Egyptian and Babylonian ancestors whose children have gradually killed the whole world, gave the right lead in the matter of locating God, and they presumed nothing more than what the several natural phenomena warranted. The *Kuran*, he would make *Guru Anu* = command of the Guru. The extracts that he gives from different books of the ancients are striking and show an intensive kind of labour and wide erudition. They display elements of cultural and idealistic similarity in places; though to most minds which are bound by conventional limits of thought, influence, etc., the conclusions appear startling, too imaginative and too slenderly based on what may be regarded as incontrovertible ground. The public are however bound to be thankful to him for his thought-provoking book and will look forward with interest to the publication of the next volume.

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THE EDUCATIONAL REVIEW.

The Conference held at Palghat in the last week of May is a successful session in more respects than one. Judging from its attendance, it will be noted at

once that it was a highly representative gathering. The omission of the Circars is significant, more so, when the President-Designate hailed from the Andhra province. Otherwise almost every district was represented. The programme too was highly varied and interesting. It included among other things, Refresher Courses for Elementary Teachers, a Geographical Conference, Demonstrations, Physical Culture, Exhibitions of Educational Work, Ancient and National Methods peculiar to Malabar of imparting moral, aesthetic and religious instruction through story-telling and acting, among other things. The work that was turned out is by no means negligible.

The President-Designate was Mr. M. Venkatarangaiya. He having been

taken ill all of a sudden, the mantle fell on the worthy shoulders of Rao Bahadur P. V. Seshu Aiyar. Despite short notice and unexpectedness, the address bears all evidences of tried wisdom and ripe experience of a veteran educationist of 30 years' standing. He dwells on some noteworthy features; his warning and advice are equally welcome in the same way as a surgeon's knife is welcome to the patient. On the academic equipment of the teacher, his observations are sane. It is not untrue that in a good number of cases, the teacher is only a few pages in advance of the pupils and "up-to-date-ness" is anathema to him. He lacks the essential attitude of a scholar who must possess a sense of proportion and the faculty to relate facts and correlate events to one another. The couple of pages done at a time is not an isolated phenomenon but part of a bigger whole which is characterised by an underlying fundamental conception of circumstances related as cause and effect to one another. What shall we say of culture

and character as requisites for a teacher? No emphasis can be too much. And the teacher is also an enlightened citizen. He has to render service to the people in the neighbourhood.

Some important problems are taken up for consideration by the President. Early specialisation is condemned since all subjects of general knowledge are included in the A Group and allowance is made for individual deficiency and tastes. The vexed question of school record is then examined. It has come to be ignored by the S. S. L. C. Board but it has its own place and it is for teachers to devise measures and win for it a due recognition. The examination is a single and unreliable test and it is against the interests of sound education to introduce a Middle School Examination. A definite and consistent principle should be formulated in the promotion of pupils from one class to another. Equally sound are the President's observations on Vernacularisation, Elementary Education, Adult Education and Scouting.

Mr. Venkatarangaiya (also appears elsewhere in this issue) points to the need for propaganda in the Telugu districts and suggests the need for investigation of the question of the causes of the low standard of pupils' attainments.

He deplores the low position of the mother-tongue. He feels that examinations are made a fetish and is not for the Middle School Examination. His solution of the teacher's status is pretty satisfactory. Provincialisation of the teaching profession is not only advisable but may also be feasible in view of the impending reforms.

The Hon'ble Minister for Education in his opening speech dwelt on Elementary Education as the problem of the hour and felt that the opinions and decisions of a body of teachers like the Provincial Conference would be of invaluable assistance to him in settling the Government's educational programme and policy.

The resolutions that were passed at the Conference are wide and comprehensive. The contract system was condemned in severe terms. While a Committee was proposed to go into the question of the operation of the system, it was also declared that unless the scales of salaries were standardised, rules of service were made uniform and an Arbitration Board for each district be appointed, no settlement could be made. Time and again this demand has been repeated.

The illiberal and out-of-date Grant-in-Aid Code was the subject of a resolution or two. The demand for its revision is so insistent that it can no longer be postponed. One important resolution relates to the professional code for teachers. It is gratifying to see that teachers not only claim their rights but also openly admit what their duties are. It is hoped that if the code be properly formulated and if the Teachers' Register be opened on the lines of the Medical Register, an era of freedom, peace and happiness for the profession will be heralded. It must be conceded that true freedom implies a certain amount of restraint and authority and that submission to professional control and discipline is better calculated to make for freedom than submission to external authority and pressure. Other resolutions of importance are the institution of an education week for concentrated and intensive effort, vernacularisation of studies, the protest against the domination of the S. S. L. C. Board by the University, and against the Middle School Examination, the emphasis on Elementary Education, the in-

sistence on Physical Education and the increased rate of Provident Fund subscription. In conclusion it will be seen that the resolutions are bound to be wide and far-reaching in character.

Though it is an unfortunate feature of Government reports that they are issued long after the period covered by them—in the present instance, more than a year has passed, so that the report for the latter year must seem due—we have pleasure in acknowledging receipt of the Report on Public Instruction in Bengal for the year 1929-30. Since the time of the report, Sir C. V. Raman has received the Nobel Prize for Science, and another Madras Professor attached to the Calcutta University, Mr. S. Radhakrishnan, has received the Knighthood. Besides these striking events of the University world in Bengal, a severe economic depression has come upon the country in common with the rest of the world, and education, which is purely an "expenditure" department, must feel keenly the difficulties of the present situation. But we must wait for another year, before these features, both of prosperity and of adversity, find reflection in the Government report.

Seven noteworthy features are picked out for mention almost at the beginning of the report. Agricultural classes have been started in fifteen High and Middle schools. Physical education had a fresh impetus in the grants given to schools for buying physical apparatus and playgrounds. The University of Calcutta has constituted an Arbitration Board, having jurisdiction over non-Government High schools for dealing with differences arising between teachers and managers. There has been an increase of 40 per cent. in the number of girls reading in High schools, due partly to the opening

of nine new High schools for girls and partly to the passing of the Sarda Act. A new Bengal Primary Education Bill has been passed. The rate of increase of pupils in boys' Primary schools has gone down as a result of the lack of additional block grants. The Text-Book Committees at Calcutta and Dacca have been fused into one.

As in Madras the reorganisation of the services to substitute the old Indian Educational Service and the Bengal Educational Service is still pending consideration by the Government. It is noteworthy that in the subordinate service, seven new posts on Rs. 150—10—400, three in the scale of Rs. 75—5—200, and two in the scale of Rs. 60—160 have been created in the teaching line.

The average cost per student in the Government colleges was Rs. 431, in the Aided colleges Rs. 140, of which Rs. 30 was met from the provincial revenues.

The condition of secondary education is reported to continue to be unsatisfactory due to the lack of adequate funds.

In primary education we would like to know how far Government and local bodies have been able to co-operate for efficient results. Nor do we learn anything on the wastage of education which has been rightly complained about in other parts of India.

The discipline in institutions has been interfered with by passing political currents.

The number of pupils in Bengal is recorded at 2,687,836, and the number of institutions at 66,973. We wish some efforts are made towards inter-provincial understanding in educational organisation. We know of extraordinary differences which exist from province to province and the Government may attain some economy and the efficiency due to standardisation if the provinces resolve to avail themselves of the educational experience in each of them.

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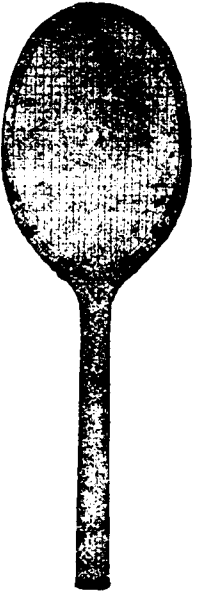
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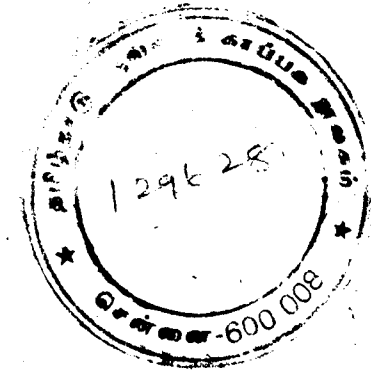
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