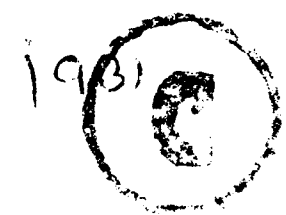


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[No. 10.]

THE TESTAMENT OF BEAUTY.

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

Chingleput.

(Continued from page 624).

XIII

WILLIAM Blake had throughout his life the good fortune to have flashes of inspiration which welled up from some subterranean source, but, to the great regret of humanity, he failed to utilise the strength of that faculty, and to concentrate it upon the current of ideas working within the sphere of his conscious thought. The result was that the Blessed Damsel of inspiration sang her songs, but he did not

"Find some knowledge at each pause
Or some new thing to know."

We find in all his works "a sublime self flashing for moments into unity, then

smouldering again in a lurid and scattered flow." The limits of his voluntary action had not been enlarged in proportion to the extent to which he was gifted with the faculty of imagination. The depth of his insight never hastened him to decisive action and therein lay the weakness of his mysticism and its disutility to mankind. He ignored the claims of reason to soften the intensity of his imagination and to make that imagination serve the ends of life. His imagination ran riot, he never gave it a habitation and a home, discarded all forms to clothe his ideas, and so the unharnessed horse full of the life-force rested finally upon the primitive art of

symbolism which made the ideas more obscure, and less useful to mankind. Blake was not disturbed by the anxieties that troubled Wordsworth and drew the exclamation from him,

" O! Why hath not the mind
Some element to stamp her image on
In nature somewhat near to her own?
Why, gifted with powers to send abroad
Her spirit, must it lodge in shrines so frail? "

He never summoned reason to build for him 'all the adamantine holds of truth' nor did he realise that in the rushing passions or in the seeming madness of inspiration 'reason did lie couched' ready to respond and to serve. In his 'Jerusilam' William Blake wrote "We who dwell on earth can do nothing of ourselves; everything is conducted by spirits no less than digestion or sleep." Later on he says referring to his preparation of the poem "Every word and every letter is studied and put in its fit place." A little further on he records "Poetry fettered fetters the human race." Here is a bundle of contradictions which attain to a unity and harmony on the hypothesis that you must reason out the intuitions and give them a permanence in some intelligible intellectual form. But Blake would do nothing of the sort; he would merely let his imaginations flow wherever they like leaving them to settle themselves. This refusal to clothe ideas in sensuous garbs, led on his ideas to modes of expression that failed to satisfy or help subsequent searchers after truth. Symbolism as the expression of truth is as much arid, sterile, and useless as rank reason, not fed up by any

enthusiasm, is incapable of producing anything more than ignoble perfection or barren content. In the words of his biographer "he remains a warning that genius itself which disdains the tools of tradition and all critical discipline is punished for its superbity." This criticism is justified if only we see what Blake put into the mouth of Los in his 'Jerusilam'

" I must create a system, or be enslav'd by another
Man;
I will not Reason and Compare; my business is to
Create."

Learn therefore to worship at the shrine not merely of Beauty but of Law as well. Because where beauty fails to inspire and reason reigns supreme morality fails to invigorate and to shape actions. Then there is escape into the eternal Law which revives hope, strengthens faith, and makes man live in a universe which ascends by a moral progression to divine ends. That Law is broad-based on morality which as Robert Bridges says is of two kinds.

" The one of social need,
Lower, still holding backward in the clutch of earth,
From old animal bondage unredeemed, the other
Higher and spiritual, that by personal alliance
With beauty hath made escape, soaring away to where
The Ring of Being closeth in the vision of God."

Ethick in short is that faculty of the intellect by which the fleeting emotions are transformed into steadfast virtue. It is a state of mind by which man sets his desire in the direction of those pleasures which beauty alone can inspire. (Compare Plato's definition of Love in *Phaedrus*). I am a unique personality and an enduring unity in the midst of a bewildering complexity of my physical

form and mental and psychical states. I cannot therefore help feeling a silence in the tumult of life, an eternity that subsists through all changes, and an order in the midst of chaos. I must discipline myself by a code of ethick, to prolong the bliss of silence, to enjoy for ever the richness of eternity, and to feel for ever the freedom in the bondage of the eternal Law that makes for order.

XIV.

Oscar Wilde spoke truly when he said "Beauty is the symbol of symbols. Beauty reveals everything because it expresses nothing. When it shows us itself it allows us the whole fiery-coloured world." But the artist who attempts to bring beauty into form is perplexed at the strange adaptability of beauty to any stretch of thought. Then the artist has to summon 'that fine spirit of choice and delicate instinct of selection' and that 'subtle tact of omission' to aid him in his effort to realise through beauty the goal of life which consists in advancing the spirit by the aid of reason into the wisdom of God. While therefore beauty stirs the aesthetic sense man should turn the gift to divine ends by a deliberate and self-conscious endeavour which is another word for ethick. A mere aesthetic sense will never take us to what Aristotle calls 'happiness.' Where man follows his aesthetic faculty unaided by the hand of fellowship which ethick extends then man is surely without a guide or helpmate but is left to chance and his good or ill-luck. Therefore let us convince ourselves of

the necessity to make peace with that rational power in us which is of two parts (namely) 'the one as being obedient to reason, the other as having and exerting it.' Man in short should in the first instance reason out a rule of conduct or realise in himself the force of the first principles already enunciated and demonstrated by the past history of man and secondly apply it in all the circumstances and environments of life. Otherwise we see the tragic horror in the perception of the artist who despises life as being terribly deficient in form and so unsuited for our fulfilment or experience, and condemns action as a base concession to fact. This premise which a mere aesthetic sense forces upon its votary leads to the disastrous conclusion that true virtue lies in accepting speculations 'about life in exchange for life itself.' Are we prepared to take the advice that life is all a barrenness, action is base, and that the highest practice of the divine life lies in doing nothing? Has this doctrine anything to do with what Sankara preached? Did Plato, Aristotle, and the mediæval mystics exalt this as the noblest form of energy? "While Sankara holds that moral obligation has no meaning for the freed soul he does not say that moral virtues are abandoned by him. Moral perfection leads to death, not of morality, but of moralistic individualism. Rules of conduct have their force so long as we are struggling upwards, working out the beast in us. They help to keep us straight when there is danger of our going wrong."

All these great men may have really told us that in the higher reaches of life where man really 'measures his movements to some heavenly tunes' he acts but not in the sense that at every occasion he debates what best should be done, or that he is moved to action by a motive towards an end in view. In that sense of unpremeditated, motiveless and purposeless action the great men have indicated an attitude to life wherein 'too much of thinking' may be said to have lost the name of action! It would not then be proper to characterise these individuals as being 'sicklied over with the pale cast of thought.' But a *Jeevanmuktha* acts even in his thoughts, and really and sincerely acts; only he acts as he is driven to action not by his finite ego but by the urge of the divine which he has allowed to capture him by a process of self-surrender. Eastern philosophic thought which largely concerned itself with conceptualising mystic experiences and in rendering them in a language intelligible to the waking consciousness has got some very interesting experiences to tell us. We are told by those who felt that to capture the divinity is the object of all human endeavour, but when one realises one's presence before the Ail, one thereafter ceases to be the person searching, but becomes the object of pursuit by the divine power. The apprehension of reality does not cause a cessation of activity but on the other hand the ceaseless activity of existence stirs the man to eternal action towards cosmic ends. As I have stated above even mere

thought is a form of action. John Donne has in a peculiar metaphysical vein described the activity of the body in a mood of thought in the language of real poetry.

"She, of whose soul, 'twas gold,
Her body was th' electrum, and did hold
Many degrees of that; her pure and eloquent blood
Spoke in her cheeks, and so distinctly wrought,
That one might almost say, her body thought."

You may call ethick a base metal which is very different from the gold of divinity in us. But the aspiring man

"Mingles gold
With gold's alloy, and duly tempering both,
Effects a manageable mass, then works.
But his work ended, on a thing a ring,
Oh there is reparation! Just a spirit
O' the proper fiery acid o'er its face,
And forth the alloy unathomed flies in fume;
While, self-sufficient now, the shape remains,
The roundure brave, the lilled loveliness,
Gold as it was, is, shall be evermore:
Prime nature with an added artistry—
No carat lost, and you have gained a ring."

(The italics are mine).

Therefore the added artistry which is the deliberate act of man in the field of life does not take away from the gold of divinity but brings to man the happiness of a rounded life of perfect holiness. Am I wrong if I venture the suggestion that the above quoted passage in Robert Browning's 'Ring and the Brook' was in the mind of Robert Bridges when he referred to the ethick of the higher state.

"The other
Higher and spiritual, that by personal affiance
With beauty *hath made escape*, soaring away to where
The Ring of Being closeth in the vision of God."

(The italics are mine).

I am a worshipper at the shrine of Beauty but I prostrate before the deity with a broken cocoanut and flaming camphor. Beauty responds to my worship, strips down all my impurities into the flowing water of the cocoanut and I am carried above on the flaming tongues of the burning camphor.

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, Agra (U.P.)

(Continued from page 398).

IN LEMBURG.

I **CROSSED** the plain and was installed in a very comfortable hotel in Lemburg with the Russian adventure closed. I went in with such high expectations of real adventure that it is almost disappointing to have to record that not once in the whole three weeks was there an unpleasant incident. I feel confident I was never shadowed and even more certain that I went where I wished and did as I wished. Only once was I warned away from any building. That on inquiry made turned out to be the building in which are still stored the crown jewels of Russia, of the disappearance of which I had heard so many tales.

I could not see those jewels myself, not having thought about them at all but I ran across a woman traveller who had seen them ten days before. I did, however, see very many precious things, especially in the Kremlin Museum, and had come away with the feeling that there was a fabulous sum in the art treasures of gold, silver and precious stones still in the keeping of the Russian Government. I had come away, too, with the feeling that those treasures were being cared for as artistic possessions rather than as possible spending wealth.

One of the most amazing things for a person like myself who has always lived in a poor country, is the enormous amount of gold and precious stones to be seen in Russia.

The actual business of getting out of Russia was not without interest if only for the reason that I made the journey from Kiev

to the border in those "hard seats" carriages out of which I had been warned to keep because of conditions of dirt and discomfort. It perhaps ought to be confessed that I had really intended to leave Russia without trying them, not having found their appearance attractive.

When one beautiful warm morning, I arrived at the station of Kiev and handed out the place tickets purchased after difficulty, I found that these were for these same "hard seats" or what is really a third class comparable only to the Indian third class with its bare wooden seats which can at night be made into bunks. For a moment I was dismayed. Eight hours in a car like that was going to be a long hard day. And the people! All kinds! Who could say which kind I would draw! But by the time the second moment had arrived I was quite ready to go through with the venture, and even a little ashamed of my first reluctance. So I followed the porter in, to find that my good fortune was still holding and that the fellow-travellers in the section, which held eight people, were an interesting looking lot.

I met a School Inspector, who was a University graduate who had made a special study of Marxian economics. He, it seemed, had been a bourgeois. "I, too, had a visiting card," he wrote to me in English, when I offered him my card and wrote my Indian address. Some day he is coming out to India and then I shall hope to see him again.

There was nothing at all of the lack of cleanliness about this car of which I had been

told. Though no paint or varnish had been spent upon it for years, it was clean enough, and the wooden seats were well proportioned and had high backs, so that there was none of the discomfort of the bench-like seat. In the afternoon a man came in with a small watering pot, sprinkled the floor and carefully swept out the aisles. When I had left Kiev it appeared that every place had been sold, and people coming for short journeys had to stand. Luckily no one minded the windows being open, so the air kept fresh. I had only been about an hour out of Kiev when a man came through the train selling hot tea and delicious biscuits. This was repeated several times before I came to the border.

The train had scarcely pulled out of the station when I inquired whether anyone spoke English. Nobody responded; but not many minutes after, hearing a English word or two I tried again. Then I found that one of the young women knew a few words of English. That was enough for me. I started right a way, while everyone in the car drew around to listen. They were all gay, light-hearted people, very different from the kind of Russians I had met in Moscow, and Leningrad, very proud of the Ukraine and very definite about the difference between it and Russia proper.

Like everyone else to whom I talked, my fellow-travellers wanted to know why I had come to Russia. I explained with the magic word "touristen." This was, as always, greeted by smiles of pleasure. It was an English educated Russian in Leningrad who first explained to me the significance of those smiles. "We are so stale only seeing ourselves," he said, "that we are delighted when people from the outside come just to see us."

Altogether I was very sorry when my companions reached their destination and I was left to travel the last hour of the journey to the border alone. Now at least I was coming to the grand ordeal, for much had been told to me of the difficulties of the last step in the Russian trip. At last I came to Sheppatovka, the border station. Here I with my baggage was directed into the customs-shed. Near at hand was the passport officer, and here the passport business was soon concluded. With a wise air, the passport officer looked over my books and papers. The packages so carefully sealed at the Narcom office in Moscow had to come out, had their little lead seals clipped off. This concluded, I was free to pack my bags again. No more than on entering was any effort made to discover whether I was taking out more than the amount of clothing permitted by the Government order. Nor was any other passenger on my train so checked.

The examination over, the customs man showed every desire to talk to me, but as he had no language but Russian, I made little headway. I did manage to let him know that I wanted one of the little lead seals, and he in turn managed to let me know that he would like to oblige me but that the Norcom office must have them all back. Then as the signal to leave came he helped me with my bags back into the train in which I presently set out to cross the actual border.

Hard seats were now a thing of the past. I was back in the compartment cars I know, but under a different condition. For trying to go out into the corridor to look at the country on the other side of the train, I found I was locked in. It was now between 7 and 8 o'clock, and as the dark came on a myste-

rious hand thrust a wavering candle into the tiny lamp just over the door. In the flickering light it threw upon me I travelled the last of the 35 miles which lie between the Russian border of Sheppatovka and the Polish border town of Zdolbrunow. Several times in the course of that journey the door was opened to permit guards to enter and re-examine passports. The first two or three times it was the Russians with the slow, heavy step. Then after a short stop came a quick, alert step. The door was thrown open with an impressive gesture and there stood a Polish guard. We must be across the border. It seemed much longer ago than the twenty-four hours it actually was that, when the door closed behind that Polish officer, I simultaneously leaned forward and solemnly shook hands with each other. I had come safely and happily out of Russia. I waited here for the night train which was to take me to Milano. My Russian adventure ended here happily and might be written down as safely concluded. In truth it had proved no adventure save such as any traveller of inquiring mind may take with safety and even enjoyment, if he has any curiosity to see this country of Russia which in its present phase one can only call the country of unexpected changes and even contradictions.

CONCLUDING REMARKS.

To understand the Russia of to-day it is necessary to know something of the history of the country.

The history of Russia divides itself into three periods marked by successive changes of the capital city. It has now entered upon a fourth period marked by a similar change. In the first period the centre of Russian life was the city of Kiev, which derived its pros-

perity from trade. About the time of the Saxon King Alfred commerce between the Baltic and the Black Seas became centred at the strategic location of Kiev on the upper waters of the Dnieper River. For 300 years this centre flourished and advanced in wealth and civilisation to which churches and walls still standing bear testimony. In the 10th century Christianity was introduced and Kiev became and remained for centuries the religious centre of the Russian people.

The prosperity of this early kingdom was destroyed by the invasions of nomadic tribes of Turkish and Mongolian origin against whom the open plains of Ukraine offered no defence. The progress of civilisation stopped while these invasions lasted, and the Slav race fought for mere existence. In the early 13th century came the strongest and most terrible of these hordes, the Tartars who for 250 years scoured the great plains, destroyed towns, levying tribute, crushing every evidence of Russian independence.

Out of this struggle grew the second Russian kingdom with its capital at Moscow. At the head of navigation on a tributary of the Volga, and in the centre of the country there emerged a new power under the shelter of the Kremlin fortress which has ever since been the heart of Russian life. A century of wars established here a state which dominated its neighbours and in turn became strong enough to drive back the Tartars. Strong, ambitious Czars built up in the 15th and 16th centuries an autocracy which united all the Russians under the common bonds of race, church and state, and extended their dominions to the eastern limits of Europe.

The third period begins with that most remarkable man, Peter the Great. Learning

the arts of western Europe by personal experience, Peter set himself to the development of his empire on western lines and erected a new capital at the entrance of the Baltic Sea in order to bring his country into direct touch with the west. St. Petersburg always was a western city in a semi-eastern country. For two centuries Peter and his successors drove the country ahead, expanding in every direction. Then came the Russo-Japanese struggle. The Czarist power had barely survived the shock of defeat by the Japanese when the storm of the Great War descended upon it. It fell and great was the fall of it.

To form any estimate of the Russia of to-day we must recall the terrible experience through which the country passed in 1917 to 1921: a succession of revolutions with every element struggling for the mastery, the most virulent civil wars, the most complete revolution of economic life ever attempted, and two years of severe famine in the richest area of the land destroyed the whole nation. Is it to be wondered at when the bonds were at last broken, there poured out a flood of brutal and vindictive retaliation which recognised no distinction between the just and the unjust and spared neither property nor life?

The present system in Russia is not a free democracy. The property of many individuals has been expropriated without compensation and is now being used by the Government without any payment for the capital invested. Further there is much propaganda carried on against the government of other countries; for the thorough-going Communist believes that he has a gospel that will save the world, and he has the zeal of a missionary who is anxious to save other peoples from their

oppressors. To investigate the sincerity of this purpose was also one of the motives of my journey.

Again how far the principles of Communism should be modified to meet the actual condition of Russia has been and still is the principal issue in the internal politics of the Bolshevik party. How far such principles can be applied to the conditions of the societies of our time is a problem that is now a pre-occupation to many others than myself.

The present situation in Russia is by far the most critical point in its whole history. Its ultimate significance cannot yet be gauged to the full, nor is it to be limited to Russia and Eurasia only: in the history of the world its importance is at least equal to that of the French Revolution. It would not be profitable here to describe the sequences of events that followed the victory of the Bolsheviks, or the details of their constructive work since their final victories over the counter-revolutionary movements. It is as yet difficult to see these details in the right perspective, as related to the preceding centuries of Russian history. But some results stand out already with sufficient clearness.

The first, the most obvious and most important, is that the social pyramid of which the Russian people were for long centuries the passive foundation has collapsed and been cleared away, so that for the first time in history the Russian working classes are masters of themselves and have no social superiors. The old regime is dead and gone for ever. The return of the Czar or of the old autocracy in any form is inconceivable. Hundreds of thousands of city working people have tasted liberty for the first time in their history. But the victory of social democracy

has not been accompanied by the establishment of democratic liberties in the real sense and the political power resides in the Communist party. In practice, it is the dictatorship of a minority, but a minority which keeps the people constantly awake for political action by the stimulant of ceaseless propaganda and by the machinery of Soviet elections.

Whatever may happen in the future, the Russian working classes are not likely again to submit to the existence of a social oligarchy fundamentally different from themselves, and whatever may be the fate reserved for the Communist party, the Soviet system introduced by them is likely to remain the skeleton of any future Russian polity.

A second obvious fact is the emancipation of the nationalities. The great Russian people, though the leaders and principal agents of the new movement, have renounced the policy of assimilation pursued by their former rulers, and have recognised in the other peoples of Eurasia equal associates linked together by a common social and cultural ideal. The two Russian nationalities, Ukrainian and White Russian, the numerous Turkish, Mongol, Finne Ugrian and Caucasian people of the former empire, have all become the equal members of a free Union of USSR (Union of Socialist Soviet Republic) symbolising the transformation of a national empire into a super-national federation.

Thirdly, the centre of the Russian community of nations has shifted from west to east, and from the seas to the interior of the continent. Finland, Estonia, Latvia, Lithuania, Poland have reverted, as it was only right that they should revert, to their original European family; while Khiva and Bokhara have been included in the Union, and Mongolia gravitates towards it.

The continental Moscow has once more become the capital of its continent. But though the whole country thus geographically divided should remain politically united, it is a united Russia and not a divided Russia that ought to solve the problem of reconstruction. An effort must be made to approach it in the light of past experience as well as of future aims, without much doctrinaireism and without selfishness, in the same noble spirit of patriotic duty which gave such wonderful strength to the Russian armies in the Great War.

Fourthly, though the doctrine that inspired the Communist is ultimately a product of European civilisation, yet in practice it has assumed new and un-European forms, never dreamt of by Marx. More than ever Russia has become a continent apart, with a civilisation hostile in spirit to that of the countries that for two centuries were her cultural model. She has recovered her cultural autonomy and her separation from the west is one of the most potent factors that contribute to reduce the relative importance in the world of western civilisation. But in any case, the course of Russian political evolution may be expected to follow universal humanitarian grounds.

Besides all these, there is one requirement, which still towers above all the rest,—the requirement of popular education. If the Russian peasants were to remain uneducated, they might not count for more in the balance of cultural power than the ryots of the Deccan or the fellaheen of Egypt. The truth of this is, however, now fully recognised in Russia and rapid progress is going on in this respect. They are now making efforts in popular education, and by 1933 they plan to have a complete system of compulsory education, and that in a country until recently notorious for illiteracy. The liquidation of illiteracy is one of their favourite phrases. So with physical training, games and recreation; these

until recently the privilege of the few, are now becoming the opportunity of the multitude.

Appalling stories of the execution and torture of Russian priests and monks are seen these days in the press. The 'Morning Post' speaks of the Christian martyrs as numbering 'tens of thousands' and accepts without question terrible and in some cases physically improbable accounts of Soviet barbarities. The only authorities cited in support of these allegations are the Metropolitan Anthony who is President of the Russian Episcopal Synod, and Bishop Nikolai who is head of the Russian orthodox church in England. Since the one is in Belgrade and the other in London, such authorities, highly placed though they are, cannot be described as first-hand. Exactly how much truth lies behind these horrible accounts I do not know. However it would be much better that if the Soviet Government actually desires satisfactory relations with its western Christian world, it must observe the principle of a just and humane civilisation. It should realise that without a national religion, a nation is not a nation but a collection of people. It is a truism to say that what is best in a nation springs from its religion, from some central idealism to which everyone in the nation has access—the idea of the nation. It should not play the risky game of destroying all the beauty in Russian life and culture that springs from the particular and characteristic Christian idea.

Russia is still in many ways mediæval, and cruelty no doubt characterises the Soviet Government as it characterised the Czarism that preceded it. But since the war, the public has rightly become somewhat sceptical of stories of atrocities, more especially when they appear in quarters where political feeling is involved. Exaggerated and partisan statement defeats its purpose, and the form in which these stories are now being circulated can only serve to obscure the probably considerable element of truth which they may contain. Even if all this be correct, Russia is displaying the same indomitable will which inspired her through the civil war. The new factories and the generating stations are really being built. The tractors are really being manufactured by mass production in

her own workshops. The average peasants are actually rushing to join the co-operative farms in numbers sufficient to balance the output of Kulats (rich peasants) whose land she is turning into the common stock. Best of all the tractors are, for the first time in history, ploughing the virgin soil of the untamed steppe. Russia tightens her belt, contents herself with low wages, and utilises all her surplus to equip herself for the great future which she sees before her.

We can afford to be tolerant if men working at this pace under the spur of a lofty social ambition, express themselves roughly. And equally we can understand why the enemies of Russia, and of every Socialist effort, redouble their attempts to isolate her and to thwart her. Our aim must be to make the relationship so mutually helpful that rupture shall be unthinkable.

Let us not therefore add social conflict to the conflict of nations. Let us realise our fundamental equality, realise that in the very inequalities of the present Russia there is something of value. They will some time weave their inequalities into one great whole when they will be self-conscious. It is at present a nation only in the making. But certainly Russians should also have, as their foundation, brotherhood which should be realised by the building in the individual Russian of an understanding alike of responsibility and liberty: the understanding that with liberty goes duty, with duty goes service, and if the one be taken without the other, there will be destruction and not construction in the long run. They should have sense and courage enough to put things right and the ideal of social service as against social or religious war, by peace and effort into the happier and social conditions. Amen!

The British people can at present do more than any other nation in building up that form of society. I would fain see the beginnings of a higher order within these little islands because I believe that they have won the power, and the patience, not to rush into revolution but to bring about reforms rapidly, fairly, and completely. This it is which has created in the history of the world happy and prosperous nations.

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SOME SUGGESTIONS FOR THE SOLUTION OF RIDERS

BY MR. GANTI NARAYANA, B.A., B.ED.,

City High School, Berhampore (Ganjam Dist.)

IT is a matter of common experience that many, if not all the students, who have taken up mathematics for their optional subject, feel invariably geometrical riders as something very difficult and comprehensible to none except to students of superior intelligence. Every new student of geometry starts with the predisposition that, however intelligent he may be, he will not be able to solve any riders, because his friends have told him so. Starting with this foolish idea, he never cares to understand what is a geometrical rider. He simply gets by heart only Theorems, never thinks of riders, because they are too difficult for him and he is contented. And this too easy and very thoughtless contentment puts a stop once for all for the development of real mathematical thinking and the student, though he obtains a University degree by hook or crook, does not derive any benefit of mathematical instruction, for it is geometry that affords more than any other branch of mathematics scope for correct reasoning and accurate thought.

It is therefore quite necessary that every teacher, whose business is not only to see that a considerable percentage of his students have been passing a particular examination but also to see that his pupils are really benefited by the subjects they have studied in school and

that they are really educated in the strictest sense of the word, should endeavour to present the subject of geometry in such a manner that the pupils do not fail to understand its real nature and try to think of it independent of a teacher. Students generally neglect solution of geometrical riders only because they are not very much interested. But it cannot be said that there is no interest in geometry, for the pleasure, which the construction of diagrams and the successful solution of riders give, always keeps one's interest alive. In the beginning, however, students feel that demonstrative geometry is somewhat strange and unrelated to practical life and so they do not try to go beyond what is sufficient to secure the minimum mark for a pass.

So a teacher, in order to create in his pupils an interest for geometry, which, when once it springs out, continues to increase, must be very careful from the beginning. Demonstrative geometry should therefore be introduced to pupils not pedantically and logically as it is found in Euclid; but it must be introduced intelligently and psychologically proceeding from the known to the unknown, starting with the reasoning in every day life and finally leading to the abstract reasoning in geometry. Success or failure of a teacher's geometrical

teaching may be said to be determined by his very first two or three lessons in geometry because it is on them depends his success or failure.

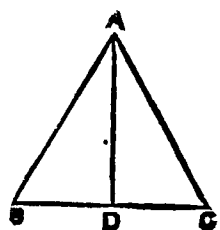
Then how to introduce demonstrative geometry to new students of geometry is the question. Demonstrative geometry is certainly a strange subject, having very little relation with the nature of other subjects. So a teacher should never begin it, all of a sudden with definitions, axioms, postulates and theorems. He should not teach Euclid but he should endeavour to teach geometry. In order to make a successful beginning, creating interest and curiosity in pupils to learn geometrical reasoning, a teacher should at the very outset acquaint the pupils with the relation between the two factors, namely the hypothesis (given things) and the conclusion (required thing) of reasoning of practical life as well as demonstrative geometry. In order to do this a teacher should take many practical instances from his own resources and make the pupils understand how a conclusion and a hypothesis depend on each other. For instance, A placed his watch on a table in his room which he left keeping it under the custody of his only peon B. By the time A returned to his room B alone was in the room and in the meantime nobody came into the room. but the watch was missing. The peon stole the watch. The students may be questioned as to the justification for suspecting B. The several hypotheses are: 1. The watch was on the table before A left the room. 2. There were none except

B after A had left the room. 3. No other person came there in the meantime. 4. There was no watch, when A returned to the room. The conclusion is therefore that B stole the watch. The whole reasoning is based on the hypotheses. Because there was none except B and because the watch cannot go by itself it being inanimate, it must have been stolen by B. Having thus considered the relation between hypothesis and conclusion in several similar instances, a teacher should then elicit that there is a possibility for similar reasoning in geometry, such as the reasoning of equality of angles, lines, areas, etc. He should then explain the distinction between verification by drawing, paper cutting and paper folding and rigorous proof of certain geometrical truths. He should also at the same time explain the limitations of verification and the advantages of rigorous proof and thus finally create a curiosity to learn demonstrative geometry.

A thorough understanding of the hypothesis and the conclusion of every proposition and a clear distinction between mere verification and rigorous proof help the student to understand demonstrative geometry easily and intelligently but cannot do much for the solution of riders, which really requires geometrical instinct and intelligence. And, in order that even an average student may be able to solve riders independently, he must know certain principles besides a thorough knowledge of the general enunciations of all the propositions he has learnt. Propositions

are the keys to open the locks of riders. So a student must always know how to select the right key to fit in exactly into the lock of the rider under consideration. Without many futile attempts, a student must be able to catch hold of the proper proposition to solve a particular rider quickly and easily. He must draw sufficiently neat, accurate and big diagrams. Diagrams help him to perceive things quickly and correctly; for sometimes very meagre figures may often lead to wrong conclusions. When a figure is drawn all the given things must be noted down in it. He must clearly note down the conclusion and then make the necessary inferences by a consideration of the relations between the given thing and the required thing. For example, the bisector of the vertical angle of an isosceles triangle bisects the base and it is perpendicular to the base.

Here the hypothesis is $AB = AC$, angle $BAC =$ angle CAD . Required to prove that $BD = DC$. If we just consider the hypothesis and think of drawing the possible inference it is known



that triangle BAD and triangle CAD are congruent. Then the inference is that $BD = DC$ being the sides of two congruent triangles. Also angle $ADB =$ angle ADC being the angles opposite to corresponding sides of two congruent triangles.

Let us consider another kind of example where a different method is to be adopted.

EXAMPLE.—A quadrilateral is a parallelogram if the opposite angles are equal. Here a quadrilateral is required to be proved to be a parallelogram. Hypothesis is the equality of opposite angles of a quadrilateral. Conclusion is that the quadrilateral is a parallelogram. But we know that a quadrilateral is a parallelogram, if the opposite sides are parallel. Two lines are parallel if the corresponding angles, alternate angles, etc., are equal. Now the given hypothesis and any other propositions help us to get equality of the required angles. Thus from an analysis the required thing is got and by arranging it properly, *i.e.*, by synthesis the various steps of the proof are written in an order. Thus first by analysis and then by synthesis any rider can be solved. So a teacher should develop the spirit of analysis in his pupils and the method of analysis helps one to find a proper solution for any rider.

Besides these general suggestions, there are some practical suggestions which certainly help students in the solution of riders. In geometry one is generally asked to prove one of the following:—

1. Equality of lines, angles, areas, etc.
2. Inequality of lines, angles, areas, etc.
3. Collinearity of points or lines.
4. Parallel property of two or more lines.
5. Locus of a point subject to a given condition.

To prove any one of these only a particular set of propositions is necessary. If once the different sets of propositions are known any rider can be solved readily and easily. For instance equality of lines can be proved either by triangle congruent propositions or by the converse of isosceles triangle proposition or by the opposite sides of a parallelogram proposition, or by the bisection of diagonals of a parallelogram proposition. Having known the set of propositions for the equality of lines one can also know which of the propositions of the set is to be used. If the two lines, which are to be proved to be equal, belong to two different triangles, the two triangles are generally congruent and the student should think of proving the congruency of the two triangles. If the two lines are of the same triangle the angles subtended by the two lines must be proved to be equal. If the two lines are the opposite sides of a quadrilateral the quadrilateral must be shown to be a parallelogram. Then in order to prove either the congruency, or the equality of base angles, or the parallelogram property and the proposition under which the rider under consideration appears, must also be used. Thus by the help of the given proposition and one or more than one of the propositions of the particular set of propositions any rider can be solved. When the given proposition does not suggest any clue and the set of propositions is not known it may be guessed that a particular construction is to be made. Constructions also can be guessed by a little

thought. When the sum or difference of two lines is required to be proved to be equal to a single line, a line equal to the sum of two lines must be drawn and it is done generally by producing one of the two lines. Then the required proposition can be known by the above principles. Similarly when one angle is to be proved to be equal to two angles, the angle is to be divided into two portions in such a manner that one portion is made equal to one angle and then the remaining angle is to be shown to be equal to the remaining portion of the angle. When the sum of two diagrams is to be proved to be equal to a single diagram, a single diagram is to be divided into two portions equal to the two diagrams each to each.

These are some but not all the suggestions for the solution of riders. But no hard and fast rules can be framed for the solution of riders because geometry is a subject which requires much thought. These suggestions help the solution of riders only as much as rules for English spelling; but they are important inasmuch as they open up a path where there is not such a one.

In conclusion it may be said that an intelligent understanding of the relations between the hypothesis and the conclusion, a full knowledge of the general enunciations of the theorems, the habit of drawing sufficiently neat and accurate diagrams, the adoption of the analytical method and, though last not least in importance, a careful grouping of propositions under different sets to guess the necessary propositions help every student to find out a solution for any rider in geometry.

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BY

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BY MR. R. KRITIVASAN, B.A.

Rajah's High School, Ettiyapuram.

RECENTLY the Director of Public Instruction has issued a circular to the headmasters of all secondary schools calling on them to express their opinion on the revival of the middle-school examination and the desirability of making promotions to High School classes dependent on its results. Though we are not fully aware of the circumstances that led to the issue of the said circular one can easily surmise that such causes as the appalling failures in the S. S. L. C. examination and the influx of pupils in the High Schools must have brought about the said attitude of mind. The various District Teachers' Guilds are now discussing the question and naturally their opinions are divided. If some Guilds are in favour of the examination it is not because they are not aware that examinations are no perfect educational tools but really they are anxious to secure some uniformity and efficiency in the High School classes by weeding out backward pupils and at the same time avoid undesirable situations in the administration of schools. It is an open secret that teachers are not masters in their field and they feel helpless in the matter of promotions, etc., when on the one hand pressure is brought on them by men in power and when on the other the department is equally unwilling to help the teacher to do his duty. Lax promotions result in bad materials in the

High School classes and the position of the assistants becomes precarious, especially in such schools where the management weighs the worth of a teacher by the number of passes he is able to manufacture from the big factory of the S. S. L. C. examination. It is really this psychology that is at the bottom of the recommendations made by a few District Guilds for holding the middle-school examination. It is significant that the proposal has not been sent to public bodies like the South Indian Teachers' Union and the various Parents' Unions in the presidency. We hope the department will do so soon.

Now, let us consider the proposal from the following standpoints. First, as a test for public service all examinations including the B.A. and M.A. have long ceased to be regarded as standards. The Public Service Commission is holding its own examinations to select candidates for vacant posts and even M.A.'s are not exempted from sitting for the said examinations. When the first middle-school examination was held in 1880 under Government sanction, it was meant to be a test for appointments between Rs. 15 to Rs. 30; the Matriculation for appointments between Rs. 30 to Rs. 100 and so on. But those days are gone. Under the present circumstances what chances can a middle-school certificate holder have?

Then with regard to its suitability as an entrance for industrial or vocational schools we see in our daily life how the S. S. L. C. has become the minimum standard for entrance into such schools. Even the Trade Schools and Technical Schools like Sri Ram Motor Institute admit only S. S. L. C. candidates and there are enough of them. Of course, in the case of elementary higher grade training schools the minimum general qualification is the passing of the third form. But this is an anomaly which is bound to disappear by force of circumstances. Already the tendency to replace higher grade trained teachers by secondary grade teachers is growing. As things stand at present the only asylum for all truants and unemployables is the training schools and the sooner the Government abolishes the lower grade and higher grade training classes the better. At least in the interest of young and helpless children to be entrusted into the hands of these so-called teachers some effective steps should be taken to greatly assist the natural forces and provide the elementary schools with an efficient and well-paid staff of secondary grade trained teachers.

The last and the most important aspect of the question from the standpoint of the teacher is that such an examination may secure a uniform standard throughout the province for promotion from third to fourth form and thus check certain abuses in the school world where ideal conditions do not obtain. But a formal public examination at such an

immature stage is itself open to serious abuses and the remedy may be worse than the disease. It is hardly necessary to dwell at length on the narrowing influence of examinations 'leading to excessive concentration on results than as a wholesome stimulus to effort with due regard to essentials.' Besides it is nothing short of cruelty to subject nearly 50,000 pupils at the tender age of 12 and 13 to the strain and vagaries of a public examination. Again, the little freedom that is given now to the headmasters and the staff in the matter of choice of text-books, framing of syllabuses and course of studies to suit various local needs will be replaced by the dead weight of a lifeless organisation uniformly grinding the high and low to a common level and killing out what little initiative the staff and the pupils may have. The attempted revival seems to be only one of the normal features of a mechanical civilisation in which man himself, like the Ford car, is being standardised. In this connection, looking back at the history of this middle-school examination from 1880 to 1905 it is gratifying to note that the Government introduced it even then not as a sound educational measure but merely as a substitute for the general test and that it was purely voluntary and not compulsory and that promotion to higher classes was not dependent on the results of the said examination. It may also be noted that the Senate then opposed the introduction of the examination and rejected the proposal thrice on the

ground 'that its probable effect on real sound teaching would be injurious.'

Thus the real remedy to bad work if any in the lower forms lies elsewhere than in the institution of a common middle-school examination. Perhaps the causes lie deeper. Some of them are the absence of effective supervision both by the department and the headmasters who for the most part do not enjoy a full measure of confidence and support from the management, the disastrous reduction of time available for actual teaching work to barely fifteen weeks a year, the heavy and over-crowded syllabus that has to be finished within the period and lastly the general neglect of the middle-school classes in matters of accommodation, appliances, etc. But

the most potent cause is the teacher himself. He should realise his duty and should strive to do his best to the pupil. He should of course be kept above want since economic freedom is the cornerstone of a free and well-ordered life.

Hence we venture to suggest that the department will do well to carefully investigate the conditions of work in the middle schools before coming to a final decision in the matter of reviving the middle-school examination. We also appeal to our brother-teachers to look at the question not only from their own viewpoint of efficiency and standardisation but also from the real interest of the education of young boys and also from the interest of their poor parents.

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THE ETHICS OF SUPERVISION.

BY MR. M. V. SUBBAYYA.
Municipal High School, Ongole.

WATCH in the examination hall is really something like an ordeal for those in charge, because silence is more painful than activity. It is, perhaps, to break this monotony of silence that watchers very often amuse themselves with newspaper or novel, letter-writing or chit-chatting, etc. The watchers in their frenzy of amusement innocently forget to picture to themselves the magnitude of harm they are unconsciously doing to the 'opportunists' and the rest before them.

When argued, they surely contend, "Are boys criminals and are watchers detectives?" Certainly not. Then why the farce of a marshalled force of superintendents? Why not the examinees be left to their ideal honesty and good sense? Why not teachers be rid of this sham of a watch to enjoy their mid-day nap in their arm-chairs? The fact is—the ambition, nay, the craze of the examinee, is to get a pass; the ideal placed, though involuntarily, before a normal student throughout his course, is securing a pass in the examination; such being the case, and taking human nature as it is, the examinee is never slow to avail himself of the least opportunity to catch at the worst method to secure the noble end.

This leads to another chain of queries—a pertinent one too. Are all examinees such 'opportunists'? Is it not, if at all, a handful of a minority that come under

the category of 'opportunists'? Especially when the merciless 'slaughter of the innocents' is the order of the day, what harm is there if one here and one there resorts to boyish pranks? Surely it is only a handful of a minority. But does vice (euphemistically called prank or frailty) cease to be vice because it is prevalent among a few? Can anyone guarantee that the success of this vice of copying among a few does not naturally and gradually extend its sphere of influence? Is this not harm enough to demand timely attention to nip it in the bud? Is it not wise to have 'a stitch in time to save nine'?

Then the malpractice of copying is nothing short of a contagion which spreads like wild-fire from one to another, especially when it meets with success. Thus the whole examination is likely to degenerate into copyings and detections and this in turn naturally reflects upon the discipline of the institution. Successful copying breeds in the individual laziness and indifference to studies. Further it is sure to stir him on to repetition of the vicious procedure and such behaviour on his part is sure to foster a so-called criminal mentality in him which taints his character and which is the very thing which the school should not allow to be fostered. The immediate result of copying, if detected, involves grave consequences to the examinee which calamity the school

should feel its duty to avert. Again copying has its baneful effect upon the innocent. The success of one that copies places an intelligent, industrious and conscientious boy at a serious disadvantage—lesser gifts, laziness and vice being better rewarded in preference to talents, industry and virtue—and spills cold water upon his enthusiastic spirits.

Even from the viewpoint of the watcher, he too is sure to suffer some loss. Anyone who claims in the least to have understood student-nature cannot fail to enter into the mind of the student and read his thoughts on successful copying. The student, on leaving the hall, exults over his success and exclaims, though among his select few, in triumphant tone: "Ah! what this simpleton of a watcher! I have easily and successfully thrown chilly-powder into his eyes. He is a fellow who can be easily capped. To be sure he is unworthy of his post." Does any watcher like to be called a gullible, and to have his capacity underestimated?

Now a word to the watcher—Do you wish to be called blind and unworthy of your charge or do you like to be acclaimed as a conscientious and successful discharger of your duty? Do you want first to give an opportunity to the devil in the examinee and then punish him for the fault for which you, more than

himself, are responsible or do you desire to avert any such situation even at the outset? Do you choose a cure in preference to prevention? Do you allow yourself to be lax fondly apprehending an imaginary reaction of strict watch or do you exercise vigilance to ward off immediate corruption? Is it not, then, in the interests of yourself, the examinee and the institution that you should exercise vigilant watch? Is it not an ethical necessity, more than anything else, that demands—and justly too—such a vigilant watch?

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GEO-GRAPHY OR GEO-SCIENCE ?

BY MR. S. RADHAKRISHNAN,
Specialist in Geography, Bapatla.

IF it were a question of sheer preference I should not quarrel with the conventional usage of the time-honoured word 'Geography', but if conscience and conviction were involved in that I must respectfully beg to differ. It will take some time before Geography is rechristened Geo-science and some more time before it gains acceptance on all hands. The new suffix 'science' in the place of 'graphy' may be taken as a deprivation of the human aspect in favour of a cold, mechanistic outlook which is generally associated with this term 'science'. This is rather a wrong assumption, for a man's devotion to his favourite study does not inhibit responses to the other notes of life nor arrest the growth of generous impulses or robust appetites. On the other hand the spirit of science—direct contact with nature and an enquiry into her laws, putting beliefs to the test of experiment and founding conclusions upon observation produces a habit of mind not easily acquired in literary pursuits.

The scientific attitude or the spirit of discovery expresses itself in diverse tongues and takes diverse garbs. The ancients were perhaps justified, with the limited means at their disposal, in emphasising the descriptive aspect of their pursuits and paying scant regard to the spirit of enquiry, of patient investigation and of critical discernment which never-

theless were present and prompted them to these endeavours. Description is purely incidental to a study of the laws governing the life and conduct of man in particular environments and the interactions arising therefrom, whereas the scientific spirit which must inspire these researches is essential and not to be lost sight of. The Geo-scientists of the present day are better equipped than their fore-fathers with scientific aids and a greater wealth of material to prosecute their investigations and relate particulars to well defined laws in fields still unexplored and little known. To ignore the underlying scientific aspect and emphasise the incidental and not altogether essential aspect of description is a gross inversion of reality, a topsy-turvydom in the realm of thought.

The shape of the earth which every one knows and believes to be spherical slightly flattened at the Poles might have been a revelation to the people some centuries back and the guardians of traditional doctrine might not have scrupled to impale any one with such views as a hair-brained revolutionary. Even at present the Polynesians have a word equivalent to 'heaven burster' for a stranger, for the earth is supposed to be a huge disc hanging unsupported in space and vaulted by the blue sky. Any departure from the literal wording of the scriptures was regarded to be a sacri-

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lege punishable with the utmost rigour. When the earth was professed to be a globe Cosmas, a Christian merchant, writing about 540 A. D. to punish the 'wicked folly of the Pagans, demonstrated by means of a drawing to a mass of unthinking people that four men standing on different sides of the globe could not stand erect if the earth were really so. With specious reasoning he concluded that the phrase 'the four corners of the earth' was an indubitable proof of a earth somewhat rectangular in shape.

When Sir Isaac Newton (1642-1727) built upon the Copernican theory of a rotating earth and deduced that the earth is a 'spheroid' a violent contest arose and his conclusions were seriously challenged by two French astronomers called Cassini. Swift has so amusingly parodied the whole controversy in his 'Gulliver's Travels' where the Court is torn by the rival factions of the Bigendians and the Littlendians. After the dust of controversy had settled down the French Academy decided in favour of Newton and Voltaire grimly remarked: "Thus they flattened both the Poles and the Cassini."

In the discoveries and explorations of more recent times, though the love of adventure has been the stimulating influence, the results have been for the abiding benefit of mankind. Columbus, Sebastian Cabot, Magellan and others sailed on uncharted seas to unknown lands and Captain James Cook by his journeys elucidated the question as to the extent of land in the Southern seas,

an answer to which had eluded less competent explorers.

The ice-choked seas of the North have exercised a fatal spell on many an intrepid explorer who has died a martyr to science. Somewhere North of the New Siberian Islands, an American ship Jeanette foundered in 1881. A few years later, the belongings of the ship were found on the South-West coast of Greenland blown by an ice-drift. From this and other instances of a similar nature Dr. Nansen arrived at the conclusion in 1891 that "a current flows at some point between the Pole and Franz Joseph Land from the Siberian Arctic Sea to the East coast of Greenland." On the mere strength of this belief he proposed an Arctic expedition which met with little encouragement from Geographers. Undeterred by the cold reception accorded to him, Nansen set sail in his famous vessel the 'Fram' in 1893 with a crew of 12. He was unheard of for 3 years until he was met by Major F. G. Jackson on the ice to the S.-S. E. of Cape Flora. Shortly after Nansen reached Norway and proved that his inference drawn from observation was correct.

A tragic example of Arctic exploration was that of Sir John Franklin. In 1845, Sir John Franklin sailed in the *Arebus* and *Terror* with a party of 129 men to complete the survey of the Arctic coast of Canada. Years passed away with no information about the expedition. In 1869 a relief party reached Point Victory on the North-West coast

of King William Land where they found a relic containing a record of the successful exploration till 1847. It was as follows:—"April 25, 1848—The ships were deserted on April 22nd having been in the ice since September 12th, 1846. Sir John Franklin died June 11th, 1847 and the total loss to this date has been 9 officers and 15 men. The rest (105 in number) landed here and start tomorrow for the Great Fish River." The retreat by land was equally disastrous; not a soul survived. Franklin had succeeded and the North-West passage had been discovered.

There can be no more touching story of Polar exploration than that of Captain Scott and his companions of the British Antarctic Expedition, who all died on the return journey from the South Pole in 1912. On March 21st, 1912 Captain Scott and his friends reached Latitude 79° 40' S. where they were forced to encamp on account of a blizzard. They had provisions only for two days and fuel for one hot meal. They were confined to that spot for 4 days and when the prospect of escape became remote, the Captain wrote his dying appeal. He wrote "We took risks—we know we took them. Things have come out against us and therefore we have no cause for complaint but bow to the will of Providence determined still to do our best to the last." The message was signed Captain Scott and along with the diary was placed between the tent-pole and his head. A few hours later with his head leaning against the pole the Captain

met the end. The men have died but their spirits have triumphed to testify to the world the spirit and service of science.

The foregoing examples are sufficient to illustrate the spirit of science which considers no privation too severe if only at the end Nature has yielded some of her treasures and secrets.

Before I conclude I may put before those privileged to teach Geo-science to youngsters the importance of giving a scientific bias to the subject. No one can be more conscious than I of the shortcomings in attempts in that direction but this does not preclude sincere endeavours to instil into the minds of boys a spirit of enquiry and experiment and create an enduring passion for the subject. It is beyond our powers to duplicate natural phenomena in the class room for purposes of experiment but it is never beyond ourselves to train our pupils in the scientific method—in the discovery of general principles from a consideration of instances.

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SCHOOL DISCIPLINE.

BY MR. T. KRISHNAMURTI, B.A., B.ED.

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THE problem of school discipline and the efficient management of schools is of absorbing interest to the teacher. It is mainly on this point the efficiency of a school as an educational institution and as a training ground for the youth depends much. However intelligent, industrious, and painstaking the members of its staff may be, however full the school equipment in all the educational paraphernalia may be, yet if the pupils and the teachers of that school are not properly disciplined and a general healthy tone is not maintained among them, all the energy that is spent on that school is run to waste. Without good discipline both in the class-room and outside it, good teaching is really impossible.

The aim of education is to fit the pupil to guide himself. The need for government implies that the child is dependent on others for guidance. The connecting link between this guidance by outside authority, external government as it may be called, and that self-governing stage in which the adult can rightly guide himself is what is meant by the term Discipline.

Discipline expresses itself in conduct. It regulates conduct by the operation of will power in the individual. The child should pass through (1) the prudential level, (2) the authoritative level, (3) the social level, (4) the personal level in an

ascending scale. At the first or prudential level, the individual's conduct is decided solely by fear of the resultant painful effects of misconduct. This is called the Discipline of Consequences. In the authoritative level, the individual's conduct is controlled by rewards and punishments. In the social level, conduct is controlled by the expectation of praise or blame, and this is the stage when self-government should be allowed. The personal level represents an internal control. Here the individual controls his conduct by certain ideals which he has set up for himself.

In the earlier stages, the child is under the sway of native impulses some of which are good and hence deserve to be fostered and developed, and others intrinsically bad and therefore are to be curbed. A sense of justice and fairplay and the right indignation are of the first kind. Another such instinct is the child's interest in all kinds of activity destructive. The instinctive tendency to mischief and deceit and the desire to flout the teacher and disobey the school rules are examples of the second sort. In its early years, a child is not capable of distinguishing right from wrong, of rising to a sense of duty and individual responsibility, and as such cannot always be expected to do the right thing, and hence a certain safe guidance is essential. As the child rises more and more to ma-

ture thought, the necessity for external discipline decreases and finally disappears. Discipline fills the transitional stage between external government and self-government. Its aim is to make this transition easy and natural.

The essence of all discipline is good order, good habits, obedience, diligence, lawfulness, and success. All these can be developed by constant practice. By getting the pupils slowly accustomed to a systematic and orderly procedure in these, their importance can be realised and respected in later years. So the teacher should see that these are ingrained in the pupils' minds.

Children are prone to mischief and disobedience. Some teachers feel their inability to check them. Some teachers have, by the strength of their personality, that complex attribute of the pedagogical profession which ensures perfect success to its possessor, been able to secure good discipline in the class-room. But it is not every teacher that has an eye like Mars to threaten and command, and many otherwise excellent teachers have failed miserably for the lack of it. But this is no cause for despair. Although personality is the gift of a few, yet the ability to govern is by no means their monopoly. What is lost in personality is to be made up in tact and skill. By a persistent and resistless will, by an equanimity of temper and self-restraint, by pleasing and attractive manners, the teacher, although poor in personality, may yet make a good disciplinarian.

Good discipline serves a twofold purpose in the class-room. Firstly, it makes the work of the teacher smooth and easy and makes efficient instruction possible. Secondly, it gives the pupils a training in the formation of good habits, and gives them an insight into the truths of character and efficiency which will in after-life be helpful to the individual in his social environment. It was spoken of Dr. Arnold's pupils that a man could be known by the distinct Rugby turn of mind. When asked what Oxford could do for its students, the answer is 'Oxford can teach an English gentleman how to be an English gentleman.' It is this result that an ideal, disciplined school should aim to produce. It is in proportion to its success in this direction that the efficiency of a school as a social organisation has to be judged. One of the important secrets of discipline is work. Fill the pupils' hands with work, always provide them with something to keep busy with, something which is of interest and value to them, and the question of discipline seldom arises. One of the instinctive tendencies of child nature is activity, and when this instinct is not properly directed, it runs into false channels. Mischief and idle hands are connected by some force as inevitable as gravitation, and the pupil who has no work to do is a source of great trouble to the teacher. Therefore the teacher should see that indolence should not creep into the class-room.

Good order does not imply that the pupils should always keep silent and

inactive, never putting questions to the teacher, and never move to and fro, but should sit like statuesque figures in the class-room, taking in whatever the teacher gives, hot or cold. A certain amount of healthy activity is essential for progress in the class-room, and paradoxical as it may appear, a certain amount of intelligent mischief is necessary for the class-room. But the teacher should know the limits to this kind of activity, and must ever be on the alert to check it when it threatens to surpass these limits. Sometimes a slight glance from his eye or a mild rebuke may suffice to put the class in order. At other times, the severest action may be resorted to to bring the pupils to their senses. The remedy in each case depends on the occasion, and no hard and fast rule can be prescribed.

Obedience is of the nature of habit, and is therefore not a thing to be demanded from the pupils, but should be developed by practice. There is no use of lecturing to pupils on the necessity of implicit obedience to his orders, but he must make his pupils appreciate that necessity, and realise it themselves. Before passing an order, the teacher must first carefully consider about it. An order never meant to be enforced should never be passed. Once passed, the teacher must either see it obeyed or bid good-bye to his job. The teacher should never meddle too minutely with every privilege of the pupils and repent later for incapacity. There are points to pass over, and points not to give way to. The teacher

should himself be a model for good behaviour.

The whole problem of discipline in the class-room centres on the question of attention and interest. The teacher must make his lesson as interesting as possible, and by presenting new and varied aspects of the same subject secure attention, and enlist the pupils' willing co-operation in the conduct of the lesson.

Among the valuable aids to discipline at school is a judicious system of rewards and punishments. It has been argued that working for the sake of a reward is to place a far less noble ideal before the pupils than that of work as its own reward. But in early years the students cannot imbibe the sense of duty. They should be used to help the pupils to form good habits.

A child may be stimulated to exertion by the desire to get something, by the desire of distinction and wish to excel other boys, by the desire to win approbation from teachers and parents, and by the wish to improve and do the right thing. These are in ascending order of importance. It is very rare that children rise to the last ideal. For the ordinary child, rewards are necessary to stimulate activity, but they should be carefully chosen.

There are three systems of rewards in vogue now in schools:—(1) Tangible rewards; (2) Verbal praise; (3) Marking. Rewards of the first kind must be carefully adapted to the action calling for the reward, and they should be immediate. The activity of the boy must be securely

guided by drawing his attention to more and more remote ends. In bestowing praise, the teacher should be judicious and far-seeing, and he should see that it should not lead to conceit. Marking gives the pupil an idea as to his position but it should never be overdone. The ideal of virtue as its own reward comes at a later stage.

The question of punishments is among the more vexed problems of school life. Whatever may be said against the system under ideal conditions, so long as human nature remains what it was and is and promises to be, the necessity for punishment will inevitably arise. In dealing with unruly pupils, it is a necessity for the teacher.

The earliest or uncivilised stage viewed it in the retributive or vindictive light when a man was punished for the wrong

he committed as a retaliation. The next and more advanced stage imposed exemplary punishment on the wrong-doer with a view to prevent other people from committing the same offence. Later still, as human nature advanced, it sought to reform the individual wrong-doer, and restore him back to society as a new man.

The punishment should suit the crime. It should not be arbitrary and meaningless. Disproportionate punishments keep the pupils from normal activity. The discipline of consequences should be carefully applied. Of the two kinds of punishment, infliction of bodily pain and deprivation of some privilege, the latter ought to be resorted to. As regards corporal punishment, it should be resorted to in cases of arrogant insubordination and moral delinquency.

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FICTION IN SOUTH INDIA.

BY MR. R. K. NARAYANASWAMI, B.A.,

Mysore.

"IN South India," wrote the *Times Literary Supplement* in an old issue, while reviewing Mr. A. S. P. Iyer's *Baladitya*: "All conditions exist from which a school of fiction might be expected to arise. A pleasant climate; a cultured upper class reading with ease in several languages; a shrewd and cheerful peasantry, loving song, dance, and fairy tales." Continuing it acclaimed the late A. Madhavia's *Thillai Govindan* as a bright beginning in this direction. "Just once a 'human' novelist did arise in South India. The tree-shaded villages of Tinnevely, and the dusty streets of Madras, and all the people in them took life in the pages of A. Madhavia's *Thillai Govindan*."

We have in our presidency three writers, Mr. Hilton Brown, Mr. K. S. Venkatramani, and Mr. A. S. P. Iyer. There are other writers besides these, but none of them writes regularly, or has any sustained work to his credit.

Let us consider the last first. One is at a loss to place Mr. A. S. P. Iyer. He writes and writes abundantly, but without distinction or merit. His *Baladitya* is a sincere attempt to recapture a fragment of old India. But unfortunately he does not succeed in the attempt. One feels all the time that one reads the book that the author is manipulating stiff wooden figures before a painted scenery. Neither the background nor the charac-

ters show signs of natural life. And then we have his *After-Dinner Stories*. I do not think that Mr. Iyer has meant these stories to be read by adults. They seem to be more of the "Children's Stories" sort. But in fact they are not, for two reasons. Firstly, a perfect child book will not fail to appeal to a normal adult mind. A. A. Milne and Lewis Carroll have a wide range of readers not excluding grown-ups. Secondly, Mr. Iyer's book possesses a quality which seems to consist of directness and simplicity, which are largely the ingredients of literature for children. But as a matter of fact the resemblance is false. The quality in Mr. Iyer's book is immaturity rather than directness and simplicity.

The *Hindu* publishes from time to time short stories by Mr. Hilton Brown. In these stories Mr. Hilton Brown shows a remarkable knowledge of South India and its people. His insight into the nature of the average South Indian is uncanny. Even the most obscure foibles and eccentricities in the South Indian's nature do not escape Mr. Hilton Brown's notice and these enable him to enliven his studies with delicate caricature. However there is one defect in this author which becomes conspicuous at times. Some of his stories lack intensity. Mr. Hilton Brown is a delicate craftsman, but sometimes the delicacy is overdone.

But on the whole this writer can fairly claim to be one of the best fiction writers that we have in South India. He has not only understood the people and their doings but has also assimilated the spirit of the place. A German tourist writing down his impressions of an Indian tour says of the Hindu temples that these with their heavy carvings of demons and monsters are most repulsive and remind him of the abode of some devil cult. Now compare this with what Mr. Hilton Brown says of them in his story "A Blessing and a Mandate" (*Hindu Annual*, 1929) :—

".....It was dark in the temple now except where a few lights dimly burned in their hangers; very dark in the corner of the Thousand-Pillar-Hall where Krishnan sat down on a step. He was faint with emptiness and weariness and fainter still with despair for the endlessness of life...It was darker still in the temple; a swinging light had gone out somewhere. In the silence a bat swooped and whirred almost noisily. The age-old familiar smell of Kandiswara temple—burnt butter, bats, stale jasmine—lay on the air like a depressing weight. Krishnan ...got up and tottered down the passage to the Holy-of-Holies and there on the threshold he threw himself prostrate, his hands clasped, his arms out-stretched towards the God. He lay there for a long, long time. It was immensely, impenetrably silent....."

Then there is Mr. K.S. Venkatramani. In his *Paper Boats* he has given us beautiful glimpses of the life and people

around him. But these studies are fragmentary and slight. His *Sand-Dunes* has more philosophical than literary value. His *Next Rung*, *A Day With Sambhu*, and *Renascent India* are merely excursions into socio-politico-economic problems. We are left with only *Murugan—The Tiller*. This is the only sustained work of fiction that Mr. Venkatramani has produced, and it is a remarkable book in many ways. But this book also shows one danger which besets the path of Mr. Venkatramani, the novelist. He is too much of a visionary and theorist, both fatal to a novelist. A novelist's business is to take out a piece of life as he sees it and present it to us. But Mr. Venkatramani does not seem to be content with performing this task. He would do more. He thinks that his novel must have a purpose and deliver us a message. "Murugan" is a very good novel but for its purpose, or rather the way in which it fulfils its supposed purpose. The purpose of the novel seems to be to put forth a certain theory that every man should own three acres of land and cultivate it and so on. This might be sound economics or not. This might be a very sound ethical principle, or it might not be. We are not concerned with either of these aspects. All that we are concerned with is its relation to the novel. And I must admit that this purpose has made the novel clumsy in the end. It has given a fantastic twist to an excellent novel. But this book shows what Mr. Venkatramani can do, and if he fulfils the promise that he shows in this we may depend upon him to continue the work that began with *Thillai Govindan*.

METHOD IN THE CLASS-ROOM

Many teachers have adopted as a class-book Principal Martin's "English Dialogues," and yet there are some who, while they appreciate the merits of the book, still hesitate to use it lest their boys should **cram** some of the dialogues. The fear, of course, is groundless; but, in any case, they need not worry about this, for even if a few boys display so much zeal as to learn by heart even half a dozen dialogues, no harm is likely to result therefrom. This is, however, by the way.

For the present, our object is to direct the attention of all teachers to the varied uses to which Martin's "English Dialogues" can be put.

(1) ESSAY-WRITING.

The boys may be asked to read at home certain dialogues—those containing pros and cons—and next day may be asked to write an **essay** on a subject discussed in one of these dialogues.

(2) LETTER-WRITING.

The boys may be asked to read at home four or five dialogues selected by the teacher, and may then be asked some days afterwards to write a **letter** on a subject having some sort of relation to the subjects of the particular dialogues.

(3) SUMMARIZING.

The boys may be asked to **summarize** a dialogue suitable for the purpose.

(4) STORY-WRITING.

The boys may be asked to **narrate** in their own words a fable or story told in the form of a dialogue, after having it read once in the class.

(5) DIRECT—INDIRECT.

Some of the dialogues may be utilised for exercise in **Indirect Narration**.

(6) IMAGINARY DIALOGUES.

Two boys may be asked to read a dialogue in the class, each boy reading the part assigned to him. Then any other two boys may be asked to carry on conversation on the same subject, the teacher encouraging them to use their own words and ideas. After this preliminary exercise, the class may be asked to write a **dialogue** on the same subject. The result will be found encouraging both to the boys and the teacher.

 And all that is said above illustrates the importance of method in the class-room, for no matter how good a text-book may be, half its worth is lost if it is not used in the right way.

COOPER, Publishers, BOMBAY.

CLUBS FOR HIGH SCHOOL BOYS.

BY MR. C. E. HETTIARATCHY,

Y. M. C. A., Colombo.

MOST educational men will agree with the dictum of John Dewey, that 'school should be a vital experience of living and not only or chiefly a preparation for future living.' The organization and curriculum of the school make an experience of friendly co-operative living among the students difficult if not impossible in the actual class sessions of the school itself. There is a growing number of men who believe that there are many unexplored and undeveloped possibilities in the field of extra curricular organization and activity.

It is difficult to expect that many teachers will be willing to add to their already long hours of service to give the necessary counsel and guidance to boys in after-school activities but there are some who are willing to make this sacrifice for the sake of the important character values which may be gained for the boys and the higher standards of morals and the scholarship which are likely to result.

It should be made clear that no new organization is in view; not even a movement in the sense of expensive overhead organization or with any control over local clubs; rather a friendly co-operative enterprise among like-minded men for the purpose of interchange of ideas and experience and to provide the necessary materials for carrying on effective work.

An enquiry into whether small self-governing clubs for boys are possible in a number of high schools and if so what shall be the purpose and programme of such clubs and how they best be linked to similar organisations.

Neither is it intended that any fixed programme should be promoted or encouraged. The programme should be that which the immediate situation in the local school demands, and which the interests of the particular group of boys who desire to form a club shall determine upon from time to time. Groups who are keen on carrying on athletic or literary activities throughout the year are already cared for in many schools. This would suggest a variable programme for others.

At an informal conference of workers with boys held at Madura there was considerable discussion of the place and value of self-governing clubs in high schools. It was felt that there were great possibilities here for a valuable and widespread effort on behalf of boys. It was agreed therefore to draft roughly the purpose, principles and programme of clubs of this sort and to submit this draft to a considerable number of interested teachers.

The draft of suggestions follows. All who read it and are interested are asked to suggest changes and additions and to express their judgment as to whether they feel that there is room for such work in the average high school and whether they feel that there are a small number of teachers who would actively interest themselves in helping the boys to work out the plans and programme of a club. Experimental clubs have been started this year in a number of places in South India and Ceylon.

PURPOSE.

The School Club is an attempt to make adequate provision for extra-curricular activities which are necessary to supplement the class work of the school proper; to encourage boys to a full development of every phase of their lives; and to provide a grouping where right ideals, aims, and purposes may be formed.

It should attempt to create a desire for right knowledge and good scholarship; to create and maintain high standards of moral and spiritual living; and to strengthen the spirit of good fellowship and mutual understanding.

It should provide opportunities to every boy in every group to express himself in speech and activities suited to his individual needs and desires and to occupy his leisure time in an atmosphere of helpful good fellowship.

It should be a place where masters and boys may meet together without the constraint of the class room or the teacher-pupil relationship and where a spirit of camaraderie may be built up which will make for better co-operation.

It will be a help in the organization of games and physical training, especially in discovering the boys who are below the average in physique and encouraging them to participate in those activities which will be of help to them.

It will be an important medium for the creation of right attitudes among boys towards sex life and healthy living.

It provides the much-needed opportunity for boys to learn to live together happily and helpfully in a group under leadership of their

own choice and free from the domination of parents, teachers or other adults.

It gives a place for the discussion of common purposes, the planning of programmes and carrying them out by co-operative effort.

It may be used as a centre for training in, and the encouragement of, arts, handicrafts and hobbies and other useful leisure time pursuits.

It gives a chance to the shy and backward boys to overcome their feelings of inferiority and a chance to develop good character and the right attitude towards life.

PRINCIPLES.

1. *Self-Government.* In any club organized within the school for the purpose of carrying on extra-curricular activities the principle of self-government is of first importance. Every effort should be made from the very outset to have the boys feel that it is their own club, and they should be made to feel the responsibility for deciding upon the programme; for the control and supervision of activities; for the financing, beyond any help given by the school, and for every other aspect of the management and direction of the club life.

2. *Grouping and Grading.* In order to bring the range of interests within workable limits the spread of ages in any group should not be greater than three years. For instance 12 to 14 years, 15 to 17 years, etc.

For the most effective working each group should not consist of more than fifteen boys. Where there are a considerable number of boys two or three groupings may be made within one general club. These should be according to age and physical development. The finer the grading, the simpler and more workable will be the conduct of the club.

3. *Competition.* It is essential that there should be competition between clubs to stimulate interest and that there should be contact with other groups to broaden the range of club activities and to improve their quality and effectiveness.

Where there are enough boys of one age grouping in one school to form a number of groups, competition can easily be arranged between these groups and then competition with outside schools is not so essential and may only be an occasional feature. Where there is only one group of older boys or one group of younger boys in a school however, it is important that arrangements be made at least three or four times a year, and once a month if possible, for competition with similar groups in other schools.

Competition in athletic events can be carried on most successfully in any school no matter what differences there are in age, height and weight if a scoring table basis is used to divide boys into different classifications and record the score for their class rather than the actual time or distance. Copies of Scoring Tables are available in "The Boys' Work Leaders Work Book" which may be had from the Secretary of the Boy Life Bureau.

4. *Boylikeness.* In mere imitation of adults, boys may be disposed to spend a good deal of time and adopt a great many of the formalities of societies composed of older people. It is safe to say however that the thing which will make the club of interest to most boys is its genuine boylikeness.

A flexible organization which may be easily altered as the desire and experience of the boys demands is the desirable thing for a boys' club. It is doubtful if elaborately

written constitutions have any place in a boy-organization.

If the boys can show initiative enough to have different names for their officers, rather than the formal president, vice-president, etc., it will add boy colour and boy interest and a sense of having something peculiarly their own.

5. *Adult Guidance and Control.* Nearly all boys will welcome the counsel and guidance of friendly adults but they will resent it if it comes to them in the nature of supervision and control. They are always glad to have adults take an interest in them and in the things which they want to do and will be most open to suggestion from such persons. Boys are seldom interested for long in what older people plan out for them.

The point of greatest difficulty therefore in a school club is to secure, on the part of masters or others who may take an interest in it, an attitude of friendly cooperation which has not the slightest trace of domination.

A safe rule is never to interfere with a decision made by the boys unless some matter of school policy is being violated or there is physical or moral peril involved for the boys of the club. Adults should play their part mainly by making friendly suggestions to individual boys. Advice should be given when it is asked for and not usually at other times.

One of the chief values of a school club is the opportunity it provides for the making of independent decisions. These will not always be wise but when they are made in spite of the friendly suggestions of adults it will usually be best to let things take their course and allow boys to learn by their mistakes.

PROGRAMME.

The programme of a school club can only be determined in each local situation. Where real freedom to govern and decide is left in the hands of the boys they will soon choose from among their many interests those things which they most like to do and which may be best done in such a club.

Where there is a well organized Literary Society in a school or where there is well organized physical work these items may find little or no place in the programme of the School Club itself. It is quite conceivable however that even where these features are being undertaken in an efficient manner that a School Club might be made up entirely of boys who need literary or physical activities very much but who are so backward that they find little or no place in the regular programme of the school. The club may then become a centre for stimulating and training such backward boys and a few very proficient older boys may find an excellent opportunity for leadership and service in helping these boys.

PROMOTION.

The following suggestions are given as to organization and promotion of School Clubs:—

1. (a) When the promoter is in his own school:

(i) Informal discussions with certain boys asking them to canvass among others as to the desire of the boys for such a club;

(ii) Present the matter at a meeting of the teachers;

(iii) Call a meeting of the interested boys and have them present and discuss the matter and reach their own decision.

(b) When the promoter is outside of the school staff, e.g., Y. M. C. A. Secretary, or the leader of another School Club:

(i) Discover and talk with some individual teacher who is interested and who will lead in a School Club;

(ii) Have the selected leader take up the matter with the principal, and staff and boys as in (a) above.

(The outside promoter may be asked to help in making a presentation of the case for a School Club to the principal, staff, etc.)

2. Promoters to look for and cultivate personally those who show interest in the work and who give promise of being future leaders of boys' work.

3. Promoters to present the scheme to gatherings such as Teachers' Conferences, Educational Boards, Training Schools, Summer Schools, etc.

4. A folder on School Clubs and other literature on boys' work to be sent to all teachers. (Through the Education Department if possible.)

5. Educate parents by visiting them, inviting them to programmes of the club, circulating pamphlets, etc.

6. Establish a central Boys' Work Bureau, which will

(a) Encourage and help to conduct area conferences of boys' workers, interested people and promoters;

(b) Act as a clearing house to collect and distribute records of valuable experience and research which will help promoters to start, and leaders to conduct, School Clubs;

(c) Work towards the establishment of Training Schools for leaders;

(d) Enable boys to feel the stimulus of being part of a nation-wide movement,

CLUB NAMES.

Very great importance should be attached to the matter of securing a suitable general club name which may be applied to all School Clubs. Or it may be that two names are necessary, one for clubs of the younger boys and one for clubs composed of boys in the senior forms.

It is probable that School Clubs will have little else in common except a name, a short statement of the most important aims and ideals and possibly some sort of emblem.

The help of all interested persons is asked in the matter of suggestions for a name.

One suggestion which has been made is that School Clubs might be named 'Sam-purnam Clubs.' This name has the advantage of being common to South India and Ceylon and in that it suggests completeness. It lacks however in boylikeness.

One further thing of importance which should be linked up with the name is a short statement of ideals, and purpose of the clubs. The following has been suggested :—

Good times
Good Health
Good Scholarship
Good Character

The statement of the Boys Scouts of America is considered to be an almost ideal form, viz. 'Physically Strong, Mentally Alert, Morally Straight'. If something similar could be worked out suitable to conditions in Ceylon and South India it would be useful.

Requests for further copies of this report in pamphlet form may be made to

Mr. C. E. Hettiaratchy, Y.M.C.A., Colombo, Ceylon, or Mr. Wallace Forgie, Y. M. C. A., Madras, who are acting as Joint Secretaries.

Correspondence from interested persons is requested,

The following is a report of an experiment with a School Club which has been worked out in the Basel Mission High School at Tellicherry, by J. E. Paul, B.A., L.T. :—

At a meeting of the masters held, Mr. Paul suggested that a club be established for the boys of the school in order to engage in wholesome activities under proper supervision those who could not get an opportunity for games on the playground and to help in establishing friendly relations between the staff and the students after school hours. With the assurance that Mr. Paul would take a leading part in the work of the club, the staff endorsed the proposal and agreed to support it and cooperate in the work of supervision.

A general meeting of the boys was then held at which the idea of a school club was presented. It was stated that the school management was prepared to place a spacious hall at the disposal of such a club and that Mr. Paul and other members of the staff would act as advisers. It was made clear that the club was to be managed and maintained and its activities to be planned and carried out by boys. The boys agreed to the plan and elected two Secretaries to be in charge of the games and the reading room. A Committee of Advisers was formed in order that one member of the staff might be present in turn, during each week day.

Membership was open to the high school classes only and the subscription was fixed at As. 3 per month. Subscriptions and donations provided for the necessary indoor equipment, such as Ping Pong table, Chess, Draughts, etc., as well as some of the magazines. The school also supplied some popular journals suitable for boys.

At the outset 65 boys joined the club and paid their fees. After six months the number of boys actively participating in the club was reduced to 25. This was one way of carrying on the necessary process of selection for a club. Some boys become members in the hope of 'getting things' out of the club and others expecting that interests would be satisfied which could not be met in this way. Failing in these expectations it was natural and desirable that they should drop out.

The boys were encouraged to suggest the activities for their club programme but as their previous experience and observation had been limited to literary societies this was the only thing they thought of doing. Mr. Paul had to give them very definite suggestions to work upon and with these they succeeded in carrying on indoor games, Oratorical and musical contests. As the boys gain experience and interchange ideas with other clubs they will be more ready to initiate their own programmes.

As the number of members grew smaller the funds of the club were not sufficient for the continued purchase of magazines. The boys coming from a long period of study over books were not keen about reading. So the reading table was abandoned.

Meetings of the boys on Sunday mornings were decided upon at which a programme of songs, hymns and story telling was carried on followed by practice in the dramatization of such stories as 'The Good Samaritan.' These were held regularly during the first term with a fair measure of success. The members of the staff found it difficult to spare their Sundays and the boys were inclined to give first consideration to other plans rather than come back to school on this extra day.

So the meetings have not continued to be successful. Further experiments will be made with them as they provide the best medium for the moral and religious instruction which the club offers.

A camp was held at Etakkad during Pongal holidays at which 26 boys and four leaders were present. In the camp the Red Indian Tribal Plan was followed and proved to be a suitable and interesting form of organization. The members look forward to further camping experiences. Short excursions have been held and there is some enthusiasm for more of those. A Camp Fire Programme was held at the school on Maha Siva Rathri and more of such camp fires are contemplated.

The club is now engaged in conducting an athletic contest on the 'Scoring Table Plan' (as found in the Boys' Work Leaders Book) for all the boys of the high school. Thus for the first time the club is seeking to serve the membership of the school as a whole and to give a service expression to the life of the club. The club expects that future programmes will include Hobby Training, Carpentry, Swimming, Dramatics, etc., and the training of older boys for leadership and service.

A difficulty which has to be faced is that some boys and most adults desire mere display of activities, to star in some sport, or to stage some grand function. A 'Tamasha' is usually counted a great success but the regular round of less spectacular activities, which have in them possibilities for the growth and development of good character, do not gain ready recognition and are given little encouragement. The leader must reckon his success from the real values in the day-by-day activities rather than in the result of a special function.

During the first year or two the staff member specially responsible for the work of the club, and the other members of the staff who are associated with him, must expect to keep in rather close touch with it and to give it considerable encouragement. The initial difficulties and failures must not be allowed to discourage the boys for as they meet them they will gain experience and confidence which will carry them through later difficulties. As the club goes on there will emerge from among the boys themselves those who can give constructive leadership and thus relieve the staff members, who may then be looked to only for friendly cooperation with the boys in the activities which they are undertaking for themselves.

What is the value of the place and activities of such a club? The club has been to the boy a real possession. It has been a place where he has been able to carry out his own plans in cooperation with his friends. A

healthy ground for the formation of friendships has been created. After six hours of passive attention in the school periods he finds in his club a place in which to do something creative and active. To the staff of the school the club is a laboratory where much of the teaching of the curriculum may be tested out in social experience.

As yet this club is only an experiment in developing those aspirations which an ideal boyhood seeks. Here we are training boys, not for a distant future, but helping them to live the present in the right way; to develop right attitudes toward life and all its problems and relationships. We do not expect visible and immediate results but we do see that the boys and the masters can work together in a friendly way very much more easily because of the relationships established through the club and the opportunities for mutual understanding and helpfulness which it constantly provides.

Hand-book of the English Language

FOR HIGH SCHOOLS

By K. SUBRAMANI AIYAR, B.A., L.T.,

A Fellow of the University of Bombay;

An Incorporated Accountant of London, and late Principal of the Byramjee Jeejeebhoy College of Commerce, Bombay

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WOMEN AND CO-EDUCATION.

BY MR. R. KRISHNAMURTI,

Vellipalayam, Negapatam.

THE formation of the intellect in boys and girls and the difference in their absorptive power are not so significant as to help us in any wise to arrive at any decisive means by which the question, whether the two sexes may best be educated together or not, may be successfully solved.

The late Dr. J. G. Adami, who was consulted in the preparation of the invaluable report on 'Differentiation of the Curriculum for Boys and Girls respectively in Secondary Schools' for the year 1922 by the Consultative Committee of the Board of Education, divided the difference in the physical structure of boys and girls under four heads: date of growth, date of adolescence, anatomical age and the composition of the blood after puberty. He also suggested with substantial statements some information regarding the 'inter-relationship of the internal secretions and the essential and secondary organs of sex.' And he believed that these differences have a 'profound bearing' on the subject.

Several scientists have established the lower proportion of red blood corpuscles in women than in men. Mr. Blair Bell came to the conclusion that with the dawning of puberty in girls they feel the instability of the calcium metabolism while boys do not. They remain unchanged. At that time his views were not accepted, but it did not altogether appear impossible that the greater nervous strain may be due to the lesser percentage of calcium in girls. Moreover women showed a lack of haemoglobin when compared to men of the same age. Dr. J. G. Adami also observed

that women, in general, are physically less capable than men and are subject to serious nervous break-down.

Girls a year before or after the attainment of puberty are generally unable to bear any strain of an important nature. On the other hand it is a matter of common observation that young men just above 18 years feel fresh strength and the growth is indeed remarkable. The encumbrances put upon a girl by her functional organs during certain periodical intervals due to menstruation and other allied causes, tend to curb her educational activities and this led some educational enthusiasts to describe those natural functions as 'disagreeable functions.' These 'periodical disturbances' are in some ways, directly or indirectly, answerable to the decrease in their intellectual output. Further, the so-called disturbances occur most unhappily during, and concur with, certain emergencies, as for example, an examination day, and thus from the academic point of view also women present a special contingency to be provided for.

The cause of female education has already suffered much owing to the system being based on 'man-made' foundations. Till now there is not any appreciable difference in the substance of education (and the imparting of it) for men and women. The same kind of education given to both leads to unnecessary rivalry in life. Women compete with men and the 'man-fed' chairs are fast being fed with women. They vie with one another and elbow men aside. And if legislation does not come to our rescue they may even make a

biting offer of the kitchen to us thereby bringing about a revolution of the Home! Indeed, this is not exactly what one would wish it to be.

Dr. Stover was of opinion that girls should be educated far more in body than in mind and thought that schools play a prominent part in the destruction of the innocent child. That is too conservative. Mr. Ruskin held that "women should be earlier led and sooner educated." But my own opinion is that a girl's education should be general. Intense specialisation in any subject is not necessary and may have baneful effects upon her slender frame. She should be given special training in embroidery, knitting, domestic science, nursing and the like.

Education, as it is to-day, calls for drastic revision and progressive educationists all over the country favour a thorough overhauling of the existing system so as to bear with the physiological and psychological capabilities of an ordinary girl. Dr. Harms verily observes that the present system serves only boyish needs and that if women are to be really educated they must not be allowed to sit for the same examination as men and he views with alarm the future of any country that may persist in giving the same kind of education to both the sexes.

Girls must not be allowed to exceed the ordinary limit of education which is strictly required of them in the discharge of their respective duties as good housewives and mothers. And in the interests of their racial functions too, the modern system of education seems inadvisable. For, as Arabella Kenealy says, "Just at the age when Nature locks the door upon her constitutional resources for the purpose of evolving those to higher

organization, the schools and industries do a strenuous best to keep the door forcibly open, and to wrest the resources from the storehouse of potential.....the 'natural' languors and disabilities of the girls' adolescent phase are vigorously combated."

No serious objections can possibly be raised when it is said that woman is the complement of man. And when this is granted we may work upon it for her education. She should be educated in such a way as to most effectively complement *his* education. Their education must be a harmonious whole. And considered from this point of view also the existing system of education is quite unsuited.

The establishment of mixed secondary schools both in England and the United States of America more than half a century ago and their growth were looked upon as distinct achievements of the age. And in fact so successful was the trial that they have come to stay with them permanently and now the approximate ratio of the secondary schools and their pupils is something like two to five.

The following report appeared in the "Nature" some time back:

"Buckinghamshire, Derbyshire, Durham, Gloucestershire, Hampshire, Lancashire, Middlesex, Suffolk, Wiltshire and the West Riding seem to favour the establishment of mixed schools while Kent, London, Northumberland and Staffordshire, Surrey and Warwickshire do not appear to like them. Lancashire has thirty-three mixed schools and thirty-eight boys' schools under the county authority. London has three mixed schools compared with forty boys' schools. Mr. R. F. Cholmeley, in his chapter on the Boys' Day School, contributed to the "Schools

of England" edited by Prof. Dover Wilson, remarked that the origin of most of the mixed schools is due to convenience, including financial convenience; but he adds "the interesting thing about them is the growth of a belief in them on educational grounds, and the remarkable success of their work."

Later on women educationists saw the necessity for women schools and colleges and the then condition was most favourable to give practical effect to their schemes. The country was till then devoid of any girls' schools and women's colleges. Colleges and schools, dedicated exclusively to the use of females, sprang up and were largely supported by the Government and local bodies also contributed substantial sums of money towards their upkeep and maintenance. The "Nature" also says that "the University of London was an early convert to co-examination; admitting women to all examinations in 1878, with the significant reservation that *no female graduate of the said University shall be a member of convocation of the said University, unless and until such convocation shall have passed a resolution that female graduates be admitted to convocation.*" In London the question of membership of women has advanced a distinct step by the appointment of women members to the heads of the governing bodies of women's colleges. The same journal adds: "In the British Universities, generally, co-education prevails and is unavoidable in the case of subjects studied by a small number of students. Oxford, Cambridge, and London, in so far as their collegiate organization is concerned, present some special problems."

Dr. Louisa Garrett Anderson, addressing an audience assembled at a meeting convened

at the London School of Medicine for Women, gave out that a medical institution intended for women only may do better and can be more advantageous than a co-educational one. In such institutions women occupy 'professorial chairs' whereby a good social atmosphere is created. Mutual trust and co-operation come into being. In co-educational institutions most of the important work is turned out by men and thus the failure to meet individual needs results.

Our own dear country boasts of one supreme co-educational institution. It is, I confess, a model one and it is none other than Santiniketan which owes its existence to the untiring industry of our renowned poet, Dr. Rabindranath Tagore. Here, in training boys and girls, two points are essentially kept in view. The Western model of education is conspicuous by its absence. The inter-mingling of the two sexes is limited to a certain extent and the kind of education imparted to boys and girls is not exactly the same. The poet thinks that the one does not conform to Hindu ideals of living and the other is wholly unsuited to the needs of Indian youths. He aims at loosening the rigidity of the social order, but is careful enough not to loosen it too much. The girls are especially trained in husbandry and management of household, embroidery, sewing, etc.; and music is also taught. The boys are taught all manly arts and learn carpentry and such other manual work. Girls are allowed to take part in games, walks and picnics and other social entertainments, of course under the guiding hands of seniors. They learn to wield the dagger and the knife to defend themselves and their children, and for 'protective offensive purposes.' Whenever a fire breaks out the boys boldly approach it;

the girls gather water in buckets and carry them to the scene of action; and the boys easily bring the fire under control.

But whatever it may be whether at play or work, the girls form a separate group from the boys, but are allowed to exchange opinions freely and indulge in jokes. "And there is the unwritten rule of restraint, which, however, is not allowed to degenerate into stiffness." In short 'the system at Santiniketan attempts at approximation to the ideal of harmony in the relationship of the sexes, identical and co-extensive in certain matters, complementary in some other matters, and entirely different and separated from each other again in some other matters, and yet all on the basis of full and complete equality.' But this is the only institution of the type, perhaps in the whole world, and all praise to Dr. Rabindranath!

Under prevailing circumstances, the existing form of co-education is quite unsuited and may even prove harmful. Boys and girls need not necessarily be educated together nor need the same kind of education be given to both. It may be contended that the cause of social reform will have a limited field of activity when mixed schools are to be abolished: and in answer, it may be said that education itself does bring with it a good deal of freedom and social habits and that much of the advancement in women is not the blessing of mixed schools.

However a mixed school is not without its advantages. Girls observe the changing manners of boys and men, the habits of men and their weaknesses, they follow closely and it may help them much in later life to be good housewives. Brotherly love, and sisterly affection spring up in them and they get rid of all religious and race prejudices.

The constant urging for the separation of girls from the mixed schools is only too natural. To cite an instance, the Andrews School at Nadi (Fiji Islands) has made considerable progress since its inception in 1927. There were only twenty-five boys and in 1928 the strength rose to some 130, out of which about 35 were girls. The school offers instruction in Reading, Writing and Arithmetic, Grammar, Geography, Nature Study, Freehand Drawing and Hindi. The growth of the institution gave sufficient ground for the manager of the Institution, Dr. Devasagayam, to propose to Mr. Andrews in the following terms: "It is our desire that the girls' department should be organized separately as a girls' school. The Director of Education recently visited the school and was of opinion that the boys' department should form the nucleus of a large provincial school for Indians to be established in this district. If such a school is established we would like to convert the present school entirely into a school for girls to be called in your name. A girls' school is a crying need in Fiji. I would like to have your assent to this proposal before we proceed further." And it is understood that Mr. Andrews has given the necessary permission. It is anxiously hoped that with the keen and direct supervision of the manager the institution will become one of the finest products of Indian education in the Fiji Islands. One other school, owing its origin to the same Mr. Andrews, called the Sebeto Indian School, is also progressing well. It started in 1927 with thirty-five boys and in the following year there was an increase of twenty-two boys and seven girls.

We have no very clear reason why the manager wanted to have a separate school for girls. But, that he urged for it and that in very strong terms sufficiently warrant the conclusion that everything was not well at least as much as one would expect,

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* * * *

MICHAEL FARADAY.

This time I have ventured to deviate from the usual story on a scientific subject. I propose to give a short account of the life and work of Michael Faraday, the man and the scientist, to whose memory the British Association paid a homage on the occasion of the Faraday Centenary of electro-magnetic induction celebrated last month with great *eclat* at Albert Hall, London. In the words of Sir William Pope, "the task of tracing the career of this great scientific luminary, how with so low an introduction to life, his dominating position in life was attained, is an interesting one. It is an illuminating one, as showing how the exercise of industry and ability can reduce to negligible proportions the effect of faulty early education and of absence of family support."

Michael Faraday was the son of a blacksmith, his mother being a farmer's daughter. The family lived at Newington in a coach-house, the father working as a journeyman. In 1801, the year of distress, when corn sold at £9 a quarter, the family received public support, Michael Faraday getting for his share one loaf of bread a week.

While living at the coach-house, he attended a common day-school where his education was of the most ordinary description with little more than the rudiments of reading, writing and arithmetic. His hours out of school were passed at home and in the streets, playing at marbles.

Later, Michael went as errand boy to a bookseller 'carrying round the papers lent by his master' and in later life he always expressed on seeing a newspaper boy 'I always feel a tenderness for these boys because I carried newspaper myself.'

In 1805, he was promoted to a book-binder 'without any premium in consideration of his faithful service.' While an apprentice in book-binding, he had opportunities to read several scientific books and magazines amongst which 'Marcet's Conversations in Chemistry' and 'The Electrical Treatises in the Encyclopaedia Britannica' deserve special mention. He also attended occasional evening lectures on 'Natural Philosophy,' getting acquainted therefrom with the researches of Newton and Nicol. A summary of each subject studied is found in the note-book called by him "The Philosophical Miscellany."

During his apprenticeship, he made the acquaintance of one Mr. Dance, a customer of the shop, who, as a member of the Royal Society, got admission for Faraday to hear four of the lectures of Sir Humphrey Davy. He took down notes which he elaborated into a fuller form 'interspersed with such drawings as I could make.'

By this time, he had gained such knowledge in chemistry and electricity that he desired to give up trade and take to Science. Although in 1812, he went as a journeyman book-binder to a French emigrant in London, he felt he could not remain in his place. He was drawn towards the service of Science and wrote to Sir Humphrey Davy for help sending him the elaborate notes he had taken of his lectures. He even met the great scientist and Faraday writes of this interview: 'He still advised me not to give up the prospects I had before me, telling me that Science was a harsh mistress and from a pecuniary point of view but poorly rewarding those who devoted themselves to her service.'

In spite of this advice, Michael persisted and Davy was so much pleased with the 'great zeal, power of memory and attention' of the future scientist that early in 1813, Michael Faraday was appointed an Assistant in the Laboratory of the Royal Society on a salary of 25s. a week. With this appointment in the Royal Institution of which he succeeded later Sir H. Davy himself in the chair of Chemistry and as Director of Laboratories, his scientific career might be said to have commenced but it had commenced under circumstances which would have discouraged but the most intrepid.

His early work at the Institution relates mostly to the self-education which now as ever he was striving to obtain. In his own words, 'I was constantly engaged in observing the works of Nature and tracing the manner in which she directs the arrangement and order of the world.'

In the autumn of 1813, he accompanied Sir H. Davy in a continental tour and this provided him with an opportunity of travelling in France, Italy, Switzerland, Germany, Geneva, etc., and meeting eminent scientists of the continent. He returned to England in 1815 and resumed his work. He made such rapid progress that in five years' time he delivered lectures on several scientific topics and wrote articles in the 'Quarterly Journal of Science,' the organ of the Royal Institution.

Though he regarded a wife as the curse of man, the power that ruins man's firmest mind, yet his attachment to Miss Barnard was so great that he married her in 1820 and this was a source of immense happiness to him in later life.

His higher scientific education may be said to commence with the appearance of his paper in the 'Philosophical Transactions' in 1821 describing the preparation and properties of hexa-chloro-ethane. His later researches include a large number of different subjects, the more

prominent of which are the composition and structure of alloys, liquefaction of gases, the discovery of benzene, the manufacture of optical glass and preparation of colloidal gold.

The most important, however, is his experimental researches in electricity. In place of the fluid theory, he substituted the electro-magnetic theory which became the basis of all future developments in electrical technology and industry and of which a brief account will be given in the next issue.

Faraday's interests are world-wide. He was pre-eminently an experimenter and he worked in the laboratory 'without a waistcoat, in a ragged old coat, looking for all the world like a 16th century savant.' He had great manipulative skill, rapidity of perception and quickness of decision—three qualities which lead almost instinctively to great discoveries. But there was not a scrap of scientific conceit about him.

He was a learned lecturer. His lectures to children on the chemical history of a candle show him an unrivalled master of lucidity of expression and a genius in the device of simple but convincing illustration.

As a man, Faraday's first and greatest of the qualities was his truthfulness. He was kind to everybody in thought, in word and in deed and last though not least was his religion which produced what may be called his marvellous humility.

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PLACES OF EDUCATIONAL INTEREST.

IV. NAGORE, THE MECCA OF SOUTH INDIA

BY MR. L. N. GUBIL SUNDARESAN,

Teppakulam, Trichy.

"The old order changeth yielding place to new."

THE ages of Faith have been followed by the age of "Reason," the age of inquiry into the how and why of things, spiritual and temporal, the age of "experimental science." Western civilization and western culture appear to have transformed the glorious India of Yudhishtira and Rama, of Asoka and Harsha, of Akbar and Aurangzeb, of Sivaji and Ranjit Singh into a materialistic India of John Company, a capitalist India of the present day. The materialistic west has contaminated Indian life and policy. But India, the land of many religions, the soul of India, the religious spirit of India still remains the same, unaffected by the many inroads made into its sacred precincts—an enigma to the outsider, a tower of Babel to interested onlookers and a naughty problem for the Christian missionary.

The manifest religion of India ranges from fluid superstition to Vedic theism. The problem of India's religion is mysterious, baffling. Yet the Indian religion in all its stages closely follows the laws of nature and the laws of humanity. In our own days we find men of genius and rare distinction honoured by a widely adoring public who raise statues to perpetuate their memory, invest them with superhuman if not supernatural powers and even deify them in their own lifetime or immediately after their death. Legends crowd around their names and they become enshrined in the public memory as supreme. To the ordinary Indian mind every such phenomenon of greatness,

especially when allied to an exemplary life, pure, chaste, and religious, is a manifestation of the Divinity in man and in the universe. In such category we may include the names of the mediaeval Sankaracharya, Ramanujacharya, Madhwacharya and Kabir, of the modern Ramakrishna Paramahansa and Vivekananda, and at the present day of Gandhiji and Tagore. Such respect and homage for individuals were rendered with a full and open heart without distinction of caste and creed.

Such an unsullied specimen of saintly humanity was Shah-ul-Hamid popularly known as Saint Miran Sahib who is said to have lived about four hundred years ago. A Mohamedan pilgrim by faith and profession he had made it a religious duty to go on pilgrimage to the various places sacred to the memory of the Prophet and followed by the association of saintly persons. He had developed such rare powers of penance and saintliness that he was everywhere considered to be a man of God. Tradition has it that his powers were such as to enable him to work miracles which redounded to the glory of God and his servant. His miracles extended to the cure of the most hopelessly chronic of diseases. After years of travel on the pilgrim line he is said to have reached Nagore, a place about four miles distant from Negapatam, probably a secluded place where he hoped to live and end the remaining years of his life in silent contemplation of God. But it is well known that God's saints will have popular attraction centred on them and they will be

obliged to spend themselves in the service of God and in the service of their fellowmen. Saint Miran Sahib was always beset by a religiously inclined public seeking cures or favours from him. Hindus and Mohamedans vied with one another in serving the saint and in praising him until his death when they built a mosque of modest dimensions over his remains.

The tombs of saints are often said to be repositories of miracles. The tomb of Saint Miran soon acquired an abiding reputation which has continued to this very day and which bids fair to continue for all time to come. The Hindus went to the extent of claiming the saint as one of their own. The learned inquirer of to-day may smile with scorn at the credulousness of a simple, innocent public. But facts go to show that the extension of the mosque to its present dimensions was possible only by liberal contributions from Hindu and Mohamedan devotees of the Saint who poured out their worldly riches before him out of gratitude for favours received. It is not disputed that a Rajah of Tanjore had something to thank the Saint for. His faith in the power of the Saint was rewarded by the complete cure of an incurable disease he had contracted and he showed his gratitude not only by enlarging the mosque but also by bequeathing rich lands for its upkeep.

The Kanduri, the annual festival of Nagore, has some peculiar features. It comes once in a year, sometimes even twice in the Christian year, because the Mohamedan year, by which the calculation is made, is shorter than the Christian. The celebrations begun on a very grand and imposing scale extends to a full fortnight, during the whole of which period the place will be crowded to suffocation by pilgrims from all parts of South India consisting of both Hindus and Mohamedans.

A procession of thousands of people with the flags of the chief minarets of the mosque placed in a beautifully gilded and tastefully decorated car wends its way from Negapatam to Nagore, a distance of four miles. It is remarkable that the dummy shows which form a part of the procession are meant to symbolise the thousand and one

occasions when humble devotees called upon the Saint in their distress and were heard and their prayers granted. Attended by band and music the procession reaches the mosque when the watchman who holds office by hereditary right looks out from the top of the largest tower to discern the crescent moon and gives the warning cry to unfurl the flags in all the towers. Farthwith people begin to rejoice that the festival has begun. It may be noted in passing that many people try to touch the flags as they are taken to the towers, for a touch is supposed to have miraculous effects.

The ninth day of the fortnight has an additional significance in that the procession well known as "Chandanakudam" takes place that evening. A revolving car most brilliantly illuminated carries a vessel full of scented sandal paste and passes through the main streets of Negapatam and Nagore. The sandal paste is used early in the morning to anoint the tomb of the Saint, and the great fast, silence and vigilance—"Peer"—for the next seventy-two hours, begins in all solemnity. The priest, descended from a disciple of the Saint, breaks the fast on the seashore and the pot of porridge is also broken to receive the contents of which a large and anxious crowd is waiting for it is believed to possess the miraculous curing powers of the Saint himself. This is the last stage of the celebration and on the last day the flags are taken down with all the oriental pomp and splendour.

It is well to remember in this connection that there is another place a few miles to the south of Negapatam called Velankanni, glorious to the memory of the Blessed Virgin Mary, the Mother of the Christ. This also is a place of pilgrimage where large concourses of people annually assemble. These two places, Nagore and Velankanni, make Negapatam the large centre that it is.

To conclude—It is needless to mention that Nagore is not an isolated spot in this great peninsula. There are thousands of other places, of similar or even greater importance sacred to the memories of the past and standing monuments of the practised religions of India. These are grand edifices and all arts join hands to decorate them so much so they become the symbols of a glorious past—a past seldom vouched to other countries and peoples, a past of which anyone may well be proud. None need laugh at the simple credulity of a religiously inclined people for he who runs may read on these grand structures all that is worth living and all that is worth dying for.

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WHAT MANNER OF MAN IS GANDHI?

BY MARY E. FORBES.

AN English missionary was leaving Bombay for Lahore in the north of India. She had arrived by the Peninsular and Oriental steamship line from England the day before. At the mission house where she was received there had occurred the death of an only son that morning, and grief had prostrated the family. For this reason neither the pastor nor his wife was able to accompany her to the railway station to see her off on the train. They sent their trusted head servant to buy her ticket and take care of her luggage; and the young woman departed, glad that she did not have to trouble her hosts further in their affliction.

The up Punjab mail was on the platform when she arrived. Her ticket was purchased; the native servant conducted her to a ladies' first-class compartment, and placed her in it with her belongings; and then he took his leave, and she was left alone. She was too excited over the events of the day to feel homesick. She was in the land of her dreams, soon to do her share in winning its countless numbers to Christ. She placed herself at a window, and became interested in the unusual sounds and sights of the great Victoria Terminus. She wished that she understood the language of the people, and she longed to buy some of the quaint articles of Indian workmanship that were carried past the windows on the heads of the vendors. She did not dare attempt to buy; she did not know the value of the coins with which her purse was filled. The amount of small luggage that some of the passengers took with them into the train amazed her, and she noticed that everybody had a roll of bedding. She was congratulating herself on having been supplied with some by her kind hosts, when several English ladies entered the compartment. One of them claimed the couch on which she sat. They pointed to little

cards marked "Reserved" in diminutive frames at the head of each, and she was obliged to get out and look about for other accommodation.

The noise and confusion had increased. The train was about to start, and the platform was crowded with passengers and friends who had come to see them off. After them followed their servants with hand-baggage, and coolies darted hither and thither. Nobody could help her, and all the compartments were marked "Reserved." At the rear of the train, where she ran distractedly looking for room, swarms of natives crowded into long coaches filled with plain wooden benches, the third-class travelling-accommodation for natives. The warning gong sounded. Frantically she fled back to the European end of the train, and for the fifth time stopped a guard, and besought his help.

"There is no room on this train," he told her. "You should have reserved your place. It is too late now to put on another carriage."

"But I did not know. I am a stranger. When does the next train leave?"

"Not till the same time to-morrow. There is only one up and one down Punjab mail a day."

"But I must be in Lahore on the third," wailed the poor woman.

"I cannot help that," said the guard not unsympathetically. "There is no room on this train, and you cannot travel with the natives. You must wait until to-morrow."

He left her, and she stood dumb with misery. It was imperative that she should reach her destination on the date fixed. What was she to do?

At this moment she was conscious of a party of Hindoos who had passed while she was talking to the guard. One of them walked ahead of the others, and was approaching her. He was a

small, lean man, extremely plain, with a dark face and big ears that stood out on each side of his head like fans. It was a mournful face, but the dark eyes smiled kindly at her.

"Madam," said the man, speaking very good English, "you are in distress. I overheard what you said to the guard. If you do not mind travelling second-class,—it is very comfortable, in every way like the first; only the compartments are smaller,—I have a compartment reserved for me by the kindness of my friends; and you can have it entirely to yourself if you will do me the honour to use it."

"But I cannot take it from you," gasped the astonished lady. "What will you do? The train is packed."

"I can crowd in among the third-class. I prefer to travel that way, and I am glad for the excuse to do it now. It is my friends"—he smiled at a row of men who stood a few feet from them, looking very chagrined—"who would force this luxury on me."

Bewildered, unable to think in the confusion of her new surroundings, and eager to reach Lahore on the date fixed, the missionary allowed her scruples to be overcome, the strange little man seemed so very sincere; and she was escorted to a comfortable upholstered compartment with a private bath; and her new friend directed a coolie to place her baggage in it. That done, and after telling her the hour when she would have to change at the junction the next day, he bowed and left her, waving aside the voluble protests of his friends.

At the dinner-hour a native arrived with a tray of fruit and cakes sent by "my master," the man said, and withdrew immediately. The lady was hungry; she had provided no food for herself, and she did not find out until it was too late that there was a dining-car on the train. To get to it, however, necessitated getting out and walking along the platform. There was no open corridor to connect the coaches as in Western trains.

The following day at Jhansi, the junction where passengers change trains for various points north and south, the little man came again, and took her to another reserved compartment; and when she tried to thank him he remarked with evident glee that she need feel under no obligation to him, because the compartment had been paid for by his friends.

On arrival at Lahore the lady noticed a great crowd of natives dressed in white carrying garlands of flowers, waiting on the platform. Many of the garlands had silver and gold ornaments hanging from them, and the crowd seethed with excitement. The leaders made a rush for her carriage as soon as the train stopped. Seeing only herself, they called to one another, and ran wonderingly along to the rear of the train. Presently frenzied shouts told her that they had found the man they were looking for. Very soon she saw him. The crowd came surging back; and the man they garianded, who walked in their midst, was the man who had befriended her. Amazed, she watched his followers struggle and fight for a place near him. She wished she knew who he was; and she called a guard, who was trying to keep order and make a way for the white passengers to alight, to tell her his name.

The guard scowled when he heard her request. "That is Gandhi; and he ought to be in jail, the rebel. He will find his way there yet."

"Gandhi," echoed the surprised missionary. "Is that Gandhi?"

"Yes, and he ought not to be allowed to travel on a European train."

The missionary came out of her trance of amazement, and found her tongue.

"He may be a rebel," she said indignantly; "but he behaved like a Christian to me, when not a single white man or woman would help me. The first-class compartments are big; they could have made room for me; but they would not, even when I asked only to be allowed to sit on my roll of bedding on the floor. That man gave me his own comfortable compartment. I hope he will never go to jail."

By this time her friends had pushed their way between the excited throngs of natives, and were greeting her. The Mahatma had been whirled away in a carriage, and she never saw him again. She told them of her experience, and one of them said:

"To many of us Gandhi is a Christian, although he worships God differently. Jesus said, 'Other sheep I have which are not of this fold.' It may be that He meant such men as Gandhi."

The Christian Endeavor World,

April 9, 1931.

The fee for Delegates from the Affiliated Associations of the Federation is Rs. 2. All payments are to be made to Mr. S. Kalappa, M. A., B. T., Joint Secretary and Treasurer, Mysore Secondary Education League, Basavangudi, Bangalore.

Papers on educational topics are invited from all Educationists and Educational Institutions, including the Universities, in India. Papers will be read and discussed in Sectional Meetings. The last date for the receiving of papers is the 15th of November 1931.

In addition to papers there will be general discussions on the following topics—

- (1) Religious and Moral Instruction in schools.
- (2) School Inspection.
- (3) Professional solidarity and how to achieve it.

The co-operation of all educationists is cordially invited to make these discussions successful.

Arrangements are also being made for holding an All-India Educational Exhibition under the auspices of the Mysore Secondary Education League. All correspondence regarding the Exhibition may be kindly addressed to Mr. K. Sampathgiri Rao, M. A., Head Master, National High School, Basavangudi P. O., Bangalore.

Detailed information on any point concerning the Conference may be obtained from the undersigned, or Mr. G. Sreedhara Murty, B. A., Head Master, Government High School, Fort, Bangalore City, who is the local Secretary for the Conference.

Bulletin No. 2.

Under the auspices of the ensuing All-India Educational Conference of the All-India Federation of Teachers' Associations to be held at Bangalore from the 28th to the 30th of December 1931, an All-India Educational Exhibition will be held. Exhibits pertaining to all branches of Education will be received from all the Educational Institutions in India including Burma and Ceylon.

It is intended to classify the exhibits as follows:—

- (1) Child Education (Kindergarten, Montessori and other systems.)
- (2) New Teaching (Dalton Plan, Project Method, etc.)
- (3) Vocational and Pre-Vocational Training.
- (4) Teaching Aids.
- (5) Students' Exercises.
- (6) Teachers' Work.
- (7) Physical Education, Health and Medical Inspection.
- (8) Scout Craft, etc.
- (9) Domestic Science, Economy and Needle-work.
- (10) Fine Arts.
- (11) Educational Charts and Statistics.
- (12) Experimental Psychology and Education.
- (13) Students' Hobbies and Pastimes.
- (14) Photographs of Educational Activities.
- (15) Educational Magazines.

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

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

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

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

K. SAMPATHGIRI RAO, M. A.,
Secretary, Exhibition Committee.

National High School,
Basavangudi P. O., Bangalore.

REVIEWS AND NOTICES.

CHEMISTRY, BY F. F. C. EDMONDS. (LONGMANS, GREEN & Co., LTD.) Price 8 annas.

This book is written with a view to meet the Revised syllabus for the Chemistry Section of the Elementary Science Course for the S.S.L.C. Examination of the Madras Government. The primary consideration of the author is 'to weld the limited material of the prescribed matter into a continuous story.' While attempting to do this, several experimental details had to be omitted leaving the gap to be filled by the teacher in the form of class demonstrations. The author has however impressed the necessity for experimental work within the limited time available.

In page 5, the word 'silica' ought to be 'silicon' as silica is the name of the oxide.

THE HINDU THEOLOGICAL HIGH SCHOOL MAGAZINE, MADRAS. JULY 1931. VOL. I, No. 1.

It is a very rare feature in our Presidency of Schools having their own Magazines. For some reason or other neither the interest is taken nor the necessity felt, of a school having a magazine—or at least a monthly News-sheet if finances don't permit—of its own. Apart from its serving other

needs outside, it is an admitted fact that it tends to foster a spirit of love in the minds of its pupils towards their "Alma Mater" and forms a link between the past and present students. We offer our congratulations to the initiators of this Magazine and with pleasure welcome it and wish it a bright and useful future.

NEW LARGE OUTLINE MAPS.

Messrs. George Philip & Son, Ltd. have commenced publication of a new series of LARGE OUTLINE MAPS, printed on cartridge paper size 44 inches by 34 inches, and published at the low price of 9d. each.

EUROPE is the first of the series, which has been undertaken in response to a very insistent demand from Teachers for really cheap Outline Maps for class demonstration. The new maps will be found invaluable alike in elementary and in advanced classes. In the former they may be employed for marking the chief features in the simplest possible manner; in the latter for filling in various geographical or historical details for special study.

The Series will probably consist of the Continents, The British Isles and England and Wales.

A TEACHER OF ENGLISH GRAMMAR AND COMPOSITION

BY SIMHADRI APPAYYA,
late of the Maharajah's College, Vizianagaram.

Vol. I. Price : Re. 1.

(Approved as a Text-book by the Department, May 1914.)
Presidency College, Madras.

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Jackson : The Anatomy of Bibliomania 2 V.
Brux : Arabic-English transliteration for library purposes.

Drury : The Broadcaster and the Librarian.
Ferguson : American Library Laws.
Brewer : A Dictionary of Phrase and Fable.
Epstein : The Statesman's Yearbook, 1931.
Fargo : The Program for Elementary School Library Service.

Asylum Press : Almanack.
Boyd : U.S. Government Publications as sources of information for libraries.

Johnsen : Country Libraries.
Ingles : Teaching the Use of books and libraries.
Power : Library Service for Children.
Wilson : School Library Management.

B. Mathematics.

Ramsay : Foundations of Mathematics.
Kryloff : Problemes de la Physique Mathematique.

C. Physics.

Brunold : L'Entropie.
Kohlrausch : Der Smekal-Raman-Effekt.
Gosselin : Constitution et Thermochimie des Molecules.

Rutherford : Radiations from Radioactive substances.

D. Engineering.

Kempe : The Engineer's Yearbook.
Marks : Mechanical Engineer's Handbook.
Maccall : Alternating current Electrical Engineering.

Dannatt : Electrical power transmission and interconnection.

Waddicor : The Principles of Electrical power transmission by alternating currents.

Reyner : Modern Radio Communication.
Naylor : Aviation of To-day.
Scott : Arrol's Reinforced Concrete reference book of Hydrology.

Riley : Textile Mechanics and heat engines.
Baker : Water Supply and utilization.

E. Chemistry.

Harvey : Plant Physiological Chemistry.

G. Biology.

Castle : Genetics and Eugenics.
Scott : The Science of Biology.
Bateson : Mendel's Principles of Heredity.
Fisher : The Genetical theory of Natural Selection.

Gruenberg : The Story of Evolution.
Hill : Philosophy of a Biologist.
Ponce : Practical applications of Heredity.
Russell : The Interpretation of development and Heredity.

Standing : Spirit in Evolution from Amoeba to Saint.

H. Geology.

Washington : The Chemical analysis of Rocks.
Tarr : Introd. Economic Geology.
Pratje : Helgoland und die zerstörung seiner Felsküste durch das Meer.

Rohleder : Der tertiäre Vulkanismus in Nord-Irland.

Briggs : The Study of Crystals.

Marr : Deposition of the Sedimentary Rocks.
North : Limestones, their origins, distribution and uses.

I. Botany.

Gravely : The Indian species of the genus Caralluma.

Gamble : Flora of the Presidency of Madras.
Fairchild : Exploring for Plants.
Fitzpatrick : The Lower Fungi.
Lebour : The Planktonic Diatoms of Northern Seas.

Molisch : Als Naturforscher in Indien.
Boyer : Size and form in plants.
Maxinov : A Text-book of plant physiology.
Aerams : An Illust. Flora of the Pacific States.

J. Agriculture.

Macconnell : Note-book of Agricultural facts and figures.

K. Zoology.

Hogben : Principles of Animal Biology.
Minchin : An Introd. to the study of the Protozoa.

Hegner : Problems and methods of research in Protozoology.

Goodrich : Studies on the structure and development of vertebrates,

Heek : The Migrations of Fish.

Howard : An Introd. to the study of bird behaviour.

Thorburn : British Mammals 2 V.

Hickson : Three species of Alcyonaria from the Gulf of Mannar.

Erambell : The Development of Sex in Vertebrates.

L. Medicine.

Singer : Die bakteriologische Untersuchung des Trinkwasser.

Haldame : Organism and environment as illust. by the Physiology of Breathing.

Tikme : The Vegetative Nervous system.

N. Fine arts.

Sambamorthy : Cat. of the musical instrument, exhibited in the Government Museum, Madras.

O. Literature.

Hunnayya Setti : Mugulu.

Higgins : Life of Robert Burns.

Q. Religion.

Lalou : Cat. du fonds Tibetain de la Bibliotheque Nationale.

Bimala Churn Law : A Study of the Mahavastu, 2 V.

R. Philosophy.

Swami Yogananda : Whispers from Eternity.

Rignano : The Nature of Life.

Woodger : Biological principles.

Broad : Five types of Ethical theory.

Wolston : Crescas' Critique of Aristotle.

Stout : Mind and Matter.

Wight : Evolution of Consciousness and spirit.

Hogben : The nature of Living Matter.

Hoffding : Jean Jacques Rousseau and his philosophy.

S. Psychology.

Pieron : Principles of experimental Psychology.

Allen : Pleasure and Instinct.

Lorimer : The Growth of Reason.

Rank : The Trauma of Birth.

Piaget : The Child's Conception of Physical Causality.

Buhler : The Mental development of the Child.

Wyatt : The Psychology of Intelligence and Will.

Aldrich : The Primitive Mind and modern civilization.

T. Teaching.

Charters : Research problems in Radio Education.

National Advisory Council In Radio In Education : Present and impending applications of Radio.

U. Geography.

Forbes : Conflict.

Colum : Crossroads in Ireland.

Willis : Living Africa.

V. History.

Memulieu : Building the World Society.

Rangachari : The Sri Vaisnava Brahmins.

Mitra : Civics for Indian Students.

Stein : An archaeological tour in Gedrosia.

X. Economics.

Cox : A Forecaster's view of Forecasting.

Y. Sociology.

Samson : The New Humanism.

Bynkershoek : Juris publici libri duo.

Z. Law.

Lapradeile : Les Principes generaux du droit international.

Moore : Saint croix River Arbitration.

Putendorf : Elementorum Jurisprudentiae Universalis libri duo, 2 v.

Jayaswal, Manu and Yajnavalkya—a comparison and a contrast.

Winfield : The Province of the Law of Tort.

Kieselbach : Problems of the German-American claims Commission.

MADRAS UNIVERSITY LIBRARY : The number of readers and the number of books issued during the month of September 1931 were 2,396 and 4,988 respectively. The corresponding figures for the last year were 4,399 and 12,016. The fall is due to the library having been closed partially during the month.

SENATE HOUSE, } S. R. RANGANATHAN,
TRIPPLICANE, }
30th Sept. 1931. } Librarian.

THE LONDON TIMES EDUCATIONAL SUPPLEMENT, AUGUST 1ST, 1931:—

"Anyone who studies the Indian provincial educational Press will admit the relative superiority of Southern India in the number and variety of its educational publications. The oldest existing periodical of the kind is the **Educational Review**, published at Madras, which is now in its thirty-eighth year. Mr. Thomas Denham, of the Mysore Educational Service, was the first editor, and has been followed by a succession of able men."

PUBLISHERS' NOTICE.

All literary contributions, books for review, newspapers, or magazines, sent in exchange, &c., should be addressed to the Editor, No. 190, Mount Road, Madras. Articles and communications intended for publication in the succeeding issue should, as far as possible, reach the Editor not later than the 20th of the month. The Editor solicits contributions on all subjects of educational interest. Stamps should accompany the MS., if the writer wishes it returned, in case of non-acceptance. The Editor can in no case hold himself responsible for accidental loss.

All remittances and communications regarding advertisements, &c., should be forwarded to the Publishers, EDUCATIONAL REVIEW, No. 190, Mount Road, Madras.

The Publishers request that Subscribers to the EDUCATIONAL REVIEW, who do not receive the REVIEW in time, will kindly bring the fact to their notice immediately.

THE EDUCATIONAL REVIEW.

The general economic depression prevailing all over the world is unfortunately affecting many aspects of national life but in no sphere is the injury to be regretted more than in that of education. It is often forgotten that educational expenditure is really in the nature of an investment and it is perhaps not wise to lay hands upon it, even in times of economic disaster. One may as well think of taking rafters from the roof, because there is not money enough for buying firewood! The fatal consequence will be that the family will go shelterless and there will not be even a home for building up life of any kind. Any curtailment of educational activity is of course reprehensible, but the proposed reduction of salaries of teachers is not less worthy of blame. It is notorious that the teaching profession is very badly paid all over the world, except perhaps in America, and it seems hard that sacrifices should be demanded from the members of a profession who have made a great sacrifice even in choosing to enter it. The teachers in England have rightly resented the attempts now being made in the direction. A cut of 15% in the salaries of teachers must produce very serious hardship indeed and we are surprised at the suggestion that the Lord Burnham scales fixed some years ago are extravagant. The number of persons employed in the teaching profession is so large and the general impression that educa-

tion is only in the nature of a luxury and not a necessity is still so extensive, that it is not surprising that there should be such a readiness to reduce teachers' salaries! It is only fitting that in times of national crisis, all sections of the people should co-operate in sacrifice, but there is the danger of making too exacting a demand on members of a profession not accustomed to boisterous agitation, with the consequence of permanent injury to one important department of national life.

The Fourth Biennial Conference of the World Federation of Educational Associations held at Denver was a brilliant success. As many as four thousand delegates, representing about fifty countries of the world were registered for the Conference and the prevailing atmosphere was one of active impulse towards international goodwill and friendship. It was an inspiration to watch members of the teaching profession from the remotest corners of the world, pleading in impassioned language for the dropping of old-world animosities and bringing up at least the children of the younger generation in an atmosphere of peace. There is no doubt that a new era of international goodwill has dawned upon the earth and the forces operating in the direction of peace are perhaps more powerful to-day than at any other time in the past history of mankind. It can be a matter of no small satisfaction to the members of the teaching profession

that they are to-day among the foremost advocates of peace and their influence is bound to be of great benefit to the younger generation all over the world which will supply the citizens of to-morrow. The Conference was not less noteworthy for the purely pedagogic work which it was able to accomplish. The Conference divided itself into several sections for the consideration of such special subjects as Illiteracy, Rural Education, Teaching for Peace, Training of Teachers, Geography, Health, etc. It is perhaps significant of the desire of the Directors of the Federation to make it of even greater value in the future in the purely educational sphere, that they should have elected as President for the next term, Dr. Paul Monroe of the University of Columbia, well-known all over the educational world, in all civilised countries.

India was most effectively represented at the Conference by Prof. P. Seshadri, the President of the All-India Teachers' Federation, who appeared repeatedly on the platform, not only of the sections, but also of the general Conference and who was invited to deliver a special address to the whole of the Conference on the New India. Special tributes were paid to his personality and eloquence at the concluding session of the Conference by the Lady President of the American Teachers' Association and teachers all over India will be glad to learn that he has not only been re-elected Director of the World Federation for a further period of four years, but also elected to

the Executive Board of three Directors, to represent all Asia, the other two Directors being chosen to represent Europe and America respectively. Prof. P. Seshadri had the rare honour of being invited to speak on the Radio, transmitted all over the American Continent, on the subject of Dominion Status for India. His presence in America at one of the most critical times in the history of Indian politics has served to counteract mischievous propaganda against India on that continent and may be looked upon as valuable service to the national cause, though it was only on an educational mission that he was invited abroad.

The International Educational Cinematograph Institute in Rome has just published in its journal the results

The Cinema in Education.

of an enquiry into the influence of the cinema in education which should prove of considerable interest to teachers all over the world. It is based on replies to a comprehensive questionnaire on the subject to which replies have been received from more than five hundred teachers. Teachers seem to be decidedly against dramatic films and also against films of adventure. It is maintained generally that the theatrical film, in its various forms, sentimental, dramatic, or erotic, cannot be considered on the whole, the most adapted for educating youth and moulding young character, though it must be admitted that there are also teachers who think that life itself is a drama, played by the

whole world and that there is no reason why it should be hidden from children.

The choice of subjects and the manner in which they are treated should, it is stated, be given far more serious study. Far too often, and especially in the case of dramatic films, commercial considerations are deciding factors in this choice, and the possible influence of the subject on the spectator is disregarded. Extraordinary incidents, giving a totally false conception of life, excite the imagination and rouse the baser passions. Still worse is it when the film serves merely as a vehicle for the expression of the tricks and the mannerisms of individual actors. "Many young people of to-day owe their excessive sentimentality, their affections, a premature cynicism or an ingenuous optimism to a bad choice of film subjects or the peculiarities of some film actor or actress. The choice of both subject and artist should be determined by considerations of truth. Historical films are altogether excellent, but care must be taken to secure a truthful presentation of events. Most young people enjoy these as well as political films. The adventure film is also to be recommended, provided it is well chosen. It satisfies children's higher aspirations and teaches them to face the unexpected with a cool head and presence of mind. Nothing but harm is done, on the other hand, if the adventures are far-fetched and fantastically unreal." The religious film, according to many teachers, rarely succeeds in its purpose, for religion is essentially an intimate matter difficult to translate into action.

Many teachers agreed in pointing to the fairy-tale film as particularly adapted for young children, especially when children are employed as actors. Children are the ideal screen actors by reason of their simplicity and spontaneity and the utter absence of artifice. But in this field, too, the choice of subject is not as easy as it may

seem. The best adapted scenario must combine aesthetic recreation and educational purpose.

Mention must also be made of many other types of film which had not been specified in the *questionnaire*, but which teachers have themselves indicated. Geographical films were quoted, although, strictly speaking, they must be included in the documentary and cultural group. The same may be said of scientific films; they, too, are to be classed among cultural films. Industrial films were mentioned; these are, indeed, more efficacious in imparting vocational instruction and other useful knowledge, although as a rule they cannot be screened in theatrical form.

On the whole, the school teachers' strongest opposition is directed against the ordinary theatrical picture play. School education will be antagonistic to the film industry until the latter adopts as its watchword "beauty, goodness, and culture."

A *questionnaire* sent to schoolmasters aimed at ascertaining whether the attendance of children and young people at the cinema detracted from their attention to school duties. The question was answered by 1,250 teachers and their opinions were divided. About 40 per cent. of the answers were in the affirmative; 39 per cent. were negative, and 20 per cent. of the teachers asserted that in some cases the cinemas may lead to inattention, but only in the instance of certain films and certain kinds of children.

The film-habit is rapidly spreading in India too and a large number of children have already come under its influence and it is time therefore that serious consideration was bestowed upon it, not only by parents and guardians, but also by all members of the teaching profession, who should feel most interested in the mental and moral influences brought to

bear on the children entrusted to their charge.

The recent presence of Prof. P. Seshadri at Geneva to represent India as a member of the Committee of Educational Experts and also as a collaborator at the sessions of the Assembly and the Council of the League of Nations draws attention once more, to the need of educational propaganda in India regarding the League of Nations. Besides discussing the general questions regarding the teaching of the aims of the League of Nations to young people, we understand that Prof. P. Seshadri has been able to invite special attention to work in India and arrangements will soon be made for the translation of some of the essential literature into Indian languages. Educational propaganda in favour of the League of Nations has been taken in hand in almost all the countries of the world, and it is of course eminently desirable that India should not lag behind in the matter. It is unfortunate that the present political excitement in India regarding national affairs should be so absorbing of all public attention that no consideration seems possible of international affairs. But we trust that conditions will soon become normal and it will be possible to bring the children of India into line with those of other countries. We are rapidly advancing into an age of international friendship and goodwill and India's status in the future world will depend, to some extent, on the contribution it makes to the new life.

India and League of Nations.

The Round Table Conference.

Another winter has come round and we have the second session of the Round Table Conference meeting in London. We regret that the position of education in the new constitution of India did not receive full consideration during the deliberations of last year. In fact, it was resolved that the whole subject should be discussed in the second session of the Round Table Conference. There were three alternatives placed before the Conference, that Education should be purely 'Provincial,' that it should be partly 'Provincial' and partly 'Central' and there was also the position that Education should be purely 'Central.' As in most matters the truth seems to be somewhere in the middle. It is obviously impossible that education could be a purely central subject, especially in view of what has already happened in the matter, but at the same time, the interests of the country seem to require that such an important department of nation-building cannot be handed over entirely to the divergent methods and standards of provincial control. The country has everything to gain by provision for a certain amount of co-ordination in the centre and even by a certain amount of control. It may be mentioned that the Federal Constitutions of Germany and Switzerland provide features worthy of imitation in the future constitution of India. The Federal Government lays down the general policy, while the Provincial Governments only work up the details and the constitution

also provides for insistence on certain minimum standards of facilities and efficiency.

The Central Governments have even powers of interference when they are of opinion that things have gone wrong and it is necessary to do so in the interests of educational progress. It is true that in the Federal Constitution of the United States of America, education is entirely a State subject, and not Federal at all; but India is not America and in view of the great progress yet to be made in educational matters in India, a certain amount of control seems desirable. A suggestion on these lines always met with some opposition some years back from publicists in India, on the ground that it meant the transfer of education from popular control, but now that there is to be an element of responsibility in the centre also, there is no reason why there should be objection at all. It will be interesting to see if this suggestion is going to receive any consideration at the hands of the Round Table Conference.

The main purpose of the recent Congress of the Universities of the Empire held in Edinburgh may be said to have been served even

by merely bringing together representatives from the Universities of all parts of the Empire. But there were also interesting discussions some of which have a special bearing on India. We have always been against the artificial value

attached in India to British Degrees and it is unthinkable that the educational system of a country could depend eternally on an arrangement, by which thousands of young men migrate annually to a country far beyond the seas for purposes of education. It was very painful to read the damaging evidence that was furnished against the consequences of this system. Statistics demonstrated to the satisfaction of everybody present that the material was not always good and undergraduates often came in to study in Britain, not because they were capable of distinction, but because it was profitable to do so for various reasons. The percentage of passes and distinctions were relatively few in this group, even proportionately to their number and it was even suggested that they were responsible for bringing down standards and they were often uncomfortable, because of their comparative youth and their difficulty in adjusting themselves to different social standards. The general consensus of opinion was therefore that only advanced students should be encouraged to come for research or for special branches of study, for which no adequate provision existed in India.

In view of the recent opening in many Indian Universities of the Degree of Bachelor of Commerce, it will interest our readers to know that the general opinion at the Congress, curiously enough, was that it was not necessary to teach technical branches of commercial life at college, but that a good general education was the most satisfactory prepara-

tion for a commercial career, the technical knowledge being acquired after actually entering commercial life. It is a great tribute to the influence of a liberal education in the formation of character and in the awakening of intellectual interest that demand should be made for it, rather than for technical courses in commerce, even for those seeking careers in commercial life. It was very interesting for the delegates coming from various countries to exchange notes with one another and feel that they were all common workers in one great cause meant for the advancement of mankind.

The Bureau of the Universities of the Empire having found increasing difficulty in balancing its budget, had to ask for an enhancement of the contributions made by Indian Universities, fixing the annual subscription at £50. We are not sure if many Indian Universities will be able to meet the increased demand, especially in view of the feeling that they do not benefit very much by association with the Bureau and they already make an annual contribution of Rs. 1,000 to their own national organisation, the Inter-University Board of India.

The establishment of the League of Nations and the development, in recent years, of what may be called "an international spirit" has brought into existence a new type of studies which has not yet attracted much attention in India. In many University

International Studies.

centres of the West and also in many voluntary organisations intended to foster good relations among the countries of the world, an attempt is being made to devote special attention to the bringing up of young men and women in a knowledge of foreign countries. It is a well-known fact that throughout history, prejudice against foreign nations has often been the result of mere ignorance and it is rightly believed that there is no better approach to international peace than through the increase of mutual understanding. There are now regular summer schools in the West, run specially for this purpose, one of the most well-known in Europe, being the Summer School of International Studies at Geneva, under the Directorship of Prof. Alfred Zimmern of Oxford. Reference may also be made to the school at Williamstown in the United States of America, where also an attempt is being made at the scientific study of political relations among the countries of the world. It is perhaps getting to be widely recognised, even in India, that she can no longer live in isolation, but if India is to play her part in the international affairs of the future, she cannot neglect this important aspect of education. A certain amount of work in this direction is of course done already in connection with the study of subjects like History, Politics and even Economics, but the time has probably come for a more definite orientation and a more serious attempt at international studies. We understand that there is already a

move in some quarters to organise a Summer School in India at some hill-station in 1932 and invite Prof. Alfred Zimmern to conduct the first session. We trust that the movement will receive strength and India will also be able to fall into line with other countries in this important matter. Persons interested in this idea are requested to put themselves in communication with Prof. P. Seshadri at Cawnpore.

Nothing is more humiliating to an Indian, when travelling in foreign countries and appearing at International educational gatherings, than the poor statistics regarding the progress of literacy in India. It is possible that the responsibility for this state of affairs does not lie entirely with the people of India and there is much more which can be done by the government to obliterate this serious blot. But it is a painful fact that the percentage of literacy is less than ten, being less than two in the case of women and on the whole, not even half the number of children who ought to be at school are now receiving the benefits of education. It is not the responsibility for this backwardness that ought to matter, but the ways and means for improving things in the future. If some of the energy spent in mutual recrimination were utilised for concentrating on the spread of education, the country should feel thankful and be better prepared for the future. One of the first acts of the new legislative bodies which may come into

India's Illiteracy.

existence as the result of the present reforms should be the consideration of this problem. No reasonable addition to taxation should be unwelcome, if it is for the solution of this question; nor can any sacrifice be too burdensome by way of retrenchment, if education is to benefit by it. It is true that literacy cannot be an absolute test for fitness for the exercise of the franchise, but hardly any enlightenment and progress is possible in a country, without this fundamental requisite of modern civilisation. Indirectly, educational progress will also add much to the economic prosperity of the nation, by increasing the efficiency of labour and educational work need not therefore be looked upon, as is often the case, as mere benevolent philanthropy. It is one of the soundest of national investments and should command the interest of the economist quite as much as of the social reformer.

It is with profound regret that we have to record the death of Pandit Vishnu Digambar, the well-known musician of Maharashtra, who has done more than anybody else, in recent years, for the spread of musical education in this country. Time was, till recently, when it was considered *infra dig* for respectable people to take to music. Luckily much of this foolish prejudice has broken down and we have now a large number of musical schools scattered all over the country, not to speak of the fact that music has been

recognised as a regular subject of study by many educational Boards and even Universities. In this movement for the resuscitation of Indian music, the late Pandit Vishnu Digambar played a prominent part. By founding the Gandharva Maha Vidyalaya in Bombay, later transferred to Nasik, and by holding Music Conferences at frequent intervals in various parts of the country, Pandit Vishnu Digambar did much for fostering the subject so near his heart. If he is no longer in the land of the living, it will be some consolation that his numerous pupils will keep his great memory alive in various parts of India, in the musical institutions either founded directly by him, or under his inspiration. Pandit Vishnu Digambar was a person of intense religious convictions and embodied in himself the best traditions of Indian art which has always consecrated itself to the highest ends of religion. May his soul rest in peace!

It was a happy idea to bring out a *Golden Book of Tagore* in celebration of his seventieth birthday. Next to Mahatma Gandhi, there is perhaps no Indian to-day more well-known over the earth than Rabindranath Tagore and he has undoubtedly added much to the prestige of India in the eyes of the civilised world, by winning the Nobel Prize and by contributing to the literature of the world, a mass of poetry which it will not willingly let die. Many friends and admirers includ-

ing Romain Rolland, Einstein and others from various parts of the world, have joined together to contribute to this volume which will be edited by Mr. Ramananda Chatterjee and it will therefore not merely serve as a memento in honour of Sir Rabindranath Tagore, but also as a valuable collection of literary pieces from some of the most well-known writers of the world. People of all shades of opinion in our country will join in this tribute of praise to the life and achievements of one of the greatest Indians of modern times.

It grieves us to record the death of His Highness the Maharajah Prabhu Narayan Singh of Benares who was not only a successful

ruler of his State, but also a great patron of education. A Brahmin by birth, being one of the few rulers belonging to that caste in India, Maharajah Prabhu Narayan Singh was a devoted student of Sanskrit literature and Hindu philosophy and could always be counted upon to help any cause connected with Hindu culture and civilisation. He actively helped in the establishment of the Benares Hindu University whose authorities looked upon him as a patron in a special sense and his death will be regretted immensely by all lovers of education who have had the chance of coming into contact with him. We express our profound sympathy with his son, Maharajah Adityanarayan Singh, in the great bereavement which he has

sustained and venture to express the hope that his rulership of the State may be as successful as that of his lamented father, in whom Benares and Hindu India, in general, have lost a generous friend and patron.

Through its Committee of International Intellectual Co-operation and its Educational Experts Committee on which India is represented by Prof. S. Radhakrishnan and Prof. P. Seshadri, respectively, the League of Nations makes an appeal to teachers of history all over the world, to present the subject to their pupils in such a manner as to obliterate traces of racial ill-will and bitterness and may we bring it to the special notice of teachers of history in this country? Situated in special circumstances, with more than one race having made its home in the country, India has ample opportunity for practising this lesson, though the task requires considerable forbearance and active desire to foster friendship among nations. It must also be recognised that the average teacher of history in India receives provocations of various kinds which may easily tempt him to swerve from such a path. On the one hand, there has been a good deal of misrepresentation of Indian characters and their actions in the works of British historians. And on the other, the bitter memories of centuries of warfare between Hindus and Mohamedans also make it difficult for him to pursue an attitude of strict

impartiality. But when we think of the really noble aims of the teaching profession, we feel encouraged to make this appeal for co-operating in this great task of laying down the foundations of a happier world. British historians may have maligned the characters of Indian history, but it serves little useful purpose to retaliate and underrate the qualities of the founders of the British Empire in India, or to adopt an attitude of soulless cavilling towards every one of them. The Hindu world might have suffered much at the hands of Mohamedan conquerors in the Middle Ages of Indian history, but in the future world of India, Hindus and Mohamedans have to live together and the teacher of history does no service to his country, by poisoning the generous minds of youth with prejudices against other people which will grow and take root in the years to come to the great detriment of everybody concerned. The Institute of International Intellectual Co-operation in Paris has prepared a valuable report on books used in schools containing sentiments offensive to foreigners which ought to be obliterated. May we suggest that some teachers interested in this object and anxious to help in this great ideal should examine some of the text-books now current in the country and expose them from this standpoint? We shall be glad to make our columns available for such work.

South India had the honour of holding a very successful session of the All-India Teachers' Federation in Madras in the Christmas

All-India Teachers' Federation.

of 1929. South India is to have the distinction, so soon after that session, of holding another session of the All-India Teachers' Federation, this time at Bangalore, during the ensuing Christmas holidays. In view of the special position of the Southern Presidency in educational progress, this will perhaps not be considered inappropriate and we are glad that Mysore whose reputation stands high among the Indian States in educational matters will have the privilege of arranging the ensuing session of the Conference. We hope the teaching profession will muster strong in Bangalore and the next session of the Federation will be a greater success than even those held in the past. It is true that a certain amount of organising work has already been accomplished in the teaching profession of India, but a good deal has yet to be done, if we are to approach in any measure, the standards obtained in Western countries. Some idea of the importance and power of the National Union of Teachers in England, for instance, can be imagined from the circumstance that this association of teachers has a staff of about 200 full-time paid employees at its head-quarters and it has a full-time paid Secretary on a salary of about Rs. 1,500 per month! Each session of the Federation should mean an addition to the strength of the teaching

profession of India and teachers all over the country should look forward eagerly to the next session to be held in Mysore, arrangements for which, we are glad to find, are already well in hand.

In view of the undoubted need which has been felt all over the country for retrenchment, it is interesting to note that teachers in the Elementary schools of the Corporation of Madras have come forward voluntarily to forego part of their salary for the next six months. While we have no hesitation in saying that the salaries paid to teachers in Elementary schools in South India are so low that hardly any retrenchment seems possible, we hope this action of the Madras teachers will meet with wide appreciation. It shows that members of the teaching profession even in the most elementary grades are keenly alive to the needs of the country and are prepared to come forward in a spirit of duty and even cheerfulness to make such sacrifices as may be reasonable.

We find that at the request of the Government of China, the League of Nations has deputed a Commission of Educational Experts to reorganise the system of Chinese education. But we regret to note that the Commission consists entirely of people from the West, while it may have been a decided advantage to have had

The Teachers of Madras.

Educational Reorganisation in China.

an Asiatic or two, brought up in Western culture to serve as a link between the two cultures whose fusion is apparently the aim of the Chinese Government who have made this request. Like India, China can boast of an ancient civilisation which has now been compelled to face a wider world and there is going on to-day in the country, a movement, exactly similar to the contact between Eastern and Western civilisation in India. An Indian scholar with Western education should have been of special use to the Chinese community. In some ways he should have been one of them, having a special kinship with Chinese life and civilisation and at the same time he should have been able to bring to the solution of Chinese educational problems just the kind of special experience which the situation required. This view was apparently not present in the mind of Prof. Gilbert Murray, President of the International Co-operation section who was responsible for the selection.

We have often come across a wrong notion in India that members of the teaching profession have no business to take part in public life, though even in recent decades we have had such distinguished examples of teachers in public life as the late Mr. G. K. Ghokale and the Right Hon. V. S. Srinivasa Sastri of to-day. It is a matter of gratification to us that at

Teachers and Public Life.

the recent session of the League of Nations, there were two members of the teaching profession in the delegation from India, the Hon. Sir Coyajee who has just retired from the Principalship of the Presidency College, Calcutta, and Prof. L. K. Hyder of the Muslim University, Aligarh. There were of course professors representing many other countries also, like Prof. Galverasi from Italy, Prof. Madriaga from Spain and so on.

There is no reason why the accident of a man's belonging to the teaching profession should disqualify him from honourable participation in public life. Such a prejudice is not only unjust to the profession, it also deprives the public life of country of a class of people who by their intellectual attainments and daily contact with the youth of the country can bring to public life certain qualities not easily found elsewhere.

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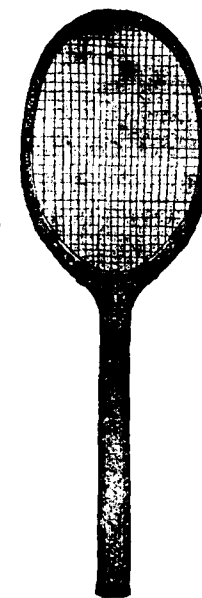
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