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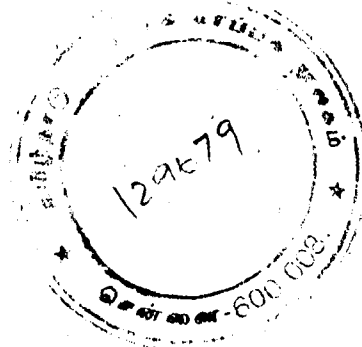
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APPLICATION OF THE ROMAN ALPHABET TO INDIAN LANGUAGES.

BY MR. A. C. WOOLNER, M.A., C.I.E., F.A.S.B.

Vice-Chancellor of the University of the Panjab.

RECENTLY there has been some discussion in the papers on the use of the Roman Alphabet for writing and printing Indian languages. This is a question partly of habit and of the sentiment born of habit and partly of practical convenience. Now one reason, why for instance, Roman-Urdu has not proved more popular than it has done, is that in several ways it is not sufficiently practical. The fact is that in applying the Roman alphabet to the Indian languages and to Urdu in particular

one fundamental mistake was made. That mistake was the effort to reproduce all the peculiarities of two other systems of writing, namely, the Indian, represented by Nagari and the late Semitic, represented by Arabic and Persian. In other words, the attempt was rather to represent one set of letters (Indian or Persian) by another set (Roman with many diacritical marks or accents) than to apply the Roman letters (with as few accents as possible) to an Indian language.

The reason of the mistake is clear. The Roman alphabet was first used for this purpose by Europeans and especially in books intended for instruction in an Indian language. Moreover it was desired that these European pupils should go on to read and write the Indian script.

So that the use of the Roman letters was intended to be only introductory to the correct use of another system. That is an artificial use of an alphabet, very different in character to the various adaptations of the Roman characters that have been made in Europe, where they have been adapted (with a sparing use of accents) to various languages as different in character as Spanish and Polish, not to mention non-Aryan languages such as Basque and the language of the Lapps.

In other words Indian scripts have been *transliterated* with Roman letters (with many accents) but little has been contributed to the question of writing an Indian language directly with Roman letters in a convenient form. By convenient form I mean a form that could be easily *read* by Indian speakers of the language (after a little practice of course) and easily *reproduced* by typewriter, printing-press and telegraph.

To appreciate the nature of this problem, it may be well to reflect in general terms what *writing* means, and what stages of development different systems of writing have passed through. Writing is a method of representing language to the eye in such a form that the reader

can recognise (a) the general meaning or idea, (b) the exact words, and (c) (more rarely) the exact sounds intended to be conveyed by the writer.

These three elements can still be distinguished even in some modern systems of writing.

The most primitive forms of writing indicate a series of ideas. These are expressed by pictures, symbols or signs. Examples of picture-writing are found in ancient Egypt and ancient China. These used pictures of objects and also symbols. Later on, to indicate which particular word was meant, another sign was added to give a clue to the sound.

Thus there were ideograms and phonograms. We may illustrate their use by an imaginary instance. Suppose that we want to represent by this method the English word "bat" or the Indian word "*chamgūdar*." We have perhaps a general sign with two wings for a flying thing like a bird. How are we to indicate "bat"? We might introduce some symbol meaning "night" (say a crescent moon with a few stars).

But this would be "night-flyer" and might mean "owl". We need a clue to the sound. Now suppose that in our commercial writing, we have developed a symbol for a "bag" as in bag of gold, bag of rice, etc. Add this to "night-flyer." Then a creature that flies by night with a name something like "bag" can only be "bat."

Here we have ideograms and phonograms used together, but we are very

far from phonetic writing. In ancient Egypt certain phonograms came to be used to indicate particular sounds, so that eventually it was possible to spell out Greek names with Egyptian symbols. This was in fact the starting point in the decipherment of the Egyptian hieroglyphics (*priest-sculptures*) in modern times.

In China the pictures were conventionalised into groups of lines, where it became hard to recognise the original picture. At the same time, phonograms were used to indicate the nature of the sound at the beginning and at the end of a word. This however was very far from an alphabet.

In ancient Mesopotamia a similar process produced the cuneiform writing used for Sumerian and for that ancient Semitic language known as Assyrian. A modified form of it was used for the oldest known form of Persian as used by Darius the Great. Other forms of picture writing not yet deciphered are ancient Cretan (dating back to a period when the speakers of Greek had not arrived), the writing on the seals found at Mohenjodaro and Harappa (dating back to about 3000 B.C.) and from a later period the inscriptions found in South America.

Now some of these picture writings may be considered pleasant to look at. Doubtless those who practised them had a certain sentiment for them. The man who had spent all his life writing with a peculiar stylus on damp clay would be inclined to despise a man who scribbled with pen and ink, as a Chinese writer

trained to use a brush might well regard a fountain pen as an invention of barbarians devoid of artistic instincts.

Nevertheless it must be admitted that these pictorial methods need abundant leisure and were not intended for the multitude. In any case they were not convenient for modern life, and except in China and to a certain extent in Japan these methods have been superseded by others.

The next great stage in writing is based on the representation of the sounds of a word not on its meaning. This requires a certain amount of attention to similarities and differences of sounds in various words. A word is divided into separate pieces, which can be pronounced separately. Symbols are adopted for the pieces that are more or less the same. Thus we may have symbols for *ma*, *mi*, *mo*, etc., according to the language and to the accuracy of the analysis. A system of this sort is a syllabary. A syllabary is still used in writing Japanese. Separate symbols are used for *ma*, *mi*, *mo*, which have nothing in common; similarly for *ka*, *ki*, *ko*, and so on.

The next step was to take advantage of the common element in *ma*, *mi*, *mo*, and *ka*, *ki*, *ko*, etc., so as to reduce the number of symbols. Japanese happens to have a comparatively small number of possible syllables. But in Semitic and Aryan languages the variety is much greater. Suppose that in English or Urdu, we had to learn quite different symbols for *ka*, *ke*, *ki*, *ko*, and *ak*, *ek*, *ik*, *ok*, etc.,

obviously the labour of learning to read and write would be multiplied tenfold.

The observation and representation of the common element in a series like *ka, ki, ko*, involves one difficulty. It is difficult to pronounce *k* by itself, without any vowel before or after it, so that it can be heard and recognised. Hence there arose a rough and ready classification of sounds into vowels and consonants.

Just at this point we notice a difference of method between the Indian and the Semitic methods, due partly to the greater exactness of phonetic analysis in Ancient India as compared with that current in Semitic countries like Phœnicia.

In Semitic countries emphasis was laid on the consonants, and these were the most significant elements of the language. The breathing *alif* and the semi-vowels *W* and *Y* were counted as consonants, and the vowels were not written. Later on in Hebrew and Arabic they were indicated by special signs—points or accents.

In India the vowels were always written but not by means of separate letters (except when a vowel stood alone). There was one exception, the short "inherent" vowel of *ka, ta, pa*, etc., was not written. So the simplest form of letters corresponding to *K, M, L*, was read as *Kamala* ("lotus"). Consequently if two consonants came together without a vowel sound between them, the two letters had to be compounded together.

So a word like *stri* ("woman") has to be written with a complex consonant *str* with the sign for *i* added. If it were written with separate consonants it would read *satari*.

The result is that though Indian phoneticians made a close analysis of speech sounds and thought, a symbol was provided for the common element of *ka, ki, ko*, etc., yet owing to the convention of the inherent short vowel, Indian scripts from the ancient *Brahmi* downwards have not got quite clear of the syllabary stage. The syllable is the real unit in writing Nagari and not the letter. This is soon clear if we go into the technique of printing, or making a typewriter.

It has been said above that Semitic scripts emphasised the consonants rather than the vowels. It should be added that for ordinary clerical purposes, as distinct from monuments, the Semitics developed and used various cursive or running scripts. These were intended to be written quickly. A good example is Aramaic which was in use at the same time as Persian cuneiform. Related to Aramaic was the Kharoshthi writing used in India (especially in the North-West) as well as Brahmi in Asoka's time and during the early centuries of Christian era. On some such running hand Arabic writing was founded. That with minor modifications has been applied to Persian, Turkish, Urdu, Sindhi, and other languages. In its origin this script was a running hand without vowels, almost a kind of shorthand. Grammarians invented the vowel signs, etc.

It can be printed and even typed. But both printing and typing are more difficult than with Roman letters. The favourite style of writing Persian and Urdu can only be lithographed. Lithography is merely a mechanical means of reproducing a manuscript and not printing in the proper sense.

The next great step forward was taken by the Greeks.

They borrowed a Semitic script. But Greek is rich in vowels which are significant. The Greeks had to adopt a consonantal script to a language so full of vowels. The breathing *alif* became the vowel *alpha* *A*. The consonant *Y* became the vowel *iota* *I* and so on. Other letters were adopted so as to distinguish *A, E* (short), *E* (long), *O* (short), *O* (long), and *U*. Vowels were written alongside of the consonants as their equals, and no objection was felt to the abstract sound of *K* not followed by any vowel.

All this is summed up in the word "alphabet" derived from *A. B. alpha-beta* according to the Greek form of the old Semitic names of the letters.

The Romans merely borrowed and slightly modified a particular Greek alphabet in the south of Italy.

The Roman alphabet spread over Western Europe and was retained by the Roman Catholic church. Eastern Europe and the Eastern Christian churches clung to the use of the Greek letters. (With modifications these Greek letters are still used by Russians, Serbs and Bulgarians).

Now to the Roman alphabet in Western Europe was applied in the fifteenth century the old Chinese invention of block printing. But whereas in Chinese printing each block contained a whole word, in European printing each type was for a single letter—consonant or vowel.

Much of modern civilization in Europe has been facilitated by this invention of printing, and the later mechanical improvements upon the mediæval hand-presses.

Each of the various European languages which adopted the Roman script, adapted it to its own purposes.

The consequence is that the same letter does not always have the same value in different countries.

Z in Germany = *ts*, in Spain it is like *th*; *ci* is like *see* in French, *chee* in Italian, and *thee* in Spanish; *ch* in German resembles *ch* in Scottish loch or *kh* in Urdu Khān; in French it is *sh* (chief, chauffeur) and in Italian it is *k*. It may be thought that the Europeans would have done better to be more consistent in their spelling. But the fact remains that they can read and learn each other's languages more easily than they could if they were written in a number of distinct alphabets.

The next stage, which has hardly arrived may be termed purely phonetic writing. The study of phonetics in Europe has shewn up the inconsistencies of much conventional spelling. This has led to proposals for reformed spellings which

are generally opposed by those journalists and schoolmasters whose principal qualification is a knowledge of the conventional spelling. At the same time phonetic studies have revealed the great variety and variations of sounds in actual speech. By means of special symbols one may indicate a great variety of sounds, but one can never express all the minute variations. Moreover for the practical purposes of writing many of these minute variations are of no importance whatever. On the contrary what is important is the word, which is recognised as the same, though it is pronounced in half a dozen different ways.

We may say then that no attempt at a rigidly accurate phonetic spelling is likely to succeed, because pronunciation varies much more than spelling can be allowed to do, if it is to serve the practical needs of many millions of people.

An ideal spelling should be easy to read (*i. e.*, to recognise the word intended), easy to learn (*i. e.*, reasonably consistent and in accordance with average pronunciation) and easy to write, type and print.

We may now consider the nature of the particular problems involved in adapting the Roman alphabet to an Indian language and in particular to Hindustani (Urdu and Hindi).

Let us begin with the consonants.

Taking first the labial stops there is no difficulty with the accepted spellings P, Ph, B, Bh, M.

In Hindi the symbol for Ph is also used for foreign words (English or Persian)

with its *fricative* sound F. In using the Roman alphabet it is better to use Ph in Indian words like *phal*, *phāl* and F in English and Persian *fel* (fail) and *fikr*.

2. Similarly the dental stops are conveniently represented by T, Th, D, Dh, N.

It is true that Th has usually another value in English, either that of the initial of "think" or the corresponding sonant in "this". But these are not Indian sounds—and no other European language assigns those values to Th. English 'thesis' and 'theme' appear in French as 'thèse' 'thème' where *th* is pronounced like *t* (so in English 'thyme'). If an English word with *th* is used in Hindustani, the English spelling can be retained and there will be no confusion. *Italics* can be used if the word is still felt to be foreign.

A word is needed about N.

Many vowels in Hindustani are nasalised, *i. e.*, part of the stream of air passes up into the nasal cavity and vibrates there. This is expressed in Urdu writing by adding an *n* after the vowel. It is a convention in many books to omit the dot over this *n*. In Hindi no consonant is written but only a dot (the *anusvāra*).

Now in transliteration two methods have been used.

(a) Adding an *n* with a line under it, and (b) mainly by phoneticians, writing a little wavy line above the vowel.

Now in French there are many nasal vowels. These are written with an *n* (or *m*) following. Thus *mon* 'my,' *ton* 'thy,'

etc., are pronounced with a nasal vowel and no final consonant (unless a vowel follows). No speaker of French finds the slightest difficulty in reading *mon père* (my father) and *mon ami* (my friend) correctly though the first word is different in the two phrases.

If then we write the 1st person singular pronoun as *main*, can there be any confusion? Is it necessary to add anything to the *n* or to cut it off and put a curly line over the vowel? If we write singular *karega* plural *karenge* is anything else needed?

3. Next to the dentals come the other series which English speakers confuse with them, *viz.*, the cerebrals or linguals. The pronunciation varies somewhat but is always distinct from dentals, and often a word with a cerebral has an entirely different meaning from the similar word with a dental.

Here is a difficulty and a practical problem.

Problem No. 1. How to write cerebrals, and to what extent they must be marked.

The established method in transliteration is to write a dot under the cerebral letter. This is not very convenient in printing because the dot is apt to break off the type. Moreover the eye tends to follow the top of Roman letters, hence dots and lines below escape the eye of the rapid reader and of the ordinary proof-reader.

Also a dot below is inconvenient to type.

A combination of Roman letters would be preferable from this point of view, but it is difficult to find a suitable combination. Another device would be to use an accent as is done in Eastern Europe for a palatal series.

T', T'h, D', D'h. (There is no need to distinguish the cerebral nasal in true vernacular words. Of Sanskrit words we will say something later.)

Or for the accent we could use a dot T' ; T'h, D', D'h.

4. Next we may take the gutturals.

In purely Indian words K, Kh, G, Gh will cause no difficulty. (There is no need to distinguish the guttural nasal, we can write it *n* as in English 'think' where the *n* is guttural). There is however another (Persian) sound for which *kh* is commonly used as in "*Khan*," "*Khilmatgar*." In transliteration the accepted convention is to write a line under the *kh* in *Khan*, etc. In ordinary writing few people are likely to remember to do this every time. People who do not habitually use the Persian pronunciation would forget to put the line, and those who do, would not need the line in order to read the word correctly. In English, words in *ch* borrowed from French are pronounced with *sh*, *e.g.*, chef, chauffeur, chic, chivalry, charade, creche, cache, but as these French words get absorbed into the language of the people, they lose the French sound and become anglicised, *e.g.*, charity, charm, chief, which are pronounced with the English *ch*.

So the question is how far would it be necessary to mark the *kh* of *Khan*, etc., to make the meaning clear? Secondly is the line below the most convenient way of marking it? Hindi uses a dot.

Some transliterations use X, so do phoneticians.

Spanish uses *x* for a similar sound. But people used to English *x* for *ks* would think *xidmatgar*, *Xan Bahadur* very odd. Then there is the corresponding question with the sonant *gh* in *ghusl*, bath.

The Arabic-Persian sound is so different from *gh* that some transliterators and phoneticians have used some peculiar form of *g*. Others are content with *gh* underlined. Hindi uses a dot. In deciding when and how to indicate the sound, it should be remembered that the sound is foreign to India, and few Indian speakers can pronounce it like an Arab. Probably the choice will lie between plain *gh*, *g* or *gh*.—

We may then formulate

Problem No. 2. How and when to distinguish the Persian sounds in *Khan* and *ghusl*.

N. B. *Q* can be used for the deep velar in Arabic-Persian words.

5. We may now take the affricates or complex sounds resembling those in English 'church' and 'judge.' *J* and *Jh* cause no difficulty. It is not necessary to mark the palatal nasal. For the surds it is most usual in India to adopt the English *ch* and for the aspirate to add an *h*, getting *chh*. In words where the aspirate is doubled, this method gives us

chchh which is rather clumsy in appearance. That is the only objection to this method. Sanskritists prefer *c*, *ch*, and doubled *cch*.

Persian scholars generally prefer *c* with an inverted circumflex accent over it, as used in Polish.

In Bohemia the sound is written *cz* whereas the Germans have recourse to *tsch* and the French to *tch*. Probably *ch*, *chh* will be found most convenient in Hindustani but perhaps *chchh* could be contracted to *cch* and *chch* to *cc*.

6. Of fricatives we have already dealt with Persian *kh*, *gh* and *f*.

Indian fricatives are *Y*, *R*, *L*, *V*.

Most of the modern Indian languages have changed old *y* into *j*, but the sound occurs between vowels and in borrowed words. Its use will cause no difficulty.

As regards *R* two points may be noted. There is a cerebral *r* which may need to be marked at least in some words, as in *ghora*, a horse. This may be added to Problem 1 above. The orthodox rendering is by putting a dot under *r*. Objections to dots below the line have been mentioned above. The same sign is used by Sanskritists for the *ri* vowel of the Rigveda. Or a little circle is used instead of a dot. For this it is better to write *ri* in Hindustani as it is pronounced, e.g., Rigveda, rishi.

7. Most Indian dialects have only one sibilant (though Sanskrit has three) either *s* or *sh*.

Hindustani however influenced by Persian distinguishes *S*, *Sh* and *Z*.

As regards *S*, *Sh*, there should be no difficulty with Indian words. Thus we can write *Sh* in both *Shiva* and *Upanishad* though these are distinguished in Sanskrit. Persian distinguishes 3 varieties of *s* and 4 varieties of *z*. Urdu spelling maintains these differences but in conversation only Maulvis have more than one *s* and one *z*, and no distinctive marks are necessary to make the meaning clear—unless it be in Arabic words used in writing though not really absorbed into the language. On this kind of use of Arabic and Sanskrit words something is said below.

8. There remain the breathings *H* and '*Ain*.'

Arabic has a stronger *H* which is transliterated in various ways as in *Sahib*. It may be doubted whether it is necessary to mark it in any but quoted Arabic words.

The '*ain*' of Arabic-Persian words is usually transliterated with an inverted apostrophe as in '*ain*'. A similar sign reversed (as for hamza) is used by phoneticians for the initial sound before vowels in German that resembles '*ain*'; but in German it is not written. (*ein* = one.)

Anyone may write '*ilm*', knowledge, but probably *ilm* is equally intelligible, and that is how the masses pronounce the word.

One use of *H* really belongs to the representation of vowels, i.e., the final *H* after a short vowel, as in *yih*, *jagah*. The question of retaining this is bound up with the notation of long vowels.

The main problem in view is the use of the Roman alphabet to represent a modern Indian language. The transliteration of Sanskrit and Arabic is a different matter. It happens however that Sanskrit and Arabic words are often used by Hindustani writers which have not been thoroughly absorbed by the modern language. These are spelled according to the classical language, though currently pronounced in a different manner. What should be the Roman spelling? That is a practical problem which depends on the extent to which a word is familiar to readers. An out-of-the-way word would have to be transliterated exactly as written in Nagari or Arabic characters, in accordance with a generally accepted system of transliteration, or else be printed in the original character.

Vowels. The pronunciation of words varies enormously, but each literary language has to select a series of vowel types for the purposes of writing. After a time the established spelling conceals the actual pronunciation but for the practical purpose phonetic accuracy is not necessary. So without going into dialectic variations we may follow the conventional Indian scheme of

Short *a*, *i*, *u*,

Long *a*, *i*, *u*, and

"Diphthong" *e*, *o*, *ai*, *au*.

The quality of short *a* varies and in Hindustani approximates to the vowel in English 'but'.

There can be no doubt that *a* is the best letter to use for this—and the days of

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ARE GAMES ENOUGH?

BY MR. M. B. DAVIES.

North Wales Training College, Bangor, England.

NO one can question the social and educational values of well-coached games. They give chances of coolness in constantly recurring emergencies, of grit and endurance, initiative and resource, of working amicably in a team, of winning and losing without displays of emotions. They give opportunity for vigorous physical activity, for getting breathless, and hurrying on the whole body metabolism, but, even with the utmost care in arranging of teams and in coaching, it is impossible to equalise chances of activity for everybody taking part in any one game.

Active energetic players, of initiative, are inclined to do more than their share of the work while the more inert, diffident player may get cold and hence lose interest in the game. This can be partly remedied by judicious coaching.

Again teams playing may be unequally matched so that play is all at one end of the field or court. Thus some players are over and others under-worked.

The playing also of one particular game and in one special 'place' in it, means that certain sets of muscles may well be over-exercised to the exclusion of other groups, the right arm, for example.

Games playing too may but does not necessarily train neat, graceful movement

in everyday life. There may be more call on comparatively clumsy strength.

The exercise part of the physical training lesson, on the other hand, aims to give everyone, skilled or less skilled, an equal chance of taking part in activity, to provide balanced exercise for all parts of the body, to arrest and prevent poor uneconomical posture and to give a positive aim and interest in maintaining a good posture, together with training in agility, lightness of foot and ability to respond instantly to unexpected directions.

Good posture is important to the body because it gives an index of sturdy physique and potential energy, and of reasonable self-respect and self-confidence. Almost without knowing it, we judge people we meet for the first time, by their posture, the way they hold themselves.

An habitually good posture is economical of nervous and muscular energy; it allows the body organs to maintain their correct relative positions and so to function the better. The heart has room to beat, the lungs to expand fully, the stomach is not crumpled up and compressed by the sagging forward of the thorax and so can digest food easily.

Girls and boys too, of eleven to sixteen, grow quickly and at first more in height than in width of trunk. Thus for this

period, the muscles have extra work to do to keep the body upright, and tire the more quickly, particularly if there has to be prolonged sitting in cramping desks. This readily results in the over-grown adolescent dropping into a relaxed posture as a 'rest.' Gradually this 'rest' position becomes habitual, to support the body in a good posture soon comes to *feel* wrong, awkward and conspicuous. The muscles have adopted a wrong 'habit' length, so that the adolescent cannot stand really upright, even with effort, or, if the position can be attained, finds it so tiring that it cannot be maintained.

Thus senior children do need definite exercises to correct postural defects and to give a muscular sense of right posture, and these exercises are head and trunk and arm exercises though balance and lateral trunk movements help also. Among these exercises a proportion definitely aim at maintaining suppleness of joints. In the cramping conditions of the average life, the full range of movement of any joint may be rarely used, with the result that the lengths of the muscles round the joint become less and the full range of joint movement is lost. This suppleness depends on the lengths to which the muscles can stretch passively. Muscles need to be strong to contract and shorten but to keep the power to stretch out fully. Single arm circling rapidly, touching the toes with the knees straight, and 'feathering' in knees full bend position are examples of joint loosening work.

Ability to move with easy alertness is an asset in many small happenings of everyday life as in larger emergencies, should they occur. To feel clumsy and awkward is to expect small yet exasperating failures and to be over-shy and self-conscious, instead of being able to concentrate all energies on the matter in hand, without being anxious about appearances.

Balance and jumping exercises should help to train this easy, unconscious adjustment of effort to the movement done, which depends on the correct co-ordination of muscles. Such co-ordination is not a question of strength, but of being able to control, to a fine point, the exact amount and time and speed of muscle contraction, that is, economy of effort. In first learning to catch a ball, to hit a moving ball with a bat, to ride a bicycle, to execute complicated dance steps, trial efforts which call for considerable effort and thought, are clumsy and ineffective, whereas after practice, much more successful and skilful results are gained for a minimum of effort.

Besides actual corrective work, there is included in most physical training lessons, 'breaks' of unexpected, easily understood activity interspersed between the free standing exercises. An example of such a 'break' might be "To the wall on *my* right—run"; "Six bounds forward and stand still—go!" (Note the first three or four). "Teams try to make a circle round another team's leader—go!"

In this, as indirectly in all exercise work, the competition lies in getting up to the standard of the class, that is, of not being last, of being as good as the average, whereas in games the standard is rather that of being the best. Thus in competing against an average, many more people will feel it worth while to make some effort. The average class standard need not be a low one; it depends on the teacher.

A certain feeling exists that games are intrinsically more recreational and of greater interest than are exercises, and so easier to teach, but this is not necessarily so. Badly planned and ineptly coached games can be quite as wearisome as badly taken exercises.

Everything really depends on the teacher. If he understands and believes in the ultimate value of good posture to the class, he will make them interested in trying to stand and walk well and will be able to prevent the class from getting cold from too prolonged standing—still on a chilly day, by choosing active stimulating 'breaks'.

The teaching of posture work must be detailed and careful, and interest in posture not confined to the physical training classes. A good average of posture should become part of the school tone. Such a tone gives something permanent in quality to the children, both in potential health and in ready address of manner.

Games, in fact, are essential, but they are not in themselves enough.

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"THE TESTAMENT OF BEAUTY."

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

Chingleput

(Continued from the April issue).

II.

THE second chapter of the 'Testament of Beauty' is devoted to the rationale of selfhood because 'it is the first one thing if ever a first thing were!' It opens with the simile of the charioteer and the horses and the reins depicted by Plato in his *Phaedrus*. The author says that the charioteer is *reason*, the two horses are *Selfhood* and *Breed*, and that the charioteer with whip in hand holds the horses obedient to the rein of his will.

"Now these two horses without which the wheel of Life
Would never have had motion, and with them can
have no rest
Are the animal instincts in the birth right of man,"

The author tells us that Selfhood and Breed are the cause of life and the source of all its activity. Some points of similarity between the simile in Plato's *Phaedrus* and the passage in *Katha Upanishad* have been very often referred to. The passage in the *Katha Upanishad* as translated by Max Müller reads thus: "Know the self to be sitting in the chariot, the body to be the chariot, the intellect (buddhi) the charioteer and the mind the reins. The senses they call the horses, the objects of the senses their roads. When he (the Highest self) is in union with the body, the senses and the mind then wise people call him the enjoyer. He who has no understanding and whose mind (the reins) is never firmly held, his senses (horses) are unmanageable, like vicious horses of a charioteer. But he who had understanding and whose mind is always firmly held, his senses are under control, like good horses of a charioteer."

The points of resemblance and dissimilarity between the *Katha Upanishad*, Plato and Robert Bridges will be dealt with at a later stage. At present it is enough to say that Robert Bridges unlike Plato says that both the horses are good.

"But of their wildness they are restive both
And wilful, nor will yield mastery, unless they feel
The hand of expert manage and good horsemanship."

Talking of vegetative life the author gives a picturesque account of the development of selfhood from seed to the 'pallid stalk pushing at the crevice even to disrupt the stones' and says that the primitive first born selfhood is seen in its original purity where selfhood knows not parent or offspring, 'when it abuses advantage of primogeniture' and 'will choke its children when they strive to draw life at its feet.' This true picture is not at all over-drawn and this rank selfishness has wings to fly heavenward if only it is controlled and guided by reason 'upright with eyes on the goal and mind alert.' This same selfhood in its first degree explains the dumb activities in atoms or molecules; but the reader may compare this statement with what Sir James Jeans has got to say on "the well established law of nature that no molecule is allowed permanently to retain more energy than his fellows; in respect of their energies of motion, a gas forms a perfectly organised communistic state in which a law, which they cannot evade, compels the molecules to share their energies equally and fairly." This same selfhood in its first degree is found in its wild

state of freedom even in animal life. But look at 'the child of man when born to light' and the wonder of it all is in the truth "How differeth the new born child from plant or fledgling!"

This autocracy of selfhood which reigns supreme and unfettered, and is the lord of all it surveys, in the plant and animal world set a limit to its own tyrannous mastery and had "of itself begotten its own restraint."

That restraint was self-imposed by selfhood upon itself and was not the result of the control or guidance of reason. The plague microbes, the pack of wolves and the herd of cattle are brought in one after the other to prove that the restraint upon selfhood had appeared long before reason 'denounced it as heartless and outlawed it from the nobler temper of man.' Throughout the book the author exhibits a very wide range of knowledge of the varied phenomena of nature. The descriptions of such phenomena are scrupulously accurate and true to nature. The wide range of knowledge and the depth of learning are truly marks of greatness and therefore Emerson said that "great men are more distinguished by range and extent than by originality."

One of such self-imposed restraints on the unbridled supremacy of the unpolluted selfhood is the parental instinct. Look again at the wealth of illustrations that are brought in to prove the inroad of parental instinct into the untrammelled region of selfhood. The nursing mammal, the bird and the partridge have developed the parental instinct from their primitive birth-right of selfhood. The description of the various wiles and cunning practices by the partridge in its attempt to decoy the man or beast that approaches its

young ones is superb and will put to shame any expert in natural history. In handling such commonplaces as the partridge and its young ones has the poet brought down the dignity of his poetry to the level of the vulgar? Is there any tinge of the pathos such as we find in "Goldsmith's *Elegy on the Death of a Mad Dog*?" On the other hand we find such a pleasing relevancy of these minor themes to the main purpose of the work that they but serve to heighten the magnificence of the beauty that the author has left to us in his Testament.

Coming to man, conscious reason throws a restraint on selfhood. The first of such restraints is in the motherly attachment which is an unfathomable mystery and after unfolding a true picture of motherly love, the author winds up with the words

'Twas well when art
Fashioning a domestic symbol in Worship of Christ
Pictured him as an infant in his mother's arms.

This unfathomable mystery is likened to the high moon shining over a wind-swept night, and to the sun peeping into the prayer hall so as to subdue 'the hush of prayer into a vaster silence.'

To the question how nature wrought when she withheld from life the gift of motherhood the answer is made by placing the life of bees and ants as types of egg-breeding insects. In them there is something like intelligence but not intelligence. The author proceeds: Through the instrumentality of instinct the bees have evolved a social system, complex but well ordered, which leaves the impression that they should have ordered their society—involving many restraints on selfhood—by the light of reason and have attained to a state which they thought to be the best of all

possible arrangements. Having settled themselves for more centuries than we could tell and found contentment in their state of being, the bees should have dispensed with reason which had eventually 'pined away and perished of disuse.' Here is at last a stability, balance and perfection in the life of the bees and ants and the moral is sought to be drawn that this was not meant in the refrain that "Our stability is but balance." I understand the author to mean that it is not the stability which is balanced by instinct that is meant but the stability which arises out of the balancing of intellectual concepts, forms and universals. Reality refuses to be imprisoned within the concrete intellectual concepts and in a spiritual life we have to look to the stability wherein intuitional experience (which is rational because it transcends reason) gathers up all life mechanism, intellect and consciousness into the synthesis of the absolute. It is not by shutting the door of Perception but by whetting it on the touch-stone of reason that everything would appear as the infinite. It is the process of the duality of the intellect dissolving into the equipoise of the intuition. It is the setting in of reintegration after the march of the intellect in its process of disintegration.

The author very probably also wants to emphasise on all possible occasion that deliverance is not in the ever expanding complexity of social systems but in the individual worth. He says :—

The high goal of our great endeavour
Is spiritual attainment, individual worth,
At all costs to be sought, at all costs to be pursued,
To be won at all costs, and at all cost assured.

The author further warns us against the lowering of life to the level of the lowest and against standardisation of living by the

vicious material ease sought in 'cheap production and distribution of common needs.'

In the earliest of utopias that we see unfolded in the 'Republic,' Plato denied family life to his republicans and to ensure its ready approval fathered upon Socrates, the prince among plain men, the extremely casuistic formulae supported by sophisticated arguments that

'Mother's love and home life being the source
Of such inestimable good, 'twere wise that law
Should forbid private property in their benefits.'

Could it be that Plato landed in this dream land and modelled his polity and society of men by 'the strange riddle of the hiving bees, their altruism and Platonesque intelligence?' This organic instinct of the bees is after all the same as the cell habit and in either case there has not been that urge of reason in the structure of their socialism. The wonder of the cell habit, its prolific multiplication, adaptability, spontaneous functioning, and creation of innumerable forms, make us

Forget all fames,
All works, all art, virtue and knowledge—set them by.
But let us not forget that the life of the bee is one of feeling and impulse, and at the level of human consciousness, Man consciously battles with obstacles and endeavours to attain his ideal of beauty, goodness and truth.

In dealing with the bees and the cells, Henri Bergson says: "When we see in a living body thousands of cells working together to a common end, dividing the task between them, living each for itself at the same time as for the others, preserving itself, feeding itself, reproducing itself, responding to the menace of danger by appropriate defensive reactions how can we help thinking of so many instincts? And yet these are the natural functions of the cell, the constitutive

elements of its vitality. On the other hand when we see the bees of a hive forming a system so strictly organized that no individual can live apart from the others beyond a certain time even though furnished with food and shelter, how can we help recognizing that the hive is really, and not metaphorically, a single organism of which each bee is a cell united to the others by invisible bonds? The instinct that animates the bee is indistinguishable then from the force that animates the cell or is only a prolongation of that force." Robert Bridges says therefore truly that selfhood is in the hive and not in the bee.

These facts of science and of nature have been used by the author of the creative evolution for tracing the evolution of life from the instinctive to the rational. In the hands of the poet the same facts have yielded a plethora of ideas which are discussed with dispassion but relieved by flashes of poetic vision. Spinoza thought of the bee and developed his theory of nature that man is "a part and tool of the whole of nature, his ends cannot be the final ends of nature, since nature is infinite and uses man as an instrument together with all other things." In the hands of Tolstoy the cluster of bees have ceased to sting but furnished the example for his theme that the final purpose of creation is something that the finite intellect of man cannot fully comprehend. Nothing in the bee appealed to Macaulay except its sting and he unfairly suggested that to name its sting was to say all about the bee and then led on to the further libel on the Bengalee.

While seeming to be discursive we see the central purpose of the chapter on selfhood being gradually developed from its primitive

autocracy to the various softening and limiting adjuncts upon its freedom.

Is it permissible to speculate that the author thinks of a cyclic evolution from the untutored freedom of selfhood to the celestial anarchy where freedom is won through wisdom and where "man seeing the self by the self he is satisfied in his own self?" Can I interpret the author to mean that in his divine freedom man ceases to be himself and allows himself to be captured and seized by divinity so that from thereafter man thinks not and acts not but the divine power alone acts and thinks through him, both inwardly and outwardly? In trying to achieve freedom for the self it lets itself be carried in the flood that wells up from the infinite source. In that state freedom is,

"Lawless, winged and unconfined
And breaks all chains from every mind."

This progress towards the eternal freedom is through the guidance of reason. One process is the time-worn and sanctified activity of the intellect whereby it educes 'conviction out of negation.' Carlyle laid down that knowledge of what is could be attained by testing and rejecting what is not. Yagnavalkya laid down the doctrine of describing reality by negating from it "all empirical attributes, definitions and relations." This is the path of the restless romanticist trying to comprehend his ideal of the absolute. The greatest tribute to this reasoning power that negates everything has been paid by Blake in one of his mystic moments.

"It is the reasoning power,
An abstract objecting power, that negates everything
This is the sceptre of man, the holy reasoning power
And in his holiness is closed the abomination of
desolation."

This doctrine of negation is implied in all the dialectical methods of discourse from the

days of Plato and Socrates down to the days of Hegel.

Has Robert Bridges taken up the path of negation in his illumination of selfhood from its primitive freedom to its spiritual eminence? To me it appears that Robert Bridges consciously adopted the other way of enriching the content of selfhood by all the attributes and qualities in much the same way as Ramanuja conceived reality as a great affirmation possessed of all auspicious qualities and attributes. This process of summation is arrived at in part also by the doctrine of negation but yet they are two different ways of approaching reality. With Hegel the essence of reality was the organically connected whole of the varied structure of thought that was negated and of the final summation (which was arrived at in the process of negation) of the absolute as the night in which all the cows are dark.

Anyhow let the reader judge for himself as we proceed further with the criticism of the book whether it is negation or summation or both.

III.

The time-worn and perhaps the yet unsolved problem of suffering and evil is brought in for discussion and but for conscient reason there would have been no consciousness of suffering or evil in the world. Reason is 'the measure of all suffering in animals, in lower forms negligible and in the lowest pain can be felt no more.' One suspects if the author had really adopted the Sophist's dictum that man is the measure of all Things. The idea of measure is no doubt the Sophist's idea but in all else there is according to my humble opinion an entire disagreement between the author and the Sophist. The truth

needs no repetition that man measures all suffering or evil by the extent to which he experiences it in himself. This experience is judged by the light of reason and serves as the measure of all human misery. Bernard Shaw has developed this idea in his own forceful and convincing style and I make no apology to quote it. "And now a last word as to your own spiritual centre..... But it may drive us mad if we begin to think of public evils as manifold evils. They are nothing of the kind. What you yourself suffer is the utmost that can be suffered on earth. If you starve to death you experience all the starvation that has been or ever can be. If ten thousand other women starve to death with you their suffering is not increased by a single pang; their share in your fate does not make you ten thousand times as hungry nor prolong your suffering ten thousand times. Therefore do not be oppressed by the 'frightful sum of human suffering;' there is no sum....."

The theory that reason senses suffering and evil is the conclusion of the poet. It cannot be that the author rests his conclusion on the conviction of St. Augustine that there is no substance in wickedness but that it is a 'perverse declension of the will' from God and that it came in later and will be no more at the end. Because I feel the author had sufficient grasp of the fundamentals to see and understand that evil is not unsubstantial, delusive, and founded on nothing but that it is real and requires to be overcome. Otherwise it would be a poor understanding that would mark out the divinity in man as battling quixoticlike with evil to conquer and to transcend it if evil were thought as an unsubstantial delusion. Does reason raise merely a bogey of evil, while in fact there is none? Are we to understand that evil was not in the world till the disquieting factor of

reason disturbed the equilibrium and broke up the unity of the one into the many and found evil in the division? Is it that synthesis is good and separation is evil? Let the reader draw his own conclusion. Anyhow it will be as unphilosophical to talk of evil as having come into being after conscient reason developed in man as it would be unscientific to say that the universe was not, till man arose to be conscious of its existence. Would it not therefore be more in accord with reason to speak of evil as summed up in Samsara, eternal, unceasing and endless? Walt Whitman gave expression to the string of two strands (namely) the pleasure of heaven and the pain of hell used as a whip with which to maintain and urge on the ceaseless flow of life. He said:—

I am the poet of the body and I am the poet of
the soul
The pleasures of heaven are with me and the
pains of hell are with me
The first I graft and increase upon myself the
latter

I translate into a new tongue.

If Robert Bridges were asked to explain how he would translate the pain of hell into a new tongue he would say that 'the reconciliation of suffering if ceased by fellow-suffering and in pride of his calling good warriorship welcometh the challenge of death.' Any other view would land us in a world where all life would one day be dead and dissolved into the infinite. This moving image of eternity would cease to move if there were no evil or if evil could be conceived as a thing which grew later and would die away at some definite point in time. Let us not forget that all the evolutionary process both mechanistic and creative is after all a striving towards perfection, an incessant growth from the lower to the higher, which again involves the recurrent death of the lower and birth of the higher till the highest is reached. Call all that evil which obstructs the journey to the land of freedom. The faculty of reason judges by its understanding

all such obstructions and finds means to combat and overcome them.

The author talks of physical and spiritual suffering as coming through reason. At the touch of reason

The brawling of a sparrow in the eves
The brilliant moon and all the milky sky
And all the famous harmony of leaves

get transfigured into

Clamorous eves

A climbing moon upon an empty sky
And all the lamentation of the leaves.

When 'the everlasting universe of things flows through the mind' there is produced a picture of alternating darkness and glittering, reflecting gloom and splendour. Such conflicting bubbles on the original equipoise result eventually in 'harmonizing this earth with what we feel above.'

Robert Bridges refers to the fickle fortune who showers her favours in ways that are inscrutable and uncertain and in consequence there are in life 'blastings and blightings of hope and love and rude shocks that affray.' This catalogue of evils is the seed out of which 'special Beauty springeth' and the lover in life uses these obstructions to serve him and gains strength from all resistance.

In the introduction the author said pure reason eventually holds her anchor in eternal mind. This stage is reached when the charioteer by a skilful handling of the horses manages to mount the chariot heavenward. Then does the charioteer bathe himself in a new faith and henceforth 'without doubt or questioning relies on axioms and essential premises which are beyond her comprehension.' It is only after reason is metamorphosed into an instrument that makes for unity and divests itself of all its tendency to individuation and separation that we are able to grasp the deeper synthesis of life than what mere understanding is able to conjure up. Sir Oliver Lodge expresses this idea in a way that sums up the poet's view as to the limits and potency of reason. "When for a moment after a long day's survey of the field we lift our eyes and gaze towards the spiritual horizon, we perceive a region beyond the scope of science, where measurements fail,

where explanations cease and we catch a glimpse of an unfathomed glory." The author therefore states that faith alone keeps reason resolute, and in heart, and warns it not to look earthward. Reason only shows us the dim distance laid in front of us and leading heavenward but does not take us to the goal. The blasting effect of want of faith on the effort of man is stated in its terrible nakedness. The author affirms the essential necessity of faith for the ascent of life to that most beautiful region imaged,

"In happier beauty, more pellucid streams,
An ampler ether, a diviner air
And fields invested with purpurial gleams;
Climes which the sun, who sheds the brightest day
Earth knows, is all unworthy to survey."

Reason cannot inspire the heart nor fix the shifting irresolution of thought except when it allies itself with the feeling of faith. Reason is like the two rubbered wheels of the aeroplane carrying the plane some distance on the ground only to give it a momentum to fly upward on its wings of faith-carrying wheels, wings and plane all

together on the ascent. Reason is wingless and together they can soar upwards. Faith without reason is like an aeroplane without wheels. Reason without faith is like the plane without wings. Reason and wings are complementary and in their united effort is the land of freedom reached. The advance of reason alone into the region of the spirit is an impossibility because where thought pierces the dim universe it finds plurality everywhere just like the white radiance of light scatters itself into its various colours when passed through the prism. The author says that if reason be irresolute by the want of faith, then,

'The steeds will rebel
And if he looketh earthward they will follow his gaze.'
Mortal despair, black darkness, self destructive passion and hideous sins will be the rewards of the man who labours without faith. Then man ennobles melancholy, finds woe as the last word in wisdom, and responds to the cry in the wilderness

'Calling all to baptism in the slough of despond'

(To be continued.)

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CREATIVE ART IN EDUCATION.*

BY MR. K. N. KINI, M. A. (HONS.)

District Educational Officer, Mysore.

1. Art is the result of the use of the creative urge in man in producing something which satisfies him, gives pleasure to his fancy and invigorates him to achieve still further. This drive is peculiar to human beings, because of the intellect that soars high in imagination. The bird builds a beautiful nest for shelter instinctively; but she does not enjoy its beauty, because she has not that intellectual acumen and imaginative gift to appreciate its form, its texture, its beauty and its splendour. Many other animals may perform artistic things: but their object is not to produce works of art. It is man that can enjoy what other animals create and take pleasure in his own creation.

2. The urge to create is a most precious one. It can be seen in children very early. Give a thing to a child. He, most probably, will break it and see what there is in every piece. *Destruction* is the name we, adults, give to the act of the child. For him, it is *construction*. He enjoys the many new things he has *created* out of the original. He sees artistic splendour in each one of those pieces, admires them, gets satisfaction in his own creation and rejoices in his own achievement.

3. Art has come down to us from time immemorial. Even savages have their own conception of art. The primitive men coloured their bodies and found amusement. Their bows and arrows were artistically fashioned. They decorated their houses with bones and skins. Often they wore wreaths of these bones and garments of skins and found pleasure. As

man emerged from savagery, he built houses, tended cattle, wore clothes and did a number of useful things in all of which he showed art.

ART IN INDIA.

4. In ancient India, art of a very refined order was cultivated and fostered. The oldest temples have magnificent carvings on their walls, pillars and roofs, depicting human forms, flowers, animals and stories from the Hindu epics. The labour involved in every one of these artistic products must have been immense. One wonders sometimes why people spent so much time and energy on these works. The answer is simple. Man revels in his own creation. He loves beauty. It satisfies him to construct things of beauty, because a thing of beauty is a joy sublime. According to Thorndike's psychology, man repeats what satisfies him and thus learns by doing. India achieved this for the mere love of satisfaction, for the love of learning by doing, by reacting and by repeating.

5. In recent times too, many artistic things have been produced in India. The Taj Mahal is the culmination of that urge in Indian humanity. Indian music is soft, melodious, pleasant and enchanting. People display art even in the mechanical act of playing on the musical instruments, let alone the art in the production of melody. The dress that our ladies wear is so artistically woven and artistically worn. If the beautiful laced sarees are gracefully worn so as to produce the magnificent folds on feminine forms, the eye rejoices in the artistic structure that is presented to the gaze.

* Paper read before the Industrial Arts Section of Teachers' College, Columbia University, New York City.

ART IN THE WEST.

Art has taken many forms in the West. The constructive and inventive genius has produced fine machines which have added a great deal to our daily comfort. If we look at the motor cars produced at various times down to the present day, we find successive efforts to make their forms more satisfying to the visual perception. The proportions of their many parts are brought into graceful harmony. If mere utility were the sole idea, there was no necessity to waste effort on beauty. But the human mind is not satisfied unless there is grace and harmony in its creation. I have examined with some care the many articles that you use in your homes. Utility is no doubt the main motive; but it is not all. You have combined art in every one of those things. The cot you sleep on, the chair you sit upon, the lamp you light, the utensils you cook in, the curtains you use for the window, the watch you wear on your wrist, even the books you read and the neckties you wear and a host of other things you possess would not be satisfying if they were crude and grotesque to look at. Your manufacturers make continuous efforts to satisfy your artistic taste and your perception of the exquisite.

ART AS CULTURE.

7. Art is part of culture. Dr. Strickler defines culture thus: "Culture is a critically progressive and sympathetically social attitude of mind that continually strives to broaden its domain." He defines art as "an essence in life activity that induces in persons experiencing it the feeling that they are in touch with exceptional quality." The civilized society of the present day has reached that stage by a critically progressive attitude of mind; and that is why it is considered more cultured than the primitive one. With culture art has progressed. Art gets

refined as culture increases, because the intellect gets sharper, the judgment is elevated and the sensing of the exceptional becomes more refined. Recently I saw some exquisite works of art being produced at Washington. The fine gardens that are being laid out indicate the progressive realization of the beautiful. The public library building impressed me very much. Its proportions, its lay-out and its carvings and paintings draw forth admiration. If art is the outward manifestation of the creative genius of human beings through their various life activities, America has produced a rich variety of art.

8. Art is sometimes defeated by commerce. Beauty is sacrificed for love of money. Take for example the subways of New York. They are anything but beautiful. I would call them grotesque. There is no art or even an attempt to secure it. The English subways are exquisite. It is a pleasure to travel by them. Many of the costly buildings here lack touch of art. Similarly your public parks. The public garden and parks of Paris are infinitely superior. Mysore can boast of a few artistic ones.

ART IN SCHOOLS.

9. Since the desire for constructiveness is a very strong urge in human beings, bordering upon instinct, children in schools must be afforded every opportunity to exercise this irresistible bent of mind. To repress it would be to lead children into undesirable ways of behaviour. In the schools I have visited in your country, I have found that children are encouraged to develop this love of art to a greater or less extent. The products of some children gave me great pleasure. They were works of juvenile artists. To the children they must have conveyed culture. The appreciation of the beautiful is cultivated. The attitude towards things of utility is refined. The attention is focussed on proportion, on elegance of form and all this experience is spirituality. Outside, the child sees nature and revels. Inside, he creates his own nature and enjoys. He gets satisfaction which begets joy and confidence. Above all he gets balance of judgment which is of the highest importance in life.

The American Kindergartens and the better type of Elementary and High Schools have been doing wonderful work in training children to construct things of art and of beauty.

10. Art expresses itself through poetry, and literature in general. The poet, the novelist and the philosopher produce thoughts and sentiments of high artistic value to the mind. We love to read Shakespeare because we are captivated by his dramatic skill in interpreting human emotions, desires, aspirations and attitudes. Tagore stirs the spiritual nature. Poets use words which are not different from what we find in the dictionary. But it is their arrangement, their interweaving to produce emotion and stir imagination that counts. Your children are encouraged to write poetry, drama, stories, etc. The school magazines reveal a variety of activities in this field.

11. Children have a lot of leisure. We must give them opportunities for using that leisure well, I mean, in cultivating con-

structiveness. A boy of mine, only six years of age, constructed a cart with a plank of wood and two lids of cocoa tins and a few nails. He found out the centre of the lids and bored holes in them with the wire nails. Little did I realize till then the potentialities of childhood. The little cart was the joy of his brothers and the wonder of his parents. In that creative work of the child, there was a display of originality, enthusiasm, skill, inventiveness and resourcefulness. Thousands and thousands of children in India are waiting to give such messages to us elders. But alas! we have not advanced in India to the extent of affording those vast opportunities for exhibiting the creative genius of our children that you, in your exuberance of love of the child, in your vastness of heart, in your magnanimity for the progress of a constructive democracy and in your superabundance of the love of originality and inventiveness, have been furnishing in your better-equipped and staffed schools.

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A RAMBLE IN THE REALM OF THE BEAUTIFUL.

BY MR. R. BALAKRISHNA MUDALIAR, B.A., L.T.
Deputy Inspector of Schools, Karaikudi (Ramnad Dt.)

"Moon, for what do you wait?

To salute the Sun for whom I must make way."

Yes, like the moon I made way for 'the burst of the gold of the dawn,' the brilliant lecturer of the day. The sun hath shone its way across the world—has drawn a golden curtain in the West—and plunges for a sea-change. The world is weary and languid as a lady parted from her lover after a wakeful night. And this is the blissful hour of the moon to glide into the Heavens—to ramble in the realm of the beautiful,—the realm of fact and fancy woven into a world of dreams.

Ramblers are we one and all in the realm of the beautiful! For who can tell wherefrom we come and where we go and who deny that the world on which we run a race—more breathless than the world that whirls—is a realm of the beautiful—a beauty spot in the starry universe!

Some of us are conscious ramblers, some are not. The poet and the artist with the happy corollary of the musician are amongst the most conscious.

We can never be blissful ramblers in the realm of the beautiful if we chain ourselves to mere sense impressions.

Whose mind is but the mind of his own eyes
He is a slave—the meanest we can meet."

The angel wings of fancy are needed for a flight in the realm of the beautiful.

"Ever let the fancy roam
Pleasure never is at home."

To love the beautiful, one must peradventure stray into the woods. For who would like to woo in company?

"There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society, where none intrudes,
By the deep sea, and music in its roar;
I love not Man the less, but Nature more."

It has been said of Rabindranath Tagore's father, the Maha Rishi, that while roving lonely in a boat on the Ganges, struck with the golden glory filling the silent eve, he would close his eyes in deep meditation and the boat would wait anchored, for hours and hours before the Rishi opened his eyes again! Is not the world rich for such leisure, love and solitude?

"Let us rise, O my heart, let us go where
The twilight is calling:—

...
Come away, come away from the throng
and its tumult of sorrow,
There is rest, there is peace from the pang
of its manifold strife.

...
And the silence is but a rich pause
in the music of life."—SARAJINT.

Yes, that very inch pause is the essence of creation. The creative urge in man is divine. To still it is to sin against God and Humanity. A congenial atmosphere must spring up to foster the divine gift.

Speaking on his natural bent of mind and his early school career, Tagore remarks: "From my very young days my only vocation was to express my ideas in verses, give shape to my dreams in my poems. When I was young, as usual I was sent to school. It was a terribly miserable life... When I was once inside these walls (of the school) I did not feel natural. It was absolutely a fragment torn

away from life and this gave me intense misery, because I was uprooted from my own world and sent to surroundings which were dead and unsympathetic, disharmonious and monotonously dull."

I remember a lecturer in English in a certain college who attempted to petrify a budding poet—unconsciously though—for it was not in the lecturer's vein to be poetical—having remarked on an essay written in a poetic vein, 'attempt a less-glowing poetic style!' Essays of the kind in the hands of another lecturer (of the same college) who happily is a rising star in the firmament of letters—received the warmest appreciation!

If only we care to fathom the heart of the young, their joys and sorrows, their special gift and bent in life and develop their Heaven-sent gifts in a fruitful atmosphere, O! we would bring the very Heaven on Earth!

The creative urge in man is the golden gate to a ramble in the realm of the beautiful. It is a breezy avenue

Rustling through realms of flowery felicity,—
Fairy flowered isles that by moon-light keep
Revels and feasts ambrosial

(From the Author's Sonnet
on 'Once upon a Time'.)

'A thing of beauty is a joy for ever.' Yes—but there is greater joy in beauty's creation. God is perpetually creating worlds of beauty and quite enjoys it. 'His own mornings are new surprises to God.' What is more, "He finds Himself by creating." Yes, He expects man to find himself and so his Creator, by creation. A faint, feeble, 'feverish attempt' though it be on the part of man, yet it pleases God immensely. 'He loves man's lamp-lights better than His own great stars.'

It is not vain philosophy that holds that man and the universe are the offsprings of the Mind of God. This brings home to the mind the significance of intellectual creations which are no less real than the physical and the shrouded unreality of the meagre line of demarcation between the physical and the intellectual world. So each deep soul with a creative urge, could sing with R. Bridges—

'I too will something make
And joy in the making
Although to-morrow it seem
Like the empty words of a dream
Remembered on waking.'

Love of the world is an essential in the art of creation, 'My heart beats her waves at the shore of the world and writes upon it her signature in tears with the words, I love thee.' Yes—without our heart beating her waves on the shore of the world—the 'vast seashore of endless worlds where children meet,' how can we gain admittance into the realm of the beautiful,—the golden threshold of eternal bliss?

The artist's colour and contour and the poet's melody and metre, wedded as they are with their soul-stirring visions of beauty, are the gifts of the great Creator for the creation of a world that leads to the gates of Heaven.

"There are tracts in my life that are bare and silent. There are the open spaces where my busy days had their light and air." Our so-called busy days on earth may not count after all! The snatches of leisure, love and solitude, given only to the few, take them softly by the hand and lead them along nestling avenues of Creation to a ramble in the realm of the beautiful.

If this truth were realised and set as an ideal to be pursued, there would be greater happiness and less misery in the world.

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

Government High School, Orai.

1. ENTERING RUSSIA.

AS I left the fine coasts of Bombay to sail for England, some of my friends bade me good-bye. These had undertaken the long journey from Agra to Bombay Victoria Terminus, a distance of at least 2,000 miles, to see me off. They wished me a most happy and prosperous time in England, advised me that I should make a short trip to the Continent on some holidays of the University. But they warned me that I should never think of going to Russia. Sometimes at home too, I had heard dire predictions of what would happen to me—I would never get out, I would not be allowed to see anything but what the Bolsheviki would wish to show me, I would be watched all the time, the cities would be fearfully dirty, the hotels unclean, myself the object of suspicion and offensive treatment. It may then be imagined with what mixed feelings I set my face towards Russia.

I crossed the Finnish border—a tiny stream—and passed at once from a country of rocks, lakes and timber into a fertile plain with St. Petersburg—Petrograd—Leningrad—only 40 miles away. There were the usual passport and customs examinations and these caused long delays. The difficulties of passport and permits, of customs examinations, of having your clothes taken away from you if you had more than the clothing set down in the permitted list—all these were experienced by me. So great an impression did all these make upon me that I forthwith packed a suit-case with my camera and all my clothing beyond a permitted list, and sent it to Messrs. Thomas Cook and Son, Bristol, to await my arrival when I should have escaped from this land of danger.

On such a journey your travelling companions are a matter of great interest. Are they not like you journeying into the unknown? I had found my fellow-travellers extremely happy and jolly. They were talking to each other in their mother-tongue. It had seemed to me that in Finland travellers in a railway compartment never put on the garb of seriousness that is so typical in England. Up to this time I could discover no one who had the magic combination of Finnish and English. Presently came the guard—a Finn—and he called out the name of a station. I spoke to him in English as to how far my destination was, and he replied to me in English "still far." About 10 o'clock in the morning I came to Raja Joki, the last town in Finland, where for some reasons, which I did not know, I had to spend two hours. Here first I saw the Russian passport officer—our precious passports already taken from us in his hand. For two hours I wandered around uneasily, wondering what he might be deciding about those passports, but not too absorbed to notice two or three things of interest about Raja Joki.

First it was the railway station, commodious and clean with that spotless cleanliness characteristic of the Great Victoria Terminus of the G. I. P. Railway at Bombay. There are five tracks in front of that station. Now Raja Joki is only a little railway border town. Near by, were two or three tiny stores and in one of them I found, to my surprise, raisins of a well-known brand put up in tiny packages. Recalling the tables of the extortionate price of food in Russia, I bought a number of packages, and then I was jeered at by my fellow-passengers who said that the Russian customs officers would get them all.

About 12 o'clock the passport officer appeared on the station platform. All the passports but one were in his left hand. Who could prove to be the owner of the one he was holding open in his right hand? It was of one who was on his way back to his own country. His passport was defective. The fault was not his. He told him that the Russian Agent in Paris had made a mistake in the date of entry.

The officer, who could speak English, was very courteous but firm. The error was obvious, I perceived, but he had no authority to let any one into Russia whose papers were not in correct form. So back to his place of start he had to go. A few moments more and we all passengers were on the train looking back with some regret to the security of Finland, while we crept slowly across a new bridge over the tiny border stream, and came to halt before the station of Belo Ostrov. Immediately it seemed I was in a different world. The station lacked all the comfort and cleanliness of the last Finnish station. Yet it contained an office for the exchange of money. Curiously too, the nature of the country changed suddenly, just as it does when one going to Bombay by the G.I.P. Railway passes out of the Western Ghats and the various tunnels in the hilly off-shoots to the flat farming country lying in the outskirts of Bombay. Another two hours I must wait, every moment of it anxious. Would I be held up in Russia and if I were, would my money hold out if prices were as high as I had heard? Would not my father be angry if I wired from Russia to send me more money? Would he not become anxious of my safety in this country? As I strolled about the fields around the station, I was busy thinking of these problems. It must be confessed that my alarm had slightly abated by reason of the customs examination which was described to me in Finland as an ordeal requiring much patience and self-control. It

took place between the two stations and passengers were not allowed to leave the train until it was completed. Two men came together, the passport officer and another. The passport officer's interest was in books and magazines. Had we any? Yes, I had and I showed him two.

Had I any other books? Yes, I had. Any about Russia? No. Well the rest did not matter. As for the examination into our baggage, the Russian customs slips were pasted on our suit cases, and the two men bowed themselves out of our compartment.

By 2 o'clock I was on my way to Leningrad. Into my compartment came a Russian, a most kindly man, whom I knew through conversation to be of the old regime, though now working as an Engineer in one of the great Govt. works. "What was I going to do, whom did I know in Russia?" he asked. I said, "I have come sight-seeing." My answer being somewhat indefinite, he took out his card, wrote on it his telephone number, and told me if I needed help, 'not to hesitate to come to him.' The offer was made in kindness as I know. And so I came to Leningrad. There were the same host of posters which awaits the traveller in all English cities. At the station I was met by the efficient porter. Outside the station I was set upon by a great host of drivers, each one of whom ardently desired me. In a few moments, I was driving through the city on the way to a hotel. The drive to the hotel gave me a first impression of the city as I crossed the magnificent Neva river spanned by many fine bridges and lined with large buildings now sadly dilapidated. Many buildings were unoccupied, some bore still the obvious evidence of civil war. The Hotel d' Europe was a welcome surprise—well run, courteous employees, spacious rooms, though somewhat run down, an attractive dining-room with a balcony. There was no difficulty

for me in getting a room. Later on, I walked the streets for hours. Everything was calm and orderly. People looked at me, it is true, but no one seemed to think twice about me, and no one spoke to me. I came back to the hotel with the impression that if there ever could be such a thing as a city of the dead-life, here in Leningrad, I had found it. If the first day be taken as a sample, travelling in Russia would be disappointingly unexciting.

2. THREE DAYS IN LENINGRAD.

The next day I was fortunate in securing the services as guide of a former business-man, the son of an Englishman settled in Russia, and with his valuable aid I spent the next three days in seeing everything that time would permit of this great city.

First, of course, I saw the buildings. Everywhere are the signs of dilapidation. The damage by war one can account for. For the most part the buildings of Leningrad are of solid brick construction covered with stucco either white or pinkish red, more usually the latter. Some buildings show the effect of bombardment and in others every window has been smashed as though attacked by mobs. Many of the buildings are empty; in the occupied houses there are a few window curtains. The doorways and court-yards even of these houses—once the homes of millionaires (I drove through only one street known formerly as the street of the millionaires) have a dirty appearance. After the buildings, I saw roads—made sometimes of square wooden blocks and sometimes of cobble-stones. They are broken and greatly in need of repair. But it is the people of Leningrad who make the saddest sight. In all parts of the city, I scarcely saw what I would call a well-dressed man or woman. Again the daily shave is not the fashion in Russia. Indeed I am inclined to think the prevailing custom is merely that of shaving thrice a week. This with

shabby clothing gave an ill-groomed appearance which certainly was not pleasing to me. I heard no laugh. Even the children seemed to play with restraint. The people though they walked up and down the streets did not talk happily together. Rather they seemed to me like people in a Cinema film or like people who had got a terrible shock and had not yet recovered. Now as regards the shops. Except those in which food is sold which are very large and most imposing in their way of food, the shops are very poor in appearance and there is very little in them. An exception might be made of shoe-stores of which there seem to be a large number. No doubt such is the state at present of Leningrad as I could notice. Yet there I could perceive some signs of improvement. Some buildings had been renovated and more were being done. Roads and tram lines were being relaid, the quays were being rebuilt and the parks renewed. Leningrad resembled a man in a state of convalescence after a long and serious illness. The happiest, if not the most novel, hours, in Leningrad, were those that I spent in the Art Galleries and Museum. My hand bag was slightly larger than the regulation permitted. Before I left the entrance hall, I was asked to show what was inside, and not understanding what was wanted probably did not do this as thoroughly as I might have done. This then I was asked to leave with the door-guard. To this I demurred. My guide protested that everything was all right and finally we were allowed to pass. But from room to room I was watched. There was always an attendant, only a few feet from me and when I opened my bag to take out my note-book or to put it inside it, there was great anxiety plainly visible. All this was, because, quite recently some Africans had attempted to destroy pictures by throwing acid on them. The Museum that I visited the next day is known as the Revolutionary Museum. In my

own mind I had decided that this would display an effort to show up all the horrors and oppression which had led to the revolution. It proved to be nothing of the sort. There were famous pictures by Rapin and other artists showing moments of crisis or sorrow. That afternoon I visited the old fortresses of Peter and Paul. There I saw the famous prison cells where so many political prisoners spent dreary years and there too the famous staircase, the railing of which is lined with strong wire-netting higher than a man's head so that no desperate prisoner might commit suicide by hurling himself on to the stone-floor below. That evening my visit was to the great Church which was built by Peter the Great to serve as a tomb for himself and his descendants. Here since his day, have been buried all the Czars, save one, and their sons. Except two, Alexander II and his Czarina, they all have the same type of grave—a great white marble-sarcophagus in which has been placed the body, the sarcophagus then being filled with earth. On the top of each is a gilt cross and on those of the Czars and Czarinas are special gilt corner-pieces.

3. IN MOSCOW.

The journey to Moscow was made in a first-class compartment sleeping car, in good time. Here I found a city congested with population, for it had but recently become the capital of a vast empire and was as yet ill-provided with new buildings. Hotel rates, though were much higher than in Leningrad, but were not more than they would be in any city of England under parallel conditions. It is in the houses that the effect of the congestion is most felt. Under the Soviet law no person may occupy more than a very limited number of square feet if there is a demand for every foot. I visited the home of one couple, and found them in one room about 12' by 20' deep which served for every purpose of family life. To

those accustomed to the refinement of a liberal home, the living conditions now enforced must be almost intolerable. Nor can one choose those with whom a home is to be shared. The poorest and crudest are mixed everywhere with the most refined. In fact it is this mixture at every turn of all classes and kinds which is the most frequent impression one gets in Russia. What the Bolsheviks have attempted to do, and in considerable measure have done, is to lift the poor classes. Thus in hotels, restaurants, theatres, everywhere, I saw the constant intermingling of people that were obviously different in class. The new capital is very unlike the old. Moscow has a picturesque, that is, Eastern Leningrad is pretentiously European. In Leningrad the reconstruction necessary after the war had been going on, here it had almost finished. The streets also looked clean. I found that they were swept by women and sprinkled with water-carts. The trams moved along regularly and frequently. There is nothing forlorn in the appearance of this city—at least not at first. The contrast extended to the people that I saw in the street. Many were persons of a high grade of intelligence. They seemed to move alertly as though intent on the business in hand. Expensive motor cars dashed about. Men were wearing the Russian blouse. In Leningrad this garment is generally made of a coarse heavy cotton, here I found many of a fine white duck and some of a wonderful heavy home-spun linen. I even saw one of a cream milk and several which were gaily embroidered; nor could I get away from the feeling that some showed the hand of a deft tailor.

Many were dressed in English fashion. Some had been careful to keep their trousers pressed; one young man was wearing a tie and handkerchief that matched. Women were better dressed than in Leningrad. I saw quite smart tailored costumes on young women and many pretty frocks made in the prevailing mode. Hats were more

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common there, although a bright coloured handkerchief remained the most popular head-gear. The first impression made me feel that people in Moscow belonged to a single class, that they had fully adapted themselves to new conditions and modes of life and that these with due allowance for national divergence bore a close resemblance to those that I had actually met elsewhere in Europe. My first day in the city was a breath-taking experience but it in no way corresponded with what my Indian friends had taught me to expect. The next day after taking my breakfast, I again prepared myself to go into the city. Before I could leave the hotel, I found that I had left behind in Leningrad, a letter to the British Charge d' Affairs, along with some other papers which were to be protection in case of trouble. But I decided that I should better present my letter of introduction to the Chairman of the Committee for Cultural Relations with Foreign Countries, and thus seek some friends among the authorities. So after walking round the Kremlin and exploring the Red Square I went to the Chairman's office. By him I was most cordially welcomed. He made the usual polite inquiries—when had I come, how did I enjoy my trip, was I comfortable at the hotel. I chatted away a while and thus turned over to the Secretary. The best thing he could do for me that day, he said all his staff having gone, was to suggest things I could see by myself. He told me that one of the Out-door Clubs was a feature of the new Moscow. He gave me the address of the largest one—the Employees' Club. This name puzzled me. Was not everyone an employee? Whereupon he explained that they differentiate in Moscow between the civil service type of workers and the other workers who are known as employees. I then returned to the hotel and did not move out of it till next day in the evening. The next day at 6 o'clock, having bargained with the driver through the agency of the hotel-porter,

I started for the Employees' Club. As nearly as I could guess, I drove about two miles and a half and presently seemed to be in the outskirts of the city. By a bit of good luck, I found immediately on arriving at the Club a member who could speak English. Under his guidance, I examined every feature of that Club which seemed to me the most remarkable co-operative institution that I had ever seen. After the visit to the Club I decided to see if I could make my way to the theatre by street car. Arrived at the theatre, I found that I had come in the middle of a performance and the Russians do not stage our custom of entering a theatre at any time. However I kept asking if I could not go in, and finally the attendant gave it up as a bad job and decided to permit me to do so. He led me to what were so far as I could see the only two vacant seats in the big theatre, and I took up the tale of Potiomkin in the middle of the first drop. It was a story of the mutiny of the Black Sea fleet which was finally quelled by the soldiers of the Czar, a most remarkable play in that it was not a story woven round a hero but was a battle of forces, of men's ideas and of nature. It was indeed a play of great skill and finish. The theatre was filled with stout unexercised young men. They were male enough to produce a rather goaty atmosphere. They looked to me physically uneasy and they wriggled in their tight ready-made clothes. There was something superheated about them, and they communicated it to the stuffy air. The big chorus came out and did ventral serpentines.

The functionless yet lovely part of a woman's body fascinated like so many fixed stars. No wonder Solomon praised it in his beloved. But it seemed terrible to expose it to unbelievers. It was not only that, but it is unpardonable that women should exploit their charms for the sake of brutal laughter. I came out of the theatre-house at about 11 o'clock. It was a beautiful warm night and I decided to go on foot to the hotel. I walked at a moderate pace through lighted streets and dark streets for a distance of nearly two miles. During that time it seemed that no one paid the slightest attention to me. No one jostled me or spoke to me except the beggars, who even at such a late hour in the night, are found everywhere in this city. I walked with just the same freedom I had at home; when I came to the hotel, the porter handed me the key of my room and after a short time I retired to bed.

(To be continued.)

SCHOOLS OF TO-MORROW.

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INTRODUCTION.

IT has been truly recognised that Elementary Education should receive the first consideration at the hands of the administrators in the making and creating of a New India. The subject has been put in the forefront since the absence of it forms the root cause for the prevailing illiteracy of the masses. People who are to take up new responsibilities in the administration of the country have to be rightly educated and this education begins with the education of the children of the school-going age. The present system of Elementary Education and the results thereof have been the subject of great criticism on all quarters and therefore there is bound to be great reform in this direction.

THE TEACHER'S CONTRIBUTION TO EDUCATION.

As the teacher is recognised as the true soul of any education, he has also something to contribute to the inauguration of a new era in education. Teachers of considerable experience with children, who devote themselves day and night to this problem and who have made this their occupation and hobby as well, very often form some mental picture of what the future should be. Visions come to them now and then and the more they see these visions the more is their desire to give a practical shape to them. But their ideas will have no place in the material world and moreover it is unlikely that one's ideas will be recognised and acted upon in one's own life-time. Froebel and Pestalozzi had to toil very hard for the education of the young and only long after their death, their ideas have come to be recognised. It is proposed to describe one such vision here and in some succeeding articles entitled "The Schools of To-morrow."

THE FUTURE ELEMENTARY SCHOOL— WHAT IT SHOULD BE?

The school recognises that the teacher is the soul of education. It recognises that each child has some talents and initiative in him. The whole staff give their careful attention to backward and deficient children just as they wish to give all facilities for the bright children to proceed at their rate. Great stress is laid on the maxim of learning by doing and thus the self activity of the children is directed in a right channel. The school is well-equipped. The child learns for himself as much as he can from a big laboratory created around him with the timely guidance of the teacher.

The school is within the reach of the pupils at all parts of the day. They are free to choose their own occupation, books, etc., and do any work in their extra time. Free self-discipline is cultivated from the initial stage and the school runs on the maxim 'Trust begets Trust.'

The school is the centre of attraction for the whole village and stands for the uplift of the whole village or town in which it is situated. The school with its Nursery, Co-operative Society, Dispensary, Men's and Children's Clubs, Work room, Adult Classes, Garden and Farm, Reading Room and Recreation Club, forms a good training centre not only for future teachers, but also to the whole village. The school recognises that child training and child education are the two eyes of Elementary Education.

The teachers reside within its compound. Their whole time is devoted to the physical, moral and intellectual development of children who always live with them. The teachers take interest in watching or looking after or at least enquiring about the children's food, sleep, rest and all minute details about their person and life.

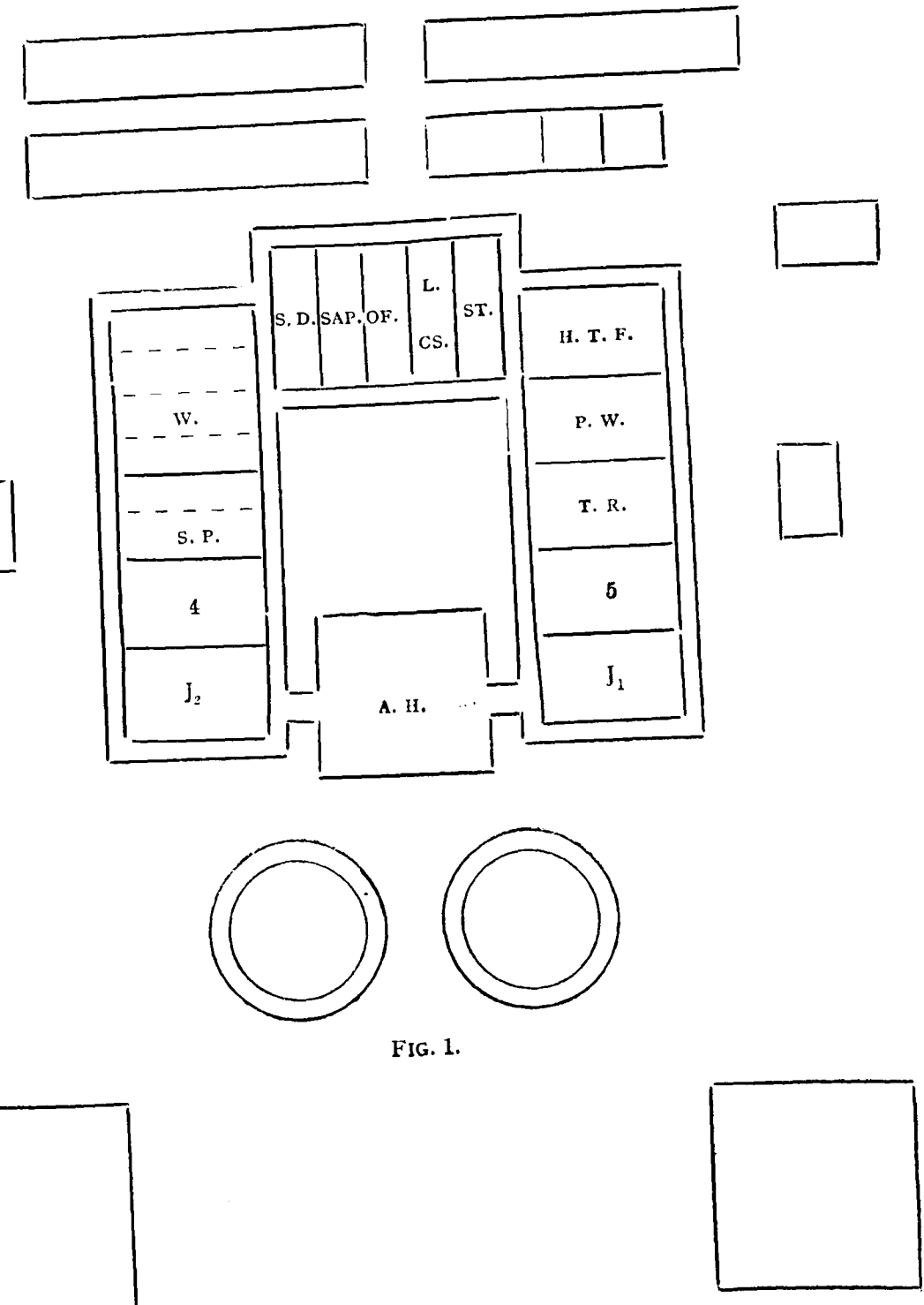


FIG. 1.

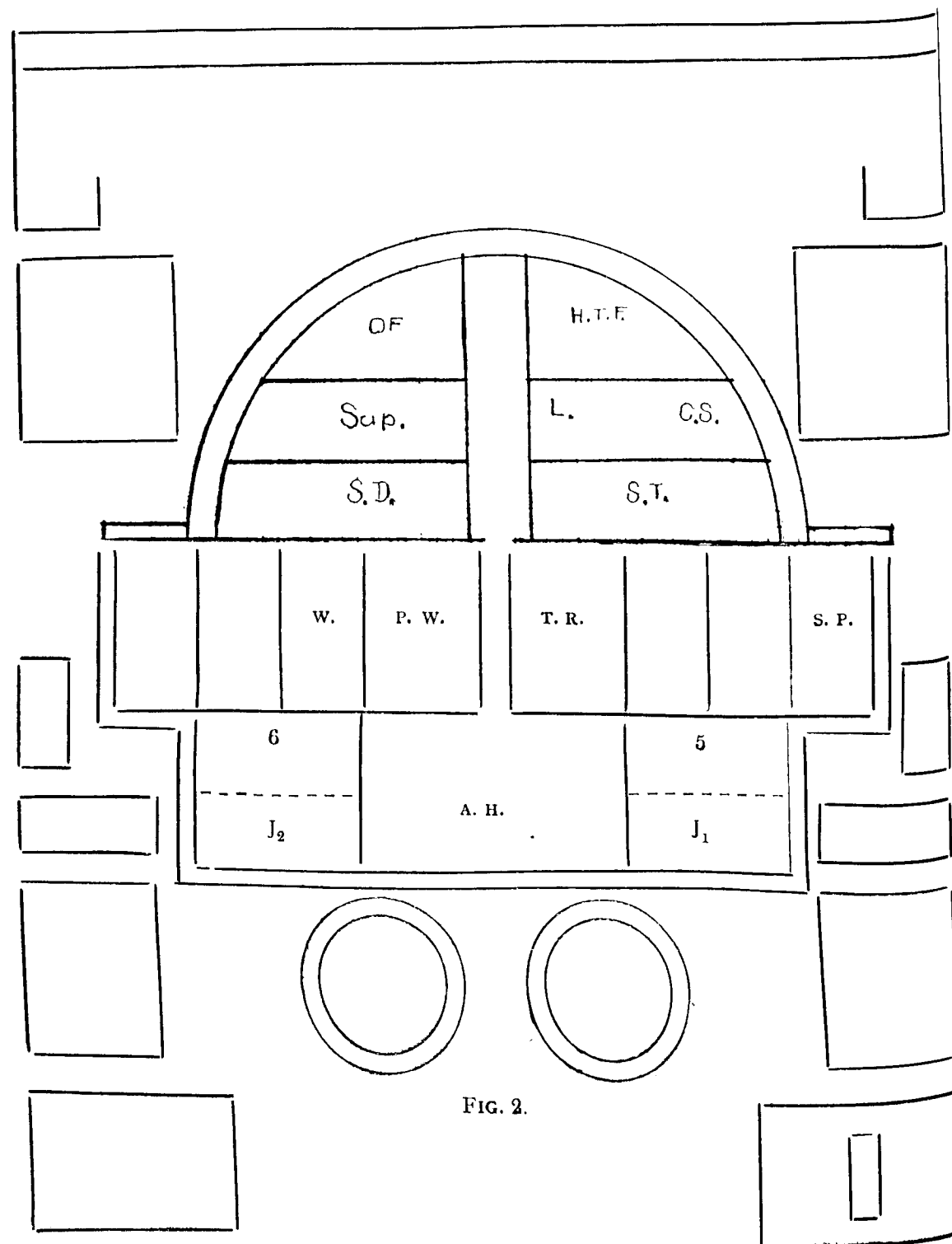


FIG. 2.

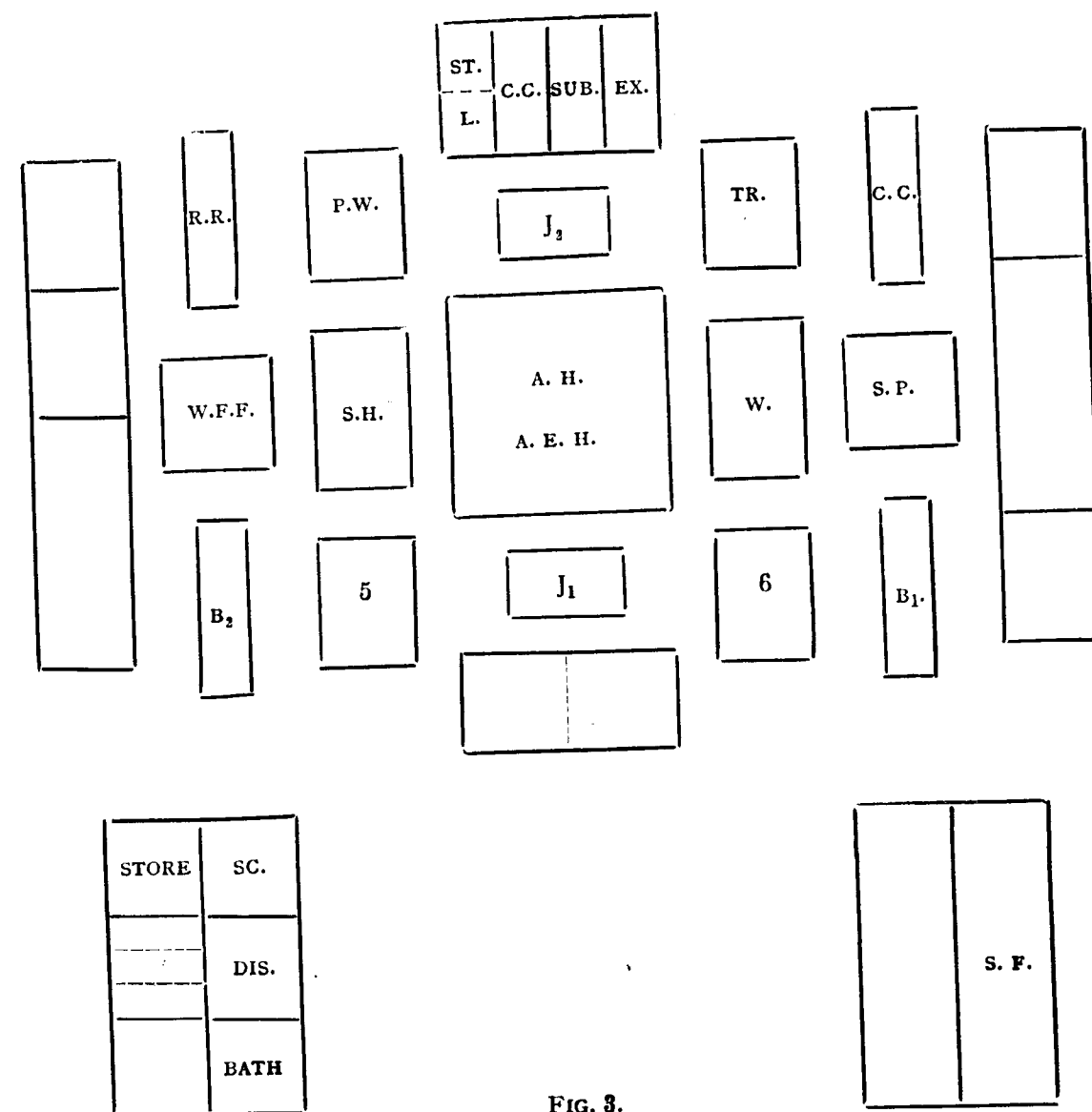


FIG. 3.

In this school, a place of well-ordered freedom, the administrative work is shared by all the teachers. Efficiency of school work is not sacrificed to efficiency in mere administrative machinery. The head teacher who is recognised as the "Heart of the School" is elected from among the staff and holds office for a fixed term. The school which gives freedom to children, also gives the same freedom to the teacher.

The teachers form a band of social service workers and by their spirit of sacrifice, devotion to duty, nobility of thought, word and deed, set an example to the whole village or town.

SCHOOL-BUILDING.

Here are given four plans of school buildings of a future Elementary School.

EXPLANATION OF THE PLANS.

- B₁ = Babies Junior.
 B₂ = Do. Senior.
 C. S. = Co-operative Society.
 C. C. = Children's Club
 G. = Garden.
 H. T. F. = Head Teacher's Favourites.
 J₁ = Junior Grade A.
 J₂ = Junior Grade B.
 5 = Senior Grade A.
 6 = Senior Grade B.
 L. = Library.
 P. W. = Practical Work.
 S. D. = School Dispensary.
 St = Store.
 Supt. = Superintendent or Head Teacher.
 Tr. = Training Class.
 Of. = Office.
 A. H. = Assembly Hall.
 A. E. D. = Adult Education Class.
 Sp. C. = Special Class.
 R. R. = Reading Room.
 Sc. = Scout Room.
 W. = Work Room.

Actual measurements will be determined by the nature of furniture, equipment and strength of the class.

The plans indicate the general construction of the buildings taking into consideration the spaces which will have to be necessarily set apart for the nursery, the special class rooms, the work rooms, etc. An ideal school will be a boarding school with residential quarters for teachers and with a farm attached to it.

THE COST OF THE BUILDING.

It is not the desire of the writer that the buildings should be built at a high cost, but it is essential they should be attractive and should

be so constructed as to serve the purpose for which they are created. A tiled building will be enough but should be spacious enough to hold the necessary equipment of each room which will be shown later on. There are many devices by which the cost of the building may be brought down and it is necessary for the management to go in for cheap and at the same time good materials. If funds should permit, a substantial school building may be constructed even at the beginning.

DIFFERENT TYPES OF BUILDINGS.

Here are indicated four different types which suggested themselves to the writer. One type suggests how each class may be kept from the others by building separate sheds or buildings for the different classes or sections. Especially the work-room, the babies' class will have to be separate inasmuch as the unavoidable noise in these classes will disturb the other classes engaged in serious work.

Another type indicates a design with a courtyard in the centre which will be converted into an attractive little garden. That has also a big assembly hall at the entrance which will be a source of inspiration to the whole village or locality both by day and night. The hall as it were is intended to set an educational atmosphere to the whole school. It contains the work of children and teachers which are kept in cases or shelves arranged along the wall space, while charts and pictures of an educative value adorn the upper wall space. This has its nursery separated from it.

The third type indicates a well-conceived design which was given to me by an experienced overseer who took my suggestions with regard to the number, nature and purpose of the rooms required for the building. Here the nursery classes form part of the building.

All these three types contain the same number of classes and rooms which are essential for the

growth of education and educational progress of children, of teachers, of parents and of the country as a whole.

Provision is made here for the training of teachers on lines essential for the training and educating of children and a place is given for the training of children in Handwork and Handicraft. There is also provision for a special class-room

for the teaching of the subjects under general knowledge. The general knowledge of the child grows not only by reading a number of subjects in the class or by reading text-books but also grows in proportion to the experience gained by seeing and looking at things. Hence this room is itself a museum of things which are to be used in the course of instruction

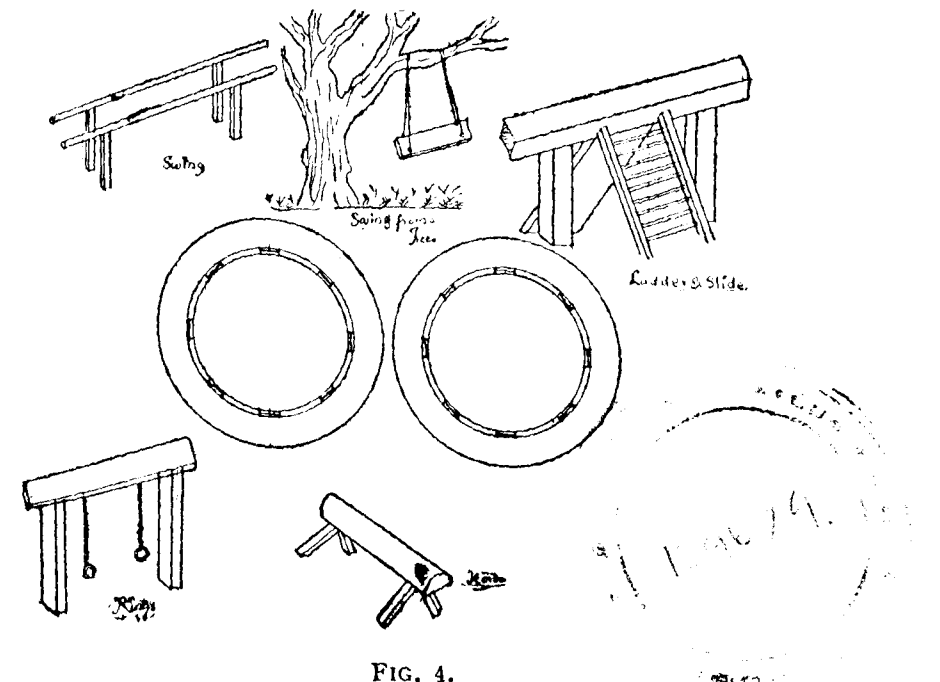


FIG. 4.

Since it is necessary that in the training of children we have also to care for the proper physical welfare of the child, there should be a good surrounding and a nice play-ground for the children to play and enjoy fresh air. The extra time of the children should be spent in the garden, the library, the children's club, scout activities and other useful channels which will make a true citizen.

The fourth picture indicates in general the construction of the school for the young children.

As the new type of teacher has to shoulder new responsibilities, this school takes into its

heed the task of making and producing the new kind of teacher. That is, the spirit of service pervading some great institutions such as the 'Ramakrishna Mission Students' Home,' and similar institutions has to be ingrained into him. He has also to see the spirit of self-help, simplicity and perseverance. So it would be better to study the teacher and his ideals.

THE TEACHER AND HIS IDEALS.

The Teacher.

I am a servant of God, king and country. The greatest purpose of life is to serve our fellow-beings to the best of our abilities. By serving

the children of the land, we can serve all the above three at the same time. To whatever branch of service one belongs, all of us in general belong to that great body "The National League of Teachers."

His Ideals.

1. I shall as a member of a profession regarded as noble and sacred be true to it.
2. Just as I teach, I learn.
3. I love all children alike and take interest in their natural growth.
4. Each child is a flower, and I am the gardener.
5. I shall be patient and shall not hit any one under provocation. I shall at once express regret and repent for hasty action.
6. I shall teach not only the children who are left in my charge, but also endeavour my best to remove the darkness of illiteracy and spread the light of knowledge in and around the locality.
7. I shall help not only children but also their parents.
8. I shall place duty to children in the forefront of my work.
9. I shall endeavour my best to be a model for my children in the cultivation of very many noble qualities such as truth, honesty, cheerfulness, kindness, love of God and work, obedience, cleanliness, etc.
10. I shall lay faith in God and pray for His choicest blessings on my children and through them to their parents and the country at large. The duty is mine and the reward is His. I shall live with and for my children.

His Prayer.

I, the humblest of the humble have taken up this career, Oh God! Guide me and give me that wisdom with which I can act as a true guide to my children and all those who come around

me. Bless me with such strength of body and mind that I can maintain the nobility of the profession in thought, word and deed.

A Word to the Employers.

Having placed before the teachers their great ideals, I wish to add a word to the employers of teachers. Unlike the great teachers of the world who practised complete renunciation and toiled for the good of humanity, this teacher or the school master as we could call him at present, cannot be expected to practise the self-same renunciation. He must have a healthy body and mind and he must have sufficient means which will keep his body and soul together. Moreover if he should be a true servant of education and give all his attention to his own calling, he must be free from all worries and anxieties. To this end the employers and the people should look after him. The ancient ideal of setting apart a portion of the village lands and a house as the sole property of the teacher should be revived. People who have passed out of the village school and who hold high positions in life in the village or in the town must take an interest in their own village school and revive this great ideal.

WHERE ARE THE TRUE TYPE OF TEACHERS?

Indeed it may be very difficult to get a teacher who is born with these great ideals in him. But it may be possible to produce such teachers. We must get a proper person. Give him the proper training and offer him proper encouragement by giving a living wage and keep him above want. Every year thousands of students who leave off their studies at the end of their high school course suffer from unemployment. If a good training is given to them and proper facilities are given to them for working in the villages, then the problem of the teacher will have been easily solved. So people who love to take up this work of universal mass education, children, adults and all included,

must undergo a course of training, and managements that wish to employ teachers of this type must choose proper persons and send them for training.

THE TEACHER AND HIS TRAINING.

If the would-be teacher should benefit by his training, then it is essential that the training given is completely in accordance with the several kinds of work which the teacher will have to do after leaving his training course. The question is therefore not only "what to learn" but includes "what to do, how to do, how to act, how to organise and how to face many details in teaching, organisation and administration." The teacher ought to be trained on the best lines of teaching all subjects to young children from class 1 to 5, the means by which he could make useful apparatus for school, how he could make use of other useful and useless things in the preparation of teaching aids, how he could give individual work in language number and general knowledge, etc., and how he could be of best use to the people of the locality. Thus the subjects of the training cover a vast range and it is for the head of this "school of to-morrow" to prepare his school for the training of this new type of teacher.

THE TEACHER AND THE SUBJECTS OF THE SCHOOL CURRICULUM.

The teacher receives a course of lectures on the theory of education, methods of approach to study children, the training of children in their young age and other particulars connected with the same. These lectures are in the morning while the afternoon is entirely reserved for observation, practical work, library, individual work and manual training.

The students are attached to the teachers of the school who handle young children of class 1 to 5. The students form, as it were, helpers of that particular teacher. This class teacher can get any work of practical use to his class teaching

done by the students—rote-book correction on some particular occasion, copying sums or taking cyclostyle copies of exercises for his class, etc. The children who require special attention will be attached to these helpers who in their turn try their best to teach them with the guidance of the class-teacher. Thus the future teacher will get to know how difficulties may be overcome and how he could get on with children of various abilities. Some students help the school in library work, garden work, children's hand-work, club activities, and other work of a similar nature.

During the time of practical work and manual training they not only learn the use of the tools and the scientific aspect of the work, but they learn how to make apparatus for class teaching, science laboratory, museum, geography room, etc. At the end of the course they would have done so much that they could carry to their own schools and use them properly.

THE TEACHER AND CO-OPERATIVE WORK.

In order that all teachers can do useful work in the afternoon time, it is essential that there is a good supply of materials made available to them. In this connection it will be highly useful to open a Co-operative Society for the benefit of these teachers under training. Each student takes a share and buys all his things from that society. Accounts will have to be maintained in the case of each student and the total amount due from him at the end of the year will have to be deducted from his fixed deposit or from any of his monthly stipends. The Society should be run by the students themselves who make the purchases, effect sales, and maintain accounts, of course, under the guidance of the head-teacher or one of the teachers deputed by him.

THE TEACHER AND SOCIAL SERVICE.

This itself is a very big subject and it will not be possible to exhaust all things concerning this

in this short space. However I may refer to the subject of Adult Education in this connection. This itself is a very good form of Social Service. The teacher-students can take turns in teaching those adults attending the adult education class attached to the school. They teach, write magazines, supervise library work, and make an economic survey of the conditions of the adults attending the school. They encourage the work of the adults turned out in or outside the school.

TRAVELLING LIBRARIES AND READING ROOMS.

The teacher-students also help in taking books to the neighbouring villages for the benefit of the villagers. The students specialise in some subjects useful for being delivered as lectures to the villagers; when they move to the village with their library, they deliver these lectures in the evenings. They can also conduct Bajanas or other piece of social service work.

THE MOVING TRAINING SCHOOL.

Just as the students move from village to village in their holidays by turns, the whole school stays for a certain period in places where the students can get a training in scouting, lectures on physiology, hygiene, practical work, in first-aid and rural reconstruction. The students go to places where experts or trained men of some experience give these lectures. The period of training in each case may extend from one to two weeks. They also visit places of interest near and around the locality and go on excursion to places of educational, historical or natural geographical interest. Thus the training school prepares the would-be teacher on the lines of his future career.

TEACHERS AS FARM-WORKERS.

In the ideal school with a farm attached to it, the students work in the fields just as a labourer for part of the time and learn lessons from the permanent farmers. Demonstrators of Agri-

cultural Farms visit these schools and give a course of practical and theoretical training to the teacher-students. In case there is no farm in the school, the teachers will have to move to a place near by where there is an agricultural farm and undergo a course of training for a short time.

VILLAGE AND TOWN SCHOOLS.

The teaching of the several subjects of the school curriculum will have to vary a bit according as they are intended for town schools on the one hand and village schools on the other. The students will receive special attention in this respect and practical work exercises will have to be based on this aspect of the problem. Arithmetic and Nature-study will have to be suited to the particular locality and it is for the student-teachers to study the conditions of their locality during the holidays and make a record of them. With their experience at the Training School, they will have to chalk out their Nature-study and Arithmetic curriculum and draft a scheme of work for a year. The authorities of the school supervise this form of original and individual work and suggest lines of improvement.

A COURSE OF PRACTICAL WORK FOR TEACHERS.

A. Language.

1. Record the extent of the vocabulary of a child aged 2 +, 3 +, 4 +.
2. Make a statement of all the words in some of the Modern Primers and compare them with those written some years ago.
3. Make a list of words familiar to a child of 5 according to some prescribed headings.
4. Compare the list of familiar words with the words in the text-books for children.
5. Make cuttings of pictures from old books and write the names of these pictures in bold type.
6. Make scrap books for picture-reading by children.

7. Make specimens of short and illustrated story books for the use of the children's library.

8. Preparation of cards for individual work by children.

- (a) Words and pictures.
- (b) Sentences based on a picture.
- (c) Sentences based on a story.
- (d) Questions based on a story.
- (e) Leaving blanks in sentences and giving the omitted words mixed up, in the card.
- (f) Grammar exercises.
- (g) Make up a story with the aid of broken sentences and a series of pictures.

9. RECREATION IN LANGUAGE.

This includes a collection of tradition riddles, construction of new ones, language puzzles, poems in words, word squares, etc.

10. READING FOR PLEASURE.

Collect witty and humorous stories not found in modern books and write them in neat little books so as to be given to children for reading at home.

11. EXAMINATION OF DETAILED READERS.

Make a study of a series of class readers and see what lessons are common, what information is stressed upon, the general plan adopted in the book, the suitability in the choice of verses, exercises, grammar lessons and the frequency of words.

12. Make a collection of story books for reading by children and choose suitable ones according to the standards.

N.B.—An intensive study in this direction should enable the student to refer to books on theory in the library and study the different opinions on these and other allied subjects.

B. Number.

1. Make a collection of apparatus and pictures useful for the teaching of the four simple rules of Arithmetic.

2. Make a collection of exercises on the four simple rules suitable for children.

3. Prepare cards, apparatus, covers and pictures that could be distributed to children and upon which individual work could be assigned.

4. Prepare in paper, card-board or wood materials for the teaching of money problems and fractions.

5. Make a series of devices in money problems suitable for Oral Arithmetic.

6. Prepare test-cards in arithmetical fundamentals and every-day Arithmetic for assigning individual work.

7. Make a collection of simple, straight and easy problems in Arithmetic suitable for children of ages 8 to 10 and arrange them according to headings.

8. Study the prices of the several things in the stores or the bazaar and make a record of the same.

9. Collect statistics and information useful or the teaching of Arithmetic.

10. Collect a list of devices adopted in ancient books for the teaching of Oral Arithmetic in village schools.

11. Pick out the various short-cuts and recreations in Number work suitable for children.

12. Study the children's text-books and see how far they will help you in your work in the school and the children in their homes.

13. Plan revision exercises for children of various grades.

14. Prepare a number of Examination Cards for children of various grades.

C. General Knowledge.

1. *Picture Collection*.—Make a good collection of pictures and sort them in an order useful for the teaching of various subjects such as Civics, History, Geography, Elementary Science, etc. Pictures relating to stories may be separately grouped. A series of pictures depicting the manufacture of an article or the evolution of anything from the olden days to the present-day may also be grouped separately under various heads.

2. Maps, Diagrams, Charts, Specimens relating to the subjects of the school curriculum may be separately collected, grouped and preserved properly.

3. Hobbies may include the collection of stamps, match-box labels, handicrafts, albums of great men, newspaper cuttings, illustrated pam-

phlets on the lives of great men or the scenes in many lands or great cities, or places of interest.

NOTE 1. In all these cases the students must understand the value of condemned or thrown out articles and use them to the best advantage. Card-boards used in packages and parcels, old match-boxes and covers, calendar numbers, newspaper cuttings, pictures in old journals and newspapers, notices and advertisements, old bottles and boxes are to be used and thus self-help should be demonstrated.

NOTE 2. Some pieces of the practical work will be possible for being undertaken more easily by a group than by an individual, and group-work should thus be encouraged. Every student should have done some items in A, B and C, and he should be allowed to take them home for use in his school.

(To be continued.)

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VADUVUR K. DURAISWAMI AYYANGAR, B.A.

Hon. Principal, Oriental Home University
(8-A, PYCROFT'S ROAD), TRIPPLICANE, MADRAS.

Price Rs. 10-0-0.

SOME EXTRACTS OF LETTERS RECEIVED FROM SCHOLARS.

(1)

From
Diwan Bahadur S. BHAVANANDAM PILLAI, I.S.O., O. B. E., F. R. H. S. (Lond.), M.R.A.S.
(Lond.) *Ex-Sheriff of Madras and Justice of the Peace, (Retd.) President-
Founder, Chamber of Ex-Sheriffs. Camp : Diwan's Quarters, Highlands,
Coonoor :—*

"DEAR SIR,

..... I have no hesitation in saying that a prodigious industry has been brought to bear upon the work in its preparation and in gathering necessary materials from a large number of books relating to religio-sociology of different countries. Some theologians are of opinion that in religious matters faith begins where reason ends. And so, you should be prepared to agree to differ with some of the readers of your book, with regard to the conclusions you arrive at and with regard to the data on which such conclusions are based. The production of the book, doubtless, pre-supposes a wide range of critical study of several volumes of books relating to antiquarian subjects. In your Preface you say with your characteristic modesty that "you are not going to treat your readers to some dainty, literary dish," etc. But let me congratulate you on the success of a very successful production of a thought-provoking literary and "re-search" work in which comparatively difficult subjects are expressed with lucidity, accuracy as well as brevity. The printing, the illustrations and the general getup of the book leave nothing to be desired.

Wishing you every success in your great and laudable undertaking,

I remain,
Yours truly,

(2)

From
Rao Bahadur Dr. S. KRISHNASWAMI AYYANGAR, M.A., HON. PH.D., (Retd.) *Professor of
Indian History and Archaeology, Madras University, Hon. Correspondent,
Archaeological Survey of India, Editor, Journal of Indian History, Joint
Editor, Indian Antiquary :—*

"DEAR SIR,

I am really very grateful to you for having sent me a copy of your publication "Long Missing Links", of which you have so far published only the first part. I am

quite sure, it must have cost you a great amount of time and labour to elaborate your thesis in the manner in which you have done it in the book. The energy and the enthusiasm you put into it is something marvellous, and you deserve all commendation.

Coming to the matter of the subject, I do not wish to get into any detail in regard to the question, as such a discussion is hardly admissible in the present circumstances. As far as I have been able to see of the book, the effort is indeed a great one and requires very careful and elaborate consideration. I have no doubt that your great effort involving a very considerable outlay of money requires the best consideration by those to whom you appeal.

Thanking you once again for having done me the favour of sending me copy of your work,

Yours sincerely,"

(3)

From

The Hon. Mr. P. SUBBAROYAN, M.A., B. C. L., LL.D., Barrister-at-Law, Zamindar of Kumaramangalam, Member, Legislative Council, and Pro-Chancellor of the Madras University, 'Fairlawn', Egmore, Madras :—

"I was very interested to get the book 'Long Missing Links' by Vaduvur K. Doraiswami Iyengar who was kind enough to send it to me. It is a long work dealing with most interesting problems of the connection of our land with the leading religious movements of the world. His researches into the connection between our ancient religion and other religions of the world are highly interesting and original. I can say that Mr. Doraiswami Iyengar has made a great contribution towards the knowledge of the religions of the world. I wish him all success in his further efforts to bring together the religious principles of the world and thus create an atmosphere of goodwill and unity between the nations."

(4)

From

V. RANGACHARYA, M.A., LL.T., Professor of Indian History, Presidency College, Madras :—

"My dear Sir,

I have gone through your magnificent volume 'The Long Missing Links' with great delight and profit. I cannot but admire the zest with which you have entered into this field of research, the deep and versatile erudition you have brought to bear upon it and the success with which you have accomplished your object. I realise the great cost which your undertaking means and I hope that you will be able to be crowned with that financial success which the enterprise so richly deserves. I find that you have tapped all the sources necessary for your difficult studies and the comparisons and derivations which you suggest are delightfully striking by their originality and ingenuity. You cannot of course expect all scholars to agree with you completely in all your opinions and conclusions. The field is too speculative and uncertain for that. The conclusions are also radically startling. But though differences of opinion are bound to exist in a work of this type, there can be no two opinions about the wealth of information, erudition, and capacity for interpretation, discussion and comparative study which you have displayed.

Thanking you heartily for your presentation copy which I shall cherish as a valuable possession,

I remain,
With kind regards,
Yours sincerely,"

* * * * *

(5)

From

Diwan Bahadur A. RAMASWAMI MUDALIYAR, B.A., B.L., President, Madras District Educational Council :

"I have perused with some interest the work of Mr. V. K. Doraiswami Iyengar entitled 'Long Missing Links.' I must express my admiration for the patient and laborious manner in which the author has delved deep into history and found evidence to justify his very interesting and arresting theory. I am unable at present with the limited information at my disposal to state how far the author's theory is correct, but I can confidently assert that the book is well worth perusal and affords most extraordinary evidence in support of the author's theory. I commend the book to the study of all research workers, particularly those who are interested in tracing the history of races and consanguinity of peoples."

(6)

From

Professor P. SESHADRI, M.A., Principal, Sanathana Dharma College, Cawnpore :—

"Dear Sir,

I must have thanked you earlier for your kindness in sending me a copy of your remarkable book on 'Long Missing Links.' Some of its conclusion are staggering and will of course need some time for me to assimilate. I hope your book will be a great success."

Yours sincerely,"

(7)

From

Khan Bahadur B. MOHIUDDIN KHAN LODI, Second Presidency Magistrate (Retd.), Thanghara Nagar, Mambalam :—

"Dear Sir,

I find it an interesting reading. I also admire the spirit in which you have undertaken the research work and I appreciate the object of its understanding. The publication itself will have the effect of attracting the attention of other Oriental Scholars and Philologists and induce them to search further on the subject. You have therefore rendered, in my humble opinion, an incalculable service in the field of comparative study of the languages and religions of the world."

I am sending herewith a small donation of Rs. 5 -- towards your expenses connected with the publications, and I hope will be able to contribute further later on."

Yours sincerely,"

(8)

From

Diwan Bahadur Sir C. V. KUMARASWAMI SASTRI, Retired Judge of the Madras High Court, Pondicherry, Madras :—

"Dear Sir,

I thank you for your book 'Long Missing Links' which you kindly sent me.

As one who has not studied the subjects with which you deal, I feel that I am not competent to express any opinion that will be of value.

I think, however, that your book will be a useful stimulus to thought and a help to those whose activities are in the field of comparative study of religions.

That there is a fundamental unity of thought in all great religions is admitted by scholars. Whether there is also a philological unity which shows that all religions are

one in origin though different in development is a subject that may well be worth the attention of scholars. In the field of religious and philological studies the doubt of one generation became the certainties of the next and dogmas almost axiomatic became errors to be avoided.

I trust that the great labour and research to which your book bears ample testimony will bear fruit.

Yours sincerely,"

(9)

From

The Hon. Justice Rao Bahadur C. V. ANANTHAKRISHNIER AVL., *Judge of the Madras High Court* :—

"Dear Mr. Doraisami Iyengar,

Many thanks for your book "Long Missing Links", kindly sent by you. *It is very interesting reading and one only feels sorry that one is finishing the book.* Many points raised by you are really thought-provoking, and I admire the amount of labour bestowed by you to gather the mine of information contained in your book. Of course, I am not at all competent to judge of the real value of the materials furnished by your book, and of the inferences drawn by you from the same. That must be left to more competent hands; but I must really congratulate you on the very interesting book you have published.

Yours truly,"

(10)

From

Sriman V. V. SRINIVASA AYYANGAR AVL., B.A., B.L., *Retired Judge of the Madras High Court* :—

"Dear Mr. Doraiswami Aiyangar,

It was with very great pleasure that I received the copy, so kindly sent by you, of your new book entitled "Long Missing Links or the Marvellous Discoveries about the Aryans, Jesus Christ and Allah." The work is obviously stupendous and bears manifest evidence of the research, scholarship and also time and labour brought to bear on its preparation. While one cannot but admire and appreciate the courage and enthusiasm involved in the book which is almost a challenge to many cherished traditional beliefs, it is not possible for a layman like me to seek to appraise it. Any criticism of such a work to be of any merit should be only by one who has himself devoted as much of study, time and labour for a consideration of innumerable subjects, all of which would seem to have contributed to the conclusions propounded by you. But of this at least, I am certain, that your book is bound to be a memorable contribution to the study of the origins and connections of the great religions of the world.

Yours sincerely,"

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VADUVUR K. DURAISWAMI AYYANGAR, B.A.,

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THOUGHTS ON "PROGRESS AND THE UNFIT"

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

Government High School, Kolar.

"If the postulates be absolutely true and the deduction faultless, the conclusions express abstract tendencies which will be modified in real life by the action of secondary forces not taken into account in the premises, which, however, is the case of pure theory in all sciences. But if the premises practically cover the predominant forces in any economical domain they may yield results capable of explaining actual economic conditions, and afford a basis to provision."—(From the article on "Economics" in *The Everyman's Encyclopaedia*).

1. PREFACE.

I DON'T pretend to say anything new, but wish to tell again the old maxim "Know Thyself" or "Realise Thyself." As teachers and scholars how many things do we not daily hear and read about the future of education and of the world? But how many of us can really think and act upon these things? Many are our difficulties, and the want of sufficient opportunities is no small thing working against us. Oft have I thought about them and oft have I been baffled about them. Recently, however, something like clear thought seemed to pass before my mind's eye on the future of poor people like ourselves, the most ill-paid and worst treated lot on earth; and I have herein tried to give some expression to those thoughts hanging heavy upon me for the last few days. At times they have seemed very trite and useless, especially because they were so scattered and not brought to a point, so that they might grow like the various things branching forth or radiating from a central point. But at other times the ideas of *Self-Realisation* or *Know Thyself* and *Love of Higher Life* have seemed to be that fruitful and radiating

centre, and because of their innate worth and human or universal interest they have stood out boldly against all ideas of triteness and want of value. For, how else would all fundamental ideas like those of Law and God, Beauty, Truth and Goodness stand the test of time and of all mankind? Novelty of exposition and new standpoints may for a time create interest in things of the trite or lower order, but it is only innate worth and fruitfulness that help to save great and fundamental ideas from getting trite and falling on deaf ears. If, however, for one reason or other, men have lost all real interest and value in them, then nothing will help them and they must share the fate of all mundane things. With considerations like these I have been impelled to give expression to these thoughts or ideas and have had therefore to spend much time in gathering and marshalling them in some presentable form. I am painfully conscious that they don't concentrate even on the all-important question of Education, but every now and again run away to look at the other aspects of Life and Truth, which otherwise, they seem to fear might have been left out most helplessly, as by several writers and speakers well known to each neighbourhood and province. This however, I have come to feel, is no great fault of a writer or thinker if otherwise he has tried his best to serve great ideas that bless and illuminate his soul and all the world besides. Thus it is that I have not adopted the method of the class room and the platform and used either a set plan or programme, a simple and clear

analysis, or a broad outline growing quietly and imperceptibly into all its details, but have allowed the law of original and creative thought to work out and satisfy itself within my mind (esp. Dr. S. Radhakrishnan's "Philosophy and the Life Values", *Prabuddha Bharata*, December 1930, page 593). This has led to results and consequences for which I had never bargained within myself. Thought is its own master, and because I wanted its aid and to think for myself, that is to say, to examine, see and understand everything for myself without trusting it to others, as otherwise we all have to do, I have had tamely to follow it wherever it would lead me, take problems as they rose up, and express them as they urge us to do and not as I or anyone else would do. Thus it is that I have not begun with asking what is Progress, who are the Unfit, and what is the relation between the two and have not gone on to consider the question from the individual through the family, the village, the town, the country, the nation and the world till at last we come to God Himself, or as the Indians say from the ant to Brahma or God, who is its creator, protector and destroyer. But they have all come up one by one and I have treated them as they pressed themselves upon my mind. Criticism and simple or different exposition of them is now easy and may be left to others.

Further, this had led to a certain amount of concrete or detailed, local and particular study, but yet I have not left it aside, for, if anything we want, it is this, and it is no good hiding our face when the sun shine opens itself out broadly before us.

Some things may look trite or unpleasant, but that is for the critic to consider and not

for the thinker who would be bold and willing to go wherever it would lead him. But if he wants popularity and immediate gains or success, he might and would often combine the critic too within himself; but, this, however, is not my aim at present and I am content to express thought as it reveals itself or opens itself out before me. Thus in treating of scientific and philosophical, natural and political, educational, social and religious questions or any others one will have to be careful and not ride rough-shod over others or wound their susceptibilities. But at present I don't wish for anything except truth and I am content to take it as it comes, even if it comes in a hard and painful form. For, it is difficult to live and realise daily, to practise and follow truth, but let us at least try to see it now and again in our chequered life, and not keep back from seeing it, merely because we have other things to do or have other interests to serve. That we always have, but every day, every moment life runs short, and I for one don't wish to lose the opportunity of seeing and serving it to the best extent possible, when it comes up to me almost unasked and almost for nothing.

Will we get up and receive it, and are we bold and willing to do so? I for one am prepared to say so, and many others, I am sure, will do the same. Hence this work and my venture to place it before others to see it and examine it for themselves. If any good or useful criticisms and suggestions are offered, I shall be glad to receive them and will feel highly thankful to all that would help me with them. For, it is no small thing that one man can do for another, and we must all value it, such good-will and ready help, very much.

I have not used the terms like Progress, Poverty, the Unfit, Success and Greatness in any strictly modern and western sense, either scientifically or philosophically, but have taken them from the current usage and studied them from what I think a new and critical, useful, practical standpoint. Thus while the heading of this paper is the same as Dr. Leonard Huxley's Lecture in 1926 (delivered at the South Peace Institute), it has little or nothing in common with the latter; for the outlook and purpose, the scope and standpoint of each is different from those of the other. Dr. Huxley is interested in the Western people and their problems like those of Evolution, Eugenics, Birth-control, and State and social intervention in these matters; but all these are things of an external nature and often beyond our personal or individual control in each concrete and living case before us. Hence I am interested in the Indian and inward aspect of this subject, which only we individuals can and ought to control in the first and last resort, before leaving things of our own making and so closely connected with ourselves in the hands of others, be they a society, State, family or even God himself, for, सर्वे परवशं दुःखं, सर्वे आत्मवशं सुखम्.

Further, *tapas* or austerity as in (तपस्स्वाध्याय निरतम् and स तपस्तप्त्वा) like Dharma, Karma, Gnana, Bhakti, Dhyana, Yagna, Punarjanma and others, is a cardinal principle of our religion and society, and it is this principle that I have drawn attention to and emphasised most in the present work—though with such qualifications as are required under modern conditions of life and progress. With these preliminary remarks let me now enter upon the subject proper.

2. IS POVERTY NOT A HINDRANCE TO PROGRESS?

Introductory :—Can poor men lead a high and noble life? "Plain Living and High Thinking" is often preached by many, but let us ask how many have actually practised it and have succeeded in it. The Brahmin teachers of ancient India and several literary men are often cited as the chief examples of this grand ideal. People even like Sage Vidyanarya of Vijayanagar have been held out by writers like Galaganath as brilliant examples of this ideal, but the best examples are those like the Italian philosopher G. B. Vico (1668—1744) and the French Huguenot Potter Palissy (1510—89).

Modern times, however, may hold out great men like the Rt. Hon'ble Mr. V. S. Srinivasa Sastry and Sir J. C. Bose, Dr. S. Radhakrishnan, the Philosopher, and Sir C. V. Raman, the Physicist, who recently won the Nobel Prize, as the best examples we should follow. But many have asked, is it easy to do so? For, what are the chief factors or elements that make for success? Certainly not merely wealth or money, character, intelligence or opportunity, but some or all of these and things like these.

Teachers, even very poorly-paid teachers, are often advised to practise this noble ideal. But can they truly do so? Let us take an ordinary teacher of Rs. 50, the graduate of to-day, and see how far he can truly and fully satisfy these expectations (of his advisers).

3. GENERALISATIONS ON GETTING SUCCESS AND PROGRESS NOT ALWAYS SOUND.

In the first place what is the minimum requisite of such success and greatness?

Economically what and how much of it? People in well-to-do positions who are not merely accustomed, but what is worse, often prone to make much of their worldly wisdom and experience and give out the so-called sound economic and sociological views on almost all subjects must note the exact position and bearing of things like the following in their graphical study and observations on human progress and decay. It is easier to make out charts and laws on the effects of big factors like climate and soil and to generalise on unknown things like heredity, racial, national, communal, regional and municipal or local inheritances and influences, environment (including political and other forms of social life), parentage, religion and education than to go into them in detail and test the soundness or otherwise of their views. Add to this, the poor people themselves do not care to study and solve their own problems. They are often content to think and act like the sick men who are eager to throw the blame of their illness anywhere but on themselves. And it is only a few that manage to get out of this uncomfortable position, who see the defects and difficulties squarely in the face and meet them boldly.

Does it mean, then, that big men should not generalise on people outside their present state and that the poor should not blame their life and shape their character? Not necessarily, for there is much use in the generalisations of rich men on the life and character of the poor people and in the latter's blaming the external factors like environment. For, the one helps us to value the words of our superiors and to try to please them thereby, and to some extent raise or

improve ourselves to at least a requisite minimum standpoint, and the other helps us not to blame and make ourselves too miserable but to cast it a little far from us and keep ourselves a little hopeful.

4. THE MEANING OF SOME FUNDAMENTAL TERMS LIKE SUCCESS AND PROGRESS.

What then are these minimum requisites of success and greatness? Before taking up this question, let us first understand what we mean by certain fundamental terms like culture and progress, success and failure, happiness and glory, greatness and character. Culture is the state of a well-cultivated mind, and progress is the state of a self or soul realising itself, especially in its higher aspects, like the nobler parts of man. Progress is a fact as well as an ideal, it is a value as well as an achievement, an accomplishment as much as a realisation or experience. So, success too, is of two kinds, the nobler kind which deserves to be sought after and achieved, and the ordinary or worldly kind which is necessary to be lived and enjoyed before we can rise to the superior sort of success. Failure too is of two kinds, the one being noble failure or what we experience when we are treading the path of true greatness or spirituality (= spiritual life), and the other which we meet with so often in the course of worldly life. True happiness we get when we realise our highest self or see God and become one with Him as we all are at bottom one with Him; and other kinds of happiness we get when we are led away by the pleasures and attractions of the worldly, sensuous or selfish life of ignorance, weakness, limitation and transience, all which we can and do overcome one day or other. Glory, again, is the attribute

of the well-recognised and unmistakable wisdom of the seer, who shares or possesses almost all the noble qualities of his God; and this true glory is to be distinguished from the worldly glory that comes to so-called great and successful persons like kings and military heroes. Greatness is not so much a new quality as the tone, character or orientation which gives a new value to the person or object concerned. A man is great both by what he *has* and what he *is*. Possession, however, is not so much counted in the end, as one's actual being. Mere learning and memory are only possessions and not things that make for or constitute a great life. But true greatness is the crown of life, and comes of wisdom, seership or character ineffable. Again, on the other hand, like glory, greatness too may be of a worldly kind, and then it is no longer true greatness. So too character is the expression of the noblest life which realises itself and lives and moves and has its being in God and in none less than or different from God, the highest God, whose breath is this whole Universe, and outside or besides whom nought else exists. And even on a very much lower plane it passes off as a valuable thing in the worldly affairs or life of men, but this is not what we should think of and strive for or aspire for as the highest thing we have to achieve.

The Hindus would in this connection speak of the cardinal ends or aims of man as four, namely, Dharma or the Good, Artha or Wealth and Useful, Kama or Beauty and Pleasure, and Moksha, Freedom or Liberation and bring in terms like 'Bubhukshu' and 'Munukshu' or the worldly-minded and the Godward-turned. But we are not here entering

upon a discussion of these problems, and we shall therefore leave alone the comparative study of this question for the present. They are discussed elsewhere as in my *Essays on Manu and Croce*.

5. THE MINIMUM REQUISITES OF A PROGRESSIVE LIFE; EXTERNAL, INTERNAL AND DIVINE.

With this preliminary idea of some of the fundamental points that arise every now and then in the course of our studies, let us now look at the minimum requisites one by one. The well-provided student and young man have little or no worries of life, which are the lot of all that have to earn anything and thereby maintain themselves. What discoveries they make or greatness achieve should not therefore strictly speaking be set down to their personal and individual credit as having been won solely in this life. Hindus may explain them as due to the good effects of their previous Karma, and the modern Western Christians may set them down to the good effects of environment, heredity and individual make-up by way of certain instincts and impulses grouped or arranged in certain peculiar ways. Astrologers may use their own pet phrases and others like those of religious, political, local, communal and family circles may give explanations most satisfactory to themselves though not to one and all. So we shall leave this much debated question and come to the requisites which are more evident and unmistakable to one and all.

I. *External* :—First of all we want (1) a house to live in, and a body to carry out all our behests. For this we want not merely sound health and sufficient strength, but (2)

good food to keep it well provided and running; (3) this is not easy or wise to get except from our own family; and this means the maintenance and progress of the family by *working* for it in all good and honourable or necessary ways. This means that we must first attend to (4) the requisite pleasures and comforts of the family concerned, before thinking of the bigger external unit, the world, by attending to its chief problems like health and strength, purity, cleanliness and Social Status. Next, (5) clothes and conveyances, shows (= political, social or economic) and ceremonies (= religious), (6) pleasures and comforts form the chief remaining parts of this Table. So too, (7) learning and education, and (8) other considerations like neighbourhood, citizenship, honour, leisure, rest, cash or ready money, Friends and acquaintances, private tuition (as of or from a Guru) and additional income, all draw attention to this fact.

II. *Internal*:—But not the less important are the internal factors or qualities like patience, perseverance, endurance, courage, calmness, initiative, gravity or Seriousness, sincerity and earnestness, truthfulness (fear of God), love of higher life or self-realisation, piety and service of God, cheerfulness and equanimity, readiness for all emergencies (charity), liberability, forgiveness (uncomplainingness, gentleness), neighbourliness and desire to help others (or the spirit of service and self-sacrifice), pity (= compassion), sympathy, obedience, or submissiveness, whenever required by Law (natural, spiritual or social) or authority, and the desire to know and to raise or improve Oneself and to uplift others.

III. *God's Will or Fortune*:—This would suffice for almost all purposes, but there is no knowing when a change may come about, whether through ourselves, through others or from Nature itself. For this we must needs consider the will or hand of God, as seen in chance or so called luck or fortune and the grace or curse of God and his angels.

८। यत्ने कृते तसिद्ध्यतिकोऽनदोषः ।

The above requisites are all general or common and not individual. The latter can be got when we apply these common requisites to the particular or different cases concerned and supplement or modify them according to the person, society or situation concerned as in all universal or general sciences, like medicine or engineering whose rules have to be applied to the different or particular cases concerned in their daily practice.

6. IMPLICATIONS AND EXPLANATIONS OF THIS VIEW—ALL MEN CAN PROGRESS.

This view does not contradict the fact that poor men become rich and rich men poor. Nor does it neglect the fact that different professions allow of different rates of success and progress (in self-realisation or God-realisation). Success and greatness are not the monopoly of any single profession, but are equally open to almost all of them. Lord Krishna rightly says that his Heaven (or world of Moksha) is equally open to one and all, though they may come from different paths, for it is like the single summit of a mountain which we can reach by various paths.

7. THE NATURE AND METHOD OF PROGRESS: THE THREE PATHS OF KNOWLEDGE—LOVE, DEVOTION AND ACTION.

What then is progress and how is it attained? It is a fact as well as an ideal, a value as well as an achievement. True progress is the same thing as true success, and it is nothing different from the realisation of Self as Brahman, God or the Supreme Reality, for in very truth do we all live and move and have our being in God. Not that at bottom He is the same as our limited self of the outer world of waking, dreaming or sleeping, but He is the same as our self in its deepest and truest form or aspect. But the realisation of this ideal may be accomplished as a fact, or become an achievement in different ways according as our mind is predominated by either feeling, will or thought, or by any of their varied combinations. Hindus call these paths those of devotion, action and wisdom, Bhakti, Karma, Gnana; while others add to these Yoga and Prapatti or peace and grace as those of different paths; and others may call them those of art, Religion and philosophy, religion including politics as much as ethics and economics. Next, it is a value, because we judge or evaluate all life only in terms of this self-realisation, which at times or from one standpoint we ourselves call progress.

8. IT APPLIES TO EVERY ONE—EVERY ONE MUST RISE AND ATTAIN SELF-REALISATION.

The question, then, of the applicability or otherwise of progress to all men, including poor people is not of much value. For, as all men must realise their self or basic reality which is God and nothing but God, how can anybody, even poor men, escape it? Leave it

alone for even a moment and see of what value life or anything is. Nothing counts and men have no significance. Everything *grows* and everything *serves the others* in one way or other, and the man or thing which refuses to conform to this rule has neither value nor existence. It is a mere figment of the idle brain which knows not what it is doing and what it has to do. Hence has the lowliest creature, not to speak of man, to realise itself by ennobling itself and seeing itself as nought but the Infinite Reality, the Omnipotent God fulfilling, manifesting, realising or expressing itself in that particular form or from that particular standpoint. Well did the poet (Tennyson) say, to adapt his language,

"Flower in the crannied wall,
Could I but know what you are,
Root and branch, and all in all,
Then would I know what God is and all men are.

9. HOW TO REALISE PROGRESS BY LOVE OF HIGHER LIFE AND THE SERVICE OF GOD.

But how shall the poor men realise themselves, and attain progress? Not all men have the needed requirements—even the minimum, of the natural and social or external order, and the third factor of the Unknown or God's will, is not to be counted, because it is not merely common to one and all men but is generally beyond our calculation except as being due to our own Karma (in the highest sense). Hence we should consider only the second or internal factor. In this the first nine qualities along with the love of higher life, and cheerfulness and equanimity (13) are most necessary to intellectual advancement, *provided there already exists a great capacity for this kind of work*. The three qualities beginning with the love of higher life are most necessary to Advancement in the path of

action, though the other qualities are highly useful and at times very necessary. Next, piety and service of God, along with the love of higher life are most necessary to devotional advancement, though truthfulness, neighbourliness and perseverance come next to these in importance, as necessary and highly useful. Thus in all the three paths do we see *the love of higher life as the most necessary common quality*, and no one can gainsay its claims for this distinction; for without it what progress can anyone achieve?

10. PROGRESS AND THE FUTURE OF THE POOR—THEY TOO CAN RISE AND ATTAIN SELF-REALISATION.

Let us then not pride ourselves too much upon what we have as external wealth or riches, nor make ourselves miserable with the thought that we have not or may never in the near future get the grace of God. For mere external wealth is not everything and the grace of God is not a thing within our easy calculation, and yet it will certainly come, though in its own good time. Calm seers will see it as nothing but the result of their own well-merited action. Again as progress is our greatest end or aim, and none of us either are or even can be without it, and as the love of higher life is found to be common to all the paths as one of their most necessary qualities, let us open our mind a little wider to the glory of life and try to realise it with all the courage, hope, perseverance and other noble qualities that we can express and develop within ourselves. For, our chief wealth as common to one and all, to the great as well as the small, the rich as well as the poor, is nought but the internal factor described above. Let us then try to realise and fulfil

ourselves in one way or the other as is open to us each, both collectively and individually, and may God bless us with all the good we deserve and not as we merely desire. For, false and ruinous is the path of blind and uncontrolled desire, and only when we listen to the advice of others superior to us in all necessary ways, only then can we rise and elevate ourselves till we reach the best within ourselves and realise ourselves as one with God, in whom it is we ever live and move and have our every being—if only we would care to understand life and its problems aright, praise, then, to God, and rise ye up to your course of work or duty.

11. WHO ARE THE UNFIT PERSONS?

THE AIMLESS, IGNORANT, UNBELIEVING, SELF-WILLED AND UNCONTROLLED PERSONS.

Who, next, are the unfit, and why are they unfit? Those who live like the dumb animals and neither feel the impulse to improve themselves, nor work for it. They may lead this dull and ordinary life, either consciously or unconsciously. The latter is seen most conspicuously in the case of wild and uncivilised people like those who live far away from the progressive towns (of all times and countries), and the former in countless people living in both the towns and the villages, where their life and interests are largely circumscribed within the narrow limits of their poor and inadequate income and a similar want of opportunities. We may see them also in the petty clerks and poor paid teachers, the countless number of priests and others whose income and opportunities are considerably smaller than those of these people, or just a little more or better than theirs. Few, therefore, can blame their parents and guardians

that they have not done their best by them; and only those who have had to manage big families and grave responsibilities know how difficult it is to judge others and put a value on their work certainly not from the easier worldly or mundane point of view, but from the spiritual or the ultimately real point of view. Hence it is that the wise Jesus said: "Judge not."

But this does not mean that many have not failed in doing their duty, even when they had the best of opportunities to do so. For, how else would there have been so much of evil, pain and misery, poverty, ugliness, falsehood and all the rest of Satan's horrible breed, at all times, and in all countries? Not that we can find fault with the scheme of things and wish all the painful opposites like evil, error, ugliness, and the useless things to disappear entirely from the universe, for then there would be a barren and abstract universe with no concrete and living soul of goodness, beauty, truth and the useful anywhere at all. But we should beware of such mistakes and ever try to rise above and keep away from them; for, then only can we make our lives truly sublime and departing leave behind us footprints that, perhaps, another sailing over life's solemn main, seeing shall not falter and fall, but will get cheered and work up aright again.

12. AND WHO ARE THE PROGRESSIVE PERSONS? MEN WHO ARE WISE AND SELF-CONTROLLED, AND LIVE FOR GOD AND HIS GREAT IDEALS.

As for these noble souls, their names again are legion, or else how could the world get on? Well do the Hindus say: "In truth is everything established; in law or duty is everything established" (सत्ये सर्वं प्रतिष्ठितं धर्मे सर्वं प्रतिष्ठितं) and that every earnest seeker (शिष्य or मुमुक्षु) has a Teacher (गुरु) equally eager to teach him. Greatness, thus, is not

the monopoly of any single class or clique, but is open to all who seek and strive for it earnestly and wholeheartedly, as seen in the lives of even poor people like Nanda, the Pariah Saint of Adanur, who succeeded by his burning devotion to see his Lord Nataraja face to face, and Kabir and a host of others. Scholars may cite instances like those of Napoleon who rose from being the son of an attorney to be one of the greatest warriors and emperors the world has ever seen, Orthodox Pandits may cite the progress of people like Jabala, who rose from being the son of an unknown father and a poor working woman into being a Rishi or seer, the greatest height short of Godhood to which man can ever rise according to the Hindu view of life. But be it enough for the modern world to point to the glorious work of people like Booker T. Washington, who from being a neglected Negro boy, soon rose to be the saviour of his whole race and the herald of a new age of hope and cheerfulness if only man would do his best to realise the God within him. In our own country what more stirring records do we want than those of people like Sir Ganga Ram, the famous engineer of the Punjab, who soon became the saviour of countless orphans, poor women and helpless widows, and in the Karnataka, than those of people like Sir M. Visveswariah, the world famous engineer-statesman, and Galaganath, who rose from being an ordinary Kannada Pandit to be in one and the same man the Sir Walter Scott of his language and the founder of a Gurukula which was no less famous than that of Rabindranath Tagore in the North? On a humbler scale what more do we want when we see a poor hospital compounder like Mr. Sreenivasa Iyengar, getting about thirty rupees a month and yet writing the first laudable work in Kannada on the lives of the Sanskrit poets? We may perhaps with pride and envy recall the names of other scholars and workers like the late Professor Ramanujan of Madras, who from being a petty clerk in the Port there, soon rose to be one of the greatest mathematical thinkers of India, or like Swami Rama Tirtha, the sweet saint and preacher of modern Punjab, or Sadhu Sundar Singh, the great Christian mystic and Indian

interpreter of Christianity. Or again in Karnatak we might take people like Nandalike Narnappa, the author of *Ramabhyudaya* and other works and famous as Muddana. Though living in recent times he was nothing but a poor Drill Instructor on a pay of rupees fifteen a month. So too the late Mr. T. Ganapathi Sastri, the discoverer of Bhasa, the great Sanskrit dramatist, was at first only a Pandit in the Travancore Sanskrit Library. As for Mysore, once again we are proud and are privileged still to have amidst us great writers like Dr. R. Shama Sastry of Mysore, who became the discoverer of Chanakya's world famous Artha Shastra, and in Bangalore Messrs. H. Chidambariah, the famous Kannada poet and biographer, Y. Subba Rao (author of "Mulavidya Nirasa" (in Sanskrit and several other works) and K. A. Krishnaswamy Iyer (author of "Vedanta or the Science of Reality" and joint translator of "Panchadasi"), the

justly famous Vedanta philosophers. Other people like the master musician, the late Mr. Veena Seshanna, the well-praised artist Mr. Venkatappa, women writers like Mrs. Tirumalamba of Nanjangood, the excellent journalist and Kannada writer, Mr. D. V. Gundappa and the ever entertaining Mr. Masti Venkatesha Iyengar, we need not pause to mention here alone. Enough, however, if we realise that even the poorest teacher, if only he will think and strive well, can like Varsha of old become one of the grandest assets, if not makers of the world and try to be worthy of that trust. For, did not the latter for all his poverty and unknown, neglected state, soon rise to become the maker and moulder of scholars like the famous grammarian Vararuchi who became the Minister of the great King Nanda, the father of Chandragupta Maurya, well-known as the contemporary of Alexander the Great, who visited India in 327 B.C.?

(To be continued.)

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MAHAMAHOPADHYAYA V. SWAMINATHA AYYAR.

BY MR. T. S. KOTHANDARAMA IYER.

Madras.

MAHAMAHOPADHYAYA SWAMINATHA AYYAR is a distinguished Tamil scholar of this Chola Nad. He belongs to Uthama-dharapuram, a small village that lies between Papanasam and Nallur in the Tanjore district. These villages are only nine miles west of Kumbakonam. As soon as our Pandit reached his boyhood, his father Sri Venkata-Subbier, put him in a pial school to learn the Three R's; but he was greatly exercised in mind about choosing a suitable calling for his son. He did not think of giving English education to his boy, as in those days, that idea was a wholly remote one in the rural areas. Sri Venkata Subbier thought of giving his boy, it used to be said, a good musical education as he himself was a good musician; but that was not to be. Eventually he resolved to send his son Swaminatha to the Tiruvavaduturai Mutt to take to Tamil learning and that was immediately done. This occurrence in his life was very highly spoken of by the Pandit himself on a later occasion. This was what he said:—

பற்றலெங்கே செந்தாமழைப்பற்றிக் கற்றோர் பலர்பால்
அற்றலெங்கே மீளுட்சிசந்தா நல்லாரியன்பால்
கற்றலெங்கே கற்றுக்கவலையோ நீஇவ்வழியே
சிற்றலெங்கே யின்னுவரை நியருள் செய்யாவிடினே.

In those days Sri Minakshisundaram Pillai was the Athinam Vidwan of the Tiruvavaduturai Mutt and under him Mr. Ayyar learnt his Tamil. There were, no doubt, a few others that read along with Mr. Ayyar, but he stood topmost in the estimation of his teacher. With Mr. Ayyar's entrance into the Mutt dated the dawn of a new epoch in his life; for ere long the pupil Swaminatha blossomed

into the Pandit Swaminatha. This was how it happened. The days of Mr. Ayyar's tutelage under Sri Minakshisundaram Pillai had closed when Mr. Tyagaraja Chettiyar, the senior Tamil Pandit of the Kumbakonam College in those days, began to set his eyes upon that pupil as the person pre-eminently fitted to step into his shoes in the College and suggested to the Principal the idea of calling in the pupil Swaminatha of the Mutt to fill his place after his retirement. Rai Bahadur T. Gopala Row, the then Principal, readily fell in with the view of Mr. Chettiyar, recommended Mr. Ayyar to the Director of Public Instruction as the only man that could and that would worthily fill Mr. Chettiyar's place in the College, and got Swaminatha appointed as the senior Tamil Pandit of the Kumbakonam College. This was in 1880. In faithful recognition of the permanent good that Mr. Tyagaraja Chettiyar did, Mr. Ayyar has named his house in Tiruvattesarappet, Madras, as 'Tyagaraja Vilas' and kept the Chettiyar's memory green.

From 1880, Mr. Swaminatha Ayyar was the Tamil Pandit of the Kumbakonam College for twenty-three years, when the time for his ceasing to be the sole monopoly of the College had arrived, he was snatched away to the Presidency College. During his regime as the Director of Public Instruction, Mr. G. H. Stuart, a former Principal of the Kumbakonam College, that knew Mr. Ayyar and his abilities very intimately, got the Pandit transferred to the Presidency College as if it was the place where he ought to have been for a long time in the past. At

the Presidency College Mr. Ayyar was the Tamil Pandit from 1903 to 1919. Thus he held the post of Tamil Pandit in the Kumbakonam and the Presidency Colleges for 39 long years. But could it be said that during the latter part of these 39 years he was lacking in his energy and enthusiasm as a teacher? No. He brought to bear on his teaching work the fund of all the additional knowledge that he had acquired as the result of his researches in the field of Tamil literature to which I shall presently refer.

It will not be out of place if I say a few words here about his Tamil teaching. A Pandit's class is a pandemonium, it used to be said very commonly. But Mr. Ayyar's class was no such thing. His was not the teaching of the ordinary Pandits. It was of a high order. There was something very enthusing in his personality. This trait of his was heightened all the more by that rare talent which kept his pupils spell bound when he was lecturing to them. It is not mere encomium but only solid truth to say that his class was the embodiment of discipline. Though he taught only Tamil, he took his place and rank with the great English masters of those days, viz., Rai Bahadur T. Gopala Row, Rai Bahadur P. Ranganatha Mudaliyar, Mr. Stuart, Mr. Bilderbeck and Rao Bahadur Sadhu Seshayya. His Tamil pupils considered themselves to be a favoured lot and worshipped him as their Tamil *Thaivam*.

Even after his retirement, he had to keep on the academic robe for a few years more. Sir Annamalai of Annamalai University fame thought of utilising his services as soon as he retired and appointed him Principal of the Tamil College, Chidambaram, and its headship Mr. Ayyar retained for about three years.

From there he returned to Madras to take, so to say, his well-earned rest.

This is a brief *resume* of his career as a Tamil lecturer, and now I pass on to consider the research work he has done in Tamil and which he still continues to do in spite of his advanced age. The books he has edited and published—I shall not be wrong in saying he has brought back to life—*Chintamani*, *Silappathikaram*, *Manimekalai*, etc., are monumental works. He has worked at them in the spare moments of an otherwise strenuous life and done them to perfection with unremitting toil, unabated vigour and unflinching courage. He has had as his life's work the rejuvenation of the old Tamil literature that had been left to decay for ages in the past. Not long after he entered the Tamil chair of the Kumbakonam College, he set his heart upon the resuscitation of the old Tamil classics and worked at them daily for many a long hour not knowing at times even the dawn of day or the fall of night. Everyone will admit that it is a difficult task to edit and publish old works that are to be had only in cadjan leaves with letters eaten away by white ants, with words altered or left out, with lines run into one another, with alliterative marks mutilated, with no dots over consonants to indicate that they are consonants and with no devices to differentiate the practical lines given in illustration from the original that is being deciphered. All these difficulties Mr. Ayyar has encountered and surmounted not for a year or two or three but for the last fifty years and placed his Tamil works within our easy reach.

His intellectual worry apart, I have to refer to the physical discomfort also he had to put himself to many a time. During

vacations he used to tour to distant places to collect manuscript cadjan copies when he would move from one place to another almost incessantly. In the first few days, he would be in the Madura district, for the next few days in Chettinad, and for the remaining portion of the vacation in far off Tinnevely. one-day he would be at Vembattur, the next day at Ramnad, the day after at Ettiyapuram or Ottapidaram and the day succeeding at Seitur or Tenkasi. Be it remembered, that in those days there were no facilities of railway communication in the parts in which he toured. Often he had to forego his mid-day meal or supper. But all these privations were nothing to him as compared with the pleasure he was going to derive from the publication of his books.

When Mr. Ayyar was thus fighting against odds, there appeared on the scene a few Pandits decrying him as the *Nallur Parppan* and descanting upon the merits of his modern production the *Jeevakachintamani*. This was what they said. It might be possible to count upon one's fingers the sands of a river but it would be quite impossible to count the mistakes the *Parppan's* Chintamani is teeming with. Not stopping short with this unwarranted and unsolicited comment they had made on his publication, they went the length of announcing that they were going to write a history of the *Nallur Parppan* as they wantonly styled the Mahamahopadhyaya. This unnerved Mr. Ayyar a good deal. He felt very much depressed and even thought of issuing a rejoinder. But he was advised not to do so by the late Rao Bahadur Sadhu Seshayya that happened to be then on the staff of the Kumbakonam College and by his father Sri Venkatasubbier. It was then that Mr. Ayyar sang a few stanzas, hereunder noted, in praise of God Subramanya of Swamimalai otherwise known as Tiruverakam calling upon the

deity to explain why He allowed those ignorant Pandits to behave towards him so very rudely, savagely and insolently.

மலர்கொண்டனையே வழிபட்டொருவேன்
அலர்கொண்டு விளங்கலை வாலிகன் சூழக்
கலர்கொடியாக் கவின் எஃக! வெற்றி
பலர்கொடிசூழம்படி வைத்ததெனே?
ததைநிஞ்சுவை நற்றமிழ் பாடியுளம்
பதையாதுறையும்படி வைத்தருள்வாய்
உதயாதிபனே சொல்லியாயியாய்
சுதையாதுறையும் திருவோகனே.

Mr. Ayyar has also aptly referred, in the stanzas he composed in memory of his departed father, to the sage advice his father used to give him to cheer him up as often as he felt depressed. The stanza runs thus:—

அன்போடு சிவபூசை யாற்றுமிடத்தொடு
யின்போடு பாடியிருக்கு மிடமுந்தமிழேன்
அன்போடும்படி வார்த்தை சொல்லுமிடந்தான்மந்தோ
என்போடு முன்னருக வெண்ண வருத்துறுமால்.

"The question may arise as to whether, in consideration of the stupendous work he has been doing all these years, Mr. Ayyar had any help from the Government. He got a small sum. Had these been a recurring grant, it would have been of invaluable help to him."

As I have now to close, I make special reference here to the title of Mahamahopadhyaya conferred upon him a few years ago, to the series of Tamil lectures he delivered under the auspices of the Madras University some time back and to his connection with the Madras University as a member of the Board of Studies in Tamil as well as of the Tamil Lexicon Committee. I also hasten to add that the Madras University will only be taking a step in the right direction if, in recognition of Mr. Ayyar's work in the field of Tamil literature, it hastens to confer upon him the honorary degree of Doctor of Tamil Literature even as the infant Andhra University conferred some time back the title of Doctor of Literature on the late Veda Venkataraya Sastri.

DEUTSCHE GESELLSCHAFT, CAWNPORE.

READERS of the *Educational Review* will be interested to know that a Deutsche Gesellschaft (German Society), has been started at Cawnpore, thanks to the interest and energy of Prof. Kar Datt Sharma, M.A., Ph.D., of the German University of Prague. I had written a letter to the Principal of Sanatana Dharma College, Cawnpore, and requested him to let me know if some Professor would take interest in German and start a Deutsche Gesellschaft with the same objects as the Deutsche Gesellschaft, Bombay. The Principal gave me the name of Prof. Kar Datt Sharma in his letter, dated the 4th Feb. 1931. I wrote a number of letters to Prof. Sharma and he sent me a number of answers. The sum and substance of the whole matter came to this: a Managing Committee was appointed in Cawnpore. They were sent all particulars about the Deutsche Gesellschaft, Bombay. Prof. K. D. Sharma has been appointed Hon. Secretary and he will do the work well.

Prof. Sharma has rendered good service to Hindi literature by translating a drama of Goethe and a drama of Schiller in Hindi. He has also translated one of the dramas of Grillparzer into English. And now Prof. Sharma is busy with another translation into Hindi. It is indeed a great thing to find men like Prof. Sharma who are doing so much work in order to make German dramas and German ideas popular to the Hindi-reading public.

I hope that people who speak Tamil, Telugu, Malayalam, Kanarese, will also encourage the study of German and translate German dramas

into their own mother-tongue. At Vizagapatam, Madras, Ernakulam and Trivandrum, there must be German-knowing Indians. What a good thing it will be if they start Deutsche Gesellschaft in each place and a number of friends co-operate and do useful work. It is after all, co-operation and co-ordination of efforts that will give us the best results in our work. Those who are interested and would like to have further information are requested to write to the undersigned.

It will also not be out of place to mention here that Indians who would like to work in German Factories and Engineering Works should also make an application stating what kind of work they wish to do. Admission can be obtained and it is hoped that Indians will take full advantage of this opportunity. The expense per month in Germany will be Rs. 200. Many Indians are in a position to pay this and they should certainly go to Germany and take full advantage of this golden opportunity. India requires science, more science and still more science. Too many Indians can not become experts in different branches of science.

Just as Prof. Kar Datt Sharma and his friends have by their co-operation brought into being Deutsche Gesellschaft, Cawnpore, so it is to be hoped many other Indians, who have the welfare of India always in their mind, will also co-operate and establish Deutsche Gesellschaft wherever possible.

G. M. JADHAV,
Hon. Secretary,
Deutsche Gesellschaft, Bombay

REVIEWS OF BOOKS.

EASY RECITATIONS FOR YOUNG CHILDREN, BY A. M. ALLMANN. (W. & R. CHAMBERS, LTD.) Pp. 18. Price 6d.

Fifteen little pieces suitable for recitation by very young children of four to seven are presented here, with intelligent suggestions for actions. The themes like the dog or cat or a canary, are all such as should be familiar and interesting to the little folk. The limp cloth cover is very attractive.

CAPTAINS COURAGEOUS—A STORY OF THE GRAND BANKS, BY RUDYARD KIPLING (MACMILLAN & CO., LTD.) Pp. 282. Price 4s.

This is the fifth of the additions to the School Kipling Series. Kipling should make a strong appeal to boys in these lively sketches of brave fishing expeditions on the sea, with the ground-work of the story of the son of an American multimillionaire being cured of his snobbery by being obliged to live for a time with the fishing folk.

SELECTIONS FROM MACAULAY, EDITED WITH AN INTRODUCTION AND NOTES, BY E. V. DOWNS, M.A., AND G. L. DAVIES, M.A. (METHUEN & CO., LTD.) Pp. 220. Price 2s.

Macaulay has so fallen in the modern standards of prose style that it is necessary to do him justice in a book of selections like the present one, so fully representative of his literary work in different forms and also helpful to an understanding of his great personality. The extracts from "Letters and Diary" are very informing and occupy 53 pages. A study of these pages will help us to appreciate Thackeray's praise of Macaulay in one of his Round-About Papers. The second section in the present book is of Prose, the selections under which are classified into various sub-divisions like narrative, rhetoric, vignettes and so on. Two more sections are of Speeches and Poetry. We think the selections will prove very useful both to students at college and to the wider circle of English readers.

PEOPLES OF THE WORLD, BY C. MIDGLEY (NEW PICTURE GEOGRAPHIES, BOOK I). (W. & A. K. JOHNSTON, LTD.) Pp. 123.

This first book of a series intended for children between 8 and 11 years of age is full of pictures and descriptions in simple language of the various peoples of the world. This is obviously written for children in the British Isles which are the Homeland of the first two chapters. But it will be found useful for use in schools in this country where English is the medium of instruction from the very lowest classes. The chapter on India is however faulty in some details. The Taj Mahal is referred to as a Palace. The description of a vast country like India in one chapter should be a matter of great care. Logical sequence becomes very poor in the following consecutive sentences in a paragraph (Page 87). "One part of India is a desert rather like the Sahara Desert. But most of the people of India are farmers." Each Chapter is provided at the end with a group of questions and a group of suggestions for "Things to do." A map of the world and a chart of "Directions and Sea Distances from London" are other features.

THE WORLD'S STORY TIME, BY W. J. GLOVER. (GEORGE PHILIP & SON).

BOOK III. THE BOOK OF WONDER. Pp. 170.

BOOK IV. THE BOOK OF TREASURE. Pp. 202.

These further books of an ambitious series present stories of all countries written in simple language. There are pictures and exercises in grammar and composition at the end of each story. Book III gives fables, among others, of Roumania, Russia, India, China and Japan. A Panchatantra tale and stories told by Mrs. Skel are represented in the section from India. The "Treasure of the IV Book" is apparently only the literary treasure of beautiful fiction. Among others Blackmore, Hughes, Kingsley, Scott, Stevenson, Dumas, and Maupassant are drawn upon in this book. The

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R. JANARDHANAM,
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some kind of a central agency in the Government of India for the co-ordination of education in the provinces and perhaps even to exercise a certain amount of control. There are backward provinces which may well be spurred on to energy; educational efforts and experiments in one part of India which may be brought to the notice of other provinces and considerations of general policy which may be laid down with profit for the whole of India. It is unfortunate that the Inchcape Committee should have recommended the abolition of the Central Advisory Board of Education and the suggestion should have been acted upon by the Government of India. Any suggestion regarding the control of education, even in some measure, by the Government of India was till now resented very much as an invasion not only on provincial autonomy, but also on popular privileges. But now that it is proposed to make the Central Government also responsible to the people, there should be no serious objection to a consideration of this suggestion. Education is too important a department of nation-building to be entrusted absolutely to the fortunes of the provincial councils. Germany and Switzerland which are both of them among the most educationally advanced countries of the world, provide, for instance, for the laying down of the general policy regarding educational matters by the Federal Government, leaving the States to work out the details. It may be worth while adopting the parallel in India.

Our readers will be very much interested in the educational tour over Europe and America on which Prof. P. Seshadri is to start about the end of this month. Proceeding to Geneva, he will represent India at a meeting of educational experts to which he has been invited by the League of Nations, to consider the teaching of the aims of the League to the young. In his capacity as Secretary to the Inter-University Board he will also attend the Congress of the Universities the British Empire which is to be opened by the Prince of Wales in London on the 3rd July and which is to have its deliberative sessions in Edinburgh, commencing on the 7th July. Crossing over to the United States later in the month, he will attend the Biennial Conference in Danver in Colorado of the World-Federation of Educational Associations. As President of the Indian Section of teaching organisations, he will lead the Indian delegation and also take part in the business sessions of the Executive of the Federation as one of its Directors. It is also understood that he is to lecture at the University of Wisconsin, at New York, and at Springfield in Illinois. At the last place there is to be a reception in his honour by the Mid-Day Luncheon Club, one of the leading organisations in the State. Returning to Europe, he will also act as "temporary collaborator" to the Assembly of the League of Nations in Geneva in September, studying the proceedings of the body, at the invitation of the League. Prof. Seshadri is to

An Educational Tour—Prof P. Seshadri.

lecture on cultural subjects during his tour in Europe and America and we have no doubt he will be able to do much in fostering intellectual understanding between the East and the West. We suggest that at the ensuing annual session of the All-India Teachers' Federation he should present a report of his tour for the edification of the members of the teaching profession in India.

The demand of women to enter all services on terms of equality with men has been steadily increasing

Employment of Women.

and voices have already been heard in India in the same direction. The following recommendations have been put before the Royal Commission on recruitment for the Civil Service by the London and National Society for Women's Service.

The Society recommended that women should be introduced by promotion and transfer without delay into positions of some degree of responsibility throughout the Departments, and in particular into Departments such as the Board of Education and the Home Office, which are concerned with social services. Women, it was suggested, should be permitted to enter for the open competitive examinations for posts in the Colonies and Protectorates, and the general reservation of posts in the diplomatic, consular, diplomatic commercial and trade commissioner services should be removed; the "writing assistant" class should be abolished and the routine work should be carried out by a new junior clerical class, open to men and women, through which all junior entrants to the clerical classes should pass; the marriage bar should be abolished, and men and women should receive equal pay.

Even if all the recommendations cannot be given effect to, it is obvious that there will have to be progress in that direction at an early date.

In a recent article in the *Educational Supplement* to the *London Times* Dr. Whitehead, formerly Bishop of Madras, has ventured to criticise some aspects of the present educational policy in India. For the sphere of Primary Education, it is not even the need for expansion, which is so important according to him, as that of bringing it in relation to the daily lives of the people and enabling it to contribute to the health, happiness and prosperity of the village communities. A similar criticism is made with regard to higher education in India and it is complained that it is profoundly out of touch with the inner life and ideals of India. He also pleads for the use of vernaculars as media of instruction, though he makes no attempt at tackling the numerous difficulties involved in a satisfactory solution of the question. He refers to the question of unemployment among the educated classes, but the only solution he can offer is that the number of students in colleges should be reduced by 50 per cent. of the existing strength.

The following observations made by Sir Philip Hartog at a meeting of the Parents' Association are not

The Neglect of English.

devoid of interest to India, as the success attained in this country in the teaching of English is nothing very great, in spite of the large numbers of hours through several years devoted to the teaching of the subject in our schools and colleges:—

Sir Philip Hartog said that when 25 years ago he had started a campaign for the better teaching of the mother tongue in English schools, he had pointed out their inferiority to French schools in this matter, and had cited a mass of evidence showing that the average English boy could not then express himself clearly in English. Things

had improved, but English was still greatly neglected in many English schools, and more in boys' schools than in girls' schools. He had heard many recent complaints not only from university men, but from high military authorities and business men, of the failure of the schools to teach boys to write English clearly and adequately. The failure of the schools was apparent in other ways. He knew of examining bodies which allowed candidates to pass in the English essay test although the essay was right off the point. In other words, they marked for sentences and not for sense.

Many of the public schools still attached little importance to English in the common entrance examination. Even in many schools where English was taught the tradition was often a bad one—a tradition of imitation and not of creation; the teachers failed to analyse the problem they were supposed to solve. In real life we sometimes wrote ourselves; he would call that kind of writing a "record." But we mainly wrote for other people, for a special audience and with a special object in view; he called that kind of writing a "message." He suggested that there was great confusion in school teaching between the record and the message. The school essay, as a rule, was presumably supposed to be written for the world at large, but it was really aimless; it had no prescribed audience and no prescribed object. They might as well try to coach a boy in bowling without setting up a wicket. There was, however, some real training in the writing of English in all schools, quite unconscious, and of a remarkable kind: he meant the training of the examination-room, in which the pupil learnt the art of telling another person (the examiner) what he knew already—the most topsy-turvy training in the art of exposition that one could possibly imagine.

Every boy from the age of 13 years upwards should be obliged to devote at least four hours every ten days or fortnight to the writing of an English composition of which the exact purpose was defined beforehand.

We offer our cordial felicitations to Dr. Rabindranath Tagore on his 70th birthday which he celebrates on the 8th of this month. No single

person has perhaps brought so much distinction to India in recent years as Dr. Tagore, having secured a permanent place in the world's literature and drawing attention once more to the perennial genius of India for creative work. It is not only as the author of the *Gitanjali* and as a poet that he will be remembered for a long time. His claims are equally insistent as novelist and dramatist, while he can also be reckoned as a thinker of note. He is also worthy of special regard from all lovers of education in view of his splendid services by the foundation of his *Shantiniketan*. It is no secret that he has devoted his private fortune very largely for its establishment and maintenance and we hope the nation will take care of this growing plant which he has fostered with such tender care. We are glad to find that it is proposed to give him some kind of a civic reception in Calcutta and some of the eminent writers of the world will also present him with a suitable commemoration volume to mark the occasion.

The report on Public Instruction in the United Provinces for 1929-30 which has been just issued shows a record of steady progress, though there are no startling developments and the rate of increase is even less than in some of the immediately preceding years. The total number of scholars in all classes of institutions was over 15 lakhs. The increase of 30,265 is small compared with that 57,000 in the previous year and 85,000 in the year 1927-28. The increase is only half the average of the last seven years which show an annual rise of 60,000 in enrolment. The percentage of scholars to the total population has increased from 3.28 to 3.35. It is matter for regret that the figures are not more encouraging.

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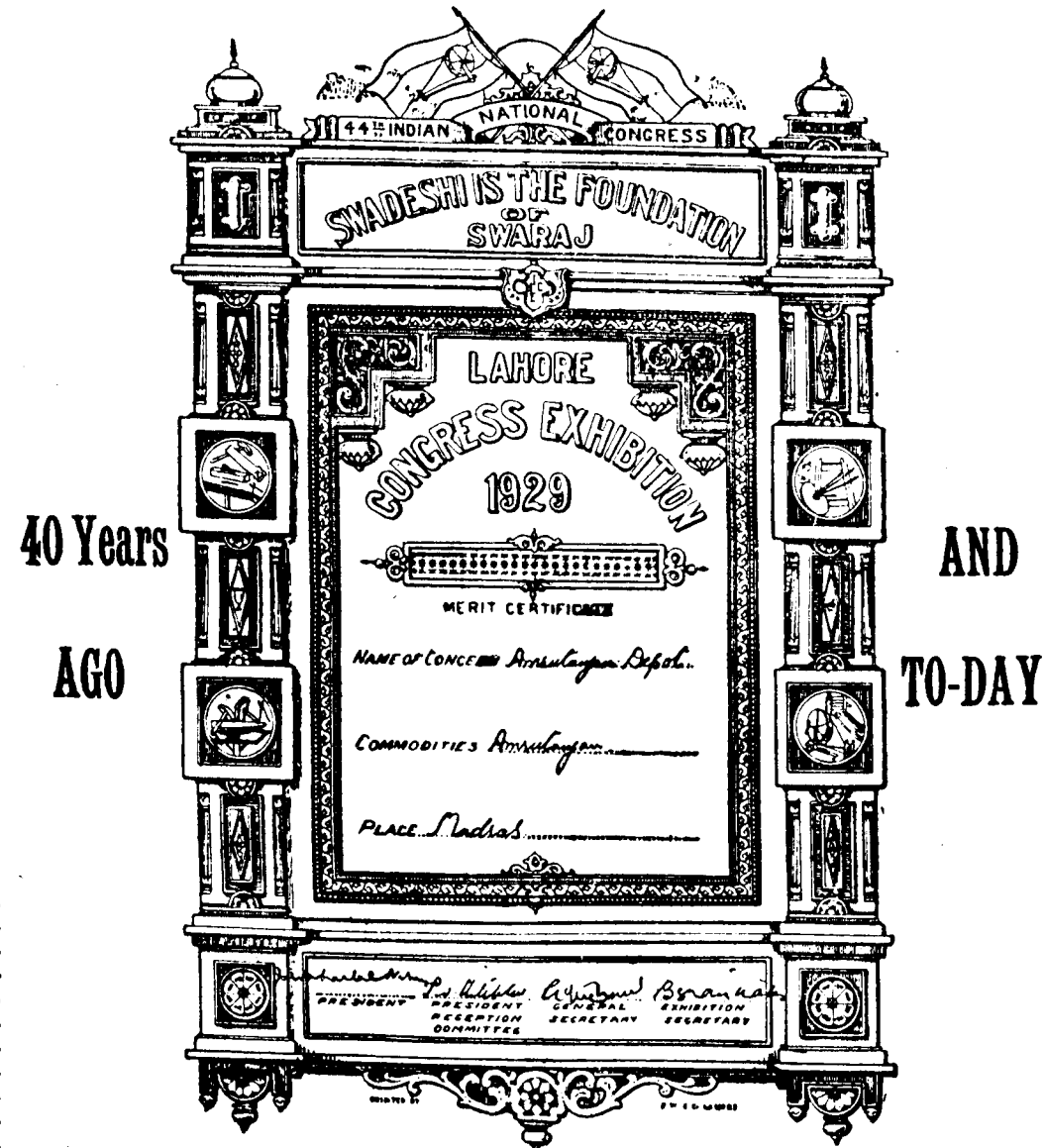
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