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The Educational Review

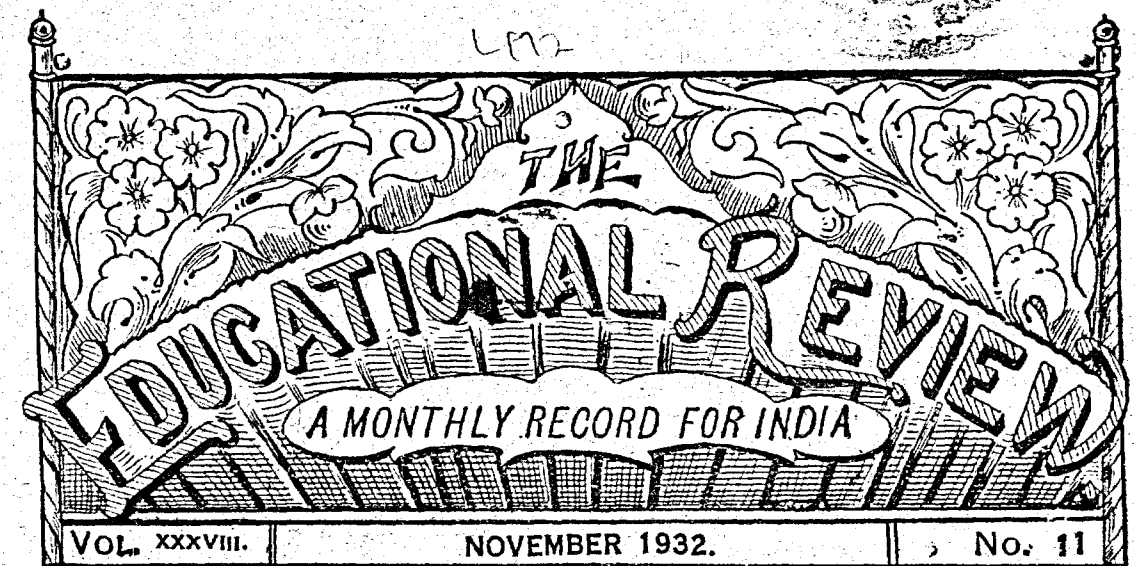
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# The Educational Review

## A MONTHLY RECORD FOR INDIA

VOL. XXXVIII.]

NOVEMBER 1932.

[No. 11.]

### THE BUCCANEERS IN PANAMA.

BY MR. G. G. JACKSON,  
Cobham, Surrey.

(Continued from page 636.)

#### III. THE SACKING OF PANAMA.

WHEN Morgan reached Cruz, and was so bitterly disappointed at the yield of the place, he realised that the canoes which had helped so many of his men on their way must be left here. The position of the village marked definitely the head of the navigation of the Chagres River.

There were store-houses here belonging to the government, but with one exception, they had been emptied. The one which had any contents was hailed as heaven-sent; here were several jars of wine and a sack of bread. Upon this the ravenous men fell with a will; but soon they were suffering so terribly from sickness that they thought the Spaniards had deliberately left behind the wine, having taken care to add poison to it. Extreme sickness made it impossible for the small army to proceed that day; but it was soon found that the illness was really due to the strange mixture of foods upon which they had been endeavouring to exist, together with the effect the wine had upon ill-used

stomachs. Many of the men had plucked herbs and grass as they went along; and it is not surprising that such a diet proved disastrous, particularly when wine was added to it.

Morgan did not dare to leave the canoes here; neither could he spare sufficient men to garrison the village. Apart from this, there was nothing for them to subsist upon. He, therefore, sent back to his base at the estuary all the canoes save one, which was safely hidden in case he had need to send a messenger down the river with news of the success or failure of the expedition.

Morgan's next step was to send ahead an advance guard of 200 men to investigate the route and to discover particularly whether there were any ambushes awaiting the main body. The advance guard soon fell into one, and were, for a time, thrown into much confusion by a shower of arrows.

They were on the point of turning back when the discharge slackened and they

came to the conclusion that their opponents were Indians, now in retreat. Some of the Indians appear to have remained because there is a record of a very gallant stand which they made for some time in which they inflicted considerable loss upon the pirates, though sustaining a greater one themselves.

The eighth day of the march was a trying one for Morgan's men. Afraid of an ambushade, yet hungry, making slow progress and much hindered by persistent rain, the pirates were rapidly tiring of the unpromising expedition. They frequently came upon villages and settlements; but with the idea of discouraging the intruders, the natives and the Spaniards had burned down every building, besides taking away every vestige of food and driving off the animals.

It was on the ninth day, with an improvement of the weather and a consequent heartening of the men, that two great events occurred which gave the pirates renewed hope of a successful end to their desperate adventure.

Ascending a hill they beheld the distant towers of the city of Panama, the waters of the Pacific beyond, and ships departing from the harbour below them. Soon afterwards, whilst still congratulating each other on their good fortune, they came upon a large quantity of cattle sheltering in a valley. Soon these poor creatures were being butchered

A further advance disclosed not only the city to their excited eyes but bodies of men hovering in front and upon their flanks. The pirates camped just out of gunshot of the city, and, posting sentries, they feasted again and then slept more comfortably than they had for many nights, despite the fact that the guns of Panama were doing their best to drop shots amongst them. This fire continued all night long without hurt to the pirates.

On the tenth morning Morgan reviewed his troops and promised them that victory should soon be theirs. They had not gone far along the road when the chief guide took Morgan on one side and prevailed upon him to abandon the highway and make his path through the woods, pointing out that the Spaniards would have concealed troops in various well-selected places, and that, in all probability, they would have cannon, well screened, to command the narrower parts of the road. It was fortunate for Morgan that he took notice of the guide's suggestion; for it was indeed the case, that the road was well-defended with horsed troops held in readiness to charge the invaders whenever opportunity offered. In addition, a herd of wild bulls had been gathered and penned in a position whence it could be released upon the invaders when they were compelled to pass through a defile.

harmless to the English. So greatly terrified were the poor beasts that they dashed away in all directions, a few of them falling to the muskets of the buccaneers, about two hundred of whom comprised the sharp-shooters of the rather miscellaneous body under Morgan.

It was not to be an easy victory for the pirates, and, when they, at length, emerged before the city, they found that the governor had withdrawn his troops from the road and had them now completely barring the way. For a brief period Morgan was uncertain of his men; this was the crisis and so small a number were they that it would have been no disgrace to them had they retreated there and then. But here the trained buccaneers proved the great stand-by of the pirates. With their guns quickly loaded and discharged they emptied many a saddle, and such was the deadliness of their aim that they broke the ranks of the defenders, who, nevertheless, fought with great stubbornness, knowing full well that they could hope for no quarter from the pirates. For two hours they made a magnificent defence; then their ranks broke and soon men were flying in all directions for cover. Only those who took to the hills escaped; others who sought hiding places on the tree-lined shore were hunted down and shot out of hand.

There was still the city to be taken, and the guns upon the ramparts were

Those who still lived on reminded each other that there would be fewer to share the rich spoil, which they believed to be awaiting them.

Despite the defence made, the pirates were inside the city within three hours, the commander having put up a white flag.

Fearing that his men might become unmanageable if they drank much wine the English commander spread the report that it had all been poisoned. Remembering how badly they suffered from their previous libations in the Isthmus, the men were easily persuaded to avoid the jars and barrels which seemed to be too freely displayed.

After arranging for guards for the various vantage points of the city, Morgan sent men secretly to set fire to certain of the more important buildings, and then gave out that the citizens had done this work. Whether he intended it or not, the fire soon obtained such a great hold that it spread rapidly until a considerable portion of the city was gutted. Many of the houses were of great magnificence and were built of cedar wood. Panama was the clearing-house for the old and the new worlds and treasure and products flowed through it to Spain; some of those riches remained there and helped to make it a most prosperous and beautiful city. The inhabitants of the city had carried away most of their treasures and either shipped them to Spain, to neighbouring settle-

The fire swept the city of Panama for a month; meanwhile the pirates thought it prudent to withdraw to some distance since it was likely that the Spaniards would seek revenge for the destruction of so rich a city. So long as Morgan's men were within the walls of Panama they were liable to be scattered and to become more anxious for wine and plunder than for the safety of their comrades.

The leader knew that he was greatly out-numbered and that despite the defeat of the Spanish there were brave men still left in and around this unfortunate city.

The original 2,000 men who had set out with Morgan had been greatly reduced by death and wounds; in addition we have noted that he had to leave garrisons at various points. Now it was necessary further to deplete his small force by despatching a strong party to the castle at Chagres to advise his men there that victory had crowned the efforts of the invaders. One hundred and fifty men were sent on this enterprise to Chagres Castle. Morgan had other bands of similar strength engaged upon a roving commission in an endeavour to round up prisoners who might be able to disclose the hiding places of much of the missing treasure. Also he had boats scouring the neighbouring coast intent upon a similar errand. We may imagine his disgust when he heard that his people afloat had, by some

valuable ecclesiastical treasures had been shipped for safety.

The pirates in the boats had also voyaged to the isles of Taboga and Taboguilla where they found several small craft which had escaped from Panama. Although these had no great treasures aboard they had valuable merchandise which the pirates brought back to Morgan with news of the galleon which had escaped them.

Meanwhile Morgan learned that his men at the castle at Chagres had been carrying out piratical expeditions on their own account, meeting with considerable success because they still flew the Spanish flag over the castle. Ships coming from Spain and other parts had no knowledge of what had happened here and thus they fell an easy prey to the boats which the commandant of the castle despatched to greet them. The good news of his men at the castle encouraged Morgan to remain longer at Panama than he otherwise would have considered desirable. He felt certain that most of the treasure of the city had been taken into the country around and there hidden by the inhabitants who had fled. He, therefore, despatched further parties to search thoroughly the country around and to bring in prisoners. These were put to the most brutal torture, the rack and other instruments being employed. Many of these poor people had no treasure hidden, but, apart from the fact that they could not convince the

of the daily amusements of these ruffians.

The more treasure the pirates obtained, the greater became their cupidity, so much so that a number of Morgan's men, being still unsatisfied with what had been obtained at Panama, determined to go to sea by taking a ship in harbour and so equipping her that they might hope to range the coast of America and then cross to the East Indies, returning eventually to Europe, thus hoping to escape the punishment which they felt might descend upon them.

Morgan was not disposed to allow any of his now reduced company to desert him. He gave instructions that the mast of the ship should be cut down and burnt, knowing full well that there was no timber in the vicinity to replace it. In such wise did he keep his men from their enterprise.

Morgan now thought it high time for him to be setting off on his return trip, which promised to be so much easier than the march to Panama. Before doing so he decided to comb again the surrounding country to bring in prisoners; these were allowed to ransom themselves through their friends at fixed prices. In this manner Morgan was able to add considerably to his plunder. On the 24th of February 1671, he at last departed from the ruins of what had been, only a few weeks ago, one of the fairest cities in the new world.

mark the city of old Panama, the present city having been built some distance from the original site.

When the cavalcade set out from the ruined city, there were 75 beasts laden with treasure and in the centre of the party were 600 prisoners. These, for the most part, were the inhabitants of Panama who had not been able to pay the ransom laid upon them. Many were women, not a few were children, and a proportion were slaves. In order to make these miserable folk produce money or goods for their ransom, Morgan caused it to be spread around that he intended to ship them abroad as slaves; in addition, he kept them short of water and food.

We can imagine the distress of these poor people who had seen their homes burnt to the ground with all they possessed. If any one should need an indictment of Morgan, he would find it in such deeds as these. Yet, later, he was extolled as a great hero and received a knighthood and promotion. These things that he did at Panama were either forgotten or were glossed over in England in the general dislike of Spain's pretensions to complete sovereignty in the New World.

On arriving at Cruz, Morgan decided to pause three days in which a final effort could be made by these starving people to induce their friends to come forward with money for their ransom.

Those who had successfully hidden

likely that Morgan would return to seek further treasures with the aid of the rack and screw. On the other hand, so great was the relief, that he had turned his back on the scene of his triumph, that others risked the ransom of their friends, feeling that they could not allow them to be transported. In point of fact, Morgan was most anxious to get rid of his prisoners; they were slowing his march, needed to be fed, however poorly it was done, and quite possibly they would afford an awkward proof of his misdeeds were they to be questioned immediately on his return to Jamaica. Possibly he had no intention of shipping them from the Isthmus, but he was sufficiently callous to take such a step to attain his ends.

As he hoped and expected, his prisoners were considerably reduced at Cruz by the self-sacrifice of their friends; yet, such was the greed of this arch-pirate that he took many of the people from Cruz in place of those set free, bidding them also to produce a certain sum per head for ransom. When they were unable to do so he ordered that they should be brought along to Chagres Castle.

On the 9th of March the company reached the castle, where they found that although it had been well-held, many of the wounded, he had left there, had succumbed to their injuries.

After sending a demand for ransom to Porto Bello for those whom he still held prisoners at St. Catherine from that city

he proceeded to divide the treasure, and here trouble began with his men. The final division gave the men only 200 pieces of eight per head which all thought scandalously unjust. They accused their leader of having retained the best jewels for himself and some went to the length of threatening him with the consequences of his breach of a well-known pirate rule.

Morgan was soon convinced that he had reason to fear for his own share of the treasure and even for his life, particularly, from the attitude of the French section. He, therefore, made haste to dismantle the castle and remove aboard to his own ships as many of the guns as possible. Then, with three or four other ships, whose crews had apparently been bribed to loyalty, he secretly set sail for Jamaica.

The Frenchmen were furious and would have taken a heavy vengeance on one whom they rightly regarded as a traitor to their cause. But the wily Morgan had calculated upon this and took care to leave them ships which were far from good sailers, whose guns were inadequate and with a lack of provision that made it doubtful if the pirates would be able to make any one of their usual bases.

So ended Morgan's sack of Panama—a black page in the history of this famed isthmus—and one of which Englishmen must feel ashamed even when the bravery of the men engaged upon the enterprise is fully acknowledged.

## GOD IN DIFFERENT SCHOOLS OF VEDANTA.

BY MR. SRIDHAR MAJUMDAR, M.A.,

Rampurhat.

IT is extremely difficult, rather impossible, for the finite individual soul, to get all at once a clear conception of the infinite universal soul, Brahman; and more so to express it in adequate words. Different commentators of the *Brahma-Sutra* seem to have given apparently different versions of the status of Brahman; but they have all based their conclusions on the authority of *Sruti*, which is the outcome of the direct intuition of the seers of old called *Rishis*. To doubt any of these conclusions is to doubt *Sruti* itself, which is regarded as sacrilege by the wise; as *Sruti* is the corroborated testimony of the results of the intuition of different seers, attained by each in course of independent thinking and practice. These differences, I am sure, will vanish if we remember the memorable couplet of *Sruti*:— "Who is incomprehensible, unspeakable, infinite in form, all-peace, immortal, the parent of the universe, without rival, all-pervading, all-conscience, all-bliss, invisible and inscrutable" (*Kaivalyopanishad*, Part I. 6). Each commentator has given a partial view of Brahman as revealed to him. But it will not be doing equal justice to all the commentators to say that the version of one commentator truly represents the infinite Brahman in its entirety, while those of the rest are

founded intuitions of the seers of old. This direct intuition of the seers regarding the infinite spirit in the spiritual field, has the same force as the result of practical experiment regarding the natural science; the only difference being that the former which is called revelation, is not tainted with error. So the true view of Brahman, the infinite spirit, is, for the reason stated above, an adjustment of all the views of the different commentators and something more incomprehensible, unspeakable and inscrutable.

Illustrious Sankara in his theory of absolute monism has taken Brahman in its transcendental aspect which is the grandest idea, teaching us to be regardless of the manifested universe which is but an insignificant part of Brahman in comparison with its unmanifested portion (*vide Chhandogya Upanishad*, Chap. III. xii. 6). Devotional Ramanuja in his theory of qualified monism, has taken Brahman in its immanent aspect as being the body of the universe with which we are primarily concerned. (*vide Mundaka*, Chap. II. i. 4). Strongly pious Madhva in his theory of dualism has taken Brahman in the light of the creator, and the manifested things as created beings, which is also relatively

other commentator, has, in his theory of monism, standing side by side with dualism (Dvaitadvaita), taken Brahman in its absolute as well as relative aspects as seen through different perspectives.

All these revered commentators stand on the authority of Vedanta; we should most humbly bow down to them all, and maintain that all these different versions about the nature of Brahman, the infinite spirit, are perfectly true as they are equally weighty and as Brahman, according to Sruti, can only be apprehended and not comprehended. Though these versions may appear conflicting to us in our limited knowledge, they are equally applicable, in their entirety, to Brahman, unlimited in time, space and causation.

Vedanta has no quarrel with any religion whatsoever; it inculcates the idea of that universal religion which is the fountain-head of all the religions of the world.

It is not possible for every individual soul to have a glimpse at once of the infinite universal soul; Vedanta, therefore, prescribes stages to be pursued step by step, beginning from dualism and ending in all-embracing monism. Even in dualism, Vedanta does not disagree when different processes are taken up for the cultivation of devotion and the worship of God in the light of the father, the mother, or the most intimate friend, to suit one's own nature and capacity, as in every process, the ultimate goal is the realisation of Brahman, the infinite spirit.

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## SOME PRESENT-DAY PROBLEMS OF TEACHERS.

BY MR. R. VENKATASIVUDU, M.A., L.T.,

Nellore.

### DEPRESSION.

THE present is a time of world-wide stress and strain—a depression, no less mental than economical. On this occasion of the annual gathering of the members of the teaching profession in the Guntur district, it is natural that your first thoughts should flow in the direction of your straitened finances. Teaching is ever a low-paid profession in our country. If in addition there is present the circumstance that the modest salary of the teacher has received or is about to receive the impending "cut," and he is in consequence obliged to reduce his meagre bill of fare, there results inevitably an irksomeness which could better be imagined than described. I have always considered that the modest salary given to the teacher is more or less an honorarium. It is due to the nation to see that under any circumstances, ample provision is made not merely for a decent physical outfit, but also for the intellectual equipment necessary in the case of its instructors. If this is borne in mind, it cannot but appear to the powers that be that the application of the axe to the pittance of the teacher under the present circumstances is as undesirable as it is unreasonable.

Still, Economy should be the watchword of the members of a profession whose earliest progenitors, both in the East and the West, accepted a noble

poverty as the rule of life, "and spurned delights and lived laborious days." Though the exigencies of modern life necessitate the acceptance of a salary by the teacher, and forbid him from acting to the letter of the ancient principle, I would entreat him not to lose sight of the spirit thereof, which prohibits the custodians of the sacred lamp of knowledge from hankering after the loaves and fishes of the world as the chief reward in life. Even in the midst of severest trials, I would ask my brethren never to barter away the integrity and sacredness of their profession, nor stoop to sell their birth-right for a mess of pottage. They must remember that all eyes are on them, and that the world will go hopelessly sceptical when it finds that practice does not square with principle in the case of its very preceptors!

### BOARD AND MUNICIPAL SCHOOLS.

Another distracting feature of the present time is furnished by the peculiar circumstances under which educational institutions, now in the management of Local Boards and Municipal Bodies, are actually working in some parts of our Presidency. This is not the time nor the place for dwelling on the merits or demerits of the political measure which has made it possible for people to exercise larger powers in matters of Local Self-Government. I am concerned only with a survey of some of the circumstances

incidental to the introduction of enlarged powers of Local Bodies. The less said about the way in which the so-called Local Self-Government is actually carried on in a good many places in these parts, the better it will be on a solemn occasion like this. Suffice it to say that, owing to men with little pretension to culture, principle or public spirit coming into power, and due to the several repercussions which communal spirit, so rampant in public life now-a-days, has produced throughout the country, broad issues of administration, such as the improvement of sanitation, education and communications, are relegated to the back-ground in some places, by Local Bodies, so that men in authority, there seem to be occupied with the sole question of how to retain and maintain their own power! Here is, indeed, one more instance of 'Nero fiddling while Rome is burning!' What we deplore most here, however, is the way in which, under the sole management of schools by these autocrats of the Local Bodies, their petty factious politics often find their way into the sanctity of school-life. The least whim of the Chairman or President of the Local Body, who, by the way, considers himself all-sufficient in academical questions too, has to be carried out by the schoolmaster. It is his vagaries and not departmental rules or educational methods that are to regulate the conduct of school-work! He can make and unmake the fortunes of schools and school-masters. It is not merit or service that secures to a teacher his position or promotion, but the extent to which he is

personally serviceable to the President or Chairman. Need I pause to describe the confusion, indiscipline and unprofessional conduct all this leads to, on the part of the teacher who is expected to be an exponent of truth and exemplar of virtue? The teacher, who must be above all party-spirit, is obliged to take sides in petty, personal matters, abandoning his legitimate work of teaching. To maintain his own position he has to play to the gallery, to pander to the eccentricities of men in power! I am happy, however, to find that our district is comparatively free from this evil. But at any time we may find ourselves heading for disaster. Time was, when Board and Municipal Schools were considered to be better than Government institutions. Now, it is becoming increasingly difficult for teachers, with any pretensions to principle or self-respect, to work there. To cleanse this Augean stable there is required not only departmental intervention, but the creation of healthy public opinion, all which can result only from organised work and organised agitation of the chief sufferers in the tragedy and their friends, *viz.*, the teachers in the district.

#### HEADMASTER VERSUS ASSISTANTS.

And this leads me to speak a word about the need of better co-operation between headmasters and assistants. It is a sad feature of our educational institutions that, instead of being sanctuaries of peace and light, they are often hot-beds of strife and dark intrigue. Teachers, who should know better, find themselves often

helplessly ranged into warring clans! The interests of the headmaster are supposed, in the very nature of things, to clash with those of assistants. Thus the sacred shrine of Learning is often marked by the wild yells of factious strife. I would ask my brethren calmly to survey the situation, and say if in the wide world there is any calling whose spirit is more really democratic than that of school or college. The very atmosphere of school-life is saturated with the spirit of liberty and equality. Where else do you find every member of the staff,—the lowest no less than the highest—a "master" worthy of highest respect and reverence? If the requirements of administration necessitate some one among the teachers to be singled out and raised to the position of headship, this simple circumstance should not be magnified out of all proportion so as to warrant a splitting up of the peaceful brotherhood into two hostile castes, the plebs and the patricians of the school-world! Let us look squarely at facts. The headmaster is one, in whose hands power is concentrated in the interests of discipline and administration of the school. The least among the assistants must, however, feel that he is a potential headmaster. When occasion arises, he may be called upon to assume office and take his turn. Similarly, one who is head now, may be required at any time to do the duties of assistant. Here, in the matter of eligibility or selection of candidates for the place of headmaster, no question of 'sacrosanct' or 'bar sinister' arises. In the realm of a

teacher's duty, there is no high or low. When such is truth, is it not a great pity that teachers should so far allow petty feelings of professional jealousy to get the better of their judgment, as to permit the intrusion of feuds and schisms into the peaceful atmosphere of the school-world? In the economy of the school, there is place for every one. On the honest discharge of duty of all depends the harmonious working of the institution—No individual member here is a negligible entity, as no one is an absolute necessity!

#### HARMONY, THE SOUL OF SUCCESS.

There is a good deal more that schools and schoolmasters are expected to achieve than at present. Educational institutions are often guilty of neglecting 'the one thing needful.' Training, rather than teaching, is the main function of true education,—the training of mind and morals of the pupil, rather than the stuffing of his brain with facts. The character of the student has to be formed. He must be trained into habits of truthfulness, honesty and industry. All this means substantial work for which the hearty co-operation of all the members of the school is absolutely necessary. Unless and until teachers sink their differences, and, with a singleness of purpose and sacredness of resolve worthy of the noble cause they have espoused, work in harmony like brothers, the training of even a single student in the best sense of the term is not possible. It is absurd on the part of teachers to expect the pupil to be blind to the many under-

currents of school-life. The eye of the dullest student, however, is morbidly wakeful and notes the silent feuds among the teachers. Hence, it is that in the midst of a teacher's soporific sermonizing, there appears a cunning twinkle in the eye of a listening student, as much as to say in mockery to him, "Physician! heal thyself!" In the best interests of the young ones entrusted to them, better love and harmony must prevail among teachers.

The responsibility of raising a better and nobler generation of men devolves upon the teacher. Everywhere there are signs of national awakening. India's regeneration cannot be accomplished by celebrated politicians and renowned social workers alone. The humble teacher is as potent a force here as any. In the creation of a glorious New India, in remodelling her future citizens and administrators, there is a duty which, perhaps, the teacher has to perform more than any other. It is not mere change of forms and institutions, but the remoulding of the heart and character of the nation, that can bring about a new citizenship, and a reconstruction of society in India. This presupposes the sincere, silent and steady work of the teachers of the nation. This new order of things, whose broad features are love of truth, honesty and public-spiritedness, is not possible unless the members of the teaching profession gird up their loins and steadfastly attend to the work of the training of the mind and soul of the young men who are sitting at their feet at the present time.

#### DO YOU KEEP FIT?

When a friend meets a friend, the customary greeting of the day is, "Do you keep fit?" On this occasion of the annual stock-taking of the Guild, may we not put one another this significant query and know whether each member is keeping himself quite fit, physically and in other ways,—fit to discharge his duties as an instructor of the youth of the country? I need hardly remind you that the young ones entrusted to your charge are in their most impressionable period of life, and that consciously or unconsciously they take to imitating, not only the best traits, but often the worst foibles and the very mannerisms of the teachers. "Does the teacher set a healthy and noble example to the taught?" This is a pertinent question for the consideration of those assembled in solemn conclave here. A wise piece of counsel is contained in the quaint English maxim, "Those who live in glass-houses should not throw stones." In the eye of the student, the teacher is not only the great exemplar and mighty critic of the school which is the world in miniature, but of the large world outside as well. "Am I really worthy to play this double role of world-censorship?" is a question which every teacher has to put to himself. From the petty platform of the school-room, he is passing strictures on the acts and habits of men in the world. If his words should carry conviction to the young auditors before him, and should create in their bosoms earnest resolution for future action, then he must be not only above the vice and weakness

he condemns, but must in his own person approximate as much as possible to the noble ideal he preaches. He will do well to ponder, in this connection, over the words of the poet, about the village preacher suggestive of the secret of all moral suasion:—

"Truth from his lips prevailed with double sway,  
And fools who came to scoff remained to pray."

The customary complaints of the teacher are that students do not take kindly to physical exercise, that their studies are superficial and that they are addicted to odious habits. Consistency requires that the teacher should be above the reach of his own shafts. How can he, who falls a constant prey to disease and debility, make an efficient teacher? A physique kept in proper tone by regular habit and good exercise may be said to be the first requisite for a teacher. I do not expect that our teachers should become athletes and gymnasts, though there is nothing out of the way in such an expectation. The teacher should keep his bodily mechanism in proper trim, so that it may, without let or hindrance, not only discharge its normal functions, but have sufficient reserve-strength for any emergency. Similarly, in matters moral, he is expected to be a centre of virtuous energy capable of weaning the student from the grip of vicious habit. Laurels in the field of moral conquest are of course reserved for those who, by reason of their gigantic soul-force, are able to reclaim to the path of virtue, confirmed vice and utter depravity.

There never can be, however, the least excuse for the teacher who fails to set

the example in matters purely intellectual. I am sorry that there are a good many teachers who are not sufficiently enthusiastic, nor even self-respecting, to keep themselves quite fit in matters pertaining to their own sphere. Here is, truly, an instance of salt losing its own savour! In these days of specialisation, there can be no excuse for a teacher resting on his laurels, on the sole strength of some indifferent University degree. Contentment on the part of a teacher in matters pertaining to higher knowledge is highly unprofessional. Indeed, it is criminal! A teacher who is utterly devoid of all ambition and aspiration after higher knowledge is a very sorry spectacle. What else can account for the insipid hollowness of teaching betrayed when teacher and taught alike, depend for enlightenment upon the trash of compendiums and catch-penny annotations of the market? What respect can such scholarship command? What confidence can such teaching inspire? For the student to sit at the feet of the teacher and drink deep of the fountain of knowledge, wondering at the perennial nature of its sources, is already becoming an anachronism! The imparting of a sham and shallow knowledge in the name of exigency of curriculum and examination is greatly answerable for the gloom of disappointed irreverence in which the mind of the student-world is steeped at the present time.

Breadth, however, may sometimes make amends for want of depth. But one often finds the teacher at fault herein

also. Specialization seems to furnish the idle teacher with a ready excuse for a crass ignorance not only of other, but of general, subjects like English and Telugu also! Teachers with encyclopaedic knowledge, who are well-equipped to impart instruction in a variety of subjects, are becoming rare, and like the dodo may become extinct altogether at no distant date! Our libraries, both in school and outside, no longer count the school-master as a constant visitor. Strange that teachers whose calling is akin to light, choose rather to remain in darkness! There are scores of our graduate-teacher friends whose general reading has not travelled beyond the pages of Robinson Crusoe or the Arabian Nights, and who remain in blissful ignorance of even the standard authors in their own mother-tongue!

Schools and school-masters are naturally looked up to as the repositories of knowledge. Would that our young teachers had striven to become contres of light! They should take a pride in starting "Reading Circles," or in joining "Reading Clubs," and must extend their knowledge to the benefit of all concerned. Thus can they become up-to-date in point of knowledge and establish their position in society as men of light and leading. In these days of rapid progress of knowledge, nothing should be dreaded by the teacher more than becoming a back number. By an unquenchable thirst for knowledge and by an earnest and irrepressible enthusiasm to acquire it, the teacher should make

his mark in the world. It avails him little to sit with folded hands and complain that lack of means and opportunities so abundant in other walks of life, has hopelessly left him behind in the race of life. If the teacher is but true to his own self, acts up to his own best ideas and cherished convictions, he may be assured that nothing on the earth beneath, or in the heavens above, ever prevents him from realising the glorious victory he desires and deserves.

#### TEACHER AND PUBLIC LIFE.

Let me briefly touch upon the subject, "Teacher and public life." How does the teacher quit himself in the outside world? Is the notion that the teacher, notwithstanding his culture, is impractical, entirely baseless? It may be said that the charge that learning does not stand in good stead in one's own everyday experience, is levelled not only against teachers, but against educated men in general. Though the statement that education unfits a man for practical life is very wide of the mark, still it is but fair to admit that our culture sits rather loose upon us, and that it has not penetrated into the very marrow of life. There is a certain undesirable social aloofness which knowledge tends to foster in its votaries, and this is perhaps more in evidence in the teacher than elsewhere. The awkward figure which the teacher sometimes cuts in public life becomes matter for comment, and the teacher is supposed to prefer the loneliness of his own study to the openness of public gaze. It may be freely admitted

that the teacher is rather reluctant to take his part in society and in public life. He leaves all such "higher matters" passively and deferentially to others whom he considers his superiors.

Now, such conduct on the part of the teacher, besides being prejudicial to himself in the long run, is undesirable in the public interest. The public have a right to the attentions of the teaching profession, however willing the latter may be to forego their own privilege in this regard. But modesty and deference cease to be a virtue when, in its name, society is deprived of the contribution in service, not merely of an individual here and there, but of a large section of men like the members of the teaching profession. The fact that teachers come off second best in such matters is easily set down to some inherent disability in them, real or fancied. If the teaching profession, then, would avoid drifting into the unenviable position of a "backward class," its members must come forward to take a leading part in social and public affairs.

The teacher with general culture and knowledge of child-mind to his credit, will certainly be an asset in public life. If he but exerts himself, he will be a force in society as worker, councillor and administrator. Moreover, contact with public life will blow off any traces of insularity in him. It is calculated to polish his angularities, and to enrich his soul in every way. Social duty and public life are, thus, a great opportunity

to bring to a proper consummation consecrated worship of the Muse of Learning.

The teacher, then, must not be found hiding his candle under a bushel, must not be content to remain for ever in the background. This is the time for the amelioration of classes, subject to special disabilities in the matter of social prestige or political power. Society, in redressing their grievances at long last, is really doing justice to itself inasmuch as it freely avails itself of their contribution of help and service. There is nothing objectionable if the teaching profession now makes special efforts to make its own influence felt in society. There is nothing ignoble in the self-assertion on the part of the teaching profession for better status and for larger opportunities of service to society. Then alone, will their voice be heard in the councils of the nation, and their hands be felt in the moulding of public opinion. It is no matter if the humble teacher's movements are not duly chronicled in the columns of newspapers, or if his name does not receive prefixes or suffixes in the Peerage book. But it matters much, if he does not contribute his own humble quota of service to the country. If his presence in the larger life of society must be in evidence, it is not for making a noise or for the purpose of self-advertisement, but for minding his own duty to young and old, and for leaving the world somewhat better than when he found it. There is a duty which the teacher has to do as servant of God and as citizen of the country.

## PRESENT-DAY EDUCATION.

Those who are well-acquainted with the present state of education in the West, know what revolutionary changes have taken place in that field of late. The old warfare between the sciences and the humanities has gradually been transformed into a new one where there is a considerable transposition in the ranks of the combatants themselves. Science itself has come to be looked upon as being rather theoretical and old fashioned. Everything, including education, is to be rejected which is not in tune with world conditions. In other words, education to be useful must be practical. By the aid of the latest theories of psychology, the teacher is to impart knowledge. Science plays now an important part. But this scientific knowledge must be calculated to lead to fruitful results in every-day life. In other words, it must be of a practical kind. Technical education as being the saviour of the world, must be specially imparted to all those who have not the mind or means for higher University education. The education that is imparted in schools must be calculated not to burden the memory of the pupil, but to quicken his understanding. That is real education which unfolds the latent capacities of the pupil. The pupil must use his own eyes and brains. Education must foster a love of adventure in the pupil.

Judged from these standards of the West, we must admit we are lagging considerably behind. The incubus of the old system of education whose strong

point was memorising, still haunts our educational institutions a good deal. Things move very slowly in India and education is no exception to the rule. The fact that the passing of an examination test remains, as ever, the crown of glory of the laborious student, constitutes the chief incentive to memorising. In spite of these discouraging circumstances however, one sees signs of a better state of things. The recent changes in schemes of studies and in curricula show a marked improvement. The student, in spite of the opprobrious label of a memorising machine still sticking to him, appears in point of originality of thought a trifle better than his predecessor, with the inspiring examples of the great Indian scientists, Sir J. C. Bose, Sir P. C. Ray and Sir C. V. Raman before them, and through the valuable help of their teachers in the school-room, present-day students are bound to show better keenness of sense and spirit of adventure in the acquisition of knowledge.

## SECONDARY EDUCATION AND S.S.L.C. SCHEME.

Secondary education at present, is in a transitional stage in India as elsewhere. The responsibility of educating the masses on the one hand, and of supplying properly-equipped entrants to the University on the other, is what makes the task of those engaged in secondary education a particularly delicate and onerous one. In this state of flux, therefore, many of the burning issues of secondary education, such as manual training, technical education and the vernacularisation of studies can

be viewed in proper perspective and correct conclusions thereon can be arrived at only with the lapse of time and accumulation of experience.

The S. S. L. C. scheme which was inaugurated twenty years ago to supplant the Matriculation, has, during all these years, traversed the whole gamut of experimentation, and has at last come back more or less to the position of its rival. It is a great pity that the Department failed to get any recognition for school-work in the scheme of public examination. Also, the scheme's original ambition of introducing specialisation of study in the High School stage had to be modified. It is some satisfaction that the Department have recognised that during the High School course the student should be well-fortified with knowledge in general subjects, leaving special study more or less to the University stage.

The Department have to be specially congratulated for recognising the necessity of imparting instruction in non-language subjects in the student's own vernacular. If instruction in Science, History or Mathematics is given in the mother-tongue, it involves the least mental strain to the student, besides making the acquisition of knowledge a living reality to him. And, it is a matter for congratulation that several schools in this district have taken up this item in right earnest.

## VERNACULARISATION OF STUDIES.

But, it is a pity that the simple fact which the Department recognised years

ago, has not yet found favour with either the Madras or the Andhra University. In the very first year of the inception of the Andhra University, I moved a resolution before the Senate in favour of the vernacularisation of studies in the University and it was forwarded to a Sub-Committee for its opinion and report. The Sub-Committee's report was favourable; but the University could not see its way to introduce such a novel scheme as fears were broadly entertained that the new University might lose caste among sister Indian Universities by its taking the initiative in this venturesome way! When the University feels so nervous to take up the scheme of vernacularisation of studies, how can it consistently expect High Schools boldly to impart instruction in the vernacular? The result will be that in a few years, High Schools may drop altogether the new scheme of teaching in the vernacular, as students taught in this way have to begin the study of the subjects anew in English in the college, and thus will labour under a distinct disadvantage.

## THE GUNTUR DISTRICT TEACHERS' GUILD.

I am glad that the Guntur District Teachers' Guild has completed eight years of its useful work. I would only wish that a district which boasts of the largest number of high schools in the whole of the Andhra area, had contributed more largely to the present strength of the membership of the Guild. What is not possible for individuals becomes exceedingly easy of accomplishment to an association. Enthusiasm and sustained

effort are the two requisites for a young organisation like this. As the freshness of the first few years wears off, there is a tendency for an institution to enter into a long period of torpor. Members should therefore be on their guard lest their institution should be overtaken by this "sleeping sickness." An organism that does not grow may be said to undergo the slow process of decay. An institution like this must be, then, a living force. It must not only live up to its principles, but must formulate and broadcast them. I do not require my friends to spend themselves in self-advertisement, but to organise and carry on the work of the Guild in a systematic way. In the press and on the platform they must systematically ventilate their just grievances. It is an unhealthy spirit of compromise that passively acquiesces in ignoble and humiliating arrangements, unmindful of all obligations to principle and self-respect. It is boldness of action and

systematic work on the part of an organisation like yours that can effectively redress the grievances of individuals and of classes of teachers. An organisation that is afraid of doing this, does not justify its own existence.

Moreover, on all broad questions affecting public interest, the teacher's voice has a right to be heard. Our brethren of the professions of Law and Medicine have their own organisations, such as Bar Associations and Medical Guilds, whose united voice counts for something. The public will come to see likewise that the teachers of the district, through their Guild, have an opinion to give, which deserves serious consideration. The Government and the University have before them, from time to time, questions affecting educational policy. The Guild can, on such occasions, formulate its own proposals and convey its own opinion to them.

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## BOARDING AND DAY SCHOOLS UNDER INDIAN CONDITIONS.

BY MR. BEPIN BEHARY BANERJI, B.A., B.T.

*Ranaghat.*

IN order to afford the fullest advantage to the child in his education, from company, two kinds of schools have been devised, the boarding and the day schools. Both these types of schools have their advantages and disadvantages. The main ground on which boarding institutions may be supported is that they try to combine in themselves the influences of both home and school. But it will, we are sure, be admitted that no boarding school, however perfect, can take the place of a good home. Even if the teachers in charge of these schools be men of exceptional abilities, they cannot be expected to devote individual attention to all the boys placed under their care. The ties of natural affection cannot, so long as human nature is what it is, be replaced by any other ties, however strong. Can a teacher, even of the most approved capacity, take the place of a good and affectionate parent? Can he know the inner current of a child's mind just as his father or mother does? From the nature of the human mind, as it is constituted, we may surmise that he cannot, and his difficulties increase with the increasing number of boys placed under his charge.

But this does not mean that the boarding schools have not their advantages—they have undoubtedly their good points; but what we mean to say is this—that they are not at all comparable with the benefits conferred on the child by a well-ordered life in a good home, nor are their wants felt so long as the home is what it should be. When the parent-

al life is far from what is desirable, when the home of the child is a den, a place of vice and squalor, then and only then, the necessity of a boarding school is felt. It will then afford to the child at least some of the pleasures and benefits of home-life. The loss cannot be made up—but the boarding institutions may furnish what may be called "the second best." It is after all a patch-work arrangement, but a patch-work arrangement of the best sort that can be devised. The influence of a mother or sister, the free and unrestrained play of the instincts and tendencies of the child-mind, a homely chat with a good and virtuous father, the affectionate kiss of a good old grand-dam are things which are natural to the home and are nowhere to be found in this world of ours. They are blessings of which there are not, nor can be any substitute. When they are present, a day-school is a boon, for, it then combines the influences of a good home and a school. But when they are wanting, the day-school, however perfect it may be, is of very little use, for, it can hardly counteract the evil influences of a bad home. And it is to provide for the education of the children who are thus deprived of the benefits of a good home, that the necessity of a boarding school is felt.

No one will, we are sure, be led to think from what we have said above, that the existence of boarding schools in England is due to the existence of a large number of undesirable homes in that country. The origin of the English public schools has other tales to

tell. They are the outcome, not so much of a moral consideration, as the consideration of a historical kind. When the educational conscience of England was roused, it touched those institutions which were residential in their character. And these institutions having been at the same time under the guiding influences of such eminent educationists as Dr. Arnold, Butler and a few others, their reputation became unique in the country; otherwise boarding institutions, with so many disadvantages, could not take such a deep and abiding root in the English soil.

Besides the defects we have tried to describe above, boarding schools divorce female influences on the child's character, and the soothing influences of the child on the family. The home that is not lit up with the beaming countenance of a cherub, nor resounded with the chuckle of a child's laugh, is a veritable desert, and the child who does not know the fondling care of an affectionate mother and the sweet caresses of a loving sister is really unfortunate. The education of such a child may be what you please, but it is far from what may be said to be perfect education. One part of his nature remains untrained. He may be an intellectual phenomenon in after-life, but his character, the formation of which we have tried to show to be the end of education, remains one-sided and narrow. The social, aesthetic, or what, in short, may be called the "feeling," side of his nature cannot be developed unless the essentially intellectual education received in boarding schools be modified by the kindly influences of a good home.

The tradition of a boarding school may, no doubt, spur a youth here and there to noble effort, but the example of a bravado may also turn the scale entirely in the other direction.

The essential condition of the residential system is, as we have already stated, that it combines, so far as possible, the influences of home and school and, as such, it is the privilege not of the poor but of the rich. For, it is the latter who can pay for the increased cost of such an establishment in order that it

may be efficient. For example, if a teacher is to approximately take the place of a good parent such as contemplated in an ideal boarding school, he must admittedly be a man of proved capacity. And to employ a man of proved ability means money which the rich alone can pay. The same argument applies to the material conditions and other necessities of a child's life in a school of the residential type. Lastly, the ties of Indian home-life are undoubtedly stronger than those of any other country. Indian mothers are proverbially affectionate to their children. Indian sisters are strongly attached to their brothers. On the other hand, these influences of home-life are not such as to call for a check. They are what have made the Indian home a home of love and peace, as is now being admitted by the people of the other countries as well. Instead of putting a check on these salutary influences on the child's life, it is necessary that they should be cherished and fostered. That the introduction of the boarding system in the country, practically for boys of very tender age, has made our little folks very sentimental and has struck at the root of the fundamental unity of a Hindu home appears to us to be a fact of the gravest consequence. Young men trained in these foreign institutions have a tendency to ape the manners of elderly people and to look upon society as a ground for wrangling and disputation. The cementing strength of a female influence, the sobering tradition of a family life are absent, and the result is that the educational products that are turned out in these seminaries become, as a rule, destructive critics and not constructive architects.

The boarding institution, thus, seems not to take very kindly to the Indian soil, where both law and customs have, from time immemorial, recognised and encouraged the existence of good family-life and the secular system of education. The boarding system is specially harmful to little boys whose education need be chiefly confined to the home. For them at least, if not for others also, a combination of the influences of a good home and a good school is the best arrangement that can be made.

## MUSINGS ON EDUCATION.

BY MR. V. R. SASTRY, B.SC.,

*Rishi Valley, Kurubalakotah.*

HERE, as in other countries, teachers, as a class, are not held in much respect, and there is a strong opinion current that anybody can be a teacher. We have the famous saying of G. B. S. that, "those who can, do; those who cannot, teach." To this statement, the teachers, and the public that sends its children to these teachers to be taught, have contributed in equal shares. That the average home cannot have either the talent or the time to manage the complete education of its children necessitates the children being sent to others to be taught. Indeed, so pressing is the need, that the parent is obliged to take in anybody that comes handy, as a teacher. This procedure in itself may be, to a great extent, responsible for the lowering of the standard of the teaching profession. There is not much strict selection made and teaching, like priesthood and colour-blindness, runs in families.

There is the case of Mr. .... who is a teacher in a village school. He had appeared for his Lower Secondary Examination (has he passed?) and works all the day as an accountant at the local provision stores for a mere eight rupees per mensem. Thrice a week in the evenings he is let off after five o'clock, when he trudges on to his village school, a distance of four miles. There, when the slanting rays of the setting sun drench the tops of the village tamarind and mango groves in a golden lustre, when the air is filled with the twitter of birds preparing for a good night's rest, a time when every child has a right to be in the open, at that time the children are huddled up in a gloomy, one-

roomed cottage, adjoining a barn, to "get educated." You can hear the children shouting away the multiplication table in chorus as they repeat after a thin-voiced youngster who is shouting himself hoarse. There is our friend Mr. .... seated on a low stool with the proverbial birch in his hand and you cannot miss that far-away look in his half-open eyes. He is, 'too tired after the day's work to do anything serious, and so just teaches these children to add a little to his low earnings.' Who is to blame in this, the parent or the teacher? And, may one know, what the responsibility of the Government is in this connection? Schemes of retrenchment are first given effect to in departments educational, while expenditure is incurred on other departments on a lavish scale!

I remember the case of a graduate friend of mine that has some bearing on this point. He had tried in vain, for a long time, to get into some job when the political struggle started and he went and manufactured salt. After serving a little over an year's sentence, he returned, and was again at a loose end. After a time he could obtain the work of private tuition to the three children of a rich parent who "wanted to see each of them turn out a blooming I. C. S." Accordingly, their evening games were cut off and they were pinned to their books and desks. Then the summer holidays came and the children had to leave for their village. My graduate friend is again a political prisoner, I hear.

Sheer necessity drives the parent to send his children to anybody who claims to teach and this leaves the young men entering the teaching profession a great choice. But, how many ever use this choice wisely?

To many the teaching profession is a gap-filler, a convenient perch to take wing from to other fields of work. Unemployed graduates become teachers on any salary and giving a month's notice (like the cook that is "talked to" for her carryings on with the village postman) would like to clear out to other jobs, when such come their way. Even for those settled well in the profession, there are but few incentives to real work and steady progress. Young men, brilliant in their student career are rarely heard of after their getting into the teaching line. They tend to go to bed, while the students obviate the necessity of attending their lectures by getting hold of the "previous years' notes." It is a much coveted legacy to every fresh batch of students, and it pays both the teacher and the taught. Both by age-long custom and the every-day classroom circumstances, the teacher manages to maintain the spurious atmosphere of the wiser and more informed of the two, the teacher and the taught. The youngster that puts troublesome questions can always be snubbed and cowed down, thus leaving the teacher undisputed sway over the domain. Surrounded by chairs and benches, blackboards and other class-room appliances, seated at a higher level and at a safe distance behind a protecting work-table, the teacher is looked upon as all-powerful and all-knowing, and often himself feels he is all that. The moments of disillusionment come, but once in a blue moon, if they come at all. Circum-

stanced thus, everything about a teacher conspires to make him lead a life of but little effort, unless his urges are from inside to make him soar to greater heights. As for the annual visits of the officers of the Educational Department, a timely display of corrected note-books and marks registers maintained is all that is mostly required. It is too much to expect of any human being to completely go into and correctly assess the value of an institution in a couple of days. The percentage of the successful candidates in the public examinations cannot be considered a true index of the real work of the institution if we have in mind a more comprehensive idea of education than the mere passing of academic tests. The true values of an education lie elsewhere and not in merely being able to turn out a few successful graduates that have but few interests in life other than earning a little and having a good time. Each child that comes to us, teachers, should be provided—not by making our interfering presence felt at every turn of his day's work, but by maintaining our sympathetic presence well in the background ever-watchful to serve its purposes—such an environment, such a set of experiences that it will develop freely and naturally to express its individual uniqueness directly, simply and fully. That, it looks to me, is the purpose of education. A teacher, more than a member of any other profession, needs to have an ideal, a purpose clearly marked out for himself in life. The natural expression of his life, in the light of his life's purposes, should be such that he feels his place is with the children. And because he is one with the children his every action is, from the child's development view-point, desirable. Such a teacher does not presume to *teach*, though a teacher he be called, but

lets the child educate himself, learn by his own efforts and interests. The steady growth of the child's independence from his guidance is a mark of his greater usefulness to the child, his progressive success as a teacher. As John Adams says, a teacher "should make himself more and more dispensable to the child." To some, this may sound strange and look a veiled suggestion to abdicate their powers, an appeal for complete self-effacement. To such, one can only suggest the leaving of the child's education alone and the enrolling in the military or the local police force.

Our institutions for the training of teachers should strive to produce young men and women enthused with this spirit, and every parent should demand it of them ere they can be asked to hand over their impressionable young to be taught. This should be the bed-rock of a teacher's make-up, for on such only can be erected the superstructure of the varied technical qualifications. "Unto him all else shall be added."

A greater co-operation too is necessary between the home and the school, between the parent and the teacher. As at present constituted, we have practically no residential educational institutions at all in our country. The father is often too busy with the earning of the daily bread to pay any heed to the growth and education of his children. The mother, with the cares of an ever-increasing family and possessing but little or no educational qualifications, is again out of consideration. As for the teacher, its being a day school, all responsibility is taken away from him about the growth of the boy as a human individual. His business is only to see that he carries a certain amount of information in

his head to pass his examinations. In cases of failure he can always glibly talk of lack of native intelligence or industry or both. As if you require a teacher for an all-perfect boy! He teaches himself alright. Thus, unprotected both by the home and the school the youngster is obliged to lead a life willy-nilly. He educates himself not because of us parents and teachers, but often in spite of us. The school, in its present form, thus seems to offer no justification for its presence amidst us, while at the same time a growing need for institutions of the residential type is indicated. Residential schools have their own problems, indeed, of a more formidable nature than those of the day-schools, for they claim to tackle the question of the education of the whole man. The residential school-life is a problem dependent for its solution on the fitting together the lives of the child, the parent and the teacher into a harmonious whole. But of all that later.

We are trying to run a co-educational residential institution at Rishi Valley, near Madanapalli, and in the light of our past some years of experience, an attempt will be made to discuss some of our problems in another article.

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## INTEREST AND INDIVIDUALITY IN MODERN EDUCATION.

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

Kolar.

(Continued from Page 725.)

### II. THE MEANING AND VALUE OF INDIVIDUALITY.

#### 14. INDIVIDUALITY AND WHAT IT MEANS.

What now is Individuality? What is its nature? What is its origin and what are its scope or extent, its development, value, function and relations? What are its chief characteristics or distinguishing marks and what are its kinds and distinctions or divisions? It is not mere personality or character, and it is not either the mere self or soul of the selfish man, or the infinite self or spirit variously called God, Absolute or the Almighty. It is to some extent the monad of Leibnitz and is for the rest the citizen of a free State or well-organised and well-knit society or community. Sanskrit scholars call it *व्यक्ति*, but for the purposes of this paper it means higher Individuality, which some scholars like Prof. J. Adams connect with Personality (as in his *Modern Developments in Educational Practice*, 1926, p. 113), but this we prefer to connect with the *Ātman* of (Advaita) Vedānta. For, true Individuality according to our meaning here is not what is displayed in an Alexander, a Julius Cæsar, a Cromwell or a Napoleon, but it is what we find in the great religious teachers and prophets of all times and countries, because of their universal and unselfish life which reflects the life and being of the highest self or *Paramātmān*, and makes us see Him on earth, almost in the way of what we Indians call *Avatara* without committing us to this

doctrine, because some people as in the West and in Mahomedan countries may not like it or need it, or may object to it. We see it in people like Sri Rama, Krishna, Buddha, Shankara, Mādhava (Vidyāranya), Asoka, Jesus and others in the East, and in Socrates, King Arthur and Joan of Arc in the West. It was not impossible for them to have trod the worldly way or *Pravritti Mārga* (the path of Pursuit, namely of the sensuous enjoyments) like Duryodhana, Aurangzeb or the modern Kaiser, but yet like gods, they deliberately left the easy path and took up the harder path of serving humanity better in their several ways. This is true Individuality in terms of the higher Individuality of God, and is quite different from the lower Individuality of the atomists, dualists, materialists and pluralists of all times and countries. So too is it quite different from the mere *Kāraṇa-Sharīra* or "causal body" of the Theosophists and different from the आनन्दमय कोश, the Sheath or Body of Joy, of *Taittareya Upanishad*, because it is bodiless or *arūpa*. Right interest or spiritual orientation, as in the साधन चतुष्टय (the four-fold path of self-realisation) including discrimination, desirelessness, good conduct and love (or विवेक, वैराग्य, षट्संपत्ति and सुसुखत्व) is the hall-mark, and not the mere possibility or birthright of all men; and Individuality is attained and ever shines only in the perfect expression or practice, आचार and अम्यास, of these great and necessary qualities of the truly

higher or perfect life as seen in the lives of all true and great Mahatmas (as different from those of modern Theosophy) beginning from saints and sages of ancient India and coming up to that great son of modern India called Mahatma Gandhi himself.\*

#### On the Nature of Individuality.

\* We may after this bit of explanation, try to make it a little clearer in another way. For, Individuality has its life and being, or rises, lives and dies like a house. It rises because there is a certain need for it, lives because of the same need, and dies because of the same need. Scientists and philosophers call this the causal view; but we may think of it as the relational view, or the organic and system view. The individual ceases to be either when there is no need for him or when he has got enlightened and placed himself above this need. He has risen beyond the lower self, which is narrow or ordinary individuality, and come to the higher self, which is otherwise called the highest individuality (as in Bradley's Absolute or Croce's spirit). The separative and self-assertive view or out-look is gone and we are one with the Divine. The Absolute is everything and we are nothing, because we can be nothing as apart from or in opposition to Him, who is the whole, the Unconditioned, the Infinite or the Perfect. No wonder, therefore, that he who lives (in the lower world or self) dies (from the higher world or self), and he who dies (here below) lives (there in the spiritual world). So, "let Thy will be done on earth as it is in heaven," (Cf. यथेच्छसि तथा कुरु। in *Karunakara Stotra*).

Next, spiritual individuality which is different from physical or material individuality which is of the lower or ordinary kind is made up of mind, or feeling, will and thought; and because all these are finite and limited, so too is individuality, their result finite and limited. But mind can also be infinite, with existence, knowledge and bliss (or joy) as its characteristics; and at once their resultant individuality becomes one of a higher, infinite, unlimited or absolute kind and nature. Similarly in worldly parlance it is chiefly characterised and conditioned by life (प्राण, *Prāṇa*), desire (इच्छा, *Icchā*) and attention. Yet it is not mere life or prana, for it consists of other things also, which stand on the

#### 15. THE INDIAN VIEW OF INDIVIDUALITY.

"The individual concept of each person includes once for all everything which will happen to him" says Leibnitz, the great philosopher of modern Western Individualism or Pluralism, (in the *Discourse on Metaphysics*, 1918, p. 19). It is a good idea, though many scholars contended with him on the point, and does not conflict with our ideas of *Karma* (works) and *Punarjanma* (rebirth or reincarnation); because the *sūkshmasatīra*, *Linga Deha* or subtle body carries all the effects of past action, or संचित and प्रारब्ध कर्म. The future or *agāmi karma* is also well provided for each individual by the science of astrology; and spiritual psychology fully agrees with it. For, the nature or make-up of each individual is conditioned by his particular instincts and impulses, or tendencies, desires and sentiments, habits and practices. "Life conditions thought" says Croce, and the Indians expressed it in their

physical basis of this life (*prana*), with its different organs, senses, their objects, characteristics or nature and functions. These are mental, being feeling, will and thought and are in one word mind. But it is not mere *jiva* or self. The *jiva* is concrete, while the self is generally abstract. But individuality has more of both their concreteness and abstractness, and should therefore be treated separately. It is, in a way, the functioning part or aspect of the self and partakes more of the theoretical nature, just as life (*prana*) is more practical in its nature or make-up. Hence the distinction between the three, or else all the three would go together, because they refer to and have their being in and through and for the same object. Distinction has its own purpose and value just as identity has at other times its own purpose and value. This individuality is not the mere लक्षित्व of the Indians; for, then it takes us only to atomism, realism and materialism, and not to idealism and monism with their deeper and clearer ideas on the self or atman, wherein only has it any true meaning and value.

own way as बुद्धिः कर्मानुसारिणी. Politicians, churchmen and educationists try to mould the child according to their own views and desires, necessities, circumstances or conveniences; but God has not left the child to the gusts and winds of fortune, and has well provided for his future in his own unchangeable nature or character, which exists and persists in him throughout his life. The individual may in the empirical world appear to be affected by other people, by the other things of the world, but really or metaphysically as there are not many individuals but only one individual, namely atman, Brahman self or the spirit, divine and supreme, this question of one affecting or of influencing another does not arise at all. As auto-suggestion of the modern world rightly says the mind, psyche, soul, ego, self or the individual is not suggested, affected or influenced by anybody, like the agent in hypnotism, but by himself alone, आत्मना एव. The individualist of the *Bhakti* school may still posit another in terms of either dualism pluralism or atomism, but from the standpoint of the तुरीय, fourth or ultimate, consciousness which is beyond the ordinary or empirical states of जाग्रत्, स्वप्न, सुषुप्ति, where is room for him or for his other, his ostensible friend and saviour, except in himself and as none but himself, if even here he still can have the play of the dual and limited intellect and will, and not of intuition or अनुभव which only gives us an adequate experience, realisation or idea of the absolute and ultimate spirit, which is resting and sporting in and by itself (as in the *Brahma Sutra*, 9, स्वाप्नयात्। on account of his merging into himself) and has nought beyond it.

#### 16. THE VALUE OF INDIVIDUALITY.

Men, however, as individuals have everywhere a great part to play, and their individuality can never be neglected nor shall ever be lost sight of. The joy and value of life consists mostly in this its individuality, and to this extent all realism, pluralism and atomism have a great value. They are of the first importance in politics, economics and sociology, religion, science and education. The modern unrest in the economic and political world is mostly due to the rise of individualism, and however much we hear of imperialistic, socialistic, Bolshevik, Fascist and other movements they are all at bottom one in the elevation and service of the individual, though from only the worldly or practical and not yet the spiritual or unselfish view. Here, however, there is no time to go into them at present, and we may content ourselves with a little study of it in modern education and with special reference to interest with which we began.

Educational writers of the biological and historical school like Professors Percy Nunn and John Adams (*Modern Developments in Educational Practice*, 1926) attach great importance to individuality, but idealists like R. R. Rusk criticise it severely and ask for personality in education instead (*Philosophical Basis of Education*, 1928, pp. 40—48). It is another form of the age-long controversy about nature *versus* nature. Prof. Nunn holds individuality as the ideal of life and as the supreme end of education (*Education: Its Data and First Principles*, 1925, p. vi and p. 80.) So too does F. Watts say: "The individual is the fulcrum and the lever and the operator too for raising the life of the community to higher levels of expression and

achievement so that he must claim our full attention." (*Education for Self-Realisation and Social Service*, 1920, p. 242).

As regards the real nature of individuality, philosophers like Dr. B. Bosanquet have a good deal to say (cf. his Gifford Lectures on the subject), while others like James Ward (also in his Gifford Lectures) and William James (as in his *Pluralistic Universe*) frankly and boldly take up pluralism, and they are not afraid of critics like Prof. Radhakrishnan (in his *Reign of Religion in Contemporary Philosophy*); but at present there may be no great need to go further into the philosophical aspect of this question.

#### 17. INDIVIDUALITY IN PHILOSOPHY.

For the curious, however, it is enough to give a word or two from well-known writers like Cushman (cf. his *Modern Philosophy*, Vol. II, 1911): "While the world of the ancients was cosmo-centric and the mediaeval world was theo-centric, the world of the modern man is ego-centric...The Individual is not only the interpreter of the universe, but also its mental creator. This is subjectivism. In the Renaissance, the individual as the rational self gained the central position (p. 15)...The assumption of the independent individual implies the independent existence of matter. This was the Cartesian dualism of mind and matter. Commonsense or "the easy altitude of those not interested in metaphysical discussions" is the opinion of the majority as to truth (p. 135)...The individualism of the enlightenment expressed itself as a rationalism in Germany, as a sensationalism and idealism in France, and as a deism and an empiricism in England. Nevertheless all its phases may be found in each one of these countries. The outcome of

the movement in the three countries is, however, very different. In England the enlightenment passed into a philosophical reaction in the so-called Scottish school; in France, it resulted in a political revolution, and in Germany it merged with a great literary movement and resulted in a creative idealism (p. 140)...To free the individual from the terror of the supernatural, to release his morality from Jesuitical dominance, to give him intellectual independence of State and Church, this was the working idea of the intellectual enlightenment....Thought should be free, and the conscience of the individual should be untrammelled, because reason is a sufficient guide. Being thus rationalistic, the movement was aristocratic (p. 209).....Lessing's enlightened individual suppresses his individuality (p. 229)...The romantic individuality is dominated by unrestrained fancy, is animated by feeling and passion, and prefers the vague and the mystical to the clear and the defined. In literature romanticism is contrasted with classicism. The classicist emphasises the type, the romanticist the individual. The classicist defers to traditional form and law; the romanticist has no common cannon even with other romanticists except the right to disagree. The only common principle among the romanticists is subjective, the truth of the individual intuitions, which, in the case of the hisotircal romanticists, found expression in the play of fiercely egoistic will seeking self-realisation (p. 296)...They challenged the universe, because it was not obedient to their egoistic cravings. These romanticists were discontented with typical ideas and with logical reasoning about them (p. 297)...For Goethe, truth is realised by man when he is in vital interchange with the universe (p. 298) .....Humanity is ruled by necessary types, yet

within them the individual is free.....They take their objects (from the world), spiritually endow them, and thus make art and ethics very close to nature. (299)"

#### 18 INDIVIDUALITY AND EDUCATION.

No wonder, therefore, that Percy Nunn can afford to say: "Our present arrangements (in education) are based upon what Prof. Adams has called 'the fallacy of the average pupil'...The 'new teaching' demands a Copernican change of stand-point, one from which the individual replaces the organisation as the dynamic centre of the school system" (in J. Adams's *New Teaching*, 1927, p. 111.)

But, this leaves him open to the attacks of idealists like R. R. Rusk. This is what the latter says in his *Philosophical Basis of Education* (1928): "Progress is generally the result of conflict, not of adaptation...Creative activity and its product, a cultural environment, are incompatible with adaptation (41)...Nunn asserts that adaptation implies the creative element...Nevertheless he fails to recognise that this creative capacity is distinctive of man and of God, and cannot like individuality, be attributed to all organisms. For idealism (as against the naturalism of biology) the conflict of individualism and socialism is a conflict within man, a conflict between man's lower animal nature and his higher spiritual nature...Man's higher or spiritual nature is essentially social, as Caird says; (quoted from the *Critical Philosophy of Kant*, Vol. II, p. 160) ...The conception of the autonomous development of the individual as the central aim of education is also liable to mis-interpretation, and may even be thought to justify mere self-assertion (as in Nietzsche) (42-3)...The term "individuality" has for educa-

tional purposes too wide a denotation or range; it is also too narrow in connotation, it neglects certain factors which may be comprehended under "personality" (cp. R. Tagore's idea of personality in his books like *Personality*.) A person, according to Locke, must be conscious, and according to Kant, must be free; and it is somewhat difficult to ascribe both consciousness and autonomy to everything having individuality. Findlay regards individuality not as an aim, but as a datum in education, and Adams (cp. *The Evolution of Educational Theory*, p. 46) regards it as a datum in education, and personality as almost wholly a datum, but still leaving a certain scope for the educator...In his *Modern Developments*, the latter explains: "There are three terms that are always getting in each other's way in the study of educational questions, individuality, personality and character..." (113-4). Individuality may thus be objected to on the ground that it emphasises the differentiating factors, whereas personality recognises the common characteristics of mankind (45-7)...Thus when we substitute the enrichment of personality for the development of individuality as the aim of education, it is not a mere change of terminology...The biological interpretation of man underlies eugenics...The eugenists represent the naturalistic tradition, the others the idealistic. The opposition that thus results between the eugenists and educationists is but one form of the Nature *versus* Nurture controversy, or of the instinctivist or hereditarian *versus* environmentalist interpretations of human life (48)...R. Owen, more than a century ago, began this wider view (50)...Naturalism emphasises individual assertion as against social co-operation. It fails to develop respect

for conscience and to encourage responsibility for social well-being; it regards man's highest aspiration as illusions, and it subverts the confidence that arises from the feelings that man in his noblest efforts is co-operating with the Divine," (64).

#### 19. INDIVIDUALITY IN INDIAN PHILOSOPHY.

Similarly for a simple and easy treatment of the Indian view of Ātman and individuality this is what the books say: \* Shankara's *Vivekachūḍāmaṇi* (verses 212-214; 217-220.)

\* नैवायमानन्दमयः परात्मा

सोपाधिकत्वात् प्रकृतेर्विकारात् ।

कार्यत्वहेतोः सुकृतक्रियायाः

विकार संघातसमाहितत्वात् ॥ २१२ ॥

212. Nor is this Anandamaya Paratma (the Logos) the supreme spirit, because it is subject to conditions. It is a modification of Prakriti, an effect, and the sum of all the consequences of good acts,

पंचानामपि कोशानां निषेधे युक्तिः कृते ।

तन्निषेधावधिः साक्षी बोधरूपा शिष्यते ॥ २१३ ॥

213. By inference and according to the Vedas the Ātma is what remains after the subtraction of the five sheaths. It is the witness, it is absolute knowledge,

योऽयमात्मास्वयं ज्योतिः पंचकोश विलक्षणः ।

अवस्थात्रय साक्षी सन्निर्विकारो निरञ्जनः ।

सदनन्द सविज्ञेयः स्वस्मत्त्वेन विपश्चिता ॥ २१४ ॥

214. This Ātma is self-illuminated and different from the five sheaths, it is the witness of the three states (waking, dreaming and dreamless sleep); it is stainless and unchanging; it is eternal bliss and thus it must be realised by the learned Brahman.

\* सर्वे येनानुभूयन्ते यः स्वयं नानुभूयते ।

तमात्मानं वेदितारं विद्धि बुद्ध्या सुसूक्ष्मया ॥ २१७ ॥

217. That by which everything is known, that which is not known by anything through the subtle intellect, realise that knower to be the Ātma.

तत् साक्षिकं भवेत् तद्यत्नेनानुभूयते ।

कस्याप्यननुभूतार्थे साक्षित्वं नोपयुज्यते ॥ २१८ ॥

अन्तःकरण as including the four parts, मनस्, बुद्धि, अहंकार and चित्त (95—9) in the सूक्ष्मशरीर, and आत्मन् is beyond both this and the स्थूलशरीर (which is described in 74—6).

(2) Radhakrishnan's *Vedanta according to Shankara and Ramanuja*, (1928). Shankara denies activity to Ātman, since activity by its nature is non-eternal (49)...True existence and intelligence go together (49) ..... (Like the sun) the Ātman has consciousness even when there is no object (S.B.II, iii, 18) (p.48).

(3) Radhakrishnan's *Philosophy of the Upanishads* (1924): The *Chandogya Upanishad* gives a progressive definition of self in the dialogue between Prajapāti, the teacher

218. Whoever knows anything is the witness thereof. With regard to an object not perceived by any one, the characteristic of being—the witness—can be rightly postulated of none.

असौ स्वस्वसाक्षिको भावो यतः स्वेनानुभूयते ।

अतः परं स्वयं साक्षात् प्रत्यगात्मा न चेतः ॥ २१९ ॥

219. The fact that oneself is the witness is perceived by oneself. Therefore Pratyagatma (the Logos) is itself the witness and not another.

जाग्रत् स्वप्नसुषुप्ति स्फटतरं योऽसौ समुज्जृम्भते ।

प्रत्यग्रूपतया सदाहमहमित्यन्तः स्फुरन्नेकधा ॥

नानाकार विकारभागिन इमान्पश्यन्तर्हं धीमुखात् ।

नित्यानन्द चिदात्मना स्फुरतितं विद्धि स्वमेनं हृदि ॥ २२० ॥

220. The manifestation of this Pratyagatma is identical in the states of waking, dreaming and dreamless slumber: It is the one inward manifestation of self-consciousness in all egos; and is the witness of all forms and changes such as egotism, intellect, etc., and manifests itself as *Chidatma* (real self) and eternal bliss. This realise as Pratyagatma in your own heart.

(From M. M. Chatterji's Translation.)

and Indra, his pupil (VIII. 3-12) from (1) the bodily, through (2) the empirical and (3) transcendental, to (4) the absolute self (p.27) .....The soul (the eye of the eye, the ear of the ear) controls बुद्धि, मनस्, इन्द्रिय and प्राण, etc. (133).

(4) P.T. Sreenivasa Iyengar's *Outlines of Indian Philosophy* (1909): The Ātma of the Vaisheshikas is characterised by desire, effort and so on. But in all schools the essential nature of Ātma is स्वयंप्रकाशत्व (self-illuminating or explaining). (p.15)..... The "inner organ" (अन्तःकरण) is by Yoga called *Chitta*, but this is different from the *Chitta* of the later Advaita school (where it is merely memory). (111)....Modifications belong to the *Chitta* and not to the Ātma (114)....In the Pasupata School अन्तःकरण is only three-fold, having बुद्धि, अहंकार and मनस् (150). Discriminative procedure (in getting knowledge) which is based on evidence is called *Chitta* (150).

(5) Rinade's *Constructive Survey of the Upanishadic Philosophy*. (1924): The Upanishads call the four stages of individual consciousness वैश्वानर (waking), तैजस (dreaming), प्राज्ञ (sleeping), and आत्मन् (self-consciousness or तुरीय). The *Mandukya* is there fore (because it uses these names) regarded as a late Upanishad, but it does not give the corresponding names of the cosmic self. These names are विराज् (cf. पुरुषसूक्त), हिरण्यगर्भ, ईश and ब्रह्मन् respectively (140). The cosmic consciousness comes to be regarded as corresponding state by state to the individual consciousness, and what is in the individual consciousness comes to be found also in the world.....Leibnitz's theory of representation is already present in the

*Chandogya Upanishad* (S.19) The individual soul is said to be in chains under the universal soul (186).

(6) Max Muller's *Six Systems of Indian Philosophy* (1916, pp. 244 and 254) gives the 25 Tattvas (principles) of Sāṅkhya, but this list does not mention *Chitta*; and Max Muller says स्मृति (memory) is not much treated by the Indian philosophers" (419).

(7-8) Similarly, in Kannada, Messrs. Y. Subba Rao (e.g. in *Shankara Mahā-Manana*, (1930, p. 14) and H. Chidambariah (e.g. in the Introduction to *Anubhavamrita*, (1925, pp. T—D) give a lucid treatment of Ātman.\*

(9) For more one may see the scholarly *History of Indian Philosophy* (Kannada, 1930) by Mr. Raghavendrachar; for it gives no

\* (1) Y. S.:— "It has to be concluded from the experience of deep sleep that the self or Ātman is a principle of consciousness different from body, sense, mind or "Manas," intellect or "Buddhi" and the ego, will or "Ahankara" (from Sri Shankara's *Upadesha-sahari*. Prose Part 2).

(2) H.C.:— "The Jivin or master of life is of the nature of ego (*Ahankara*).....There is nothing deeper than the inner witness. This witness is the consciousness freed from the ego.....In deep sleep there arises the natural or in-born joy without any awareness on our part. (Note. But there is difference of opinion on this point). But as this disappears after awaking. It is not the self or Ātman. (For) the self is the in-born consciousness which is at the basis of all these (five sheaths)... (The witness of the three states of waking, dreaming and sleeping).....The witness to all these is the Self or Ātman...Consciousness which is without any form is the Self. We must get the consciousness of the Self (or the Absolute)... The intellect of the higher type (or *Sattva*) which is pure like the faultless mirror becomes the means of seeing or experiencing the presence of the self (or Ātman)."

less than six different schools treating of this very question.\*

### III. MODERN EDUCATION AND THE TASK BEFORE IT.

#### 20. INDIVIDUALITY AND MODERN EDUCATION.

To come back then, to our subject on hand, what is real education, and how far does it help or serve the true and lasting interests of the developed or well-grown individual? Modern education, as seen by its output so far, does not seem to help us much in this direction; for, in spite of its apologists like the writers cited above, it is frankly against real individuality and individualism, and

\* Intellectual and well-provided scholars may study and think over difficult metaphysical works like the '*Brahma Sutras*' with the *Commentaries* of Shankara, Ramanuja, Madhva and others, or modern works like '*Vedanta or the Science of Reality*' by K.A. Krishnaswamy Iyer, Lord Haldane's '*Reign of Relativity*' and works like T. H. Green's '*Political Obligation*' for the social, political, economic, ethical and other applications of the metaphysical view of Individuality, and works like Stout's '*Analytical Psychology*,' A.G. Tansley's '*New Psychology*' and others for the question of Interest, and other works for the study of Education; but they are not necessary for the ordinary reader, and may be left alone for the present, till the works referred to herein are fully studied and well understood.

So too should all the best works available in the different vernaculars of the country and in English translations or versions prove a great help to all earnest seekers after truth. Some works like the *Bhagavad Gita*, the *Upanishads* and the *Vivekachudamani*, or Plato's *Republic* and Kant's *Critique of Pure Reason* have several translations and commentaries dealing with them, and in such a case there is not much harm, if we look at one of them, when the others or the better ones are not available. For, after a good study and sufficient meditation upon them, and attempt to apply and test theory in practice all difficulties will vanish like mist before the rising sun

wants only class-rule, even if it be mob-rule as under modern democracy, which has so many things against it. Society and the government yearly spend crores of rupees on so-called education, and yet what have they done beyond developing a little literacy here and a little literacy there? And can one be proud of it, in this age of so-called civilisation, culture and enlightenment? None except the interested few can say so, and even they in their heart of hearts are thoroughly ashamed of their own work. But what can they do? They want to get on, and this in terms of material, worldly or outer health, wealth, power, pomp and prosperity; and what care they for aught else so long as they get these things? "What does it avail a man if he gain the whole world, but lose his own soul?" is rarely or never thought of by them; and at the most their religion, science, art and philosophy are satisfied with a little bit of attending the church, conformity to religious discipline or discussion and fight about it, psychological study as in novels and so-called poetry and criticism. But at bottom their hearts are cold and barren, and at times they have even to hanker after something else which gives them real life, joy and bread divine. Hence the appeal of oriental literature, art, religion, philosophy and science as seen in their love and veneration of great minds like R. Tagore, Mahatma Gandhi, J. C. Bose, C. V. Raman and S. Radhakrishnan, of Sanskrit and Kalidasa, of Buddhism and Theosophy, of Ramakrishna, Vivekananda and others. The whole world is needing and begging India to send her more and more able sons like those pointed above; but yet India is running after other people, and building and shaping her house after others. Oh, when will this real sham

and scorn of our country go? Let us see if at least a fuller study of our own individuality and true interest will help us to solve this problem and how far real education will help us in this direction.\*

#### HAS HONESTY A PLACE IN LIFE?

\* We have, at this point, to answer a question which has often faced us, but which we had to defer so long for a fuller treatment; and we may best take it up in this note. For it boldly and squarely asks us, "Has honesty a place in life?" Yes, certainly, it has a large and prominent place, but as often has it no such place; for, it is not absolute and final in itself but is a relative thing or idea. It is one of the *dvandvas* (pairs of opposites) and has its correlate in dishonesty, as truth has falsehood and error, good, evil, beauty, ugliness and utility, the useless. As one of the opposites, its negative, dishonesty, has as much a right or claim as itself in the life and being of the spirit in which only have both these and all things else the reality and value that they have and may ever have. This is otherwise called its place in the economy of the world. No wonder, therefore, that in spite of the so-called legal ban on dishonesty, it has a large and often a wholesome or useful place in the life and activities of the people. For, how many people always require pure and complete honesty? Does the child want it? or the wife? or the husband? the father, mother, friend, servant, official superior, equal, colleague or junior? Does the priest want it? or the merchant? or the judge, the relative the teacher, the pupil or even oneself? Like Lear and Henry VIII (cp. "Windsor Castle" by H. Alnsworth), like Duryodhana, like Ravana or Hiranyakashipu we all want something that we like or hanker after and not that which we need, or that which is most good and useful for us. We want obedience, docility, diligence, patience, perseverance, industry, study, art, or beauty, grace and charm, interest, love, kindness, sympathy, humour, faithfulness or loyalty, gratitude, courage, dignity and many other worthy points of great and excellent character, of great and excellent personality. But do they all imply honesty and need they always do so? Can we not find these qualities in one form or other, to this extent or the other, void of real honesty and yet parading or passing off for honesty?

We are asked to state our age, our income, our reason (or "explanation") for doing this or saying

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#### 21. SUMMARY OF THE ESSAY SO FAR.

But first for a rapid summary of the results reached so far. Things interest, charm or attract us by means of their beauty or power. Some may say that they attract us by means of their goodness, truth and utility or usefulness, but the modern abstract mind would say they attract us by their beauty or power, which may be either physical or appealing to the senses, mental or intellectual, moral or emotional. But

that, or for even thinking and feeling in a different way, or to state our relationship or acquaintance with others. We tell it and are often taken to have told it, and we drop it or let it lie at that point. As often is the matter made to lie, or allowed to lie at that point by the people who asked for it at first; for, they know the world and they know what to expect from it. We want figures for the census, or for any other piece of statistical measure. We have them, and we know what they are. They are not what they seem, and no one should go by them, except as in cases like that of distance and fare in railway travel. Statistics is not a science like Physics or Chemistry; and biological and sociological sciences are not the same as those of so-called "lifeless" matter. People speak the truth according to their knowledge, purpose, circumstance, and physical or other conditions which can and often do weigh much with them. They cannot therefore be blamed if from other standpoints their truth is not as satisfactory as it should be, as from that of deeper metaphysics or the spiritual science of the self and its realisation. They speak and act, and this they do, often from the standpoint of mere consciousness; but we should never forget that there is something more than mere consciousness. There is also the unconscious; and this is no less potent than the conscious power within us as when we get up from our slumber after a determined wish to get up early or at a particular time. We do not know why we get up, but we do get up, and then, after a time we recollect and see how our wish of the night before has now realised itself in thus rousing us from our deeply pleasant sleep.

Thus words often come forth in the form of truth, and are often taken for truth. But the deeper self

really or metaphysically, this charm, interest or attraction of the object is nothing but spiritual, because there is nothing but spirit absolute and divine in the whole world, and it is universal, infinite, unconditioned and unselfish, being existence, knowledge, bliss and unique or alone, or सत्, चित्, आनन्द and अद्वय as the Indians say. Similarly, this again is the ultimate nature of individuality, in and through which only has interest any value or meaning. This is not mere जीव or व्यक्ति विशेषत्व but the real *Ātman*, which, at bottom, is nothing but *Brahman* or *Paramātmā* himself. But this is rarely or never found in the world about us. No wonder that individuality has little or no real place

within everyone of us knows what is real truth, how and why it is one with itself and how all else is different from this real and complete truth. The outer self is not often aware of the conflict between the inner and the outer truth. But it is well that every facility is afforded to harmonise the two and make only one and ultimate truth shine forth everywhere. Then is it heaven on earth, and then does the golden age come to its own. The mind and the body become one. Yoga or union is attained. The prayer of the devoted Christian to "give us this day our daily bread" and "let thy will be done on earth as it is in heaven" is fulfilled, and Shakespeare's dictum, "to thine own self be true. And it must follow as the night the day. Thou canst not then be false to any man" come to its own.....

Honesty, thus, is one of the cardinal policies and necessities or principles of life, and not merely the best policy. In politics and civics, in religion and law it counts for much; but not so always. For, its opposites, dishonesty and want of honesty, have also a large and prominent place in life and truth or reality; but yet in the end dishonesty fails, and should rightly fail, because it has not got the deeper truth or value that honesty has in relation to the self, spirit, truth or universal and infinite experience! "*Sattva*" has from one standpoint, namely that of the good, the beautiful, the useful and the true, greater value than either "*Rajas*" or

in modern education, except in the mouths, and occasionally in the actions, of big men. But, yet, no one who knows and practises the psychology of real spiritual life need be afraid that there is no place or scope for him. For, he will no longer require the aid of external riches or conveniences, conditions and circumstances to realise his own purpose, but will mostly depend upon his own inner powers and capabilities, and only to the most necessary, possible or unfailing extent upon things of the external world. Thus only have arisen almost all the greatest and most potent or useful institutions, schools and *āshramas*. Even now they may start and work on excellently under the modest form of single-

"*Tamas*." Loving, kind and soft words, kind and loving treatment have, at times, a greater value than their opposite kind of words and treatment. So too is it with honesty in relation to its opposite or negative quality, dishonesty. It is of a more "practical" order than of the "theoretical" order, as Croce has well suggested in his *Logic*. Hence its great value and vogue in the world everywhere and at all times. As one of the negative forms, vehicles or channels of life, it does help us a great deal in all our life and movements, though, as a negative form, it often comes in our way and acts against it. Hence too does it destroy or annul itself; but, before this, it will have made the spirit move a bit, by means of its charm, mystery, माया or मोहिनीरूप and fulfil itself or realise and satisfy itself to some extent; and then as nought but the spirit which is "omnirepresentative" and "ultrarepresentative" (cp. Croce's *Logic* for the nature of the pure concept like goodness, beauty, truth and utility), it cannot but surpass and outdo itself, which in one way becomes the undoing of itself. The individual must disappear for the good of the whole (cp. the Sanscrit rule, "sacrifice the individual for the family, the family for the city, the city for the province or country, the country for the world, and the whole world for the self," which means the higher and not the lower self). One "*Raga*" or tune gives place to another, because of the need of variety, perfec-

teacher schools, as at the "*Shāntiāshrama*." Hence the hope of all the world lies in the unfailing help of such great personalities or individuals who care not always for themselves, but for the good of others and ever work for the full and early realisation of this, their one and constant purpose. No wonder that the world thus helped and saved by them sooner or later comes to look upon them with entire sympathy, confidence, love and reverence and follows them wherever they lead and not merely sees or judges them or criticises and appreciates or praises them, but treats them as gods in human flesh and considers itself most blessed in their daily and constant service.

tion, and infinity or unlimitedness in the whole or the absolute, namely the self or spirit. In the same way dishonesty must and does yield to honesty for the good of the whole, the spirit or the self; and the Indians have made it harmonise well with the world, by means of their ideas of *punarjanma*, *karma*, and *dharma*. For, man does not get, and often cannot get, all that he should get in this life, and needs must therefore have another life. Some religions and philosophies do not work from this standpoint or for this purpose; and it is no wonder, therefore, that they do not attach the same value to the doctrine of *punarjanma* (reincarnation); but merely because of this it does not become less true or valuable. The Indian knows all this, and rightly places honesty above all things else, and not merely above dishonesty; but yet he goes a step further still, and tells us when there must be a limit for it.

For honesty itself is not everything. It is not itself truth, but only one of the forms, though one of the best forms of truth. So god does not mind living and realising, shining or expressing himself in and through the other form of dishonesty also. Thus we see him as wearing the मोहिनीरूप and forming the द्यूत, 'Dyuta' of the "Dyutagara" or dice-player (cp. *Bhagavad Gita*, Ch. X. 36). The sage will not tell the truth, if it ends in the death or destruction of anybody or anything. He does not

## 22. HIGHER INDIVIDUALITY AND THE WORLD.

Next, as already pointed out, true individuality is only in God in whom it is we live and move and have our very being; and there is no individuality worth the name as apart from him. Croce himself says: "If the individual is the situation of the universal spirit at a determinate instant, empirically considered the individual becomes something isolated... The individual is only a pseudo-concept" (*Logic*, 1917, p. 67.). Let us, then, be up and doing and fear not for any fate. There is nothing beyond us. All fear is our own, and all strength is our own. We have all that we want, and there is no weakness, poverty or ignorance anywhere, except when we forget or neglect God, the fountain of all life and progress, joy and beauty divine. No one should throw the blame on another, even if it be an institution like the school, Government or the Education Department, and each and

merely say सत्यं वद "speak the truth" like other people, but says "speak the pleasant truth" as in सत्यं ब्रूयात्, प्रियं ब्रूयात्, न ब्रूयात् सत्यमप्रियं। The world forgets the further part of his injunction, प्रियं च नानृतं ब्रूयात्। "but speak not the sweet or pleasant thing which is untrue;" for, it is not to its interest, which is mostly practical, limited and sensuous, and therefore is it ignorant, unwise, and doomed to suffering and bondage. Hence should the wise, both men and institutions, see the truth divine or the eternal *Dharma*, ऐष धर्मः सनातनः। and ever try to live and move and have their being in it. For, otherwise there is no salvation, no hope for us. That way lies misery; and may God for ever keep us from the dark and the crooked, and lead us to joy and immortality, peace and power divine, of the highest or most perfect life! असतो मा सद्गमय। तमसो ज्योतिर्गमय। मृत्योर्मांसमृतं गमय। This leads us once more to the question of interest and individuality in modern education, and we may now attend to it without more ado.

every one should do his best from the stand-point of true and unbiassed enlightenment. No domestic, communal, religious, economic, political, national or imperial bias or preference can stand in our way; for, it is the way of the spirit, and the world is no more dull or uninteresting. It is full of life and joy, and the service of self, as seen in brother man, beyond all the barriers of family, caste, kinship or community, country, race or nationality gives us all the strength and wisdom, all the health, wealth, favour or encouragement and blessing or inspiration that we need. Learning or study, teaching and working for the state or society become a joy and a privilege which no words or wealth can buy, and the spirit lives and moves about freely and joyously in itself, quite unencumbered by anything else, because there is nought else beyond itself.

### 23. THE MAKING OF A NEW WORLD BY HIGHER INDIVIDUALITY.

All art and literature, philosophy, science and religion acquire a new meaning, and society gets a new life, a new lustre or radiance. Every one is willing to serve and help another, and no one grudges the good of another; for, he too is himself. The lower or sensuous self has now got above its limitations of body, sense and mind, or the triple orders of feeling, will and thought; and all work in unison for the service and adoration of the great self which is their one and all universal self or the spirit divine and supreme. All the vagaries and mistakes, the defects and limitations of the present age, disappear; and interest and individuality continue to shine for ever in the effulgence of the Almighty, divine and omniscient. Sceptics and so-called practical men of the

world may laugh and scoff at such views, but they have only to think for a while, and still their mind and see what will become of themselves and of their dear and near ones but for the kind and unselfish work of these master-spirits. Nothing great was ever achieved by mere scoffing and arm-chair criticism, and all the greatness and value of the world was built up by such master-spirits as Gautama Buddha, Jesus Christ, Asoka and Akbar, Socrates and Shankara. So, let no one feel diffident in following them where they went; and may God help us to achieve this noble work of self-realisation through true and noble interest and individuality!

### 24. THE FUTURE OF EDUCATION.

In conclusion, education nowadays is more political, administrative and statistical than economic, scientific, useful or practical. So too are educational conferences, writings and magazines more political, administrative and statistical than scientific, useful or practical. No doubt all poor teachers, and they form the majority in the profession, want better pay, better treatment and conveniences, which means better economic conditions; but this they cannot and will not get, unless in the first place they change their method of life, their work and out-look and see where their power really lies, why and how they have it, what is the strength or extent of this power and how best they can use it and utilise it to realise their purpose (of improving their conditions) and help the world as far as possible in spite of its utter neglect and cruel or mean treatment of them for all the trouble they bestow upon the children who will be the citizens of tomorrow. This, their great power, lies in the self whose nature is existence, knowledge and bliss, and

who is full of power, intelligence, peace and good-will born of real and unperturbed joy; and as people most concerned in the service of the self the teachers, by means of their intelligence and joy, in spite of all the poor conditions that weigh so much upon them, have greater access to this power of the self than anybody else; and if they do not see it and use it, it is their own fault and not that of any one else. Hence the hope of the teacher who realises himself or first and foremost attends to the service of the self, and through him the hope of the world, which now he can serve so easily and well, that nobody, not even the deeply religious prophet, or the greatest scientists, philosophers and kings can ever equal with him in this task. For, all work is through intelligence, the self is the fountain of intelligence, and the teacher is its best and nearest or dearest ministrant. Poets, philosophers and scientists, statesmen or political leaders, kings and generous, wealthy men may have great power to help

the world and they often use it in its service, but there can never be the love and service of the father and mother, whose place the teachers and none but the teachers can fill up in the economy of the world. Their love and interest in their children may not at first seem to be as deep and durable or continuous and unfailing as that of the true father or mother; but their service and attention to the children entrusted to them is a guarantee against all such fear. For, this service, when rightly rendered as it should be from the stand-point of self-realisation, will help them and minister to them throughout life, like the love of God himself in human form. Truly blessed is such a wise and enlightened teacher and may the world have more and more of such wise and enlightened teachers. For, then only will all the problems of education have been well-solved, and the world come to have a better future.

सर्वं शुभं भवतु । ओं तत् सत् ॥

## Madras University.

### B.A. Degree Examination (Revised Regulations) 1934.

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## "CREATE THE DESIRE AND THE TEMPTATION."

BY MR. S. C. N. RAO SARODE.

Lucknow.

"No conqueror can make the multitude different from what it is; no statesman can carry the world affairs beyond the ideas and capacities of the generation of adults with which he deals; but teachers—I use the word in the widest sense—can do more than either conqueror or statesman; they can create a new vision and liberate the latent powers of our kind."

—H. G. WELLS.

THE eagle teaches her young ones to fly, not by lecturing before them as to how to flap the wings, how to steer, how to balance, what effect the wind has and how to face it and scud through it, what glare must be avoided, what rate the wings must be flapped, and at what angle the curve of the wings must be set or how to twist the tail, and so on but, by *temptation*. Any amount of lecturing would be futile before the young ones if the lure is not created. That is exactly what we are doing; doing everything but of creating the lure. Whereas the lure will forge for itself all the ways and means as well as the knowledge that is necessary, either automatically or by the personal seeking for it as there is the inner urge for it. We give food and instruction when they are not needed and when there is no temptation, but not at the most urgent and necessary moment.

If you have watched an eagle, you would have found that the eagle on the high cliffs of a mountain, puts a piece of meat before the eaglets at a little distance from them at first and when

they have learnt to hop up to reach the meat, she takes the bit a little further away, and a little further again till they try to reach it by their own effort through the eager desire for the meat and they unconsciously and naturally learn to flap the wings, to balance and to fly and so forth. That is how we all learn anything if we really *learn*;—(by stimulating the instinct) by *temptation* and *desire* and not with the self-conscious feeling that we are learning under a teacher whom we have to fear, respect and obey. If the eaglets were self-conscious, they would never learn. In the eagle there is no idea of reward as my friends are likely to mistake, for the eagle does not say as we do, that it will give the meat to the eaglets if they fly this way and that, so much and so far, passing this examination and that test, but the eaglets have to reach the reward they create unto themselves, and the powers of flight, etc., come to them only by the way. That is nature's way. The reward is not voluntary on the part of the teacher, but it is on the part of the pupil; and the reward is not false, but true and permanent, and in the creative work, the ecstasy or joy of creation. In the same way, a teacher, instead of lecturing uselessly, beating about the bush or ordering the regimented movements or demonstration, must create a desire and a *lure* in the mind of the pupil. The desire is often natural and he has only to

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put the luring article. Why are evil ways learnt easily and acquired so soon? Because all evil has its lure. But everything good and beautiful also has a lure, its natural lure. But they have been made repulsive by our ignorant creeds and methods of education. "We cannot create loveliness through fear, beauty through fear!" If you compel a man to eat a thing for which he has not acquired a taste, it will become repulsive however tasteful and nice it may be. So is the case with children.

Hence, put luring articles before children or your grown-up pupils before you talk about their acquirements needed. For example, the work of clay-modelling, handling of interesting articles, drawing and painting, handling a typewriter or that of swimming or mountaineering or of boating and even grammar are interesting and luring in themselves. But foolish, little-minded and immature thinkers, who are unfortunately trusted with the responsibility of parenthood and teachership and so forth, however old in years, create a false reward, generally a petty one as of a medal, a cup, examination success or of marks and rank, whereas the study and work itself ought to be interesting and luring and that itself ought to be the reward. Otherwise, the reasoning process will be reversed and unnatural as well as absurd. What greater reward can a child enjoy but that of the joy of creation if he has succeeded in creating a beautiful model out of clay or of painting to his heart's content or that of enjoying in play to

his heart's content or that of learning to handle things to his utmost desire? Do not children love to show to their mummy and the papa how nicely they have done a thing, be it painting or clay-modelling or some such thing? You require no marks, no rank, no medal or any reward to make a boy like to handle a watch or a typewriter out of curiosity, or of handling crayons and water-colours and a painting brush. Imbecile adults require them. Do you require marks to make him feel the joy in his work? To feel the beauty he has created it? Is it out of an exterior reward that a mother loves her child? Do you give her marks for loving the child and to feel the joy of nursing the babe? Does not matter what the painting is and how bad it is from your petty point of view, does the child not like his own creation? If he does not, he will create another, so long as you do not destroy his things or stand in his way and ask him to attend to some other thing. (Please refer to my Observations in a Drawing Class.) In Vienna child art has become a language through which the inner biography of a child is understood and the first interpreter there was the great Cizek, although I may humbly say I was the first interpreter to myself before I heard of the great man Cizek.

The desire must be something true and permanent. Something really lasting though, as wisdom grows by the expansion of knowledge and experience, the desire and its focus too continually change. The toys are tempting, but the child who has them early gets tired of

them early and his desire changes its focus on to something more real, more lasting and sensible, giving more happiness, and then to something great and grand. If the desire is thwarted, however, it lurks in a dark corner, either in the *conscious* or *unconscious* and the person continues to be yet childish in desires though advanced in years; and fancies like so many people in the world, namely with desire for wealth, for meaningless pleasures, glories, vanities and some people desire more foolishly than even the children, and hunt for empty titles and honours, to appear in the world what they may not be. If the desire was never thwarted, (I however leave those desires which are born out of a narrow home-life as of the rich and the miserly as coming out of a long sustained association and an established habit) but always guided and helped all people would have turned their attention to something more eternal, real and producing of happiness. That was the way of the Indian Gurus of yore, and that was the way of all the great geniuses of the West; whereas, to-day we have created even such Nawabs as would have 200 wives for nothing, and think only foolish things and plan selfish pleasures and vain glories. While a Mahatma wants to suffer pain for the sake of the happiness of the world, we have a Maharajah who wants toys like the Rolls Royce to go about vainly and a Nawab who wants to hoard millions of gold coins in private coffers or have thousand beautiful Kashmiri girls in his zenana,

Thus, it is the duty of the teacher and also the home teacher, the father or the mother, to create proper and rational temptation in the mind of the child. We have to give artificial respiration because we have killed the natural one, or we must try to go back to the natural way. If desire is killed there would be no life, for who would live for a minute or do anything of their own accord if there was no desire or the *impulse* (desire in another form)! Only the desires are strangled and mis-shapen by the foolish ways that the ignorant and the conceited or the weak-minded people created, who, because they could not control young and buoyant life and could not keep pace with the young, tried to control by means of fear. Parents or grand-parents who cannot run after young children that are buoyant and mischievous, thus create a scriptural standard of behaviour for the young, and because they sometimes cannot please their fancies born of weakness, or cannot take too much trouble, tried to thwart the desire of the young or the youth by means of fear, or tried the simple switch of obedience which was at once so easy and so comfortable to the weak and tired elder, to control the young life and to order the children to dance to their desire. Thus they created problems and so much misery in the world that every individual is confronted with and which we feel we cannot solve at all. *We could not have clashed in life if our desires were straight and left unstrangled and not so mis-shapened*, and all would have been beautiful and all would have directed their mind towards

the lasting happiness of one and all, for, there we would come to the natural and sudden discovery and revelation that others' happiness is our own happiness and that the *other* is only an illusion, and is but part of the one life, of which we are each one a part, and thus personally feel the thrill and the reality of that oneness as the saints and mystics did.

So, we must create a sensible desire by putting sensible things before the young, not toys of war, guns for destruction of plant life and animal life at first, then all other. Then the lure will make every child fix a goal for himself which, however changeable in the beginning (as naturally it ought to be) before experience and knowledge ripen or come to his aid, will become a real and unchangeable one. I mean the lure and the desired goal will become a part and parcel of the child or the pupil. The means by which the pupil will attain will be automatic, and the function of the teacher again is to watch, like the eagle, to prevent disasters and accidents to the young ones which they cannot be aware of or which they cannot overcome by themselves, and thus watching over difficulties and dangers the teacher or the parent must remove them instead of preventing the young ones from approaching them, for to prevent is to thwart life and to strangle it. Far better, before the children desire for the dangerous things, remove the dangerous articles, as for example, you would not leave a man with a loaded pistol in his hand and

much less will you trust a child near a bottle of poison or near fire. Before preventing a child from approaching the fire that seems golden and tempting and beautiful and attractive, help the child to know the burning quality of the fire and the child will thereafter be cautious in approaching a fire. Gently take a finger of the child before fire and scorch it a little to make the effects of fire *felt* and *understood*. Otherwise, if you go on preventing a child from approaching a fire which seems golden and attractive, but whose quality is not known, the child, when he grows up to a stage when he can reach the fire by himself and when you cannot see, as you would otherwise prevent the pleasant deed, *he, with all his stored up and lurking desire from the babyhood since you first began to prevent him from the approach, will put his hand, nay his whole body and being in the fire, and burn himself beyond hope of recovery*. Such is the case metaphorically of all dangerous things (and that of sex is not the least nor last of them). He will go to excesses in after-life before you will be aware of it. Hence, give no scope for the storage of desire for unpleasant and ugly things by thwarting it. Finish them then and there, but with regard to pleasant things take care to make them interesting and add to the interest by creating a proper environment, newer facilities and attractions instead of creating a dyspepsia by your thrusting in, for to-day's education is nothing but that which creates mental dyspepsia. Boys throw their books away with disgust as soon as they

have passed their examinations for the sole purpose of which they read, instead of having a real interest. If any child is not interested in anything do not force it upon him until a desire is born within him automatically without coercion or coaxing, or the idea of reward and punishment. That is how I learnt many things and very efficiently but without teachers to guide me, and to help me. When I most needed them and desired for them, I could not get any and some were too unwilling to guide me. If we could really answer satisfactorily all the questions that the children put to us and satisfy them really we could have done all that we should to them; and we could also, by the way, consider ourselves the greatest geniuses. No. We really cannot satisfy the minds of the children of to-day and surely we do not ourselves know the true answers for their questions. How are they able to put such questions if their minds were not eager to know and to understand and if they really lack reason as we elders often suppose without proper grounds? Those who say that children have no reason and that reason unfolds at a later stage do not know childhood nor psychology, nor have they themselves seen enough of life, nor do they possess enough reason themselves. This remark might hurt many elders, but I do not mind, for I am with the young and I wish to march in their foot-steps as they are really advancing in spite of us. Evidences for their advance are not lacking and they

are not too far to seek. The youth, the children, are to-day forging for themselves new ways of life and expression *in spite of us*. The education also will be forged by these fresh-minded engineers and life-smiths.

When instruction and aid are necessary, the pupil will ask for them of his own accord so long as the person, whose aid is sought, is not a terror to the pupil. Terror may be of different degrees and kinds. Even a good and kind teacher or a parent who has not won the full confidence of the child is also a terror. When sought, any help and guidance thus given are not futile nor purposeless nor burdensome. It cannot easily be forgotten. However big the lesson, if the student has sought the aid out of a great desire and the necessity in the attainment of his goal, it will leave its full impression. But we have the foolishness to lecture and to advise and do all but that of giving the aid the pupil asks for, but the material means by which he can learn or derive the answers by himself for his questions or to help him to create. *We never care to supply his wants, but we pretend to know his needs, not only now but also in future, and give him things which he discovers to his utter disgust or disheartenment to be useless and unhelpful, and even foolish.* The environment he wants we do not give, the urgent things or the information he wants we do not give, but beat about the bush and tire his patience and make him disgusted even with his own search and creative work. Nothing is more

deleterious to his growth and learning. Indeed, if boys do not wish to learn grammar or mathematics, it is because we have created a dyspepsia for them and made them repulsive, whereas we could have made them as romantic and attractive as any. I know how mathematics or grammar was once a lure to me, still they could be made attractive and enjoyable. Indeed there are many South Indian boys who enjoy mathematics for its own sake and would like to spend their whole life in studying and further discovering many things. But it is not necessary that all should love mathematics and learn mathematics beyond the need and inborn desire, and how far each should learn, it is not for us to decide but the individual himself. If he wants none he needs none and he could still be happy and give out his fragrance as the rose. Do not Indian women do it? If he finds it necessary as a help in the study of any other subject, he will learn it and ask for it of his own accord and even if his brain is unsuitable he will make it suitable by perseverance and labour. I know a class-mate of mine who never relished mathematics in the beginning and was supposed to have had no brains for it since he was bad in the class, *i.e.*, he could not do the sums we did. But later experience shows the mis-judgment of the teacher. It was true the boy could not do it with the same facility and ease with which we did, but soon he worked hard with an earnest lure and desire, and a little

jealousy and competition and superiority complex added to the same, he went quite far ahead of us before we were aware of it, and he has become in the space of six years capable of learning mathematics of the highest kind and which may be difficult ordinarily considered. So the desire has even in this case created the ability and the capacity which at first was thought to be lacking.

Let us say a child has a desire to paint or to draw something he visualises or fixes in his imagination, and he tries and tries hard, with pencil and paper,—or with charcoal on the wall, and the scribbling in the sand and so on, to fix what he *sees*. But he sees his own failure. He learns that he cannot properly paint the blue sky, to fix the stars on a paper, and he desires for a technique and the sort of drawing paper to be chosen, the proper water-colour, the broad brush, the need to wet the drawing paper beforehand, etc., the consistency of the mixture of the colour and the paints to be made for stars, he enquires from the teachers and he sees how the teacher does his own work and he tries to do it in the same manner.\* Thus he learns the necessary

\* "Andrea del Castagno, a shepherd of Mugello, one day, when overtaken by a storm, took refuge in an oratory, where a house-painter was daubing a picture of the Virgin. From thenceforth he felt an irresistible desire to imitate him, and practised drawing figures in charcoal whenever he could, so much so, that his fame soon spread among the peasants, and, afterwards, by the assistance of Bernardino de Medici, who enabled him to study, became a celebrated painter."

—From Lombroso's *The Man of Genius*,

technique and he goes fast as he ever ardently desires to reach his goal, namely, of fixing or creating the picture he visualises, whatever it be, from a simple leg of an elephant to a fig leaf or a running deer or a horse on trot or gallop. If he tried to imitate drawing the teacher's picture he would fail, lose his enthusiasm and desire, and would leave the work for the time being or once for all due to the dyspepsia or repulsion. Where it is necessary to exercise his powers by means of copying, the teachers have to tell him to exercise by copying and then that he might try to draw his own picture. Correction, I have objection to—strong objection, as the teacher may not be aware and cannot see the exact object of the pupil's desire or his vision. Hence, criticism may be offered with regard to conventional technique or about the proportions and sizes of symmetry, but in no wise should the student be forced to use them unless he himself desires. In this lies the joy of creation, and real education, to eke out or to release the powers within the human being, who has a creative instinct and a joy in creation. I had a desire to type out my lectures and early essays and being obsessed by the idea, I learnt in imagination and when I actually put my hand on the type-writer, I was able to learn within a very short time to type out my lectures and even to compose or write straight off on the type-writer. It took considerably a small amount of time. I sought technical and scientific aid to save time instead of learning everything by trial and error for in this helping of saving time and energy lies the economy and the task and function of a teacher, *but not always*. I learnt shorthand in two days, and when I was nine, I learnt the alphabet, and characters and compositions of languages other than my own in one day and two days and could write and read with the same facility as any boy of twelve who had learnt them for not less than four or five years in a school. May be I did not know as much language as he did for it was foreign to me. The difference in our learning and reading, etc., was that I was taught by my desire and he was forced by the teacher to learn and to do things against his own likes or dislikes and will. It need be mentioned here that I did not use self-taught readers, or any quack learning methods, nor did I do everything myself. As I needed help and guidance at any stage, I went and consulted the nearest man, or the nearest authority, a weaver in two cases, who himself had not learnt much and a goldsmith in many cases, and in general sciences, and I learnt. I could not forget their lessons or rules because out of necessity I asked them and they told me things which did not escape my memory, much less my attention. I can do the same now with facility; although I might have put out of my memory those gradual stages (if there were any stages at all), of the lessons, but I have acquired that I wanted. Thus I sought my own teacher

in many a case. It was later on that I sought bigger professors, who could afford to give me much of their time. If students do not seek you, it is because you are terrors to them or some such inapproachable things. Win their confidence and show that you are very sympathetic even in their failures, etc., and that you are ready to stand by them on all occasions, and they will seek you, and at all times, if your wife does not stand in their way sometimes. If you are a loving teacher I do not see why your wife herself should not be an influence to the boys and be a help as much as their own mother or sister. In former days, I think, the students sought their teachers in the same way. But they were approachable. We cannot apply the same rule in the same manner, however, as the conditions in the world are different now. But, in attitude, we should be as bright and sympathetic as the teachers of yore and in winning the confidence of the pupils.

Instead of all this, we have the foolishness, not only to force down the throats of children and creating a dyspepsia, but also of not providing the means, the materials, etc., when they have a natural hunger. The hunger of all types is not born unless we have the material to attract or to tempt them. Here you have not the excuse to say that we cannot wait till the natural hunger is born. But keep the material before the eyes and you will see whether the desire is born or not. But be careful to put it before them in an attractive

form and not in a repulsive or monotonous form. If the desire is roused without the environment and the material being provided to realise the same, if there is any hindrance whatever in realising the same or if the physical facility is not suitable, the desire not only works like a cancer in the mind and the heart in certain cases and causes embitterment, jealousy, etc., and in some cases morbidity of temperament, but also causes a positively harmful if not diabolical attitude. Hence desires must not be thwarted either indirectly or directly, positively or negatively. If a boy has a dignified soul, he will begin destructive work worse than the great Napoleon. Indeed all great destroyers were made of that stuff. If their parents were careful, if the neighbours, teachers and relatives were careful, these dignified souls would never have given themselves to such destructive work. Most of our war agents and heroes were made of that stuff. Imagine the anger of great geniuses being roused, and what limit is there for all the harm they can do? Worse than military destroyers are the social and religious destroyers and perverting temperaments. It is poisoning the very life when a genius is determined to do harm, which is, especially non-conspicuous and hence non-preventible. Thus we make criminals who are so great, and such as will not be identified with criminals. Indeed there are a great many criminals to-day who create misery in the world without

any conspicuous harm. We do not suffer so much from the recognised criminals as from the unrecognised ones and who exist in some degree or other in each one of us. If the genius is weak or is brought up with a little calm or natural forgiveness as the Christ or such other, the thwarting has no effect. It can only hinder the doing of good but not poison the very outlook nor create a desire to do harm. In many such cases if the person is weak-minded or weak-willed the desire weaves in its imagination—thoughts which develop abstract faculties or faculties which will not be conspicuous. Thus the faculties have a germination without the heredity and the environment or exercise. The actual examples for all these cannot here be given as they are private and will involve personalities who will take it as an offence or as a defamation.

During my childhood, I desired to learn music, but facilities *always lacked*, troubles always rose, snatching away of articles and deliberate prevention and such other things which I do not wish to mention, embittered me and made me hopelessly miserable. I could not, in such a condition, like to play games, nor could my mind be free to study other things; and this brought on more and more complicated troubles. By miscalculation, my elders said I could not learn music as my ear was not, in their opinion, conspicuously good and hence there was no ear for music in me; it made me hate music. It is only one example of a dozen things

which made me retreat into myself or to do more independent things where fortunately no teacher was needed. This is the greatest danger to our happiness on earth, namely, thwarting any desire. All crime is mostly, if not absolutely, due to this. Whatever is not born of thwarting, can safely be classified into innocent mischief, even if it be a murder. Later on, the habit persists by our unintelligent handling of such a moral child, be it a child in age or of understanding. I, however, suddenly discovered the gross mistake of my elders regarding my ear for music, and now I see that I can learn even now; and if I had learnt when I had a burning desire for it, I would have been to-day a good musician though not an expert or a genius. (I am inclined to think by many of my experiences that this modern grading of students into intelligence normality, abnormality or sub-normality is abominable and dangerous as it is unreliable. But, that is a different subject and has no place for discussion here. In vain did I attempt to get facility these dozen years and you can gauge the anger or resentment in me. Indeed to create any such resentment, in any mind or people is to make them dangerous. There is a political policy to-day which is creating the resentment and bitterness in the mind of a nation unnecessarily and in the helpless state of the nation that I am afraid even to think of the consequences of it. In vain will people try to conciliate, but the impressions cannot easily be erased. Not only have these two peoples

to suffer but the whole world has to reap the consequences in some measure or other. Had I lost a little of reason or had it occurred when I was yet below five years of age when judgment and power of pardon, forgiveness and understanding would not have developed sufficiently, I would have been embittered enormously and would have committed suicide (indeed such are the causes of suicide among many bright people) or I would have taken to injure or kill musicians wherever I met. Lately, to my amusement, I heard of a king or ruler who sought musicians and killed them all. He had probably a cause like mine, for I say from my own feeling. Many psychologists explain this in other lights of criminal tendencies, sub-normality, or defect in the brain or some disease, etc. Do you know, that under every disease, there is a germ which is not the disease itself? There is a seed which is not the disease itself? I admit that, sometimes, it can be due to physical defects such as these. But, I say, even in such cases, the disease itself was produced by the subtle mind, be it sub-normality, abnormality or congestion of the brain or disorder of the brain cells or the nerves and the motors. These defects had their cause and origin in the inner life-force which moulds its vehicle of matter as its own image, be it either the emotional, mental or causal body, by the disease in the ego of the soul, if I may use that word. I do not mean soul in the religious sense but in the sense of the ego or the personality

who is, so to say, the life within the body. Have a very jealous mind, you have an aching or cancerous spleen. Have a prejudiced mind, you have a tumour growing in the brain which causes you continuous eye trouble or headache. I cannot deviate into this branch of thought, lest I should lose my subject on hand. Reference to this may be made elsewhere by the reader. How much mind, heart, body and brain are all interlinked, evidences are not wanting. But we foolishly try to cure the symptom instead of the disease itself. The symptom may, for some time, disappear, but it will soon reappear as soon as the effect of the remedy is over. Hence, doctors give you internal medicines for external skin diseases, knowing that the inside is wrong and not the outer alone. Better than curing a disease is not to allow the disease to grow at all. That is, using the common proverb, "prevention is better than cure."

Therefore, my explanation for all such defects which may develop at any stage whatever, beginning from hereditary temperament to impressions of early childhood, or even from previous birth (I believe in reincarnation) is that the consciousness which has a vitality or force of its own, according to its stage of evolution, when thwarted of its desire, (*especially* the ideal and the *noble* one as acknowledged by conventions and scriptures or by knowledge of science, or a *beautiful* one as it is the very nature of life to seek order and beauty, cosmos out of chaos) the life-force or the ego or vitality, will get *indignant*, and would react on the body, brain and mind and make them dynamic enough to seek a release of the force and run into the line of least

resistance. When it is too strong it becomes obsession, and these bodies, not having any other master to guide their force or passion into a right and advantageous channel, get distorted and the forces seek revenge by death or injury or some such thing which appeases the Kāli (or Roudra) in each being. The person may repent later on, but at the angered moment, like any of us, he will do this. If such things recur, it becomes a habit which can be carried on as a hereditary germ of temperament or of the build up of the brain. Such is the way of life, and the defects have origin like this. I know that the eugenists will at once rise up in protest saying that the defects are merely due to imperfect growth of the germ cell or of the body in the womb or due to different proportions of the vitality of the male and the female germ and so on. I do not defy that science. But I cannot trace everything to these causes. Even such differences have had an origin—the life force and its determinations. Many people call this the lord of Karma.

Why should a boy who was not breaking any musical instruments before break them now if he found, after being thus thwarted in his desires? Had he not the same brain and the same defects? Why is he now different? It is not the difference in the brain but the difference in the life which works through that brain. The inner gentleman is hurt and he makes his instrument to do his bidding. The boy not only spoils the instruments when he finds them but also prevents others from learning or enjoying or jealously removes opportunities of others as deliberately as a jealous lover (that is a better example in this case) seeks to murder his rival. The same explanation holds good regarding the murdering case. But if his judgment and sympathy are developed through study or social

education or exchange of gifts, etc., he may not act so rashly in such a case, however strong the reaction is, knowing the limitations of life and its fulfilment on earth. Hence a scholar is less likely to murder than a soldier, a sportsman or a hillsman or a labourer who have not to reason much but act, and that is the explanation of a greater homicidal tendency among the illiterate than the literate. If a scholar does murder, it must be the cause is too big or his soul is too dignified and forceful to tolerate the thwarting, and more so if the cause is impersonal and idealistic. That is the explanation of martyrdom, valour and extraordinary courage and power among the educated in noble causes for which they give their lives more readily and voluntarily than the illiterate. In such cases they are more fanatical than the illiterate can be a brute. The essential of brutality is the same in both cases but the cause is different. Hence, in the name of Christ and Allah the religious begots were ready to kill. The soberer ones would not kill because they were able to understand things more calmly. Theirs was not merely to *act* and to *do* the bidding. Theirs was to think also. The scholar, though ready to kill for ideals and intellectual matters, prefers murder of his own order to the actual murder. That is, he is ready to kill mentally and metaphysically, be his metaphorical murder of whatever degree, either as injury or removal of the rival or opponent from the field. Indeed the idea behind all murder is to remove the object from the field and assure of its permanent absence and inopposition and non-obstruction. People know that to kill is the permanent and surest way of removal. Those who know that the rival still exists after his death and that he can still take revenge either in the next life or so, will cease to try this method.

(To be continued.)



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These three little volumes of Mr. Chettur's poetry contain very fine poems. In these poems words flash with sounds, and images are reverberant with colours. Though all the lyrics are thrilling with the music of a receptive mind, it is his sonnets that contain its *creme de la creme*, and his "Triumph of Love" promises to take rank ere long with Rossetti's "House of Life". Some of them, no doubt, seem to breathe the perfume of the best sonnets of Verlaine and Rossetti, as is perhaps inevitable in the work of a poet steeped in European literature, but all their colour, leaf by leaf as it were, is derived directly from his own iridescent Indian imagination. There is scarcely any exotic string in his lyre, or any borrowed tune in his song. His poems verily import some new notes into English poetry, the haunting music of which it cannot afford to lose. To mention only a few, it may be said that the "World's End", "Nocturne", "Cow", "Blacklead", "This Dawn", and many of the sonnets of the "Triumph of Love" seem to have been hatched in the nests of "the white birds of Fate" and can easily defy the onsets of the dark oblivion; and lines such as "Have I not loved you since the world began?", "It is the woman's soul of you I love", "Dear God, what beautiful paths are Thine (& ff)", "Love built on mortal life is built on Death", "The One shall re-embrace the manifold", etc. seem to have emerged with the stamp of immortality upon them and are bound to live as long as English poetry will.

## PLACES OF EDUCATIONAL INTEREST

### XVII. TRICHINOPOLY.

BY MR. L. N. GUBIL SUNDARESAN,

*Trichy.*

Few towns in India call forth more vivid recollections than Trichinopoly. Situated on the South bank of the Cauvery, at the head of the grand bridge that connects it with Srirangam, a place of all-India pilgrimage, its perennial importance never misses the eye even of the globe-trotter. Its beautiful rock-temple, dating perhaps to the days when the mighty Ravana the "ten-headed", held sway in Ceylon, is an ornament of no mean significance. It was not a mere chance that made the governing body of the S. I. Ry. Administration fix it as their headquarters. Nor was it a matter of a mere accident that Father Schwartz served the needs of one of the biggest educational institutions in this city. And the Jesuit Fathers of the Madura Mission have made it their chief centre in South India. Her superb Woriur was once the capital of a mighty Empire which probably was even more extensive than the Roman Empire of old. In more recent times the Nayakan regime in it was replaced by Muhammadan rulers and Chanda Sahib's usurpation of the throne of Queen Minakshi brought into conflict the English and the French. Here at the very foot of the Rock Temple on the top of which sits Lord Ganesh, fought Clive and Dupleix the one born to create an Empire, and the other to destroy it. So that during almost the entire

Christian era, the city has been prominent before the eyes of the world.

To-day it is a great educational centre. It has three mission colleges, one of which is exclusively for women and one under Indian indigenous management. The number of high schools is 7 or 8, all fully crowded, showing to what extent India values English education. It is the headquarters of the South Indian Railway system and till recently it was also a military station. It possesses a large European and Muhammadan population in addition to the Hindus, who are numerically and otherwise of the highest importance. It has the most beautiful and the most perfect Railway Workshop showing the enormous progress man has been led to by the power of engineering skill.

It has also some vestige of historic buildings recalling to memory the days of stress and strife. It is a large trading centre and its fame as a place reputed for its cigars and jewellery has reached far and wide. Add to these the Pallava Caves and the Mosque of Nathad Olia and we have practically a complete picture of the modern city. More than all, it is the most important pilgrim centre in South India. Is it then a wonder that His Excellency should have chosen to stay here four long days?

## THE SECOND SOUTH INDIAN EDUCATION WEEK, 17TH TO 23RD OCTOBER '32.

CELEBRATIONS BY THE MADRAS TEACHERS' GUILD.

BY MR. V. K. SOURIRAJAN, M.A.  
*Triplicane.*

CONSEQUENT on the desire expressed by a large section of the delegates who attended the Provincial Educational Conference at Madura, in May last, the annual Education Week celebrations were held this year a week earlier than it was done last year. In Madras, at any rate, the weather conditions were quite favourable to conduct the Week with great ease. While in the first year of the celebration the function was conducted under the sole auspices of the South Indian Teachers' Union, in the second year it has been conducted under the auspices and initiative of a number of other organizations all interested in the spread of education—the Muslim Educational Association of South India, the Women's Indian Association and the B. M. Association, Mannadi, Madras. As in the last year, the officers of the Government educational department were permitted to associate themselves in the activities of the Week.

The Central Education Week Committee issued early in the month a booklet defining the scope of the celebrations and the nature of the work sought to be done. The bulletin stated that where possible the celebrations be extended to a full week—the additional topic suggested for discussion being one of vital importance to teachers, should they be efficient in their work—Educators' Day. "The present is a time for a far-sighted educator to rise among us and give a new orientation to our system of education. Signs of such changes are

already visible. Everywhere great educators are agitating for a change in the present methods of education. How can teachers help in the achievement of the ideals of the new education?" The bulletin suggested that the following things could be done on the day :  
1. Arrange for lectures on great educators ;  
2. Explain to the public the work of such institutions as Tagore's Shantiniketan, the Gurukula at Hardwar, the school at Sabar-mati, Prof. Karve's Indian Women's University ;  
3. Arrange for lectures on such new methods as the Montessori System, the Dalton Plan, the Winnetka Plan, the Education in Japan, China, Soviet Russia, Folk Schools in Denmark and the Gurgaon Experiment.

A new feature incorporated this year was the printing of wall posters in the mother-tongue in addition to the English ones. The three Tamil posters added much for the average man to understand about the celebrations. The full text of the attractive double colour posters is given overleaf.

The educational world of South India must be particularly thankful to the management of the 'South Indian Teacher' for the sumptuous Education Week number of the valuable monthly which was published sufficiently early so that in all centres where there were celebrations at least some of the articles could be read as in a reading circle. On the eve of the celebrations the Central Education Week Committee issued a message,

THE  
SOUTH INDIAN EDUCATION WEEK

Visit Your School

YOUR SCHOOL !

Stand by the Schools !  
Make it a sacred pledge  
Stand by the schools  
Our children's heritage.

Monday 17th to Sunday 23rd October 1932

THE  
SOUTH INDIAN EDUCATION WEEK

Visit Your School

YOUR SCHOOL !

Cripple Your Educational System  
Slip spiritually and Intellectually  
Back 4000 years in Human Progress.

Monday 17th to Sunday 23rd October 1932

தென்னிந்தியக் கல்வி வாரம்

உபாத்தியாயர்களின் பிரார்த்தனை

பன்னரும் வளஞ்சூல் பாரத நாட்டில்  
உயக்கமில் மாணவ ரியக்கம் பயன்பெறப்  
பல்வளத் துளுமுயர் சொல்வன மருவித்  
தூய்மை மேவிய வாய்மையை யுணர்ந்தே  
பொருள் பயந்தேர்தல் பணியெனக்கருதும்  
சிரிய ரிசை யொடு செழிக்க வருள்வான்  
இறையே வருக ! இடர்கெட வருக !

17-10-32 முதல் 23-10-32 வரை

தென்னிந்தியக் கல்வி வாரம்.

எண்ணில்லாதவர்  
கண்ணில்லாதவர்  
எழுத்தில்லாதவர்  
கழுத்தில்லாதவர்  
தோழனாவது  
துவங்கிய கல்வி

17-10-32 முதல்  
23-10-32 வரை.

தென்னிந்தியக் கல்வி வாரம்.

ஒரு வேண்டுகோள்.

உலகத்திரே ! உலகத்திரே !  
திருவஞ்ஞவர் தார் திருவுங் முவந்தே  
எழுமைத் துணை யென்றியம்புற கல்வித்  
துறை முதலாயவை குறைவறக்கற்கும்  
மந்திர மாகிய சுத்தரச் சரிலகன்  
பற்பல வற்றைப் பண்புட னீவிர்  
அற்புடனாதரித் தகமகிழ்வீரே !

17-10-32 முதல் 23-10-32 வரை.

THE  
SOUTH INDIAN EDUCATION WEEK

Stand by the Schools !  
They must not suffer wrong  
Stand by the Schools  
And keep them strong.

Monday 17th to  
Sunday 23rd October 1932.

THE  
SOUTH INDIAN EDUCATION WEEK

Keep the children first !  
They are your first care !!  
They are your assets in old age  
Learn their needs and do your best for them.

Monday 17th to  
Sunday 23rd October 1932.

# MESSAGE OF THE CENTRAL EDUCATION WEEK COMMITTEE.

"We are on the eve of the celebration of the Education Week. The object of the Education Week is to make teachers and the public realise that sound education depends upon the co-operation of the School, the Home and the Community and that the child should be regarded as the centre of the educational system. Education is a national concern of the highest importance, and the Committee appeals to all teachers to appreciate the spirit of the Education Week and to uphold the noble ideals of the teaching profession. It trusts that the public will take advantage of this opportunity and co-operate with teachers in making the Week a success."

Under the heading, "An Opportunity for Co-operation" the editorial of "The Madras Mail" for Monday, the 17th October, concluded as follows:—

"The child is now considered as a unit, raw material capable of infinite development and entitled to the best possible conditions for that development. The programme of the organisers of the present Education Week shows that they adopt this standpoint and recognize the rights of the child. Such a programme must command the approval of all far-sighted parents. It should command the support of all authorities

engaged in the administration of education, and of all local bodies upon whose sympathetic co-operation the quality and the quantity of the greater part of educational activity in South India depends. Above all it should command the complete approbation of teachers, the importance of whose place in the body politic it is designed to emphasize. It has too long been the custom in South India to treat teachers and teaching as of little moment; to underplay the one and disregard the importance of the other. The Education Week should help to rectify these errors, and to restore the school to its proper place in the estimation of the people. And not the least of its fruits may be a higher return to the public for the sums now spent on education, and a diminution of the colossal waste of money and effort which to-day distinguishes the whole educational system."

As one of the premier educational organizations of the Presidency, The Madras Teachers' Guild celebrated the Education Week in a fitting manner. In August a special committee was formed for the purpose of conducting the celebrations in the city. The programme of the Madras Teachers' Guild provided for the celebration on six days cutting out the Educators' Day.

## PROGRAMME OF EDUCATION WEEK CELEBRATIONS BY THE MADRAS TEACHERS' GUILD.

| Date.                   | Time.  | Place of Meeting.                                                              | Subject.                                   | Principal Speakers.                                                                                             | Presidents.                                     |
|-------------------------|--------|--------------------------------------------------------------------------------|--------------------------------------------|-----------------------------------------------------------------------------------------------------------------|-------------------------------------------------|
| Oct. 1932.<br>17th Mon. | 5 p.m. | Anderson Hall, Madras Christian College, George Town                           | Parental Responsibility in Education.      | Mr. C. R. Namasi-<br>vaya Mudaliar.                                                                             | Mr. M. C. Rajah,<br>M. L. A.                    |
| 18th Tue.               | 5 p.m. | Y. M. C. A. College of Physical Education, (Near Collector's Office) Saidapet. | 'Health Education in Schools and Colleges' | Dr. J. H. Gray, M.D.<br>Mr. N. Lakshmana-<br>swami Chettiar,<br>B.A., L.T.                                      | Mr. H. C. Buck                                  |
| 19th Wed                | 5 p.m. | Progressive Union School, Audiappa Naicken St., G.T.                           | Schools as Social Centres.                 | Mr. G. Sundaram<br>Iyer, M.A., L.T.                                                                             | Rev. F. L. Manrique,<br>S. C.                   |
| 20th Thur               | 5 p.m. | Ramakrishna Mission Residential High School, Mylapore.                         | Teachers and Society.                      | Mr. K. Nageswara<br>Rao Pantulu,<br>Mr. P. R. Ragunatha<br>Iyer, B.A., L.T.<br>Mr. K. M. Subra-<br>maniam, B.A. | Mr. V. Chakkarai<br>Chettiar, B.A. B.L.         |
| 21st Fri.               | 5 p.m. | The Kellett Hall, Triplicane.                                                  | Child Education.                           | Mr. C. S. Ramaswami<br>Iyer.<br>Mr. S. Nagaraja Rao,<br>B.A.                                                    | Mr. M. S. Sabesan,<br>M. A.                     |
| 22nd Sat.               | 5 p.m. | St. Gabriel's High School, Armenian Street, G. T.                              | Guild Day.                                 | Mr. William Bell.<br>Mr. Ethirajulu<br>Naicker, B.A., L.T.                                                      | Mr. A. K. Krishna-<br>swami Iyer, M.A.,<br>L.T. |

On the inauguration day of the Education Week a large body of teachers gathered in the Anderson Hall attached to the Madras Christian College. Mr. A. K. Krishnaswami Aiyar, the President of the Madras Teachers' Guild, requested Mr. M. C. Rajah to inaugurate the function.

On behalf of the Madras Teachers' Guild he said he had great pleasure in welcoming Mr. Rajah. They were all perhaps well aware that the aim of the Week was to bring the school, the home and the community closer together in the name of school-children. The three entities, the school, the home and the community, should have their proper places assigned to them in the education of the children of the land. It was on the proper functioning of these three entities that any real success in the task of upbringing of children depends. They who counted among the organisers of the 'Education Week' movement realised their responsibility by the cause and would invite the parents and other public to peruse the 'Week' booklet, incorporating their ideas as to how easily, how well and yet how immediately, the home, the school and the community could be brought closer together.

Schools there were, Mr. Krishnaswami Aiyar went on to say, and not a few of them, in the City of Madras which were striving to give a lead to the teachers of the land, showing how they could rouse the child to a sense of the society he belonged to, the world he was a member of, and the place he must choose in life, suitably to his gifts and talents. They would request the parents and other public to visit those schools, and seek to know how they were striving to serve the children. True, the home is the first school of the child. But whether the school of to-

day was the second home of the child was more than they might venture to predicate now. It was therefore that they would seek the co-operation of the home and the community. Parents there were, who could help the teachers a good deal and public workers there were, who could take them a long way towards their ideal. Let them only think of the teachers toiling zealously hard for the welfare of the children, talk of their methods and write about their needs. Let them awaken a public consciousness of what would make the child grow from seven to seventeen. It was for that humble endeavour to see that the child grew (not to stunt it) that they were seeking the help, guidance, co-operation, nay, inspiration of the parents and the public.

Mr. Rajah, after expressing his appreciation of the honour done to him, said that the work of the teacher was a difficult one, but at the same time it was a most important work to the community at large. There was the noblest of professions. A lawyer and a doctor might be able to produce quicker results in the eyes of the public and might own motor cars. A teacher might be inadequately paid and his labours might not produce quick results. Still it was the duty of the teacher to lift the life of the community to a higher level of thought and action. They were the custodians of the education of the future generations of the country. In them lay the future welfare and progress of the country. India's fitness for Swaraj depended upon the education which the teachers would impart to the younger generation. The natural gifts of a child could be easily noticed in homes. If there was a link between the home and the school—and there must be a link—the teacher would be able to give proper shape

to the natural gifts and bent of mind of the child. Unless there was co-operation between the teacher and the parent, all the efforts of the teacher would be of no use.

Mr. C. R. Namasivaya Mudaliar then delivered an interesting lecture in Tamil on Parental Responsibility in Education. He deplored the fact that even enlightened parents were indifferent to the education of their children. Bad habits were acquired more easily at home than in the school. So he warned that parents should set an example to their children by their ways and means of living. In conclusion Mr. Mudaliar said that it appeared to him that the teacher should also consider himself as a parent to the children just as it was in the ancient gurus.

The second day's function was held in the spacious grounds of the newly established Y.M.C.A. College of Physical Education at Saidapet. The function commenced with an interesting demonstration of physical exercises given by students in training (as Physical Directors) and as to how vigorous exercises of a play spirit can be carried out in a small ground. Then Dr. J. H. Gray delivered a very stimulating lecture on Physical Education in Schools. After stressing the need for it, he spoke on the purpose and value of a sound system of physical education.

The purpose of education was to make citizens who shall be physically sound, mentally alert, morally conscious and socially constructive. To attain such an object a programme of physical education had a part to play. The right kind of physical education would develop all the four qualities stated above. By physical education, they should overcome the

evil effects of dull life and also be able to build up a stamina and physical efficiency. Children must be taught the laws and practices of health. India to-day needed men having physical vitality. The argument that the climatic condition in India was against physical development had no basis. They must overcome the obstacle of heat, and they must be active. By a proper physical training their minds became alert, and by games, they could develop moral consciousness and become socially constructive.

Mr. Lakshmanaswami Chettiar said that though there was an effort to introduce physical education in schools and colleges there were some retarding forces. He requested every teacher and headmaster to improve the physical education of boys by seeing that every one of the pupils played some game or other. In bringing the proceedings a close Mr. H. C. Buck requested the teachers to remove physical illiteracy more than intellectual illiteracy from the land and develop in the land a population of great physical efficiency and stamina.

Rev. Fr. F. L. Manrique, S. C., presided over the third day's function at the Progressive Union School. The subject taken up for discussion was "Schools as Social Centres."

In his introductory remarks the Chairman observed that the subject on which the speakers of the evening would address them had been put down as "Schools as Social Centres." Schools and colleges could be said to be social centres only if they were used as places for the preparation of the students to fight the battles of life and to fit them for the "great school of the world," so to say. For that purpose they must infuse confidence and trust in the pupils, that they would be well

taken care of and trained and they must also "exile" from the schools the "stick." The best way to correct a mischievous boy, he said, was for the teacher to take away his affection for the boy making the latter feel it, and correct himself.

Mr. G. Sundaram Aiyar of the Hindu Theological High School spoke on "The Teaching of Patriotism in Schools." He said that if it was conceded that schools as social centres should enable students to prepare for life and to meet life's situations, it was evident that the student in order to go out into the world should be trained to become a potential voter and hence also to be a potential politician. That was the profound significance, according to the speaker, of the appointment of the Hartog Committee on Education at the time of the appointment of the Simon Commission.

Mr. S. S. Arunagirinathan, in a lucid Tamil speech, said that the lives of great men always reminded them of the fact that the greatness of the country and of its people was measured by the greatness of its teachers. Teachers therefore had a great responsibility for they had to keep a high standard of efficiency and integrity.

The arrangements made for receiving teachers and the chorus song sung by the musical choir of the school were particularly good.

The Ramakrishna Mission Residential High School was the venue of the fourth day's celebrations. After a welcome by Rao Bahadur C. Ramanujachariar and the Chairman's introductory remarks, Mr. K. Nageswara Rao Pantulu, Editor of 'Andhra Patrika,' delivered a stimulating

address in Telugu on "Teachers and their Place in Society." He said that, as in the past, teachers played an important part in moulding society. He emphasized that confidence on the part of teachers was a necessary item of equipment. They must hold their sacred trust. After a discussion in which Messrs P. R. Raghunatha Aiyar and K. M. Subramanian took part, the Chairman brought the function to a close with his concluding speech.

Mr. M. S. Sabhesan presided over the function of the fourth day in the Kellett Hall. He spoke in his introductory speech how the parents formed the first educators and the home formed the first school. He pleaded eloquently for the establishment of nursery schools on the part of authorities in as many centres as possible. Mr. C. S. Ramaswamy Aiyar gave an account of his experiences as a teacher of children for a period of over forty years. He said that children liked to be active and were best governed and educated in the real sense by love and by fear. Mr. S. Nagaraja Rao read a paper on "The Psychological Development of the Child."

The Guild Day was celebrated on Saturday, the 23rd, at the St. Gabriel's High School, Armenian Street. The function commenced at 4 P.M. with a social. The members of the staff of the school spared no pains to attend to the comforts of the visitors. Rev. Fr. Manrique, S. C., welcomed the guests and said that he was glad the Education Week Committee had selected the school for one of the day's celebrations particularly as it happened to be the year of the Silver Jubilee of the school. The day was quite enjoyable on account of the presence of

Mr. Walter Hunt of New South Wales, the famous Shakespearean reciter. The audience was treated to a delightful treat of perfect recitation from Shakespeare's "Othello" and "The Bells" of Edgar Allan Poe.

Mr. William Bell, Principal of the Victory Memorial Blind School, Poonamallee, then gave a short account of the history of the education of the blind in the different parts of the world and requested the teachers present to bring to the notice of the public the existence of the school and benefits of the education from such a school. He urged them also to encourage the blind by purchasing articles made by the blind because they stood for perfect workmanship and good quality of the raw material used.

Mr. A. K. Krishnaswamy Aiyar, the President of the Guild, made the concluding speech after Mr. Ethiraja Naicker requested the teachers to take their proper place in society by getting elected as councillors of the Municipal Corporations and as members of educational bodies like the Senate. He exhorted the graduate voters to bear in mind this principle in exercising their franchise in the ensuing Senate elections. The Convener of the Education Week Committee then thanked all persons who helped to conduct the Week and bring it to a successful conclusion.

If we pause for a moment and think of the celebrations of the Week, teachers have cause for satisfaction. But the original resolution to do propaganda for the S. I. T. U. Protection Fund and the collection of funds for the Silver Jubilee does not seem to have received its proper share of attention. The resolution on professional solidarity might

well have been renewed this year just as a Scout renews his promise on stated occasions. It seems a pity that with all available facilities in the capital of the Province, lectures were not arranged on the Great Educators as was expected to be done on the Educators' Day. Let us hope and pray that our efforts will be crowned with success and that our influence for the good of the society will grow from more to more.

#### BELLARY.

In connection with the Education Week a public meeting was held in the premises of the Board Middle School, Hadagalli, when the parents of children and other prominent persons of the locality were invited. Mr. T. Krishnamurthy, Headmaster of the Middle School, presided.

A number of speeches were made on topics such as 'the Responsibility of Parents,' 'the Poor Boys' Funds,' 'Education as an Investment' by Messrs. T. Venkatappa, N. Vasudevachar, H. Narayana Rao, and G. Kotrayya.

The President emphasised upon the co-operation of the parents and the teachers in the progress of education.

#### PATTIVIRANPATTY.

Teachers' Day. 17—10—32.

The Education Week, the first of its kind here, commenced to-day with M.R.Ry. J. Krishnan Ayl., B.A., L.T., Headmaster, N.S.V.V. Sala and ex-Secretary of the Madras District Ely. Teachers' Association in the chair. Mr. D. Victor, the first assistant, of the above school, gave a brief address on "The Child and Modern Education." He dealt with the importance of knowing the child-mind and pointed out how self-learning was more important than instruction. The President in his concluding remarks said that the child was

the centre of the educative process. Self-expression was the key-note of modern education and dwelt on the Dalton Plan, Project Method, etc. He said "Modern education tries to make children fountains not reservoirs."

Ladies' Day. 18—10—32.

The Sub-Assistant Inspectress of Schools, Madura Range, Mrs. I. Ignatius, B.A., L.T., spoke to the ladies of the place on 'Female Education.' The girls of to-day were going to be the wives and mothers of to-morrow. A wife must be a fit help-mate to her husband and woman was a noble partner with man, not a dependant on him. It is the mother that the new born babe sees first and the greatness of the child was in large measure due to the early foundations laid by the mother. She exhorted the audience not to neglect the education of their girls.

Almost all the ladies of the place honoured the occasion with their presence.

Parents' Day. 19—10—32.

Rev. Martin Taylor, B. D., the Chairman of the West Local Council, and Pastor of the Batlagundu Church, spoke on "Parental Co-operation." He pointed out that children spent only a fraction of the day in the school, while most of the time was spent outside. The parent must heartily co-operate with the school if he wanted a harmonious development of character, ability and physique in his son.

The President, Mr. Krishnan, compared the parent and the teacher to the two banks of a river which determined its onward flow. He also pointed out that the obverse and the reverse sides of a coin must be alright if the coin had to gain currency. He said that children are the sweetest gifts of Heaven and the teacher deserved as much co-operation as was extended to the family doctor.

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Scouts' Day. 20—10—32.

There was a short display of the Sarasvathi Troop. Mr. B. A. Subrahmaniam, Scout Master, Board High School, Batlagundu, spoke on the history of the Scout Movement and how it was an excellent movement for the laying of the foundation of a boy's character.

Mr. J. Krishnan, in winding up the proceedings, pointed out how Scouting implemented school-work. He said that a clever bad man was not a contradiction in terms. The inventor of the Asphyxiating gas was certainly a clever man, but it was Satanic cleverness. Scouting aimed at making a useful, good man of the child, let alone cleverness. In that sense, it was a corrective of mere intellectual education.

Childrens' Day. 21—10—32.

The children of the school went round the village, to the accompaniment of music by pupils with flags flying, 'Jais' renting the air. On assembling at the school court-yard, Mr. Rajagopala Iyengar, Head master of the Board School, Ayyampalayam, gave a short talk on the duties of the children towards the school. Mr. J. Krishnan, the President, asked them to love their 'Alma-Mater,' and hoped that the school was the home, temple and playground of the children. With the distribution of sweets to the children and *pan supari* to the public, and the singing of the National Anthem, the celebration came to a happy end.

The success of the function was due to the hearty co-operation of the Nadar public who have always the education of their children at heart, to the self-sacrifice of the various speakers and to the encouragement extended to us by M.R.Ry. W. P. A. Ratnasami Nadar Ayl., Manager of the above 'Sala' who has been actively connected with education here for over two decades.

The Education Week was just like the streak of dawn which promises the noon-day splendour of educational consciousness here.

**CHIDAMBARAM.**

The Education Week was celebrated in the Pachaiyappa's High School, Chidambaram, from the 17th to the 21st October. The programme was full, running from 5 to 7.30 P.M. each day. Influential men in different walks of life were associated as Presidents and the celebrations focussed the attention of the public on, and stimulated their interest in, Education.

The Week was inaugurated by Mr. C. V. Srinivasachariar, Advocate, and the Parents' Day was celebrated on Monday under his presidency. The office-bearers for the Parents' Association for the year were elected. The Headmaster welcomed the parents and acquainted them with matters relating to secondary education and the welfare of the children. He entered an earnest plea for parental co-operation and dwelt on the value of some of the extra mural activities which were a feature of the school.

Captain Sundaresa Aiyar, Assistant Surgeon, presided on the Health Day and gave some very practical and homely suggestions *re*: formation of health habits in children which were appreciated.

Wednesday was the most enjoyable day of the Week being the Children's Day, and Mr. C. Duraiswami Aiyangar, Deputy Collector, presided over the function. An interesting programme of variety entertainment was gone through in which boys and teachers took active part. The entertainment included humorous recitations, vocal music, buffoonery and mimicry.

The Headmaster presided on the Scouters' Day. The Scout troops consisting of Scouts and Cubs met on the grounds and spent about two hours in games, drill, displays and songs, etc. With a yarn from the President, the troop broke up for the day.

Friday, 21st, was the Teachers' Day. Prof. C. S. Srinivasachariar, M.A., of the Annamalai

University, occupied the chair and delivered the address. A number of supplementary speeches were made by the members present including the lecturers of the University and the teachers of the school.

The Teachers' Guild met at Nellikuppam on Saturday and the school was represented by the Headmaster and four teachers. As a crowning act of the Education Week celebration, the S. Arcot Dt. Teachers' Guild was revived, and office-bearers were elected for the current year.

Thus the Education Week in the school was a week of great activity during which the whole community including the boy, the teacher, and the parent, seemed to realise that they were marching on to a common goal.

**RAMNAD.**

The Education Week organised by the Teachers' Association, Board High School, Rajapalayam, was inaugurated by M. R. Ry. T. Purushotham Mudaliar Avergal, Secretary, Ramnad District Board, at 5 P. M. on Monday, the 17th instant.

In the course of his illuminating presidential address he said that the Education Week is welcome, as it brings together the varied interests concerned with education, such as teachers, parents, pupils, and the management for exchange of thought and for mutual co-operation in shaping educational policy. In his own inimitable way the President appealed to the teachers to outgrow their inferiority complex and take a leading part in social and public affairs, since they are best fitted to do so by dint of their general culture and knowledge of child-training. Social work by teachers may take the form of rural library service, adult education through night schools, etc. Dealing with parents the distinguished President said with great insight that the Education Week affords them a golden

opportunity to organise Parents' Associations, where they can discuss the various educational problems and determine what kind of education they would like to give their children and in what language the subjects must be taught. With point the President added that it will be for the good of the country, if parents disabuse their minds of "education for the sake of appointment" and realise that schools are really centres to train the children for true citizenship. As regards control of education, the President put in an emphatic plea for less State control, the speedy abolition of communal institutions, and the scrapping of different controlling agencies.

Here are some memorable sentences from his speech:

"The teacher with his general culture and knowledge of child-training is indeed an asset to society."

"If the Education Week has achieved anything, it is the close contact of the parents and the teachers for the good of the school."

"The State shapes its policy on the amount of public opinion that is expressed in favour of a particular measure."

"The expression of sound public opinion would go a long way to shape the future educational policy in this country."

"The first concern of yours should be to constitute a Board of Education for each province with as little of State control as possible."

"It is recognised on all hands that the present system of barren education should go."

"The sooner the parents are divested of this idea of 'education for the sake of appointment', the better it is for the good of the country."

The opening speech of the President was followed by a lecture on the "Needs of our Schools" by M.R.Ry. P.A.C. Ramaswamy Raja Avergal, President, Panchayat Board, Rajapalayam. He stressed the fact that the new education must be founded on the old and that

the pressing need of to-day is education with a vocational bias, without which the unemployment problem cannot be solved. The next speaker, M.R.Ry. Gopala Iyengar Avergal, B.A., the local Sub-Registrar, dealt briefly with the duties of parents and pointed out how they can best help the teachers in securing the all-round development of pupils.

In the course of his concluding remarks, the President congratulated Mr. C.R. Chandrasekhara Iyer, Science Assistant, for the excellent Science Exhibition he had arranged, which was a source of great attraction to all the visitors. The President was garlanded amidst cheers and with a vote of thanks to the chair the first day's function terminated.

On the Health Day (18-10-32) there was an interesting lecture on "The Preservation of Health among Students" by Dr. S. Janakiram who related in a telling and humorous manner the various diseases common among school-children such as pyorrhea, tonsils, itches, sore-eyes, etc.

The Childrens' Day (19-10-32) was celebrated with elocution contests among pupils, who competed eagerly for prizes awarded by M.R.Ry. R. V. Ramasundaram Pillai Avergal, Pannaiyar of Rajapalayam. A discourse on the lives of great men who could best serve as models to the rising generation was given by Mr. S. Venkatakrishna Iyengar, B. A. L. T., History Assistant. There were also two learned lectures on "Mind and its Cultivation" and "Valmiki and Kambar compared" by Mr. K. Narasimbachari, Junior Tamil Pandit.

One special feature of the Week here is the setting apart of a Day (20-10-32) for Girls, presided over by Mrs. Pannaiyar (daughter of Sir T. N. Sivagnanam Pillai, Kt., ex-Minister to the Government of Madras) who gave wholesome advice to the assembled girls in moving terms, followed by a stirring speech on "Female Education" by M.R.Ry. V. Ramachandra Iyer Ayl., Headmaster.

## THE TORCH OF WISDOM.

BY 'WALKER.'

The man who cannot laugh is not only fit for treasons, stratagem and spoils but his whole life is already a treason and a stratagem.

Wise man was he who counselled that Speculation should have free course, and look fearlessly towards all the thirty-two points of the compass, whithersoever and howsoever it listed.

For, not this man and that man, but all men make up mankind, and their united task the task of mankind.

English can never truly understand India, because their minds are not disinterested with regard to that country (India).

India is no beggar of the West.

Low cunning, intrigue and stratagem are soon acquired, but manly, durable policy, which never sacrifices the general interest to a partial or momentary advantage, is not so cheaply formed in the human understanding.

Historians, indeed, are generally very liberal of their information concerning everything but ought to be very anxious to know.

Every good gift is of God; all power is of God; and He who has given the power, and from whom alone it originates will never suffer the exercise of it to be practised upon any less solid foundation than the power itself.

No man can lawfully govern himself according to his own will, much less can one person be governed by the will of another.

Judges are guided by and governed by the eternal laws of justice, to which we are all subject.

The wicked shall be turned into hell, and all the nations that forget God.

—PSALM IX. 17.

For the needy shall not always be forgotten; the expectation of the poor shall not perish for ever.

—PSALM IX. 18.

Put them in fear, O Lord, that the nations may know themselves to be but men.

—PSALM IX. 20.

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

—PSALM XV. 2.

He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

—PSALM XV. 3.

In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

—PSALM XV. 4.

He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

—PSALM XV. 5.

Their sorrows shall be multiplied that hasten after another God: their drink offerings of blood will I not offer, nor take up their names into my lips.

—PSALM XVI. 4.

As for God, his way is perfect; the word of the Lord is tried: he is a buckler to all those that trust in him.

—PSALM XVIII. 30.

Man that is in honour and understandeth not, is like the beasts that perish.

PSALM XLIX. 20.

## THE MEASURE OF THE NEW EDUCATION

AS SHOWN BY THE SIXTH WORLD CONFERENCE.

HAROLD RUGG.

The Sixth World Conference marks a turning point in the history of the New Education Fellowship. Later events may prove that it also marks an epoch in the history of social regeneration through education. The very theme of the Conference—social reconstruction through educational reconstruction—was indicative of a change in the vision and drive of the Fellowship. It was phrased less directly in the title of the printed programme—*Education for a Changing Society*—but many of the papers given revealed the more definitely reconstructive theme.

For three achievements the Sixth Conference was conspicuous: its recognition of the obligations of the new education to contribute to the building of a world-wide social programme of action; the attempt of conference leaders to discover points of common emphasis upon which could be constructed a platform uniting the teachers of the world; and the work of the various 'commissions' which plunged into the task of: (1) constructing new materials of instruction to be used in the schools of the world; (2) considering the reconstruction of teacher-education institutions, (3) gathering together the materials of a truly eclectic 'psychology' upon which to found a sound educational programme; (4) constructing new types of 'examinations' which will measure the real outcomes of the new education. It is this three-fold achievement of the Sixth Conference that suggests that it may become epoch-making in educational history.

### THE NEED FOR A SOCIAL PROGRAMME IN EDUCATION.

On two facts more than all others one group of leaders in the Conference stood bravely together: first that the new industrial civilization

is chaotic, out of control; that western civilization is really on trial; second, that the schools of the world shall be used to help reconstruct it. From speeches, round table discussions,\* written papers, talks in little groups, rang out concepts which are descriptive of the disordered condition of the nations:

25,000,000 people are out of work in the western world, confronting starvation in the midst of plenty,

Our new interdependent world order utterly lacks central control over the production and distribution of basic raw materials, resources and manufactured goods.

The grossly unfair division of the world's wealth and income.

The needless recurrence of economic depressions due largely to fear and suspicion among interdependent peoples.

The repeated failure of international conferences and the probability of recurrence of world wars.

The insane setting up of trade barriers around trade-starved peoples.

The discontent of minority groups brought within the national boundaries of alien countries.

\* At the close of the first week two meetings were held with approximately fifty leaders of the Conference present, for the purpose of discovering tendencies towards common emphasis and issues of disagreement. The points of this paper are based, therefore, upon the oral contributions made at these meetings, the written contributions of fourteen members, the abstracts of evening lectures, and miscellaneous notes made at the Conference. In the organization of the meetings and the classification and interpretation of written contributions Professor Goodwin B. Watson of Teachers' College, Columbia University, collaborated.

It was my hope that out of the Conference might come an important pronouncement—an Educational Manifesto, so to speak. Subsequent events revealed that it was impossible to achieve that at this time, and so I have submitted only my personal interpretation of the Conference.

Increasing national hatreds and competitions—economic nationalism.

The control and censorship of freedom of speech, largely in the interests of small dominant economic groups.

Widespread unhappiness in family life as the latter is changing in every continent.

Special privileges of certain races over other races, of certain nations over other nations, of certain classes within nations.

Short-sighted selfishness of the owners of the world's wealth in not taxing themselves sufficiently to guarantee every human being a decent living.

False standards of competition, winning from your neighbour at all cost.

The wide-spread prevalence of an inferior use of leisure time.

Unnecessary rush and strain in peoples' lives.

The demand for conformity in speech, ideas, dress and other forms of behaviour.

Whereas the leaders in economic and political power appear to lack social insight and plans for reconstruction, the leaders in thought lack opportunity for effective action.

These characterizations of modern society and the implication that education should be deliberately designed to change it were received in diverse ways by the members of the Conference. Certainly many hundreds rose to them as a challenge to social reconstruction through education. Several hundreds more, perhaps concerned primarily with child development, mental hygiene, or the creative arts, and not with educational sociology, were unimpressed by their persistent importance.

Others, a very small minority of leaders, wished to go much further. These stated bluntly in small group discussions that these characteristics revealed the beginning of the end of our era of private capitalism; that some form of co-operative collectivism must now take its place; and, they added with emphasis, the schools of the world must play a part in bringing it about.

I think the great majority of delegates would agree with them that to do so, courageous leadership must appear among educators. We must choose now whether we have definite social objectives, or whether we remain as one member put it, in the 'sheltered safety of academic isolation . . . conserving and perpetuating our special privileges, institutions and organizations, and our personal safety in a society which contradicts our principles.'

Certainly there was a division of opinion on this point of view among the leaders at the Congress. While a small group of 'social reconstructionists' was a unit in support of it, those more directly concerned with the administration of mass schools, their ears tempered to the dicta of political trends, flatly denied it. The New Education Fellowship is not a single-minded group, moving along a clearly marked-out path towards the world-wide spread of a truly 'new' and independent education. As we have grown, we have taken into our fold many points of view, many philosophies, many programmes, many occupational, political, and social interests. In passing therefore it should be noted that there are many persons in the Fellowship who distrust this tendency.

#### A FUNDAMENTAL ISSUE.

Furthermore, the leaders divided sharply into two camps on the method by which schools shall help to bring about social reconstruction. One group—a tiny minority—would create a portrait of an ideal society, as well as an accurate picture of our current one, and would 'teach' it in the schools. This group would deliberately use the curriculum and the method of the schools to indoctrinate a new society.

Another group comprising by far the larger number, while definitely committing themselves to controversial discussion in the schools would use a more objective approach. These would

(1) organize the programme around modern modes of living, problems and controversial issues; (2) present to youth an honest and courageous description of our new civilization, and the economic, political and social trends through which it developed; (3) practise people from infancy to old age in reviewing evidence, drawing conclusions from data, and in discussing proposed alternative solutions. Thus this group would formulate educational goals in terms of the traits of the individual man or woman desired; in terms of 'independent judgment,' 'scientific attitude,' respect for personality, and the like. They would not build education definitely around consciously thought-out economic, social and political forms. In short they affirmed that we to-day lack the insight necessary to see beyond the veil of to-morrow and to predict surely the outlines of that society which will succeed ours.

#### AGREEMENTS ABOUT DESIRABLE KINDS OF EDUCATION

While divided on this fundamental issue the leaders of the Conference stood shoulder to shoulder on many important questions.

*First* they agreed that we of the west have produced a false education, a partial education of words, of books, of the cortex rather than of the whole body; an education built by imitation and imposition from the cultures of other times and other peoples. Two dangers had already appeared from this failure to produce a realistic education—a top-heavy white-collar class and a false hierarchy of social classes.

On one necessary step in educational reconstruction there was concerted emphasis; namely, the use of all the agencies of the community. A *real* education, said the Conference, consists of the actual life of the whole community. Thus, the government of the community, the agriculture, industry and trade, the press and the platform, the movies, the radio, the social

organizations, *all* the agencies of community life constitute 'education.' And all the years of life—infancy, childhood, youth, adolescence, maturity, old-age—are to be embraced. Thus education is no longer conceived as a five-hour a day, five-day a week, forty weeks a year, eight-to-twelve-year 'school.' This note was one of the most important heard.

*Second:* That the supreme goal of education is the development of integral personalities; the production of courageous, effective, happy personal relationships; the preventing or eliminating of anxieties, guilt reactions, conflicts, and the like.

*Third:* That education should train students in scientific thinking, in making their own decisions, avoiding prejudices, criticizing evidence, discounting propaganda and the like.

*Fourth:* That education should build consciously and continuously a tolerant sympathetic understanding of other view-points and cultures while stressing the positive values in the culture of its own people.

*Fifth:* That education should take place through the purposeful activity of children, be creative rather than merely absorptive, and should assemble materials and activities in terms of learning needs and real life situations.

*Sixth:* That education should become increasingly effective in building attitudes of the following types:

(a) Responsibility for carrying on an interdependent world society.

(b) Expectancy of accelerating change; flexibility of mind.

(c) Willingness to make the fundamental readjustments demanded by the present situation, not merely temporizing and compromising.

(d) Acceptance of all races and nations as parts of one mankind; there are no inferior races, no superior races.

While there were agreements on other minor points, these are the major ones. Taken together, they constitute the nucleus of a dynamic programme of educational reconstruction.

#### SOME UNRESOLVED ISSUES.

On other important questions there was less unity in point of view, but again the work of the Conference served to bring out important questions for future discussions. There was a distressing division over one question: the age-old issue over formal *versus* informal education: Should the content and procedure of the schools of the world be organized (a) (as they are now) in terms of logical, 'subject-matter' categories, or (b) (as 'new education' would do it) in terms of problems as they appear in the life of individuals and groups.

Exponents of a truly integrated, child-centred, community-centred education are bound closely together in defence of the latter position. The protagonists of administrative compromise, however, still defend the classical—'subject-matter-set-out-to-be-learned'—point of view. We should be warned by this spectre of a divided house to think more clearly about the direction in which the Fellowship should develop in the immediate future.

But there were more unresolved issues. For example, to what extent the education of elementary teachers should differ from that of secondary school teachers? Or whether secondary or 'higher' education should itself differ definitely from that of primary and elementary schools? Or whether to produce the best type of internationalism it is necessary to develop national and community loyalties? Or whether educational workers should definitely align themselves with political parties?

#### A FOCUS OF EDUCATIONAL RECONSTRUCTION.

But I am convinced that the greatest contribution of the Conference was not in the five

speeches about social reconstruction, nor in the discovery of intellectual agreements and disagreements. Much more important is the fact that the Conference provided the machinery for vigorously *doing something about the contemporary situation*. These 'new' educators have set to work actually to rebuild education. Through several small commissions definite reconstruction work was launched.

Consider, for example, the work of the international commission on the reconstruction of the curriculum. These thirty odd leaders from ten nations have bound themselves together to prepare new materials of instruction and introduce these into the schools of their countries. This is truly revolutionary—and basic to social reconstruction. For it is through new materials of instruction that teachers as well as youth can be informed concerning the new society. It is through new materials of instruction that the attitude of teachers as well as young people can be moulded. It is through new materials of instruction that the reorganization of the curriculum can be most effectively brought about. It is through new materials that teachers, habituated to the narrow disciplinary psychology and method, can be brought to a concrete appreciation of the new psychology and philosophy of the active school.

And from the standpoint of social reconstruction these new materials of instruction will constitute nothing less than a new description of society. Years of experimentation have taught us that the first step in the building of a dynamic social programme of action is the preparation and introduction into the schools of the world of a sound description of our new civilization. The existing content of the school programme as revealed in the academic subjects of geography, history, civics, economics, constitutes an exceedingly partial account of the economic, social and political world.

What is needed is an honest, courageous, intelligent and intelligible description, a description which will be organized on the basic concepts of the new social order, a description built around the problems and issues of contemporary society, a description which both in content and in form will be provocative of thought; a description which takes as its point of departure the problems of the contemporary world in which the young people are living—their own individual problems as well as the problems of the adult groups about them.

It is to do this very thing that the curriculum commission is actively making outlines, syllabii and other teachers' guides dealing with international and domestic problems of the contemporary world; topics for student research; bibliographies in several languages; and the like. Totally new kinds of books are being prepared in several countries—libraries of true understanding of the new civilization.

Similarly, the Teacher Training Commission effected a permanent organization at the Nice Conference, bringing together some forty leaders in teacher education from a dozen countries. In four prolonged sessions the trends toward a new and more vital type of preparation of educational worker were brought out. But with them emerged sharp differences of view. Again the formalists, the 'subject-matter' group, opposed the more thoroughly 'student-centred' group. The exchange of view was vigorous and the issue sharply defined, but whether new points of view were created it is impossible to determine.

A third working commission emerged from the Conference—that on 'psychologies' and education. It was decided to assemble in volumes for teachers the chief contributions to education of the concepts and techniques of each of the leading psychological points of view. Finally, although no report is at hand of their work, we

note that the commission on examinations and the commission on international understanding are actively continuing their work.

Looking back, then, at the Sixth World Conference I find much about which to be encouraged: frank recognition of the responsibility for educators to help build a world programme of social action; the discovery of tendencies toward common emphasis with respect to the content and method of the new education; and renewed impetus to the vigorous rebuilding of education.

But, more than at any previous conference, we showed signs of confusion of purpose and divided allegiance. In retrospect the Conference warns us that we cannot become an effective force in world affairs unless we define our position and programme bravely and clearly.

—*New Era*, September, 1932.

## TYPICAL TAMIL BOOKS FOR MODERN TAMIL HOMES

BY

**E. S. SUNDA, B.A., B.L.,**

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## NICE CONFERENCE.

There were just over 1,800 members of the Conference from the following fifty-two countries: Australia, Austria, the Bahamas, Belgium, Brazil, British Guiana, Bulgaria, Canada, China, Columbia, Czecho-Slovakia, Denmark, Ecuador, England, Finland, France, Germany, Greece, Guatemala, Holland, Hungary, Iceland, India, Iraq, Irish Free State, Italy, Japan, Jugo-Slavia, Latvia, Lithuania, Luxemburg, Mexico, New Zealand, Northern Ireland, Northern Rhodesia, Norway, Palestine, Peru, Poland, Portugal, Roumania, Russia, Scotland, South Africa, Spain, Sweden, Switzerland, Turkey, Uruguay, United States, Wales and the West Indies.

### IMPRESSIONS OF A JAPANESE DELEGATE.

At this Conference I have come to the conclusion that though we may differ in some practical details in the application of an educational method, yet the ideals and truth underlying these are at last showing signs of fundamental similarity.

Communism rules Russia with authority, though it is progressive in putting its ideals into practice. Fascism plays the same role in Italy. Both have realized that only through education can a new society be established. But the liberal world, in its true sense, while realizing the importance of education in creating a new social order, must see that this comes from within and is not imposed from without.

In the world of education, there are no visible border lines to separate one country from another nor are there fixed authorities to depend upon, except the Truth. To build up this invisible world in unity on the characteristics of each individual and race is far more difficult than to make Russia Communist or to make Italy Fascist.

The danger of New Education is, I believe, that of becoming idealistic without a foundation on reality.

It is not sufficient to see our neighbours vaguely as brothers or to act on the assumption that all children are perfect. We must face frankly and tolerantly the imperfections in all mankind, for it is only in this way that we educators can be really influential for good. The motive power behind the educator must not be merely a conception of truth as expressed by any human philosopher, but must be based on that of the Greater Power which is behind all our human activities.

In order to put into practice the above idea the first step of the New Education Fellowship should be, I believe, the establishment of a department which shall deal specially with the relationship between New Education and religion.

It seemed to me that there were some people who thought the same thing among the members of the Conference.

Secondly, I think that as many permanent committees as possible should be established in the different countries, to be in communication with the headquarters of the Fellowship in London. Moreover, I believe that we World Fellows ought to bear the financial responsibility for maintaining these committees and ought to do this gladly.

I am firmly convinced that this sacrifice should be the first active step in the process of establishing the new society in this world.

Lastly, let me say a word of gratitude for having been so stimulated and happy at the Conference. I often regretted that I was not able to speak any language other than my mother-tongue, but in spite of this handicap I felt frequently that a common language was not necessarily the only means of communication when a common interest prevailed. I want to

thank you for giving me the great opportunity of bringing our school to the notice of the world. This Conference has made me realize more fully our great responsibilities as a new society in the Far East. Peace ought to be the essential spirit of this new society.

I sometimes felt, especially since the difficult situation arose between China and my own country, that I ought to enter into the actual peace movement, though it meant retiring from my beloved school for the time being. But the time I have spent at the Conference has given me a solution of this problem.

I am convinced that I shall be able to realize this ideal by remaining at my school as a member of your great movement whose object is the establishment of peace through education.

I wish to thank the organizers of the Conference for the hard work that has brought about its great success, and for their kindness and help to us who have come from so far away.

MOTOKO HANI.

### IMPRESSIONS OF A CHINESE DELEGATE.

It has been a great inspiration to each of us to have participated in this international conference, and to have joined hands with the leaders from fifty-two different nations in an endeavour to solve the problems of the world to-day through education. We have deeply appreciated the genuine goodwill that the Conference members have individually and collectively shown to us, and we feel it an exceedingly great honour to be given this opportunity to express briefly our ideas about this Conference, and about the cause for which we are all working.

We in China have always had immense faith in and reverence for education, because therein lies the hope of the future. The teacher is regarded with the deepest respect and the scholar is honoured as the leader of society, and therefore our responsibility is all the greater.

Dr. Chuang has endeavoured to tell you what we have been trying to do in New Education. China has always been a peace-loving nation, but now more than ever before we are in critical need of the healing balm of the noblest and highest type of internationalism, both in our own country and also in the other countries of the world. We look towards the educators of the world to join with us in trying to build up an attitude of mutual respect and faith and goodwill, and for each nation to establish for itself a nationalism contributing towards internationalism. China to-day is being reborn politically, socially, economically, industrially and, last but not least, educationally, and we need from the world sympathy and guidance and patience, and the mutual exchange of opinions and criticism. The task for educators of the world to-day is not easy and, therefore, it is all the more interesting and fascinating and worth while. Let us all work with faith and hope and courage and determination, and endeavour to make the world a better and happier place for the Child and for Mankind.

### IMPRESSIONS OF AN OUTSIDER.

The commands of a charming but persistent editor compel me to put down my impressions of the Nice Conference before tranquil recollections have enabled me fully to sort out and digest those impressions. I write before the Conference is yet over. It may be, however, that writing thus I shall be able to give a better picture than had I attempted the same task under the shadow of the brooding spirit of an English cathedral.

I approached the Conference in a spirit of criticism, and I have tried to maintain that spirit throughout. It has been sometimes difficult, however, to prevent myself from being carried away, for perhaps the outstanding impression one has gained is of the overflowing enthusiasm of those who have gathered together to discuss their common problems in the light of their varied

experiences. It is perhaps a typical characteristic of English educationalists that they are distrustful of what, often, they call 'stunts.' I had been a member of the New Education Fellowship for some years; for some years, too, I had been thinking and working on what I was pleased to consider were progressive lines. But I distrusted many of my fellow-workers. I felt that some of them at least were being led by uncritical enthusiasm along paths which were unsound and fantastic. Now I have met and talked to them. I found those whom I expected to be fanatics, led by a spirit of reasonableness, those whom I expected to pose as priests and priestesses of an educational system, to deviate one jot from which were heresy, charming and human, insisting on the spirit rather than on the letter of their doctrine. Everywhere was enthusiasm, but enthusiasm tempered by the spirit of criticism and inquiry.

As the Conference progressed there emerged the conception of a single goal reached by different paths. At first clashes were evident. The American conception of education found the European, and especially the French, not in violent, but in distinct, contrast; those insisting on the necessity of the free development of the

individual appeared to oppose those who stressed the need of submission to the interests of the community; those who advocated that all education should be built round the experiences of modern life seemed to clash with those who desired to retain, at any rate in part, a more classic form of culture.

It says much for the value of a conference of this kind that before it ended each point of view had been modified, each side had seen that the other had some valuable contributions to make to a full, free and enlightened education.

To say that I have found this Conference interesting would be profound understatement; it has been one of the most vivid experiences of my life. I am convinced that the New Education Fellowship is not only a valuable means of bringing about international understanding and co-operation, but in its vitality, in the opportunities it gives for the free interchange of ideas, in its reasoned idealism, it can reform and revivify the education of the world.

To-night the Conference ends, and its members will depart to the ends of the earth, but for a short space, against a background of blue water and golden sunshine, has existed the idea University.—*New Era*, September 1932.

## NOTES AND NEWS.

### INDIAN

#### HYDERABAD.

THE HYDERABAD TEACHERS' ASSOCIATION.  
(Summary of the General Secretary's Report for the Period June 1931—August 1932.)

At the last Annual Conference three Sub-Committees were appointed to prepare reports on Drawing, Classical Languages and Manual Training respectively. As Manual Training was made a compulsory subject only last year, the Central Executive Committee deemed it advisable to postpone the preparation of a report on Manual Training until such time as the teachers should

acquire more experience of teaching this subject. Consequently, only the reports of the Sub-Committees on Drawing and Classical Language will be placed before the Annual Conference for adoption after they have been thoroughly discussed at sectional meetings.

The two reports adopted by the last Conference were duly submitted to the Director of Public Instruction and it is hoped that they will receive the same consideration as was given to the report previously prepared by the Association.

*Branches of the Association.*—During the period under report the number of Branches of the Association was 14, as in the previous year.

*Members of the Association.*—The number of ordinary members increased by 20, thus bringing the total number to 1150. Thanks to the interest which Dr. Krishnayya, Educational Officer, Administered Areas, takes in the Association, the teachers of the schools situated in the Administered Areas have continued to be members of the Association, although these institutions are no longer in the Hyderabad Division. The number of members who do not belong to the Hyderabad Division and have joined the Association under Rule IV-B has increased from 36 to 37.

*The Central Executive Committee.*—During the period under report five meetings of the Central Executive Committee of the Association were held. The work done was as follows:—

- (1) Preparation of a programme of monthly meetings.
- (2) Nomination of members of the Classical Languages and Drawing Sub-Committees.
- (3) Appointment of a Sub-Committee to reconsider the rules of the Association with a view to making the monthly meetings more successful from the point of view of attendance and discussion.
- (4) Organisation of the Annual Conference and the Exhibition.

The suggestions of the Sub-Committee which was appointed to revise the rules of the Association, have been accepted by the Central Executive Committee and will be placed before the general body for its approval.

*Monthly Meetings.*—During the period under report, the following subjects were discussed at the various centres of the Association:—

- (1) Aims and Methods of Teaching Drawing.
- (2) Importance of the Teaching of the Classical Languages.
- (3) Importance of Manual Training in Schools.
- (4) Drawing as a means of Teaching Pupils to Appreciate Nature.
- (5) Methods of Popularising the Study of Classical Languages.
- (6) How to make Manual Training successful in a School with Limited Resources.
- (7) Correlation between Drawing and other Subjects.
- (8) Correlation between History and Classical Languages.

(9) Correlation between Manual Training, Science and Drawing.

(10) School Hygiene.

(11) Development of Leadership in Students.

It will be seen that most of the subjects selected had a bearing on Drawing, Manual Training or the Classical Languages, that is, subjects to report on which Sub-Committees were appointed at the last Conference.

*Public Meetings.*—No public meeting was held during the period under report.

*The Library of the Association.*—The library of the Association is rapidly growing. Thanks to the monthly grant of Rs. 15 which it receives from Government, the total number of books is over 250 now. The Library Committee has framed rules of the library which will be published shortly in the *Hyderabad Teacher* along with a list of books which have been purchased so far.

*Miscellaneous.*—The Co-operative Society of the Divisional Inspector's Office has 110 members now as against 66 in the previous year.

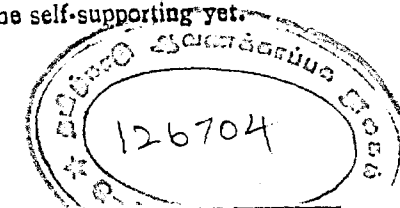
Mr. Salim Bin Saeed, B.A., B.T., Headmaster, Govt. High School, Darussifa, and Mr. Abdul Noor Siddiqui, B.A., B.T., Headmaster, Govt. Middle School, Shah Gunj, represented this Association at the Annual Conference of the All-India Federation of Teachers' Associations, which was held at Bangalore in December 1931. The reports prepared by them have already been published in the *Hyderabad Teacher*.

The question of starting a Central Association embracing all the schools in the Dominions has not been settled yet.

*Financial.*—As I stated in my last report, at the end of 1338 Fasli the Association had a balance of O. S. Rs. 987-2-3. The expenditure in 1340 Fasli amounted to O. S. Rs. 1,026-15-3. Thus the balance at the end of 1340 Fasli was Rs. 924-12-1.

Mr. S. Khairat Ali deserves the thanks of the Association for the services which he has continued to render as Honorary Treasurer of the Association.

"The *Hyderabad Teacher*," the quarterly journal of the Association, has successfully completed the sixth year of its existence, though it has not become self-supporting yet.



The editorial staff consists of Mr. S. Ali Akbar, Rev. F. C. Philip, and Mr. Ataur Rahman (on the English side) and Mr. S. Ali Akbar, Mr. S. Fakhrul Hasan and Mr. Abdul Noor Siddiqui (on the Urdu side). Recently, Dr. Krishnayya, Educational Officer, Administered Areas, has also very kindly consented to be a member of the Editorial Committee of the English Section of the magazine.

In December 1931, the Association suffered a heavy loss by the sad and untimely death of Mr. Syed Zahur Ali, Principal, Darul Uloom High School and Vice-President of the Association. The late Mr. Zahur Ali was a very enthusiastic member of the Association and the success of the last Annual Conference was very largely due to his efforts.

#### BARODA.

On an average there is one institution per town and village in the Baroda State.

Approximately fixing 15 per cent. of the male population as the number of the boys of school-going age, the number of boys on the roll

during the year gives a percentage of 91.9 as against 89.7 of the preceding year. Taking 12 per cent. of the total female population as the number of school-going girls, the percentage of girls attending schools comes to 64.6 as against 59.0 of the last year. The percentage of pupils under instruction to the total population is now 10.8 as against 10.3 of the previous year. If the number of boys only is taken into account, then the percentage is 13.6 as against 13.4 last year and the percentage of girls is 7.8 as against 7.09 of last year.

#### INDORE.

One of the major States of Central India is Indore. Its area is 9,620 square miles with a revenue of about one crore and thirty-eight lakhs. According to the last year's census, its population is 1,318,237 showing an increase of 14.5 per cent. over the last census. Education in Indore is carried on as in other progressive States. The State now possesses one first grade college teaching upto M. A. and LL.B., five High Schools and one Sanskrit College and 545 other educational and 78 medical institutions.

#### A COMPARATIVE STUDY OF SECONDARY EDUCATION IN DIFFERENT PROVINCES OF INDIA 1929—1930.

|                                    | Madras  | Bombay | Bengal  | U. P.  | Punjab  | Behar<br>&<br>Orissa | C. P. |
|------------------------------------|---------|--------|---------|--------|---------|----------------------|-------|
| 1. No. of High Schools for Boys    | 363     | 201    | 1066    | 176    | 318     | 153                  | 61    |
| 2. No. of Scholars                 | 159,544 | 76,893 | 271,492 | 73,024 | 125,178 | 46,957               | 7272  |
| 3. No. (average) in each School    | 414     | 382    | 254     | 477    | 395     | 307                  | 116   |
| 4. No. of High Schools for Girls   | 61      | 60     | 57      | 28     | 33      | 6                    | 10    |
| 5. No. of Scholars                 | 26,266  | 14,111 | 13,987  | 5171   | 9292    | 1460                 | 255   |
| 6. Average No. of Girls per School | 266     | 234    | 245     | 184    | 281     | 243                  | 25    |

#### NEXT CONFERENCE OF A. I. F. T. A.

The next Conference of the All-India Federation of Teachers' Associations takes place at Lahore during the coming Christmas holidays. The Secretary to the Federation has asked the constituent Associations to suggest names for presidency of the next Conference. All-Bengal Teachers' Association has suggested the name of Dr. Meghnad Saha, F. R. S., Prof. of the Allahabad University. Amongst names suggested by other Associations the following ones are

important: Syed Ross Masood, Vice-Chancellor, Aligarh University, Dr. R. P. Paranjpe, Vice-Chancellor, Lucknow University, Dr. Ganga Nath Jha, Vice-Chancellor, Allahabad University, Dr. Ziauddin Ahmed, ex-Pro-Vice-Chancellor, Aligarh University, A. B. Dhruva, Pro-Vice-Chancellor, Benares Hindu University, Khan Fazl. Md. Khan, D. P. I., Hyderabad State, B. Sanjiba Rao, Principal, Queen's College, Benares, and Dewan Bahadur K. R. Menon, Vice-Chancellor, Madras University.

#### TRIVANDRUM.

On Wednesday, 5th October 1932, Dr. Spencer Hatch, B.Sc., M.Sc. in Agri., Ph.D. gave an inspiring address on "Folk Schools of Denmark" under the auspices of the local Y. M. C. A.

He first spoke about the training of youths in the Danish farms and emphasised that the reforms in Denmark were made for the rural person, not by him; but the reformers soon began to work with the people and the experiments were largely conducted in the bigger farms. The same method was put into use in Travancore also, as the result of his guidance, and mainly through his influence. The well-to-do farmers who possessed extensive lands were induced to try the experiments, for their benefit and for the sake of their poor rural brothers. People of Denmark were always willing to free themselves from the chains of tradition and custom, when changes were essential.

Dr. Hatch then dealt with the training given to youths in the folk schools of Denmark. He said that the most important feature of folk school instruction was that greater attention was bestowed on stirring the minds of the youths rather than filling their minds with, and making them acquire, a large amount of knowledge. The students left the school much better, with entirely changed outlooks and a real desire for doing genuine service to their country. They learnt to hear, to see, to think, and make the best use of all their powers. The schools created in the students a new spirit, a new sense of independence, and a new hopefulness, and stimulated their activity and promoted perseverance. The instruction at schools awakened in the students, all their powers and made them fully aware of their great possibilities. To be completely acquainted with every detail of the rural area, the students went from finishing their studies in the folk schools, to agricultural schools. The most remarkable feature in their education was that the students left with a burning desire to work for the common good and a strong feeling of fellowship. The training given in the folk schools enabled them to gain many or all the qualities and qualifications highly necessary for success in future life, especially success of a very advanced order in regard to co-operative movements. Dr. Hatch laid great stress on this important factor and said that until schools of India instilled into their students such

a noble spirit, she would find co-operation a really difficult task.

Next he spoke about the support given by the State to the folk schools of Denmark. The State offered very generous support and did not tamper with or even interfere with the inner freedom of the schools, such as their curriculum. Educationists, thinkers and writers of Denmark hold the firm opinion that it would be ruinous to the spirit of the schools, if the State made any attempt to make inroads into the freedom of the schools. The people praise the wisdom of the State and appreciate the support given by the State so whole-heartedly. The folk schools are privately managed by expert teachers who know well the needs of the people. Such items of instruction as would be beneficial in making the pupils possess clear ideas of the conditions of the rural area and training them to take prominent parts in the onward progress of their country were only resorted to by the clever teachers.

Mr. Rendtroff of Denmark, who was a teacher, in two of the leading Practical Training Schools at Marthandam, told the students that the Y. M. C. A. Rural, Summer and Training Schools were the nearest to the folk schools of Denmark in the whole of India.

"It is true that here we do have this perfect freedom to set up the curriculum according to the needs. We can teach what we ought to teach. We too have a spiritual-minded people and we can keep the spiritual emphasis to be the dynamic behind the practical. We too have adult pupils, picked leaders with such a desire to learn that they can learn more in a few weeks with us than they probably ever did in many months in an ordinary school. We too can live with our students as one big family. We, like the Danish schools, work for and with the people. Because there is such need of the practical in India,—more need of growth towards the practical than in Denmark—I believe, our schools are even more practical than the folk schools of Denmark."

#### SIR C. P. RAMASWAMY IYER ON IDEALS OF SCOUTING.

A District Rally of the Trivandrum Scouts was held in honour of Sir C. P. Ramaswamy Iyer, on October 6th evening, at the S. M. V. School grounds. The Rally was well attended. There were nearly 700 Scouts and Scouters,

besides many others. Sir C. P. Ramaswamy Iyer was the distinguished guest of the gay evening. He was recently invested at Simla, with the badge of the Silver Wolf, (awarded to him by Lord Baden-Powell, of Giliwell in honour of Sir C. P.'s meritorious services in connection with the Scout Movement in India) by His Excellency the Viceroy. It is specially noteworthy that the first Indian to be honoured with the insignia of the Silver Wolf is Sir C. P. The Silver Wolf is one of the very valued of Scout decorations. This coveted insignia, is worn around the neck on a green and yellow ribbon. In 1922, at a large Boy Scout Rally H. R. H. the Prince of Wales, the Chief Scout for Wales, was invested with this Badge by the Duke of Cannaught, in recognition of H. R. H.'s services towards the spread of the Movement.

The Trivandrum Scout Head-Quarters gave an *At Home* to Sir C. P. When the distinguished guest entered the grounds, he was presented with a Guard of Honour by the Scouts. Sir C. P. hoisted the flag which was saluted by the smart and enthusiastic Scouts in a dignified manner.

Prof. R. Srinivasan, M.A., District Scout Commissioner for Trivandrum, in a neat, little, lively and musical speech welcomed the eminent guest and explained the purpose of the Rally. He said that by conferring the great order on Sir C. P. Lord Powell had enhanced the prestige of the Scout Movement in India, and that it was a very high honour. He referred to Sir C. P. as the embodiment of the real spirit in scouting and in brief and brilliant terms referred to his glorious services in unifying the several scattered movements in India started for the promulgation of the ideals of scouting and of his services in connection with his office of Provincial Scout Commissioner for Madras.

Sir C. P. rose amidst loud cheers and expressed his thanks in a brilliant speech. He thanked the Scouts and Scouters for the honour and emphasised eloquently the importance of real scouting. He said with deep earnestness and in an emotional manner that scouting in its true sense, was the real panacea for the present troubles, mutual jealousies and tribal wars and such other unpleasant affairs which, so badly and frightfully, affected the progress of mankind. In a few choice words, he presented the ideals of scouting. He said that scouting aimed at creating a world of good wherein it would be possible for people to grow up in mutual love and concord and service,

totally unaffected by rivalry and hatred but guided by genuine goodwill and hearty co-operation. Sir C. P. said that scouting created a realm of joy, in which ideals were not imaginary but real, romance was not mediæval but modern. He continued that Rallies and Jamboories and such other Scout demonstrations were not quite essential to scouting and were even irrelevant to real scouting which consisted of the noble work of Scouts and Scouters who endeavoured to bring the Kingdom of God upon earth.

Said he, with force and convincingly: "For us in India scouting holds out a world of aspirations and promises which would enable us to shake hands with our brethren in other parts of the globe on terms of high regard, noble understanding and perfect co-operation."

Then a Camp Fire was opened. A group of Rovers enacted the Malabar Ottam Thullal and conducted a really entertaining cinema show. There were also songs, yells, and shouts.

The function was undoubtedly a great success and it provided a sumptuous feast for the eye, the mind, the heart and the intellect.

#### LESSONS FROM THE WEST.

Mr. A. Seshadri Aiyangar, Editor, the Associated Press of India, and Reuter at Simla and Delhi, addressed a large gathering of the staff and students of the Arts and Training Colleges, Trivandrum, in the Arts College Theatre Hall, under the presidentship of Rao Bahadur K. V. Rangaswami Ayyangar, M.A., F.R.H.S., on the 10th of October.

The address from start to finish was interesting and inspiring. Mr. A. S. Aiyangar spoke about some of his impressions of the West, in a clear, powerful and humorous manner. He emphasised, in very lively and convincing terms, the importance and necessity of the three D.'s—Discipline, Duty, and Determination—which formed the basic principles of western life. He carried home to the minds of the eager and enthusiastic audience the value of cleanliness, methodical work and such other salient qualities of the Westerner. He spoke in a charming manner, with many interesting anecdotes, about the western view of life. He said that life to the Westerner was a matter of serious and real enjoyment. He summed up western life as singing, dancing, laughing and loving. He dealt with some of the lessons which the West

have, to teach India. It is interesting to note that he struck the right chord, when dealing with our education. He regretted that students in this place are always on the quest for reading more and more books and not interested in the search for real knowledge. His remarkable sense of humour, backed up by a spacious and picturesque eloquence was hugely appreciated by the audience. He urged the necessity and value of excursions. His sharp and smart attacks on the educational system and the student population were pungent and were met with peal after peal of thundering applause. He exhorted the students to lead a happy, healthy, vigorous and active life. With a voice of wonderful range, and wealth of gestures and illustrations Mr. A. S. Aiyangar captured the house for about an hour. In the midst of round after round of cheering, he took his seat.

Then the Principal rose and delivered his concluding remarks. He thanked the lecturer for his interesting, wise and powerful address and spoke about the talents of the speaker. The Chairman emphasised that ability, discretion and intelligence were the outstanding talents of the speaker. Principal K. V. Rangaswami Ayyangar spoke in a humorous manner, attacking the speaker's remarks once or twice. In an eloquent and emotional manner the Principal emphasised that the burden of the song of the lecturer was discipline. Crash after crash of applause saluted the born orator's diadems. The function was a great success.

#### CHITTOOR.

Mr. P. R. Singarachari, M.A., (lately, the Editor of "The Humanist") of Bangalore who has come on a visit to this place delivered a course of three lectures on the 15th, 16th and 17th of October in the hall of the local Theosophical Lodge, under the joint auspices of the Inter-Religious League and the Rama Vilas Sabha. Mr. Seshagiri Rao, the Subordinate Judge of the place, Mr. C. Doraiswamy Iyengar, Advocate and ex-M. L. A., and Mr. C. R. Parthasarathy Iyengar, Advocate and M. L. C. took the chair respectively. The subjects of the lectures were "The Significance of Symbols in Religion," "The World's Governing Principles" and "Science and Religion."

Regarding Symbols in Religion, the lecturer pointed out that, inasmuch as Religion was a continuous course of experience, it needed edu-

cation. There were two ways of educating the Mind,—the introspective method which involved the turning in of the Mind, drawing it away from the attractions of the outer world and, through a process of calculated concentration, elevating it to the highest pitch wherefrom it can comprehend the All in a more intelligent manner than otherwise. Only a few are capable of such a method of education, the rest being given to education by external aids. Image-worship has thus a definite place in the education of the community—education towards the comprehension of the Universe without and within man. The Universe is worked by several forces which are, according to ancient Hindu computation, 33 crores, each one of which has been deified by the Hindus and given a particular form and name. Growth of civilization and increase of wealth, as also improvement in Aesthetic Art, may have added external embellishments to certain images in certain localities. This fact, however, does not alter the significance of images, however poor some may be from the worldly stand-point. In India, every image, representative of any deity, is worshipped in words which ascribe universality to that deity, such as omnipotence, omnipresence, omniscience, etc. Thus symbols are reminders to us of that which is the cause of the Universe, and which, in a sense is itself the Universe. Symbols, however, have a place of their own in the scheme of religious education, and to rely throughout on them is likely to make one rigid in views and conduct. Therefore, the ancient Hindus have classified the steps thus:—*Yatra* or pilgrimage, the first; *Image-worship*, the second; *Dhyana*, contemplation on that which is signified by the symbol, the third; and *Samadhi*, the actual experience by oneself of universality, the fourth.

In his second lecture on "The World's Governing Principles," the lecturer began by pointing out how human society is being governed—by customs, conventions, legislative enactments, judicial pronouncements and lastly by the order of the executive head, who at times, takes the form of a dictator.

Turning his attention to the Universe at large, the lecturer pointed out that, though ultimately both are one, yet for all practical purposes, there seem to be two different kinds of existence—the physical and the non-physical or human. The former is governed by physical laws acting rigidly, without pause or reflec-

tion, and leading to the effect, irrespective of the ruin and misery that they may spell on the world. The factors of the Physical World seem to have no freedom of self-thought or self-action. In the Moral World, on the other hand, Man, being endowed with the power to deliberate, has the capacity for variability of conduct, and therefore can hasten or postpone, amend or annul his course of action. This freedom, however, Man has abused for his selfish ends which have brought about misery to mankind. The capacity for varying one's conduct from time to time is intended, not for self-aggrandisement but to enable man to adjust himself in accordance with the changing conditions of the world around, always subordinating his self with a view to promote the evolution of the Universe on lines of harmony. In this aspect, Moral Law is as rigid and exacting as the Physical Law. Extreme simplicity of life, utmost sincerity of purpose, greatest child-like innocence devoid of all duplicity and diplomacy, and readiness and willingness to sacrifice one's all and pass through the severest ordeals. Harischandra and Prahlada are instances in point, and that is why their names have become immortalised. Judged according to this standard, the major portion of mankind is immoral. Therefore, from the stand-point of the major population, it may be said that the so-called Physical World appears to have understood the purpose of the Universe much better than the Moral World. In the Physical World, there are no errors of judgment, no selfishness or anything of the kind. Man, therefore, must live up to Nature, modified by the exacting demands of the Moral

Law and consistent with the freedom vouchsafed thereby.

In his third lecture, "Science and Religion," the lecturer began with the variance between them and pointed out instances of how any one of these two gaining predominance at certain times, began to ridicule the other and persecute it. He quoted as instances Socrates and Galileo, learned men of the Middle Ages, Modern Spain, Soviet Russia and the U. S. A. This antagonism has been due to fundamental differences in the outlooks of the two. Science dealt with what was termed Matter, and Religion with non-Matter. Science was inductive and Religion deductive. Science was analytical and experimental, and Religion was synthetic and introspective. In India, in ancient days, the lecturer incidentally mentioned, there was no such antagonism. In the west there was a tendency for Religion to get to dogmatism and veiled fanaticism, and for Science, in its daily application to human life, to become greedy and cruel. If both these will, however, turn to Metaphysics or Philosophy, they will discover therein a common meeting ground. Metaphysics is not content until it arrives at the widest generalisation which is the First Cause. This, by the very fact of its being the cause, has the capacity to become and does become the Universe as seen in and around us. It is the same as the supreme God of Religion, and the all-pervading Energy of Science. Thus Religion and Science are complements to each other, and in Philosophy they meet. It is therefore very necessary that everyone, the theologian as well as the scientist, should study Philosophy.

### TO A GLOW-WORM.

BY MR. HAKIM JAMSHID ALI RATHOR, M.A., M.O.L. (HONS.)

*Sialkot.*

O Glow-worm of the fiery flight  
Full glaring in the darksome night,  
Thou art a twinkling star on earth,  
Why not for me a source of mirth?  
I rise to greet thy glowing light  
While all about is dark;  
Thou divest in the sea of night  
No trace is left or mark  
Of light—a captivating sight!

Its death-knell to the sun-light brings  
And night now spreads its sable wings.  
The Queen of Silence holds her sway,  
Thou art a sparkling crown each way!  
Sleep follows her like to a maid  
To bid adieu to every strife,  
By power of a secret raid  
When as though dead the world is laid,  
Thou art, in troth, the spark of life,

## OUR SCIENCE COLUMN.

### OPTICAL SMOKE BOX.

By MR. V. N. VISWANATHA AIYAR, M.A., L.T.  
*Madras.*

In the July issue of this Review writing on Hartl's optical disc in 'Our Science Column' the writer of this article remarked as follows: "An optical smoke box is a recent introduction in the field of optics," which is useful for showing a large number of experiments." It is proposed to give a brief outline of the leading features of this apparatus here. An optical dark box is a trifle older and similar to the smoke box.

Some of the recent text-books on Light refer to the optical smoke box for certain experiments while others mention Hartl's Optical Disc for the same purpose. Both apparatus fulfil the same objects in a more or less similar way. A powerful source of light which is practically a point has to be used with either—where there is a public supply of electricity an arc light or Ediswan's Pointolite may be used. But there are only few schools situated in the neighbourhood of public supplies and in their case it is essential that a connection with the public supply should be secured and suitable apparatus to enable its use provided—where there is no such facility as is the case with the majority of schools, as an alternative a motor head-lamp running on a 6-volt motor car storage battery can be easily had on loan from a car-owner even in the remotest places. It is better to enclose the lamp in a light tight box such as that of an optical lantern, placed at a suitable distance from the condenser to render the beam parallel. Of course sunlight can be used instead.

An optical smoke box may have the following dimensions:—The interior of the chamber having a length 20 inches, height 14 inches, depth 8 inches and over all height about 20 inches—a fine-ray slit, a one-ray slit, a double convex lens, a double concave lens, a spherical mirror and a plane mirror, all suitably mounted on swivel stands are some of the accessories required.

The path of the light is demonstrated to the class by using smouldering paper (or by using ammonia and hydrochloric acid). A balance-case suitably screened may be tinkered into a smoke box or it may specially be made of cardboard substantially with a book binder's help or of deal-wood. It is important to have a suitable background for rendering the rays easily visible. Suitable windows should be provided to enable the teacher to watch the progress of the demonstrations. Of course there must be an aperture at the middle on one of the vertical sides for admitting light.

An alternative to this arrangement is an optical dark box having in its chamber an opening near the base for admitting light. This opening can be fitted up with suitable screens having rectangular one-ray or multiple-ray slits or with circular slits. It is important to provide also a half double convex and a half double concave lens, half concave mirror, etc., each being of about 4 inches focal length and of diameter about 2½ inches.

The lamp must have a single filament. A sheet of paper should be fixed to the bottom of the box tightly stretched with drawing pins if the case is made of soft wood or by some other means.

The remarks noted below are culled out of Cusson's pamphlet on an optical smoke box designed by Clarke embodying all desirable features and priced £16 10s.

"Pointolite lamps or similar illuminant are not adapted to give the best results owing to the presence of internal reflections, etc., from the glass bulb, the arc lamp alone giving the 'point source' which is so desirable.

"It has been found that the interest excited by preliminary demonstrations with the smoke box provides the degree of stimulation necessary to enable students to perform the usual 'pin' experiments with care and understanding."

ENGLISH HISTORY FOR MATRICULATION BY K. P. MITRA, M.A., B.L. MACMILLAN & CO., LTD. PP. 304. PRICE RS. 2.

Mr. Mitra has attempted to present the history of England in clear and simple English for the benefit of pupils in the High School. The book is neatly got up and well-illustrated. The author has taken pains to give the student an elementary idea of the growth of the British constitution which is bound to serve as a preparatory ground for college study. The brief biographical sketches included as appendices at the end of Books I and II might have been continued at the end of Book III as well for the better advantage of students. The topical summary of events from 1815 to 1931 forming the subject matter of Book IV is bound to be of great help from an examination point of view.

OXFORD PICTORIAL ATLAS OF INDIAN HISTORY BY K. SRINIVAS KINI, B.A., L.T., AND U. BHAVANI SHANKER RAO, B.A., L.T. OXFORD UNIVERSITY PRESS. RE. 1-4.

This is a valuable addition to the several historical atlases in current use. The pictures are informative and the maps and plans highly useful. One special feature of this atlas is the inclusion of time-charts to help the memory of the student. The atlas is bound to be of much help to students as well as teachers and should find a place in every library.

AN INTRODUCTION TO BIOLOGY—PLANT LIFE BY M. V. SUNDARESAN, M.A., L.T., GOVT. HIGH SCHOOL, KOLAR.

This book is written for the use of the S. S. L. C. students and the author has followed closely the syllabus in Elementary Science prescribed for the public examination. The mode of treatment is experimental and the author has laid stress on the fact that plants have life exhibiting life activities similar in essential respects to those of animals. Unnecessary details dealing with external and internal structure of plants have been carefully avoided. The book is well illustrated; but the illustrations are not clear in many cases. An appendix containing the vernacu-

lar equivalents of the plants stated as examples in the book will enhance the value of the book both to the pupils and teachers. The quality of the paper may be improved.

PALGRAVE GOLDON TREASURY, BOOKS III AND IV EDITED BY A. S. COLLINS AND H. OSBORNE, UNIVERSITY TUTORIAL PRESS, LTD. PP. xxiii & 304. PRICE 2/6.

We welcome this edition of Palgrave's selections of the late eighteenth and nineteenth century poetry. A useful introduction has been provided and the notes at the end are not too brief. We wish the book success with students and teachers of English.

CRITICAL ESSAYS OF TO-DAY, SELECTED BY EDWARD PARKER. MACMILLAN & CO., LTD. PP. xxxiv & 175. PRICE 2/6.

This is a collection of nine brilliant critical essays written within recent years. We cannot praise too highly Professor A. C. Bradley's study of Feste placed at the beginning. Mr. Blunden's essay on "Keats and his Predecessors" has been recognised, ever since its appearance in the *London Mercury*, as throwing much welcome light on the poet and his Nightingale Ode. The essay on H. G. Wells by Edward Shanks is the kind of criticism we should like best because of its contemporary interest. Mr. Abercrombie's "Poetic World" is of special interest to us as his own poetic work has come to receive signal appreciation. The other essays by Vaughan, Quiller-Couch, Bailey, Saintsbury and Verrall are also full of value. The introduction and notes are written with great ability, and we have no doubt the book deserves to be made a University text in the higher grades.

THE ADVENTURES OF ULYSSES BY W. H. D. ROUSE. MACMILLAN & CO., LTD. PP. xi & 214 PRICE 3s.

The author justifies the retelling of the story of Ulysses on the score of the easy and fresh style in which it is written. We fully grant this claim.

A MODERN ENGLISH GRAMMAR—ON HISTORICAL PRINCIPLES—BY OTTO JESPERSEN, PH. D., LITT. D., LL. D.—PART IV—TIME AND TENSE—PAGES xxi & 400—PRICE: PAPER 11 MKS. 50 PF., CLOTH 13 MKS. 50 PF.—CARL WINTER, HERDELBERG, 1931.

A hearty welcome would be extended by all students of the English language to this new volume from the pen of the distinguished Danish Anglicist. The volume under review is the fourth part of the *Historical Grammar of Modern English*, of which three parts have already appeared. Prof. Jespersen's reputation as a general linguist has not obscured the value of his contributions to the study of the English language: this is attested by the inclusion of a large number of papers on English in the Commemoration Volume recently (1930) offered in the shape of a *Grammatical Miscellany* to the distinguished Professor on the occasion of his seventieth birthday.

The present Part of his *Modern English Grammar* is almost exclusively devoted to the discussion of the syntactical aspects of what Prof. Jespersen aptly distinguishes as Notional Time and Grammatical Tense in English; and it is characterised by all those qualities of acumen, thoroughness and independence of judgment, which we have come to associate with the works of this Danish master. Prof. Jespersen does not approve of the rigid division between the diachronic and the synchronic methods of linguistic treatment; he has therefore combined the descriptive and the historical aspects in his treatment of modern English usage. The period covered is that from Caxton to the present day; and in this volume we have a complete *description* of Time and Tense viewed with reference to their historical evolution during this period.

After an explanation of the fundamental difference between "notional time" and "grammatical tense"—a difference which (we might remark in passing) is important in the history of tense-formations in other language-families also,—Prof. Jespersen treats about

the Tenses and their inter-relations, the Infinitives and the Participles, the different varieties of the Compound Tenses and the uses of *shall* and *will*. The terminology employed is simple and expressive, based as it is on the original perspectives of the author. For instance, he uses the term "Imaginative tenses" to denote "verbal forms, primarily used to indicate past time, but often used without that temporal import to signify unreality, impossibility or non-fulfilment" (as in *I wish I had friends enough to be happy, etc.*) Similarly, he substitutes the terms "First Participle" and "Second Participle" for the conventional "Present Participle" and "Past Participle," which latter terms (as Prof. Jespersen rightly points out) are not felicitous because they may both "refer to any time or no time at all." Again, he rejects the term "Continuous tenses" in favour of the term "Expanded tenses," for denoting combinations of forms of the verb *be* with the First (or Present) Participle.

Prof. Jespersen's treatment is characteristically exhaustive, and copious illustrations are collected from representative sources, the literary and the dialectal aspects being throughout kept in view. The Professor's analysis of the notion of time in the grammatical Present Tense (p. 17 ff.), his discussion of the use of *got* in modern usage (as in *we've got to do it*), the clear demarcation of Passives of "becoming" (where the full passival sense is kept up) from Passives of "being" (as in *he is interested, acquainted with, pleased with, etc.*), his analysis of the complicated uses of *shall* and *will* to express volition, obligation and futurity, the niceties of the uses of the Imaginative tenses,—these are some of the significant topics which illustrate the wealth of original perspectives contained in the book.

This book deserves a prominent place in educational libraries, as every teacher of English grammar has need to be acquainted with Prof. Jespersen's view-points. Further, the English Honours students of our colleges would find the book exceedingly useful for continual consultation and guidance.

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

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## THE EDUCATIONAL REVIEW.

We have great pleasure in inviting the attention of the members of the teaching profession in South India to the ensuing session of the All-India Teachers' Conference which is to be held in Lahore during Christmas week. Arrangements are already in hand for a successful session accompanied by an educational exhibition which promises to be of real pedagogic value. Luckily for the Reception Committee in Lahore, Prof. P. Seshadri, the President of the All-India Teachers' Federation, is already in Lahore making a fairly prolonged stay as a member of the Punjab University Enquiry Committee. The first meeting of the Reception Committee is being held under his presidency, and we may rest assured that with his experience of the earlier sessions of the All-India Teachers' Conference, the Lahore session will be a great success. We understand that Dr. Ross Masood, the well-known Indian educationist, who is now the Vice-Chancellor of the University of Aligarh, has been invited to preside over the Conference and it is hoped he will be able to accept the

invitation. Incidentally, teachers in South India should be able to utilise this occasion for seeing some of the well-known places of historical interest in Northern India. We remember that two years ago when the First Asiatic Educational Conference was organised in Benares, the teachers of South India showed considerable enterprise in engaging a special train conveying the delegates. May we suggest that a similar proposal may be considered this year, enabling a large number of members of the teaching profession in South India, not only to attend the All-India Educational Conference, but also to see some of the places of historical interest in the North, without which the education of no Indian can be considered complete?

Many interesting items of business were transacted at the recent meeting of the Senate of the Madras University.

We are not anxious to enter into the unfortunate controversy regarding the appointment of a special legal adviser to the University, on the payment of an annual honorarium of Rs. 1,500. It was, of course, quite possible that the Syndicate could have taken the permis-

sion of the Senate before actually making the appointment. In any case, it was something that the Vice-Chancellor confessed that the Syndicate had made a mistake and they took the earliest steps to rectify it. We are also glad that the University has sanctioned a sum of Rs. 3,000 towards the cost of selecting, training and sending University Cricket, Hockey and Tennis teams to compete with Indian Universities other than those in South India in 1932-33. We have always stood for closer co-operation among the Indian Universities and this is a step in the right direction. Again, University education cannot be considered very effective without all the social amenities implied by a University Union. The students of Madras should be congratulated on the University Union which is being inaugurated on the first of this month and the special grant of Rs. 4,000 made for the purpose by the University. The importance of an advanced study of domestic science is being recognised, more and more, in practically all the Universities of the western world, particularly in America. We are glad, therefore, that Mrs. S. Muthulakshmi Reddi brought up this question before the last meeting of the Senate and the promise was held out on behalf of the Syndicate that arrangements will be made for University extension lectures periodically on this subject.

The recent annual meeting of the Hindi Prachar Sabha in Madras revealed some interesting facts regarding the progress in the study of the

language in South India. It was mentioned that the number of those who had taken to the study of the language in South India was more than 500,000 and those who had acquired a good knowledge of it was more than 300,000. We are not sure if these figures are not somewhat exaggerated, but we welcome the progress made in the study of the language in the Southern Presidency. While it is difficult for a pupil in Southern India to study a very large number of languages necessitated by the need for studying such a foreign medium as English and his own mother-tongue, there is undoubtedly a great advantage in learning a language which links South India with the North and which if it is not going to take the place of English as the *lingua franca* of India is, at least, destined to play a very prominent part in the future of Indian life and politics. It is pleasing to note that arrangements for the teaching of Hindi have been made in many educational institutions. We should, at the same time, deprecate any attempts at forcing the study of Hindi on people who do not want to read it.

Nothing is more striking than the realisation, in recent decades, by Municipal Corporations of their duty in the matter of advancing education of every kind. A civic University is entitled to the support of the Corporation concerned and it will interest our readers to note that a striking example of this has just been furnished with regard to the University of London.

The University  
of London.

Hindi in South  
India.

Thanks to the generosity of the Board of Education in England, the University is now in possession of an excellent site near the British Museum, where it can concentrate its educational buildings. An important step in the advancement of the scheme is a recent offer, by the City Corporation of London, to build a central hall for the University at an expenditure of £100,000. The amount is to be contributed during a period of ten years in annual sums of £10,000 and is also conditional on the balance of the cost being subscribed. A further condition is imposed, namely, that the University should undertake that the hall shall be identified permanently and prominently as a gift of the Corporation of London. Here is an example worthy of emulation by the municipal bodies in India, particularly of the larger cities. While realising that their resources are not prosperous, any kind of recognition that one of their imperative duties is to lend a helping hand to all kinds of education in the city from the highest to the lowest will be welcome.

Lovers of female education in India will rejoice to hear that the scheme which has been adumbrated by the All-India Women's Educational Association during the last four years is now reaching its fruition and the Lady Irwin College for Women has already been inaugurated in Delhi. It will, for the present, be located in hired buildings but the time is not far distant when the institute will have buildings of its own,

The Lady Irwin  
College in Delhi

The Committee has secured the services of an Indian lady as its director Mrs. Hannah Sen who is not only an M. A. of the University of Calcutta but also enjoys the distinction of having a diploma in education in London. Efforts are being made to secure a suitable staff as her assistants, and visitors to Delhi during the current winter season will have an opportunity of seeing the institution themselves. We regret that it has been decided to have only the Matriculation examination as the qualification for entrance to this training college. Now that a fairly large number of lady graduates are available in this country, it is a mistake not to insist on a degree being the minimum qualification for admission into this institute. After all, the institute, let it be remembered, is not meant to be a mere training college for the supply of teachers, but a central research institute in all problems of child-psychology and education. It is difficult to imagine that those who have passed the Matriculation examination can enter into the spirit of this aim and perhaps graduates could have helped in the realisation of this aim to a much greater extent. We, however, wish the institute all success and prosperity. All communications regarding this institute should be addressed to the Director, Lady Irwin College for Women, Delhi.

One of the most pressing problems in connection with the future of Anglo-Indians in this country is the need for their taking more enthusiastical-

The Anglo-  
Indian Girl.

ly to collegiate education. Miss de la Hey, in the course of an interesting lecture the other day in Madras on the Anglo-Indian Girl in College, said that in her experience she had found the Anglo-Indian girl had certain troubles. The first trouble was with regard to her work. In science the Anglo-Indian girl joining a college did not know as much as the Indian girl. Secondly, there was deficiency in the knowledge of vernacular. It was a good thing that the Anglo-Indian girl, who was going to spend all her time among Indians, should know the vernacular. Thirdly, an Anglo-Indian girl had to be kept at her work while the trouble with the Indian girl was to keep her from her work. But the Anglo-Indian girls were very useful in bringing into the Indian girl's mind a kind of light-heartedness. In matters of games and society they were really useful. We hope that in coming decades, things will improve and the Anglo-Indian girls and boys will not be behind their Indian sisters and brothers in zeal for intellectual advancement.

It was an excellent address that was delivered at the recent Convocation of the University of Mysore by Sir C. V. Kumaraswami Sastri. It is well-known that Sir C. V. Kumaraswami Sastri combines in himself all that is best in Eastern and Western culture and it is no surprise that he pleaded very strongly for the fostering of culture in Universities. Attempts have been made from time to time to define culture, but the following paragraph from Sir C. V. Kumaraswami Sastri's address will also bear quotation:—

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"A cultured man is a person mellowed by knowledge and wisdom, sensitive to pain and suffering and eager to afford relief, ready to recognise that there are two sides to many questions and that truth can only be known or glimpsed by knowledge of facts and their correct application; who, in the diversity of the creeds around him, recognises that in the deepest phases of experience human hearts and human lives beat to the same measure. The great charity of the imagination lives in his heart. Personal sorrows and disappointments do not make him a misanthrope, but transmute his suffering into a nobler feeling—pity for his co-sufferers. Though he may be a sceptic, he is not a scoffer; and he considers the fellowship of life, the fruition of human love and the fulfilment of human duties sufficient for all moral needs. He is not led away by shibboleths, however attractive, or by what is said to be the *vox populi*, however loud and assertive it may be. He recognises the truth of what Sir Robert Peel wrote to Croker in one of his letters when he referred to popular opinions as being sometimes "a compound of folly, meanness, weakness, prejudice, wrong feeling, right feeling, and newspaper paragraphs" and is not afraid to expose shams and follies, however popular. His behaviour is dignified and courteous and there is always in him a desire not to wound, and to put up with inconveniences rather than inconvenience others. In short, his whole life is a benediction."

Sir C. V. Kumaraswami Sastri also pleaded for all encouragement to the indigenous Sanskrit lore in this country represented by pandits. Whatever their defects, it must be realised that learning and culture have been kept alive in India for centuries and during periods of war and devastation in the dark ages following foreign invasions and conquests only by their efforts. He had also some interesting remarks to make regarding the education of women, though we cannot agree that it must be directed only towards the end of making women better wives and better mothers. It is not the ambition of fathers when they send their

sons to school that they should become only good husbands and good fathers and there is no reason why such a narrow conception should enter the minds of people only in the case of girls. We are entirely with him in his earnest plea for communal unity, for much harm has been wrought by communal differences in South India and it is time that our resources should be pooled together for national advancement in matters educational. We are glad he reminded his audience in this connection of the famous exhortation of St. Paul:

"Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things."

In the course of an interesting address delivered by Prof. S. E. Ranganathan, the Vice-Chancellor of the Annamalai University, at the Maharajah's College, Mysore, he pleaded for more effective co-operation among Indian Universities. The Inter-University Board has now been in existence for more than seven years, but unfortunately false notions of University autonomy have prevented closer co-operation among the Universities of India. Prof. S. E. Ranganathan rightly suggested that in matters of research there could be some co-operation among Universities. There should be a clear understanding among the Universities, as to the subjects they should specialise in and the mutual recognition of examinations and degrees with a view to the active en-

couragement of students to migrate to those Universities where there is provision for post-graduate research in their special subjects. It is also possible, according to him, to invite scholars from other Universities to come and lecture in summer schools in the vacation. Debates and games on an all-India or inter-University basis in smaller areas should also be encouraged. If only Universities in India were more keenly alive to the benefits of such co-operation, the Inter-University Board could perhaps easily have a more creditable record of work.

We congratulate the authorities of the South India Teachers' Union on the success which has

attended their efforts at the celebration of the educational week this year. Meetings have been held in various places and interesting papers have also been read on educational subjects of importance. At many centres, parents have been brought into touch with teachers, for it is only by such co-operation, that our educational life can be run with the greatest efficiency and to the greatest benefit to the nation. We are, however, afraid the Educational Week has not been able to stimulate much interest among our women teachers, or among those interested in women's education. We hope that when the time comes round for the celebration of the Educational Week next year, even more vigorous efforts will be made in these directions.

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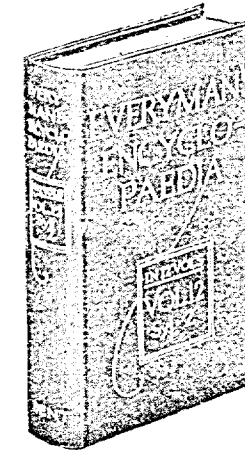
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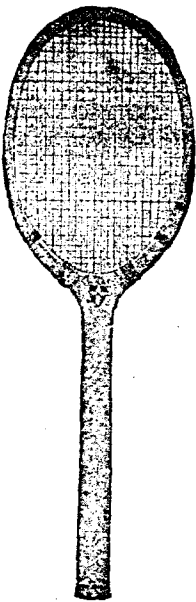
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I AM deeply grateful to His Excellency for the honour he has conferred upon me in asking me to deliver the Convocation Address at this, the second Convocation of the Annamalai University. I observe that I am instructed under the statutes of our University to exhort the candidates for degrees to conduct themselves suitably unto the position to which by the degrees conferred upon them they have attained.

And in setting out to obey these instructions I am reminded of my own younger days and the lay sermon to which I listened 34 years ago when I went up to Oxford as an undergraduate. At that time at the beginning of each Michaelmas term—the first term of the academic year—the Master of my old college used to give an address admonishing the undergraduates of his college—with particular reference to those newly matriculated—as to their conduct in life, an address which it was customary to base more often than not upon the ethical teachings of the ancient philosophers. To-day my address to you is delivered at the end, not at the beginning of your University career, and I cannot, I fear, attempt to emulate in this address the wisdom of my former Oxford preceptors. But such as it is, I give it to you; it is an honest attempt to carry out the instructions laid upon me by our University statutes.

Now what—as exactly as it is possible to define it—is the position to which you by the degrees conferred upon you have attained? It is a position that for the last few years has

been the aim, to many of you the sole aim, of your life. You are being awarded a University degree. But what does the attainment of a University degree connote? Shall we merely look back on what it has meant to us to reach this well-defined stage in our education? or, shall we look forward to the work that is expected of us and the responsibilities that we have been educated to assume? Let us do both. You sat for about five years in a primary school, you continued for six years in a secondary school and you have studied for four years in a University, your final studies having been crowned by the success gained by you in having been certified by University Examiners as being fit persons to receive the impress of this University. You are being awarded its degree. You go forth into the world as graduates of the Annamalai University.

But what distinguishes a graduate of a University from a non-graduate and what distinguishes a graduate of this University from a graduate of any other University?

A University sets itself out to do many things, to research and to teach; to add to the stock of knowledge of the world and wisely to impart to its students some of the existing knowledge. It aims at forming the character of its students, at educating them to acquire a critical spirit, a balanced judgment and an independence of intellectual thought, to produce an attitude of mind which places the possessor on a different plane from that of his fellows; it may also so train its students as to enable them suitably to take up some profession or occupation in life.

Now what has been the aim of the Annamalai University during the few years of its existence, has it succeeded in that aim, and how is its success or failure to be judged? Public opinion will judge a University by its graduates, by examining critically what the results of its education has been upon those whom it turns out as graduates, upon you who are now sitting before me. And when public opinion fastens its critical mind upon you, are you now prepared and have you decided that you will always in the future be prepared to stand the ordeal of critical and at times, I fear of, biassed or unsympathetic judgment? I hope so. I trust that no matter what knowledge you have acquired, no matter whether or no you have added to the common stock of human knowledge, yet you have had your character so developed and strengthened during the last few years of your studies that you will be enabled to face without flinching unsympathetic criticism.

You have reached one well-defined stage in your education. I do not say you have completed your education. You may think that you have, you may say that you have, but let me tell you that you have not. No man can complete his education in his lifetime. There is always something left to learn, some additional experience to be added to our sum-total of experiences the influence of which will cause some judgment to be modified, some past action to be regretted, some future action to be embarked upon. Your education is completed only when you become the finished man. And which of you here can now stand up and say that you have reached perfection? And not until you have reached perfection—and that is "never" in life—can you stand up and say that your education is completed. You have however

completed one stage of your education and upon what you now are and upon what you will make of yourselves in the next few years, will you and your University be judged.

Most of you have finished your formal education; you are now contemplating a freer and less restricted life. Some of you contemplate pursuing your education further with a view to research or to fitting yourself for a professional career or for shortly taking up some occupation in life, but the large majority of you look to obtaining very soon, indeed almost at once, some remunerative employment which will enable you to earn a living, to be independent, as the phrase goes, in fact to take your place as one of the units in the social organisation that forms one of the complexities of modern life.

What are you now fitted to do? and how has your training and education from infancy up to the present time, fitted you to fill a place in the circle in which you move? and what is your value to the community of which you form an important unit? I say important deliberately for all of you have had such care and anxiety bestowed upon you by your parents, your guardians and your teachers as to place you ahead of the vast majority of your fellows very few of whom have had the privilege of the education which has been yours. You are now about 20 years of age. You have had the benefit of tutelage for about 15 years of your life. An actuarial expert will tell us that you have lived about one-third of your life. Let us accept his estimate. What I ask are you going to do with the other two-thirds of your life, more especially with the second third—the time when your executive vigour is at its height—which would justify the time and money that

your parents and teachers, your school and University and the community at large have spent upon you? You may ask what the community at large has had to do with your training. I need not remind you that your schools and Universities are financially enabled to give you the education you have received only because they are assisted by State grants which in turn have their source in the revenues collected from the whole of the community. Each one of you is deeply indebted for your education to the rest of the community of which you are a member. What return are you going to make to the community which has singled you out for this special treatment? Are you going to accept the responsibilities laid upon you, the duties that are imposed upon you by virtue of the higher position in life that you are qualified to hold on account of your superior education, obtained by receipt of assistance from others? or are you going merely to look at the mercenary material side of life and aim at nothing more than obtaining such a competence as will enable you to surround yourself with the products of luxury which are often separated by a very thin line from over-indulgence or are you going to maintain the higher ideals of your training, to set before yourself as an ideal of life that no matter what occupation you take up you will endeavour to render assistance to those who are in need of it, to reject the false and hold fast to the true?

Let me warn you against the belief that the world of your existence is the only world of fact. You move in a very small world—we all do—and it helps us all, when we have perhaps through the attainment of some small success become vainglorious, to sit down for a moment and contemplate who and what we

are. Look at yourself for a moment not only with the background of importance which to-day's ceremony lends to you but also as a unit in the universe. Each of you is but a single person out of 100 upon whom degrees are today being conferred; indeed each of you is but one out of 44 millions of persons in the Madras presidency; each again is but one of 330 millions of people in India, indeed only one out of two thousand million persons in the world. And this physical world is merely one of the many planets revolving round our sun and our sun is but one of the many millions of suns which adorn the heavens, some of them not so old as is our sun and solar system, others much older. Sit down at times when you feel more than you usually do the importance of your 'ego' and think of your position in the whole of the celestial system of which ours is but one. It will gradually be borne in upon you what your place in the universe is. You are but as a speck of dust in the room in which we are now seated. I do not however desire your contemplation to lead you—as it might do—to the idea that since you are so small and unimportant in this immense scheme of things, what you do and what you think is of no concern; far from it—it is of the utmost concern in your circle, to those in whose orbit you move. My concern is that you use your powers of contemplation to counteract any tendency that might remain to attach to yourselves undue importance. Remember that among the blind the one-eyed man is king.

And let me warn you against one prevailing vice among young graduates not only in India but elsewhere. It is intellectual snobbishness. No experienced student of humanity would maintain that a literary education is the sole test of intelligence and

yet among the youth of all countries we find it a prevailing notion that a literary education is the only test of an intelligent man. Such is not the case. Intelligence can be found among those who are without literary education. A so-called uneducated cultivator may have received no literary education in either his vernacular or in English and yet he is often vastly superior in true intelligence to some who may have had the benefit of a formal education extending over several years. We should realise that a literary education is not the only or even the true criterion for such intellectual ability as enables a man to lead the life of a useful citizen. We should realise that the man who has merely attended a few lectures delivered to him in the short course of a University career without absorbing the true import of what he has heard and without having his intelligence developed by frequent contact of mind with mind is the inferior being. The successful cultivator without literary education is worth far more to the State and to our civilisations than 20 such sufferers from intellectual dyspepsia.

Your University has trained you in the critical spirit. It has trained you to examine carefully statements put forward and the conclusions that are reached from these statements. It has taught you to examine whether these statements are statements of facts and whether the conclusions deduced are logically made. It has trained you to freedom of thought. It has to be remembered however that freedom of thought is essentially different from freedom of action. If the University has succeeded in training you to exercise your intelligence accurately, you will recognise the clear distinction that exists between freedom of thought and freedom of action. You will realise that your freedom

of thought is restricted only by the logical processes of the mind but that your actions are circumscribed in all visible directions. You are unable to do this or you are not permitted to do that; you wish a book that belongs to your neighbour, the law will not permit you to take it; you desire to erect a pandal adjoining your property, again the law prevents you erecting it. You wish to drive your motor car on the right-hand side of the road, the law says you must drive it on the left-hand side. Your actions are circumscribed in every direction—and that not only by the laws of the land but by the customs of the people, by the social etiquette of the society in which you live. The circumscribing of your action is everywhere evident, and appears to you to restrain your freedom. But is that really so? Are not all restrictions of freedom of action in any highly developed civilised state of society the far-seeing results of freedom of thought? And is it not a fact that the freest peoples in the civilised world are those whose actions are most circumscribed and that such circumscription is the natural outcome of a highly developed civilisation? and if that is so, how does it come about? The individual is the unit of society and the action of the individual can only be free in so far as his action does not react adversely upon other members of the society of which he is a member. If his action in any direction would prejudice other members of society, then he has to be restrained. He is not allowed to act so as to do harm to his fellow-creatures. His freedom of action is curtailed. And this curtailment is found to be necessary through the exercise of that freedom of thought, the exercise of that critical spirit that the higher intellectual training produces. In fact we come to the

result that freedom of thought is associated with restriction of action. You come to realise that before setting out to do anything, you have to examine if your action is to affect adversely any of your fellow-creatures. If so, the action is not proscribed by the law of the land is proscribed by the etiquette that exists in social life. And that etiquette is often much more closely adhered to than law is obeyed. It is for you graduates of this University to decide how far custom and etiquette should supplement statutes. The University is young. You are its first graduates and it is for you to determine what will be the standard to which outside people may refer when they consider what a graduate of the Annamalai University implies. It is you, in fact, who are beginning to form the tradition of this University.

I have just referred to your actions being visibly circumscribed and to your thoughts being free and without restraint except in so far as the development of your intelligence which the University has endeavoured to promote, restrains you from thinking what we are prone to call absurdities, for example to use the simplest of all similes that two and two added together make five or that water *suo motu* flows upwards. But if your actions are circumscribed there is something either within yourself or your society or outside of yourself or your society which restricts action, which determines the limits within which you may think and act. In the theoretically perfect society the authority which proscribes action is within the society itself. In any imperfectly constituted society the authority is exercised from without. But whether that authority is from within or from without, if it is not accepted, disruption and

chaos result, possibly not immediately but certainly gradually and ultimately. History shows us that the only true way for stabilisation of any society is the acceptance of authority whatever that authority may be. You may say that the existing authority is distasteful to you, that it does not take sufficient account of your idiosyncrasies and needs, and that so long as it remains as it is, you find difficulty in accepting it. If so it is open to you to consider what changes it requires. If after examination and consideration you come to the conclusion that the authority should be changed, you will decide on the manner of change you consider desirable and call into being the idea of growth. Any change that has to take place must for stability be gradual and should be of the nature of a growth. Sudden change leads to disruption and to chaos and possibly to something worse. A former well-known Oxford professor used to maintain that when any organisation required change, it was better that it should be changed from within rather than from without. He advocated that the members of any society or association should invariably remain for so long as it was possible for them to do so within their society or organisation and endeavour to rectify its defects from within rather than resign from the organisation or society and attack it from without. Such a doctrine I commend to you. If you are not satisfied with the authority that wields its sway over the social organisation of which you form a unit, it is open to you either to resign the organisation and join another association or preferably, to remain within the organisation and endeavour by all constitutional means to remedy its defects. But if you remain within the organisation, you must accept loyally the

authority of that organisation whatever it is and whatever you may consider its defects to be.

And before leaving this subject of acceptance of authority I should like to say a few words upon the responsibility of parents for the education of their children and I am constrained to say these few words because of the view which I hear so often expressed in private and in public, to the effect that parents have little or no responsibility for the education of their children; the responsibility, it is asserted, lies upon either the system of education or the instructors, the teachers and lecturers. My morning tappal recently brought me a letter, dealing with the difficulty of graduates in securing employment under Government, an extract from which I shall quote. It runs as follows:—"Of course the graduate students are not to be blamed. The defect lies in the system of education. They have been allowed by their parents to lead a happy and stylish life in their scholastic career." I quote this extract because it was written not by an uneducated parent but by a member of one of our supreme legislative bodies and a person who holds a high position in society. It is interesting to note that the students are allowed by their parents to lead a stylish life; there is no hint that the life which a student should lead should not be a stylish life. The defect in his upbringing lies, it is stated, in the system of education. You may ask why I should talk to you who are only newly come from college about the duties of a parent. A moment's thought will convince you however of the appropriateness of my remarks for you, who are to-day passing from the under-graduate to the graduate stage, who

are looking forward to ceasing to be a financial burden to your parents, will be the fathers of the coming generation. The responsibility which your parents have up till now held for your upbringing will in due course have to be assumed by you for the upbringing of your children. Now I do wish to suggest to you as parents of the future generation that students should not be allowed to lead only the kind of life which they desire, they should be disciplined accepting unquestioningly the authority of their parents and that parents are in very fact responsible for the upbringing of their children. We should place the responsibility for bringing up our children exactly where it ought to be placed, that is to say, upon our individual selves. It is a Communistic idea not accepted by modern civilised society that the parents should not be responsible for their children. I emphasise your responsibility. I do not wish you to shirk it. I wish you to realise that no matter what defects a system of education may have—and I know of no system of education in the world which has not its defects—the education of the child cannot be wholly identified with that system; the parent cannot be freed from the responsibility of bringing up his children properly no matter what system of education is adopted. As parents blame yourselves for your children's shortcomings and not the system of education. Remember that educational systems must perforce be framed for the mass and that it is only the parent or guardian who can deal successfully with the individual.

I should also like to say a few words to you upon the virtue of tolerance. The more experience we gain in life the more true do we find to be the saying that it takes all sorts

of people to make a world. We are everyday coming into contact with men having views widely divergent from our own, men who are not of our race or religion or caste, men who have had a very different upbringing from ours, men who are in every way as true in spirit and honest in purpose as we are, and yet men who think otherwise than we think. How can we live side by side with such men? How can we carry on the everyday transactions of life with them with the least friction? It is by the exercise of the spirit of tolerance and tact that we are enabled to carry on smoothly. If we do not exercise a spirit of tolerance towards those whose views differ from our own we are lacking in one of the essentials, namely tolerance, of a well-organised society. A spirit of intolerance indicates an egotism which is found only in the uneducated, that is to say, the indisciplined mind. If I differ from your views and am intolerant of your views, the presumption is not only that I am firmly convinced that my views are right but that your views are so hopelessly wrong that their acceptance would be harmful to the spirit of life. But am I right in my views? Is it not my duty with the faculties that my education has developed in me to sit down and seriously ponder whether your view or my view is correct? Now no man in his right senses can presume that he is always right. Is it thus not possible that my view is not correct, that your view or some other view is the correct one? If I presume that I am always right, am I not presuming unto myself a quality that belongs only to the Absolute, to the Omniscient in fact? It is our endeavour in life to strive towards the attainment of such qualities of perfection as we visualise, but none of us could truthfully assert that we have as to any

single quality reached perfection. I therefore take it that you accept the view that you are yourself sometimes in error, that your view may not be correct and that the view of your neighbour may be correct. And if that is once conceded—as it must be conceded by the rational mind—is it not natural that we should ask our neighbours who may be in the right to bear with us who may be in the wrong, in fact to tolerate us, and should not we ourselves, being human and liable to be in error, exercise a spirit of tolerance towards those whose views we may consider to be in error? But the truest tolerance is that which tolerates the intolerant, a tolerance which very few of us possess.

I do not however wish this spirit of tolerance pushed to the extreme for there comes a time or stage in our affairs when the actions of others are so irrational, are so harmful to the community at large that they can no longer be tolerated. Then their actions must be curbed so as to prevent ill befalling the whole community. Their actions are the result of illogical reasoning processes or are based upon egotistical vanity and desire for power, failings which are bound to have a disintegrating effect upon society.

I have heard it asserted on more than one occasion that the student mind can at one and the same time hold within itself two contradictory ideas. Such a statement indicates an ignorance of the development of student mentality. Two contradictory ideas are not held at one and the same time; one idea that is held is the ideal that every mind has before it; the other is the material fact of life, and the material facts of life do not always square with the ideals of life. The student mind is essentially idealistic, it lays stress upon the

ideal as much as, if not more than, it does upon the material facts of life. Now the material facts of life and the ideal are not always associated in the mind of the immature student. It is only in the cultivated mind that complete association exists. When they are associated and a comparison truly made, there is no conflict for where the ideal does not square with the facts of life, the ideal is rejected for one which does square with life. But this stage is only reached by the educated mind. What is necessary then is that we should reach such a stage of intellectual development as to test our ideals against the material facts of life, find out the points of contact, reject the ideals which do not square with the facts of life and adopt other ideals. We cannot reject the material facts of life so long as we desire to remain useful members of the community. We must therefore re-adjust our ideals. To put it crudely, we must materialise the ideal in order to test its worth. Test the ideal against the facts of life, see where the ideal and material are in conflict and bring about concord to replace conflict. Do not say that this is not possible; I am convinced that it is possible except in very rare cases and where you are convinced by trial and examination that it is not possible to materialise your ideal, then reject that ideal for another that conforms to the material facts of life. India's great need is not the solution of the unemployment problem—the number of those unemployed in other countries, in particular in the United States of America, exceeds those unemployed among the educated classes in India nor is the need a change in the industrial position of India.—India is less affected than are most other countries by the world's economic disturb-

ances—the great need is I say to materialise the ideal testing it against the facts of life.

I am particularly glad to observe that quite an appreciable proportion of you, have taken your degree in the faculty of Oriental Studies. You have devoted your attention mainly to the study of the Tamil language and its literature and I can think of no subject more suitable for critical study in this residential University situated in the midst of a Tamil speaking people than the ancient Tamil classics studied with a view to the development of a good modern Tamil literature. It is not that I do not appreciate the action of that large number of you who have made use of the opportunities offered by this University to study Economics and Chemistry. I observe that about one-half of you who have graduated in Honours have studied Economics while more than one-half of you who have graduated in the pass degree have studied as your special subject either Chemistry or Economics. But the Chemistry and Economics of today are both modern subjects, they can be studied in every University in the world and the developments in them within recent years have everywhere been immense. Tamil however is a subject which has a large and highly developed classical literature of its own; it can best be studied in the midst of a Tamil-speaking people in surroundings that give a true Tamil atmosphere, in fact it can be studied in this University better than in any other University centre in the world. And it needs its ancient works examined in the spirit of modern critical research and its present day literature developed along the lines that that research will point out. I do not wish you to imagine that I am advocating that you should all study Tamil literature rather than Chemistry or Economics or any

of the other subjects of the modern courses included in the Faculty of Arts. What I do feel however is that the study of the Tamil language and its literature—and what I say about Tamil applies equally to practically all other vernaculars in India—has not received such attention as it might, and indeed should, have been given in the past. It is gratifying to know that this University is doing its best to make amends for past neglect.

Such remarks coming from one who has had nearly 30 years experience of educational administration in India might seem a reflection upon educational, including University, administration during the last quarter of a century. Be that as it may, I am firmly convinced that at the present day the study of the vernaculars in this country requires more attention than has been given to them in the past. It is very easy to criticise from the vantage point of the present day the results of a policy which was adopted 30, 40 or 50 years ago. It is a platitude that the errors of yesterday are more visible than are the errors of to-day. What is not always realised however is that in educational administration an educational policy of to-day cannot be judged by the results of the near future far less by the results of the present. It can be judged in full only a generation hence when the products of the present systems of educational administration have grown up and are the fathers and citizens of the future. The educational policy that we are able correctly to judge to-day is not the policy of to-day, but the policy in force a generation ago. The citizens of to-day are the result of an educational policy in force some 20 or 30 years ago. I could considerably expand this as well as

other aspects of educational administration but I do not consider the present to be either the time or occasion to develop at length views on education in India. The present is a time for talking heart to heart with you graduates who, as yet inexperienced, are just setting out upon your life's career. I cannot however refrain from referring briefly to certain aspects of this subject even though I am unable to speak at length on it. I should like to emphasize one point. It is that while I am perfectly convinced that the educational policy originally adopted nearly a century ago of offering facilities for the production of "writers" that is to say of "clerks" with a knowledge of English who could assist in the administration of India was perfectly correct, yet I am also fully convinced of two defects in carrying into effect that policy. The first was that practically no assistance was offered for the development of the indigenous culture and rudimentary system of education that prevailed in India round about the time of Macaulay. The second was that the idea of natural growth which is common not only to the natural order of phenomena but also to all human affairs including the civic and the political life, was not recognised or if recognised, was not generally accepted anywhere in the world three-fourths of a century ago.

A survey of history indicates the gradual development and growth not only of the underlying forces of nature but also of the deeper and less visible forces of morality as well as of all civic and political life. Slight discontinuities are everywhere evident but there is a prevailing continuity of the main underlying forces, a growth which is difficult, if not impossible, to arrest and which must be recognised by administrators if they desire good Government and contented civic life. At

the present day it is very easy to see that what was required in education three-fourths of a century ago was the gradual development of the indigenous system of education that prevailed in this country, the grafting on it of new ideas and the lopping off of defective worn-out methods, the adoption of a constructive rather than of a destructive critical spirit, the adaptation of the modern methods of education to the indigenous systems not with a view to killing these systems but with a view to developing them along the lines of their natural growth. The result however of the educational policy of a century ago was gradually to kill the indigenous system, to replace it by an exotic system which has appealed to only a small section of the Indian population, you graduates being among the few to whom it has appealed. It has, I regret to say, scarcely touched the agricultural population of the rural districts and where it has touched them, it has divorced them from their rural atmosphere; it has depressed the value of a knowledge of the vernaculars and it has retained a barrier between the vernacular-speaking country man and the English-speaking urban resident. It is scarcely opportune to discuss at length the reasons set forth for the educational system not influencing the lives of the major portion of the Indian population. There is one school of thought which considers that it is due to the practically complete separation that exists in all educational institutions between religious and secular instruction; there is another which considers that it is due to the lack of appreciation of and provision for the higher study of the vernaculars; yet a third considers that it is due to the idea that prevails among them that the education offered is of no practical value to the agriculturists and yet a fourth

considers that the economic condition of a large majority of the people is so weak that the only education that is acceptable is one that will make the child a wage-earner in his very early teens. I leave it to you in your later years and in your more thoughtful moments to weigh in your mind these as well as other causes which may explain why our educational system of the present day is not appealing to the rural population.

It has been suggested to me that I should say something to-day about University policy. I do not know that I have much to say that pertains peculiarly to the Annamalai University for I consider that the administration of your University is being conducted on very sound lines. I should however make one remark. I have observed that a proposal has been put forward to introduce technological studies in this secluded out-of-the-way agricultural area. This appears to me to be a suggestion entirely in the wrong direction. Technological studies are more useful in an industrial area and in an industrial country than in an agricultural area in an agricultural country. A fundamental fact is that technological studies do not produce industries but that industries precede technological studies. A sound fundamental principle of educational policy is in consequence that the study of technological subjects as such is needed only in industrial areas. If then we are to introduce technological studies in this University we must look around us and search for the industries that prevail in this neighbourhood and having found them, base our technological studies upon these industries. Looking around, you see fields everywhere, not a factory of any kind in sight; you will find considerable difficulty in finding any industry worked to the extent which would justify

providing specific technological study in it. And this being a unitary localised University, we should not search far afield in order to find industries on which we may spend the limited funds at our disposal by providing for the technological study of the sciences associated with industries. Such study even when suitable requires large funds, for it is costly, much more costly than is the study of a literary subject.

I might however make one remark that bears upon Universities in general—not merely upon the Annamalai University. Within recent years the idea of democratising Universities has been broadcast in this and in some other countries. The interpretation which has been given to the phrase “democratisation of Universities” has not however been everywhere uniform and I deeply regret that the idea of democratisation which has been accepted almost everywhere in India is to my mind far from the best. If by democratisation of a University we are to understand that its portals should be opened to all who are able and prepared to benefit by a University course without restriction as to race, caste, creed or class, then the idea of democratisation of a University is sound. If however by democratisation of a University we are to understand that the University authorities which guide the destinies of a University should be democratic in the sense that they should have representatives from all classes and conditions of the people—representatives appointed for political or other non-academic reasons—then I have to express my profound conviction that such a view is totally opposed to the soundest ideas of University education and administration. A University has as its main functions the training of the intellect up to its highest standards and the formation of

the character of the youth of the day as well as research in fields of intellectual study which will lead us beyond the bounds of our present knowledge. That being so, do we want intellectual mediocrities to dominate the authorities of our Universities? Do we not wish those whose singleness of purpose is self-evident, those from whom opportunism is absent, whose interests are mainly academic? Do we not desire its members to be selected from those of the highest intellectual calibre? A University admits in general two main classes of students and in these classes there is considerable overlapping; it admits those who are intellectually above the average and it admits those whose parents have sufficient means to pay for their University training. Now practically all the research work conducted in the world is carried on by University graduates and also the vast majority of the members of legislative bodies are everywhere University graduates. All advancement of human knowledge and a right standard of legislation and governing are dependent upon our graduates. Are we to accept as the governors in our Universities which determine how we should train our researchers, our legislators and our administrators only mediocrities or those whose interests in a University are but secondary when all our civic life depends upon the graduates we produce? Surely not. The Government of a University should not be a democracy; it should be an intellectual and character aristocracy. Such a governing body is the only kind of governing body which will truly carry out the functions of a University. Let the portals of the University be open to all who are able by their intellectual ability to make use of it but let the governing bodies and authorities of the University be restricted to those who form in intelligence and in character, an aristocracy

of the country. Democratisation should take place not among the University authorities but in regard to those who are admitted for University studies.

I have been frequently asked in the course of my educational experience whether I should advise that a boy be sent away from his home for his education, that is, whether he should attend a hostel or college as a boarder or whether he should be kept at home with his parents and attend school or college as a day boy. Time will not permit me to discuss this question at length. What I would state however are the conclusions which I have reached. They are that where the home influence is good, the boy's character is better developed if he lives at home and attends school as a day scholar than if he were to attend a boarding school as a boarder. Where however the home influence is not entirely good—and *en passant* I may remark that you will never get parents to acknowledge that their influence is not wholly good (such a criticism will only come

from some outside observer)—then it is much better for the boy to attend a boarding school as a boarder and be removed from the less beneficial influences of his home. One great advantage that the boarding system has is that it cultivates the virtue of acceptance of responsibility among the senior students who have benefited by the system. It also teaches a boy to accept as a matter of course—as part of the day's work—small injustices in the minor affairs of life inflicted in a perfectly just spirit and without any unjust or prejudiced motive.

But I must cease. And before concluding to-day and wishing all you graduates God-speed, I must express my warm appreciation of the great good which the Founder of this University has done to South India by his great munificence in founding it and I express the hope that some of you who are now before me may, when you acquire such wealth as is your lot, devote some of it as has Rajah Sir Annamalai Chettiar of Chettinad to the help of your fellow-creatures by making provision for advanced education among them.

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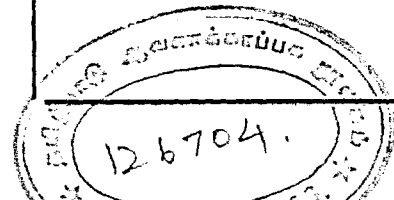
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