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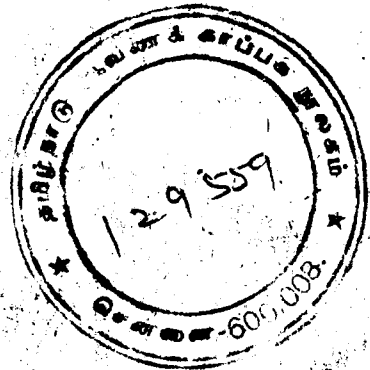
# THE INDIAN EDUCATOR

Devoted to Topics of Educational and Literary Interest  
and Recognised by the Directors of Public Instruction  
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NEW YEAR NUMBER

Vol. IX—No. 1.



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## THE INDIAN EDUCATOR

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

Vol. IX.

MADURA: January, 1933.

No. 1.

### My New Year's Message to Educators

BY DR. L. C. BURMAN, M. A., Ph. D., M. S. A. (PARIS).

THE new year has set in and naturally new hopes, new aspirations and new dreams must now be uppermost in the minds of most of us, and intense feeling must be making that mood exceedingly enjoyable. I invite you all, as a brother professional, to realise the tremendous significance of these surgings of the heart and throw out to you the hint that the very fact of your being full of these dreams shows that you have power to carry them out.

You have been able so far to do many things about the performance of which you entertained very serious doubts, but you were at last able to make a success of them in spite of all your misgivings. This is further proof that you have power to do everything that you ever candidly dream of. As a man you have the same flesh and blood as any other man who has gained fame and wealth and success. Nature makes the prince and the peasant in the same way.

Limitless power is yours for use, and the only thing that holds you back in the matter of gaining success and fame as a teacher among teachers is your lack of adequate desire to succeed. You will, I am sure, simply wonder at this seemingly strange statement of mine, and will probably say that nobody is so foolish as not to desire success and happiness. My equally strange answer is that probably you yourself and most of our other friends do not desire to succeed, but want only to live lives of misery

and trouble and to grovel in squalor. For if there is at all an earnest desire in the human mind, it must find its full expression. Not only your earnest desire for success, but even your doubts and fears lead you to the very situation of which you happen to be thinking.

I tell you your desires, your doubts and your fears and your feelings are followed by serious thinking and this serious thinking cannot but result in corresponding action. You fear of failure, poverty, squalor and misery and set your negative thought in motion and you have the corresponding realisation. What you call accidents of your life are but the loud echoes of your own concentration. You concentrate upon them. You set the law in motion and you reap the corresponding reward. Take the commonest instance of the working of this law. You are hurt by a vehicle passing along the road as you walk by. You call it an accident. But I say that this is exactly as you desired and you merited no better treatment. If you desired to be safe along the road you would have concentrated your whole attention on the idea of being safe. But you came short of this essential of success and so you hurt yourself, having throughout remained seriously thinking of being hurt. You say you wanted to become a first-rate teacher and still you attracted little attention and made no hit. But if you will carefully analyse yourself, it will be easy for you to make the discovery that your subsequent thoughts were not of success, but of failure: you remained in doubt and wasted your energy in thinking of your shortcomings and found not sufficient time to think of steps necessary to be taken towards gaining success.

Now what I earnestly desire to impress upon your mind is that it is necessary for you, as for any other man, to cultivate a scientific spirit or habit. Have a system behind your desire. Make all your desires the basis of your thinking, i.e., do scientific thinking, or rather use a little science in doing everything.

Above all, don't be diffident and harbour no fears. Be self-reliant. Think straight of what you desire and learn to be great by beginning to be great from this very moment. Remember it is your wrong thinking that holds you back from the onward march towards success. The moment you think of success

## MY NEW YEAR'S MESSAGE TO EDUCATORS 3

and use your ability to become successful, you will begin to have success. Nobody has ever in the past stood or will ever in future stand in the way of any person's success. Rather the world helps those who march on the road to success. Your every experience in life accounts for your own poverty or wealth of your thought.

If you at all mean to rise to the height of your profession, my suggestion to you is this: Believe in your desires, ideals, dreams and hopes and let this belief of yours be scientific. Base it on the consciousness of your ability to do everything, and let your activity be a confident action towards your definite goal. What high attainments and knowledge cannot sometimes do belief does, it performs miracles.

If you are serious about success and want to astound the world with your achievements, you cannot afford to be without practising this regime:—

Just concentrate your attention on the idea that whoever has become great is just as human as you are, and whatever he has done he has done with his own ability to do it. You are also a human being with all the human powers and as such you can also become what you desire. Let this idea prevail in your mind at all times. Having secured this self confidence, think of your becoming an educator of fame and fortune. You will thus cultivate a mood of success and in due course you will find yourself following the path of success and expressing yourself in action which would seem simply marvellous to your friends and acquaintances. Hold fast to this and follow it.

Should this regime be followed conscientiously, any teacher however handicapped, will, besides being a teacher of first importance, begin to be conscious of powers that would win anything in life.

The above is my message to you, no matter whether your work lies in school or college. I have given you a new idea for the new year, and shown you just how to carry it out. It now rests with you to follow it to serve your interest and to renew your life as an educator in the new year that has begun. Should you be further interested in the subject which this message treats

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of, I shall be very happy to help you and give you a clearer understanding of the keynote of success as an educator.

Having made a wonderful success of my educational career, rising gradually from ordinary school teachership to principalship of several first-grade colleges offering work leading to post-graduate degrees, and now passing my life in almost peaceful retirement with the consciousness of having helped the younger members of the teaching profession on to success, to the best of my power and ability, and having covered by my study the vast field of educational literature both eastern and western, I think I can help any aspiring young teacher to develop a mood of success and to attract success itself in no time, provided he is in right earnest about it. This offer is made purely in a spirit of service and helpfulness which, in my advanced state of consciousness, I am actuated by the centre of my being to manifest towards such as have undertaken the noble task of human betterment by joining the ranks of educators.

## Student Strikes.

Their Cause and Cure A Psychological Approach  
By Dr. G. S. KRISHNAYYA, M. A. (Madras,) Ph. D. (Columbia).

My purpose is to treat the phenomena of student strikes as a doctor does typhoid or indigestion, the object being to notice the conditions which favour their occurrence and to prescribe ways and means by which such conditions might be met or avoided. Within the compass of this brief paper an attempt will be made to describe situations, mostly psychological in which individuals and groups are most susceptible, and then to suggest how such mental states might be prevented or handled. No claim is made here for exhaustiveness, nor is it assumed that all that is said here will apply in all details to any particular strike.

### EXTRA-CURRICULAR ACTIVITIES.

Important amongst the predisposing factors is the failure of the school to use up the animal spirits of the youth. This

pent up energy naturally demands an outlet. But an educational system which idealises its "good" boys, and which everlastingly preaches "keep quiet" is not likely to make provision for the proper expenditure of superfluous steam. Therefore from the humdrum routine of school life, which normal boy would not seek occasional escape? The surprise is not that there are strikes, but that there are not more of them. It would indicate an abnormality if young folks with the natural exuberance of the teens did not desire to take a day off, to let go or to do something out of the way. American students have a day when they might act as young ruffians. Their razing, initiation and "ruffouse" performances help to release the tension. School psychologists are emphasising the need for a larger amount of play in the education of children. The tendencies today in circles responsive to new ideas are to obtain social and educational as well as physical values out of play, and to that end to provide adult, if not expert, supervision on the play grounds. It is urged that young people should not be allowed, with impunity, to break rules laid down by the authorities, but few stop to consider what is to happen when the authorities violate every law of God and Nature in their insistence on an unnatural conformity to impossible requirements. It would be difficult for some of us to believe that pupils were made for the school, and not the school for the pupils.

To avoid such a disposition to utilise the first chance for some forbidden excitement, it is necessary to have many activities centering in and around the school. Since the traditional curriculum leaves so little room for activity and uses up so little of the tremendous reserve of energy and enthusiasm, it is desirable to introduce some extra-curricular activities,\* such as Excursions, Parties, Scouting, Athletics, School Newspapers and Magazines, Dramatic Clubs, Literary Societies, Music Clubs and Orchestras, Student Councils, etc. Besides, one of the surest ways to the heart of the pupils is to have the

\*A practical and detailed treatment of these activities will be found in the author's new book, *Citizen-Training in School*, to be issued this month by the Oxford University Press.

school associated with some of the happiest moments of his life. The need for creative activity need hardly be stressed in this connection. Even the curriculum can be vitalised and made more absorbing by the use of the Project Method, the Winnetka Plan and the Socialised Recitation.

#### SYMPATHETIC UNDERSTANDING.

Another predisposing cause is the lack of sympathy between students, teachers and the administration. Leaving aside the apathy that often exists between the administration and the teachers, it might be said that there is not the understanding of the student mind and nature that would make for a feeling of *esprit de corps* amongst the students and the rest. The student is considered a species all by himself, one who must be subjugated and kept in subjection. Until the teachers and the heads of schools show by their attitude and conduct that they are convinced that the school is for the child and that he is the *raison de être* of the institution the child will not receive the treatment that is his right. Human beings crave for sympathy, and students, being human, seek sympathy from those above them. When they begin to feel that cannot be secured, the atmosphere is charged with the possibility of a strike. From this point of view a strike may be a protest against administrative indifference and callousness. The possibility of alienation seems to be all the greater, as hinted by Principal Ramsbottom of Calcutta in his evidence before the Hartogg Commission, when the administrative head happens to be a foreigner, for violation of authority may be easily mistaken for resistance to foreign domination. Indian students seem unable to feel and think of Nation and State, People and Government, patriotism and loyalty as students can and do in most other lands. The strike however is a notable example of an instinctive rather than a rational attempt to correct evils. As strategy for immediate results and minor amelioration, the strike perhaps is of occasional value. But as a social method it corresponds to the tactics of a rat seeking its escape violently from a trap the nature of which is not perceived.

When sympathy is not forthcoming and repressive measures are threatened, a further step has been reached and

youthful pugnacity comes into play. It takes up the challenge, and feels called upon to show that it is no factor to be trifled with or displeased. The urge of mastery is strong and the only course open seems to walk out. At least when repression is likely to lead to revolt, discretion on the part of the administration is the better part of valour! The study of the psychology of childhood and adolescence will be found invaluable alike to teachers and the authorities. In fact, it is remarkable that it has not yet been considered indispensable.

#### DEVOTION TO SCHOOL.

The third factor that needs to be considered is the general lack of a sense of loyalty to the institution to which one belongs. This is conspicuous by its absence in Indian schools and colleges. This lack of devotion to the school renders them an easy prey to divisive and disrupting forces which are more or less always present (A pride in one's institutions is necessary before devotion is conceivable. This pride cannot be cultivated unless there are some things about which the pupils may be proud). There is usually nothing to deter them from doing things which would bring disgrace to their institutions. If they could be made to feel a sense of duty and responsibility to hold sacred the fair name of their institution and to pass it down fairer and nobler to the next generation, it is conceivable that they would refrain from much that is light-heartedly indulged in usually.

To promote the feeling of corporateness and to develop the school or college spirit, a number of things could easily be done. Weekly or less frequent assembling of the students, and the staff will go a long way. If at the beginning and end of each term such a formal gathering were arranged, it would, to say the least, introduce the students and teachers to each other, and make them feel they belong to one academic community. A students' hand book and diary would ensure a common stock of knowledge regarding the history and traditions of the institution. Flags, colours, badges, college songs etc., serve as important unifying agencies. Little is done to enlist an alumni interest in the school, and less to deserve it. An alumni

register will serve to keep the institution in touch with its past students. The old boys and the present students should be provided with opportunities for meeting one another.

The students' interest in the school can be increased greatly by giving them a small part in the management of its activities. While students may not be able to rule themselves entirely, they are usually able to manage many of the small affairs about the schools. He who said "it is more blessed to give than to receive" was right. The student who gives his time and energy to his school cares for it the more because of his contribution. If these opportunities could be multiplied so that more students could participate in running the school, the more friends will the institution have made. With such an increased interest and responsibility, the problem of rowdiness is inconceivable. Further, it must be said that the poorest and least intelligent discipline in the world is that which is effected through fear. The best is that which comes from within, and comes because the group itself takes pride in holding up its own standards. Rules always are a challenge; threats only increase trouble for those who make them. A sense of responsibility is therefore greatly assisted by a Student Representative Council. The students not only begin to share in the running of the institution, but have a legitimate channel of expression for their grievances and problems. If the students could be made to feel that the building up of desirable traditions and the maintaining of the reputation of the institution is a joint responsibility, much will have been done to minimise censoriousness and carping criticism. Our colleges and schools have not attempted to take their pupils into administrative partnership. A feeling of partnership predisposes one against revolt.

#### SENSITISING STUDENTS.

Another matter that is of too great an importance to be ignored here is the need for sensitising students to propaganda. This will prevent them from falling a ready prey to every wind of doctrine that might come their way. One of the greatest defects in our educational system is that it does little to encourage independent thinking and the scientific attitude. Students are

never given an opportunity to sift evidence or encourage to differ from opinions, printed or professorial. Until students can stand on their own feet intellectually, they are bound to believe most things that they hear or read. And then they often act on the bases of these supposed facts.

Ever since the evils of the British-Indian type of education was recognised, educationists have been urging the need for developing the critical attitude. But no great change is possible until the examinations call for more than a verbatim reproduction of somebody else's ideas and opinions, and until reasoned differences are invited. In the class-room, collateral readings should be required—conflicting statements should be sought rather than ignored. The worshipful regard for the printed page could be reduced by indicating errors, and contradictions not infrequently found in newspapers, magazines and books. For increasing democratization and enfranchisement such critical mindedness is indispensable. Calm deliberation and the weighing of evidence can and should be cultivated through the school. This will render young people somewhat impervious to prejudice and propaganda, and prevent hasty action so characteristic of impetuous youth. Under the exercise of rational faculties is exalted as social righteousness we invite the fate that awaits vital ignorance.

#### INFECTION.

Before closing, it must be admitted that even in bygone days these predisposing causes were operative, and yet strikes amongst students were rare, if not entirely unknown. Something has happened. The power that lies in collective action, one of the discoveries of the industrial West, has been frequently exhibited in the form of strikes with so much success that Indian students have been duly or unduly impressed. Here in India too it has often been observed to produce the desired result. And so, when their wishes are thwarted, and they want to assert their might, they seem to fall back upon this weapon.

In such circumstances, it is obvious that the student mind is concentrated on the goal. Their interest in the means is only as means to that end. (Their demands, to the extent

to which they are legitimate, ought to be granted, but when they are not reasonable or desirable, what then? Perhaps therefore it would be best to bring the means to the foreground and to get them, as rational beings, to evaluate their contemplated procedure. If students realised how disastrous a strike can be to character, how subversive of morale and discipline, and how wasteful of time, talent and energy, they would hesitate to resort to it. Students should therefore have an opportunity for discussing this new technique with the co-operation of their educational advisers. This would ensure the presentation of more sides of the question and if discussed *before* any particular issue is up, will guarantee more balanced conclusions. Being fully aware of the consequences, they are not likely thereafter to fall in with the first suggestion of a strike. It may also be that the fact that they had already covered the ground mentally and "vicariously", would rob the quest of a "new experience" of most of its motivating power. They have become immune, as it were, to serious infection.

Much more needs to be said on this subject but limits of time and space forbid reference to more than the five matters treated above. Only when schools and colleges realise the need for greater physical and social activity inside and outside the curriculum, when they recognise that students respond better to sympathy and understanding than to the blind enforcement of rules, when they recognise that love and loyalty to an institution are forces which can and should be cultivated and capitalised through the development of a sense of partnership, when they actively immune students to the ravages of half-truths, and when they enable students to understand that imitation in the matter of strikes is not commendable but fraught with disastrous consequences,—only then will a scientific approach be made to rendering student strikes less likely, if not impossible.

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By MR. K. G. WARTY, M.A., B.T.

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That we are required to spend full twelve years in schooling for the matriculation is a fact. The cause of this is to be found elsewhere, for it is anything but the difference in intellectual level. If we carefully examine the syllabus proposed by the Education Department so far back as 1914 and which they did not think it advisable to amend or alter even with all the recent developments in theory and practice of education, we may at once notice that it tends towards a great waste of

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time. Duplication and reduplication is found everywhere throughout the course. The whole syllabus abounds in revision of studies with very little progress. A boy who leaves his vernacular school after passing his fourth standard test examination and joins an English school, finds himself at the end of standard III far behind, in point of studies, his former class fellow who appears for the Vernacular Final or qualifying examination in the same year. It is quite possible, if we intend to, to remove at least this differentiation by laying down the same standard as for the V. S. F. Examination, in those subjects which are common to both. This can easily be achieved and a lot of time and money be saved, if the District School Board authorities and the Heads of secondary schools come together and adopt a common and continuous course for the upper primary stage and the Anglo-vernacular middle stage which is analogous to it. We may conveniently adopt the syllabus on the lines suggested by the Hesketh Committee for the Primary School Leaving Examination, to serve the purpose of the entrance examination to a High School as such. We expect the department also to co-operate with the private agencies in this matter. And even if they do not, there is no reason why, in the interest of better education of our pupils, heads of secondary schools should not form themselves into an examining body in the district, lay down a common course more progressive than the present one and set common papers for the pupils appearing for the third standard examination.

The Hesketh Committee has definitely opined that the whole primary course can be cut down from eight to seven years, and by introducing a continuous course, the further course of secondary education can be finished in three years. But even then they recommended that the whole course from the infant class to the matriculation should be of ten years or of eleven years at the most. The arguments in favour of the reduction of the duration of the school course have been summarised by the committee themselves in the following words.

(a) The total period of the course is 10 years in the Punjab, Bengal (East), Burma, Assam and the North West Frontier Province and 11 years in Madras.

(b) The use of the vernacular as the medium of instruction and examination is bound to result in a saving of time and will avoid unnecessary duplication.

(c) The present differentiation between the courses in the upper primary and the Anglo-vernacular middle standards is unnecessary and leads to a waste of time.

(d) A certain amount of unnecessary matter may be deleted from the courses laid down in some subjects and better grading of the subjects generally appears to be possible.

The Hesketh committee believed and rightly so, that if a continuous course is introduced throughout by removing the present duplication of studies, and if pupils' mother tongue is used as the medium of instruction in all subjects excepting English, we can reduce the total number of years of the school course from 12 to 10 and without any difficulty whatsoever to eleven. In this connection the teaching staff of the Gokak High School carried on an experiment which lasted for five years; and though we are not yet in a position to declare the final results of our experiment, we can certainly claim a fair measure of success in completing the present secondary course in six years. Some of the teachers believed it in the beginning impossible to finish the course within that time and keep up the standard and efficiency as in the past. But their willingness to carry on the experiment and the experience they got have now given a lie to their belief.

The process of experiment was a slow one. Instead of changing the syllabus with one stroke of pen, we proceeded step by step laying one stone after another on the original foundation. Every addition to the course of the year was based on our past experience. Every year something more than in the past was taught thus making it possible to finish the whole matriculation course by the end of the sixth year. We are fairly able to complete the syllabus laid down for the fourth standard except in Mathematics and Sanskrit in standard III only. And the portion that is at present prescribed for this standard is mostly on the lines of the syllabus of Vernacular Final Examination, excluding of course Geometry and Native Accounts, for which

English may be taken as substituted. We begin instruction in the matriculation course in standard IV, the most easy portion in all subjects being prescribed for this first standard of the High School course. In order to ensure that real and substantial work is done by the boys, we have arranged to get all work that was formerly given as home work (writing of composition, exercises in language subjects, solving of examples in Mathematics, etc.) done in the school itself and during the school hours. The text books in English and other subjects in standard VI are the same as in the Matriculation and the question papers set for the annual examination of standard VI are also set for the Preliminary examination of the Matriculation candidates. The matriculation class this year is made to revise the whole portion again and solve some of the matriculation papers of past years. In a couple of years we hope to be able to say definitely about the success of the experiment, and if possible to send the boys of standard VI for the matriculation if the University rules permit.

The results so far evidenced of our experiment can be summarised as follow:

1. The whole matriculation syllabus is completed in six years, the seventh year being utilised at present for revision work.
2. The matriculation syllabus is begun in standard IV instead of Standard V, as was formerly.
3. The syllabus of the V. S. F. Examination is followed as far as possible in the first three standards in all subjects except in Mathematics. In Mathematics we are not able to teach the whole syllabus, but we hope to add to it some practical geometry in the near future.
4. In Science we are teaching in the lower standards the lessons given in the Departmental Kannada Text Books and in addition to these an elementary knowledge of Physiology and Hygiene.
5. In standard III Sanskrit is introduced not as a subject in itself, but only so far as to enable the pupils to learn the

Devanagari alphabets and have some practice in reading. This gives the boys more time in standard IV.

6. Time allotted to the teaching of English and other subjects has not been reduced; but we are able to get all writing work done in the school hours. The system of having rough work and fair work has been discontinued and all work is done in ink only.

In concluding this short account of our experiment in reducing the number of years of secondary course, let me express my belief that if we use vernacular as the medium of instruction in all subjects (we are at present using vernacular for the purpose in History and Sanskrit only), if we teach only one optional subject in the lower standards as is required by rule 25 of the Grand-in-Aid Code (we are at present teaching Science, Drawing and Drill though we may teach only one of them), if we teach all subjects from more practical point of view than even at present (that is possible when all teachers are well qualified and well trained as in Government High Schools), and if we teach English and other languages in a psychological and yet commonsense way and not blindly follow a particular method because the authorities want us to follow it, we shall be able to turn out better results than at present. Experiments of this kind should be as a rule carried out by the Government High Schools and other institutions run at public expense. But it is unfortunate that these model schools have now come to a stage when they have only to follow and not to lead.

## New Education.

By MR. K. S. VAKIL, M.ED., F.R.G.S., I.E.S., Inspector of Schools, Dharwar.

WE live in times of great change—almost revolutionary change in methods of education. A new era in education is dawning. The old ideas and ideals of education are fast changing and yielding place to new ideas and ideals. The time-worn terms "teacher" and "pupil" are losing their significance and becoming absolute and advanced thinkers on education, have already suggested their rejection and use instead of more appropriate

and meaningful terms—such as “educator” and “educand”. It is therefore high time for us to consider how we should revise our methods of education in the light of modern conception of education. We cannot afford to stand still in self-complacency, while the rest of the educational world is advancing. To do so would be to go back.

Let us, then, examine some of the old ideas on education which still persist among us. We still look upon the school as a place of instruction where knowledge of various subjects is given by persons possessing it to persons not possessing it. We still look upon the teacher as a person appointed to give knowledge of the ordinary subjects of study to the extent indicated in the curriculum and upon the pupils as persons of immature age needing such knowledge for the purposes of their future life. We still consider it to be the teacher's duty to talk to his pupils as much as possible and let the pupils talk and question as little as possible. We still look upon teaching as a process of giving knowledge and learning as a process of receiving knowledge. We still do teaching collectively, and not individually, on the basis of the average child who does not exist. We still look upon the teacher as the autocrat of the school room, entitled to dominate all and every thing there, and upon the pupils as persons bound to obey his commands and carry them out without question. We still acknowledge the right of the teacher to govern, and insist on the pupils' duty to obey. We still, some of us, at any rate, believe in the efficacy of old forms of punishment, such as corporal punishment, and stoutly maintain our right to make use of them.

All these old ideas and methods require to be revised in the light of new knowledge and experience gained in recent years. Forward-looking workers in the field of education no longer regard the school as a place of instruction where the teacher teaches or gives knowledge and the pupils learn or receive knowledge in the old way. They regard it as a place of all-round education or training, where the educator guides, helps, and supervises the moral, mental, and physical development of the young persons committed to his charge on lines suggested by their innate capacities and by their natural and social environment; where the educator holds himself in readiness to serve his young

charges whenever they seek or need his services, and acts as their guide, philosopher, and friend or, as has been well expressed by Froebel, as their benevolent superintendent; where the young learners are treated as growing and developing organisms—free to grow and develop on natural lines with such occasional assistance from the teacher as may be necessary to guide their natural instincts and tendencies into healthy channels, free to learn at their own pace, as and when they like, as much as possible by themselves, with the help of the materials placed at their disposal, and practise what they have learnt in ways most suited to their natural proclivities; free to govern themselves without undue interference or restraint. We should understand the full implications of the principles of new education here indicated. They underlie all new methods of education, such as the Kindergarten Method, the Montessori Method, the Dalton Plan, the Project Method, and the Regional Survey Method.

It may, perhaps, be said that all the improvements in teaching suggested above are not possible with our present Secondary curriculum. Those who say so seem to forget that what matters in education, as in every other activity for social welfare, is the spirit that animates the worker, not the particular manner of arrangement of materials of education. The subjects of study prescribed for each standard, even as they stand, can be approached differently from now—from the new angle of vision, the teacher standing aside till his assistance is sought and leaving the pupils to study each subject of the curriculum as much as possible by themselves with such preliminary guidance from him as may be considered necessary. Thus, in English, particularly in the high school standards, after the teacher has read out the new lesson so as to indicate to them the pronunciation of new words occurring in it, he may leave the pupils to study it, as much as possible by themselves, and stand by—ready to run up to them when they show by raising their hands or by making some such sign that they have come across a difficulty which they cannot, by themselves, get over. Thus, each pupil would be enabled to discover his own difficulties and to get over them with direct assistance from the teacher. After this silent study, the pupils may be called upon to give the general gist of the lesson in their

own words. Having thus fixed the general sense of the lesson on the pupils' minds and having offered such further explanation as he may consider necessary, the teacher may again read out the lesson to the pupils and then may call upon them one here, one there, and so on, to read it out. This done, he may dictate new words occurring in the lesson to the pupils and set them exercises involving their use in sentences. This done, he may turn to the explanation of any peculiarities of grammar and idiom that may be noticeable in the lesson. Thus, the English lesson would be a combined lesson in Reading, Explanation, Dictation, Grammar, and Composition, all rolled in one.

Similarly, in a lesson in Arithmetic, after the teacher has explained the preliminary process and its application to calculations of every day life, he may leave the pupils to work out exercises from a given chapter with such occasional assistance from him as they may need in the course of their work. Thus, each pupil would be enabled to work at his own pace and would receive individual attention from the teacher, and the teacher would remain fully occupied during the Arithmetic period. Some pupils would be able to do more exercises than others, but every one would be sure of the ground traversed by him and would have the satisfaction of feeling and knowing that he has learnt to do certain exercises during the period. It is not necessary for every pupil to do all the exercises given in each chapter. Every one cannot do all. Some involving one mental effort—simple application of the Arithmetic process would be easily and readily workable by the majority of the class; others, more complex, involving more than one mental effort, would be workable by a small minority, and others still more difficult involving the application of two or more processes or two or more mental efforts, would be workable by very few. Thus, work in a mathematical subject like Arithmetic should be assigned to the pupils according to their intellectual capacity. In Mathematics, more than in any subject of the school course, such assignment of work to pupils according to their intelligence is necessary, if teachers and pupils are not to waste much of their time.

In History, where the Vernacular has now come to be used as the medium of instruction, it is far easier for pupils to study the

subject matter of the lesson by themselves. The teacher's business would consist in emphasising the essentials and indicating the unessentials, in establishing connections of cause and effect between the events studied, and in indicating the bearing of events on the general course of history.

In Geography, most of the work could be done by the pupils themselves, provided geography books written in simple, running style and containing good maps are recommended to them for use. In Nature-study, Nature could be studied through the open book of Nature and in Science, the facts of science could be learnt through observation and experiment. No subjects of the school curriculum lend themselves so much to visualisation as Nature-study, Geography, and Science. Thus, it will appear even within the limits set by the present curriculum it is quite possible for a teacher animated by the new spirit to work on new lines.

Teachers in charge of teacher-training should hold these new ideas and ideals steadily in view and adopt methods of teacher-training demanded by them. The present methods of teacher-training were devised about a generation ago and require to be examined in the light of advances in education made in recent years. The present system of training under which teachers of the training college lecture on the principles, practice, and problems of education and the students in training take notes of their lectures and largely depend for their success in the written part of their degree or certificate examination on these lecture notes must give place to a better system under which the students in training would be required to study the several subjects of the course of training as much as possible by themselves, with such guidance from their teachers and such personal discussions with them as might be needed to elucidate the matter of their study. The present type of disconnected observation lessons, criticism lessons, and practice lessons would have to be replaced by a course of continuous class-room work by students in training, under proper supervision, in selected subjects of the curriculum for the whole period of their training. The present method of practical examination of students in training by means of oral lessons before the examiners which are, in most cases, little

more than show lessons elaborately got up specially for the examination would have to give place to a better method under which the students would be examined in the practical part of their examination in their own schools and their ability to teach would be judged by their ordinary work in the class-room.

It will be a happy day for education when the methods of teaching and teacher-training are thus revised. Then will dawn the day of New Education. Then will class-teaching, as we know it today, give place to individual teaching; then will frequent periodical examinations which at present obsess us as nightmares make room for shorter and more reliable new-type tests and ratings; then will the present system of annual horizontal promotions which break so many young hearts every year be replaced by a system of vertical promotions according to attainments of children in individual subjects. May that day come nearer! It cannot come too soon.

### A Message.

By PROF. DIWAN CHAND SHARMA, M.A.

THE problem of Indian education is so tremendous that it is not possible to tackle it easily. In fact, it is not one problem, but many. Still nobody will deny the fact that the future of Indian education depends entirely on teachers. It should, therefore, be the aim of all to have them as contented and efficient as possible. At present their salaries are so low and the system under which they work is so wooden and cramping that teachers cannot do their best for their students. Efforts should, therefore, be made to make these jobs as worth while as possible, and to reduce to a minimum the outside interference whether from the Education Department or from the various governing bodies. I think both these objects could be secure if teachers in India were to organise themselves like the teachers of other countries.. Only by doing so will we be able to have our proper place in life.

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## Pedagogics through the Ages.

By MR. K. S. RAMASWAMI SASTRI, B.A., B.L.

(Continued from the last issue as chapter III.)

THUS in classical pedagogics the state occupied a predominant place and civic life was the be-all and the end-all of life. Christianity threw into this vortex of theories a great and new and fruitful idea—the idea of the infinite value of the human personality. Compayre says well: "The doctrine of Christ was at first a reaction of free will and of personal dignity against the despotism of the State." It proclaimed the equality of man in a dynamic way and exalted the lowly and the poor and the weak. It emphasised equally love of man and love of God. Thus through early Christianity was cenobitic and communistic and was obsessed by the other world, and though reason was yet in shackles, and though education was more moral and religious than humanistic and social, we had the operation of new and noble ideas in education as in life. The conception of humanity beyond all the limitations of territorial frontiers and the divisions of colour and race was itself an illuminating idea.

In the age of the Schoolmen which followed the age of the Fathers, we find that the educational curriculum of the scholasticism of the Middle ages was more abstract than concrete. The liberal arts were known as the *trivium* viz. Latin grammar and logic and rhetoric, and the *Quadrivium* viz. music, arithmetic, geometry and astronomy. History and science were neglected. The discipline was harsh and even brutal.

With the Renaissance and the Reformation began a new era in western education as in western life. Asceticism gave place to humanism, and authority to reason. The rediscovery of the Greek and Roman literatures by the modern world in Europe led to the enkindling of a new interest in human life. Erasmus said: "When I have money I will first buy Greek books and then clothes!" The discovery of the old world of classical literature was at about the same time as the discovery of the New world. A new joy of adventure and a new sense of

beauty lit up the minds and hearts of all. Printing came to complete the dawn of the modern spirit. Education also felt the stirring of the new life. Erasmus taught that "we learn with great willingness from those whom we love" and that "children will learn to speak their native tongue without any weariness, by usage and practice". He admitted women to an equal share in learning along with men. In his *Gargantua* Rabelais satirises the scholastic education. Gargantua was educated in the beginning for twenty years according to the scholastic methods and could recite books by heart backwards and forwards, "and yet his father discovered that all this profited him nothing, and what is worse, that it made him a mad cap, a ninny, dreamy and infatuated". Rabelais pleaded for a natural education founded on the facts of life and fitting men for life and represented in Eudemon the new type of education. Rabelais attaches importance to gymnastics, hygiene, open air life, classical learning, and the physical and natural sciences. He emphasised the necessity of object lessons and attractive methods. He stressed also the need for piety and prayer and purity in life. He says: "Apply not your heart to vanity, for this life is transitory; but the work of God endures for ever. Be useful to all your neighbours, and love them as yourself." Rabelais insisted on "teaching through the senses, independence of thought, training for practical life, equal development of mind and body, and gentle treatment and improved methods"—which are all educational slogans even today. Mr. Oscar Browning calls him and Montaigne Naturalists in education, because they followed nature and sought to develop the entire nature of man. Both hated mere pedantry and vain dialectic and learning by rote and stated unflinchingly that the aim of education is manmaking and not mere intellectualism or professionalism. Montaigne stressed also the need for travel and conversation. He says: "'Tis not a soul, 'tis not a body that we are training up, but a man, and we ought not to divide him." He advised an intelligent and intensive study of history. He says: "The great world is the mirror wherein we are to behold ourselves, to be able to know ourselves as we ought to do". Education should be moderate, sensible and cheerful. He says: "How many have I seen in my time totally brutified by an

immoderate thirst after knowledge." He says further about the educational institutions of his day: "It is the house of correction for imprisoned youth. Do but come in when they are about their lessons, and you shall hear nothing but the outcry of boys under execution, with the thundering noise of their pedagogues drunk with fury." He says again: "I would not have this boy of ours imprisoned and made a slave to his book."

The Reformation carried education even further. It made each man responsible for his faith and took each man directly to the Holy Book. Each man had therefore to study the Scripture at first hand. 'The Reformation' broadened faith by knowledge and made study a religious obligation. Compayre says well: "This is the reason that, for three centuries, the Protestant nations have led humanity in the matter of primary instruction. It has been said that "spontaneity, free thought and free inquiry are the basis of Protestantism". Luther strenuously urged the need for education and said: "The prosperity of a city does not depend solely on its natural riches, on the solidity of its walls, on the elegance of its mansions, and on the abundance of arms in its arsenals; but the safety and strength of a city reside above all in a good education, which furnishes it with instructed, reasonable honorable, well-trained citizens." He urged also compulsion in education. He said: "It is my opinion that the authorities are bound to force their subjects to send their children to school". He emphasised the value of public school education but stated that the existing schools were rotten. He said: "Has anything else been learned up to this time in the high school and in the convents except to become asses and block-heads?" He urged also that the cost of education should be borne by the state. He said further: "My opinion is that we must send the boys to school one or two hours a day, and have them learn a trade at home for the rest of the time. It is desirable that these two occupations march side by side. As it now is, children certainly spend twice as much time in playing ball, running the streets, and playing truant. And so the girls can equally well devote nearly the same time to school, without neglecting their home duties;

they lose more time than this in ever-sleeping and in dancing more than is meet". These are wise words and have as much value to-day as in his time, as in the above respects the defects of pedagogics pointed out by him exist even to this day. His curriculum of studies included religion, languages, mathematics and history but he did not insist on the language of the people being the basis of universal education. He attached special importance to music and said: "Unless a school-master know how to sing, I think him of no account." He stressed also the importance of physical culture". He said: "It is necessary, on the contrary, to allow young people to hear, see, and learn all sorts of things, while all the time observing the restraints and the rules of honour. Enjoyment and recreation are as necessary for children as food and drink. The schools till now were veritable prisons and hells, and the school-master a tyrant..... A child intimidated by bad treatment is irresolute in all he does. He who has trembled before his parents will tremble all his life at the sound of the leaf, which rustles in the wind." Once again I wish to state that these words are valuable even to-day.

Luther's pregnant utterances on pedagogics were applied and perfected by Ratich and Comenius. They turned definitely away from the ideal of humanistic education and introduced the ideal of realistic education. Ratich advocated the proceeding from the concrete to the abstract in education. His maxims are well-known and are admirable. They are: follow the course of nature when you teach; teach only one thing at a time; repeat the same thing often; learn everything first in the mother tongue; learn everything without compulsion; learn nothing by heart; teach everything by experience. Comenius also acted on the same principles and enunciated them in his great work "*Didactica Magna*". He held that the object of education is to bring to maturity the seeds of learning and virtue and piety implanted by Nature in Man. According to him the end of man is to attain eternal happiness in and with God, and that education should lead to this end and should be same for both sexes. The true method of education is to follow nature. We must learn the things around us as well as ourselves. All explanations

should be given in the mother tongue. Corporal punishment must not be used. The eye should help the ear, and the hand should help the tongue. Comenius says well: "The child shall learn only what is to be useful to him in this life or the other." He said that there should be a gradation of schools viz. the mother's school, the Elementary public school, the Latin school or gymnasium, and the Academy or University. Mr. Oscar Browning says: "The mother's school is to cultivate the external senses; the natural school, the internal senses, imagination and memory, hand and tongue; the gymnasium understanding and judgment; the University, the will. All children of both sexes are to attend the first two schools; gymnasium is for those who are not destined for manual employment; the university is to train the future teachers and leaders of the community."

Just as Protestantism organised itself by attending to education, so did Catholicism also. The Jesuits organised education well. Bacon says in praise of them: "For what concerns the instruction of youth there is only one word to say—consult the classes of the Jesuits, for there can be nothing better." Loyola laid the foundations broad and deep, and the Jesuit education has spread all over the earth since his time. The Jesuit pedagogics emphasised discipline and stressed religious study while imparting secular instruction as well. The Jesuits devoted much attention to the classics and aimed at securing the affection of the people. But in their schools the new and great and modern ideas referred to above were not welcomed and applied. Nor did they attach importance to history and science. Jansenists on the other hand founded the studies on the mother-tongue while Jesuit education was in Latin. They emphasised the value of modern languages. But they had a false educational psychology. They thought that the soul of every child was sinful and had to be weaned from sin.

## Moral Education.

BY MR. BANKIM CHANDRA RAY, M.A.

EDUCATION means an all-round training and unfoldment of human faculties. It signifies the natural and harmonious development of a child's character, mind and body. According to Johonnot, the crowning excellence of all education is the nobility of character. Character which Smiles calls the crown and glory of life is beyond peradventure better than intellect and mightier than physique inasmuch as the persons who have most moved the world have not so much been intellectual giants or physical prodigies as men possessing the force and excellence of character. Hence of the tripartite divisions of education into moral, intellectual and physical, moral education is *sine dubio* the best. Herbert was perfectly right when he said, "The one and whole work of education may be summed up in the concept Morality." Ziller was also of the same opinion:—"Education is nothing, if it is not character-building."

In a scheme of education which is concerned with the formation of character, the home must always fill a large place because the child in the most plastic and fluid stage of life is brought up there and even after entering the precincts of a school, he passes most of his time under home influences. Moreover, parents and guardians possess numerous opportunities of guiding their sons and wards both by abstract precepts and concrete examples, opportunities denied to teachers who are without the means of knowing the deficiencies of pupils, besides being looked upon as natural enemies, instead of as friends, philosophers and guides. Thus the home is the place where is laid deep the foundation on which can be reared up an enduring moral superstructure which the school is called upon to embellish and adorn. The relative position of the home and the school with reference to moral education is thus indicated by a noted educationist, "The school is responsible primarily for instruction, indirectly for the formation of character, whereas parents are chiefly responsible for a moral discipline and in a less degree for instruction."

Moral education played an important part in the educational systems of different ages. Even primitive peoples at the dawn of history were not impervious to the excellence of moral education. The purpose of their initiation ceremonies was distinctly moral. The child learnt endurance of pain through mutilation, hardship through exposure and respect for authority through voiceless obedience to the performers called Shamans.

No-where was moral education so highly prized as among oriental nations. The out-standing feature of the Hindu idea of education was the formation of character. Children in their formative period of life were segregated from home influences and placed under the care and supervision of preceptors of towering personality who being far above earthly contaminations prepared the taught for 'the life's difficult journey to the city of God' across this bleak world. The Muhammadans in their educational system emphasised that every body should be trained after the ways and manners of the Prophet. The constant endeavour of the Chinese in education was to obtain the mastery of the right sort of conduct as prescribed in their sacred scriptures since their holy and prescient sage Confucius taught that three-fourths of life is conduct. The Hebrews also attached a special prominence to moral training.

The Greeks stressed the moral side of education. Among the Athenians gymnastics, games and music which produced the qualities of perception, control of temper, devotion, loyalty and courage were the means of moral education. The Spartans sought moral training by direct and frequent association of scholars with their teachers known as Irens. The Roman ideal of education was mainly ethical. The people had to develop, for the benefit of the state, the moral virtues of manliness, courage, prudence and piety. The biography of distinguished heroes and the practical process of life were the chief educative means.

In the Mediaeval Period, the mental aspect of education was thrown into the cold shade of neglect and education had mainly to do with moral discipline. In the tug of war between the church and the state, the authority of the latter being

eclipsed, the former assumed the control of education and elaborated a rigid system of moral and religious education for all persons who were supposed to exist for the church. But with the revival of temporal power, the mental element in education asserted itself. The secularisation of the present-day educational system may be regarded as a re-action against the educational tendencies of the Middle Ages.

Of the means available for moral education, the didactic method or the method of instruction deserves our first consideration. It has a large number of advocates who hold that some periods in a week should be devoted to moral instruction of a direct nature. It is maintained that man who is a rational creature must be acquainted with the right path along which to proceed and the goal which he must reach for the proper realisation of his end in life and so it is quite natural and appropriate to appeal to his reason and understanding by means of precepts. Hence ethical instruction is a useful expedient, and should with young children not only assume the simple form of particular directions but of general commands, lectures, exhortations, sermons etc. with grown-up boys. Moreover, the teaching of moral principles on which there is no divergence of opinion is likely to make some amends for godless education.

But objections have been taken to direct moral teaching on the score of its barrenness and ineffectiveness. It means a sheer waste of valuable time in view of the fact that moral precepts, dealing as they do in mere abstractions and generalities leave no indelible impress on character. Moral maxims have the uncanny knack of slipping away from memory. Thus writes Principal Burrel, "The listening to moral lessons is nothing but a succession of passive impressions: and though the teacher talks with the tongue of angels, the force of his discourse seems by an all but inevitable, natural process to be doomed to make less and less impression according to a law of diminishing returns and finally to fade away into nothingness." Moreover, the didactic method partitions school periods into two water-tight compartments like moral and non-moral and thus drags down morality to the dead

level of a mere subject. Again, it is open to serious objection of being fraught with grave dangers as it suggests to young adolescents lines of vicious conduct and produces a tendency of relying too much on dull, insipid, stale and lifeless instruction.

Instruction has a small place in moral education. Its value lies in the fact that by rousing emotions it supplies a moral stimulus and familiarizes students with the moral ideal. Rightly did Prof. T. Raymont remark, "On the whole the fair conclusion seems to be that systematic moral lessons taken perhaps in connection with religious instruction may under wise management effect much good; for it is certain that clear ideas on such a matter as temperance or kindness to animals, are an incentive to right conduct, and that moral judgment no more comes by the light of nature than do other sorts of judgment." Hence teachers imbued with the right notion of their noble mission do not altogether neglect direct ethical instruction, although they are conscious of its limitations and may find ample materials for the purpose in books like *Light for Life* or *Youth's Noble Path*.

The profession of sublime ethical principles is not often found to co-exist with lax morals. No boy has been rendered a whit better in character by the perusal of a *vademecum* of morality. It is as preposterous to make a moral man out of the undeveloped boyhood by moral teaching as it is to teach swimming by mere verbal instructions. As Aristotle asserts, "We learn an art by doing that which we wish to do; we become builders by building, and harpers by harping. And so by doing just acts of temperance and courage we become temperate and courageous." Morality is thus a matter not of theory but chiefly of practice. Pertinently observes Herbert Spencer, "Not by precept though it be daily heard, not by example unless it be followed; but only through action, which is called forth by the relative feeling, can a moral habit be formed." Hence is required not moral teaching which is, as Burrel points out, "the building up or making of character by the production of good habits." As character literally means a stamp, and virtue the quality and fitness of a man, we may say that the business of moral training is to set the stamp of

manhood on its products, or in other words, to make them efficient and fit as men that is, able to do a man's work in the world."

The child in the pre-buscent age is a bundle of impulses, emotions, caprices, and appetites prompted by self-feeling. He may be said to be unmoral, if not immoral. The main spring of his action is capriciousness and impulsiveness. Having no idea of duties and responsibilities demanded by standards of social conduct and social morality, he is generally a passive agent acted on by his environments. The business of the trainer of children is, in the words of Abbot, to mould them for right action by creating in them good habits.

'Character is known by conduct, conduct is the result of habit, and is sometimes defined as a bundle of habits.' The duty of teachers is to guide, regulate, strengthen and develop the pro-moral tendencies of the child by training him into proper methods of action. They should not only eliminate their contra-moral tendencies but make right action volitional and pleasurable. It is interesting to note in this connexion that morality is derived from the Latin word *mores* which signifies habit. Sanskrit *niti* also means the same. John Locke has shown that good conduct of a child requires the fashioning of his feeling, reasoning, will and emotion. The child, 'a behaving organism, must be habituated to doing whatever it ought to do, whenever an opportunity occurs, if any tangible result is desired. Pupils must be made to practise those external forms of conduct which embody a proper sense of the properties of life until they become an inseparable part of their habit which is ten times nature'. Moreover, guided by a strong sense of discipline, awakening *Sittlich-religios* (ethico-religious) feelings, developing moral concepts, imparting ethical instructions and holding lofty models of character, teachers should fortify the moral nature of their young charges so that every one of them may grow up to be:—

"The man resolved, and steady to his trust,  
Inflexible to ill and obstinately just."

## The Quest of the Physical Culture.

By MR. N. MAHADEVA AYYER, M.A., L.T., D. Econ. S.

*Continued from the last issue.*

IN the quest of the Physical culture the Rovers aim to revive the historical interest towards the indigenous system of games and open air activities, which would fit efficiently to the climatic environment of India, and would be in perfect harmony with our genius and culture. Look to the yoga system of the sacred Vedas, which was practised by the mythical King Rama, under the guidance of his venerable Rishi Viswamitra. The epics and puranas teach us of other instances, where the education of the brahmachari, not only provided for the cultivation of the intellect, but invariably added a scheme for practical training, to subordinate the undesirable worldly aptitudes and tendencies to indolence and temptations. Purushothaman, the ideal king of the Indus valley, was an athlete of marvellous achievements, for he defied the Macedonian phalanx, and surprised the chivalrous Greeks, by his display of rare feats of hatha yoga. The sportsmen of modern India, have lately revived the Suryanamaskaram, which gives them considerable powers of endurance, freedom, and ease of movements, besides an exhilarating sense of joy of having acquired an agile, and well-disciplined body. This form of physical exercise is as old as the Vedas, and its revival under adverse circumstances of the glamour of western system has at first to overcome steep gradients, until it is supported by the patriotic efforts of our leaders.

The adaptability and flexibility of the indigenous physical culture, to suit the ages and varying health of our young men, have been the main incentive for its rapid popularity among the generations, which in some cases have been deluded by the attractive advertisements. The Indian system of physical culture broadly demarcates the passive from the active form of recreation, each assuming a variety of postures, such as the *Kushki*, *ohempla*, vibrations and hacking. Among the active movements of the body, some are performed with the aid of

apparatus while others are not embarrassed by external equipments. The Kerala archery and lathi are exercises producing giant strength, with comparatively simple equipments. Many varieties of wrestling and swimming can be adapted under any circumstances, and are eminently suited to tramping camps, and hikes. The more advanced, yet interesting and highly complicated Asanas, fortify character and health, by developing the broad heart of unselfishness and the spirit of true sportsmanship.

India has unfortunately forgotten her tradition for physical culture and in several of the rural centers the national games have been rudely neglected and often completely superseded by foreign ones which struggle hard to get acclimatised to the tropics.

The excessive and narrow specialisation of literary taste has seriously endangered the physical culture of our young men and to witness for long, the existence of sorry specimens of physical forms in cities, of overcrowded and insanitary slums, was not less frequent than those of poverty-stricken and half-starved mouths of the desolate villages. In spite of the vast propaganda, to drive the flower of our race, to pursue the alien culture of the Universities, and to win public laurels, several of our young men still hold themselves outside this fraternity, and can be reached only through organised social clubs and associations, such as the Sivaji Mandal of Madras. In forecasting the problems of reconstruction, the secret of national recuperation and efficiency has to be determined by the health of the race. The result of medical research and periodical medical examination of our youth, have favoured the view that if the community had shouldered greater responsibility and accepted not an alien system of physical culture, but an indigenous one, a million more citizens, would be available for happyfying service. The rovers or the elder brothers of the Boy-scout-movement endeavour to establish ideal health camps on the outskirts of towns, to organise games under the conditions of true sportsmanship and thereby help to rebuild the physical fitness and beauty of our citizens. In such national playgrounds health in its perfection is sought after, as a dynamic conception

of endurance, of vitality and of joy and also to enshrine within them, the happiness of effort in a common cause which is the basis of all social sympathy and service.

THE University ideal of education in India, has been very narrow, and has not fully responded hitherto, to the dynamic needs of our political or social organisers, for it has been producing a mysterious dislike, among those who enter the threshold of the life-craft, for either physical or mental development. Education of health, and training in physical culture are essential equipments to the making of sound character as well as to reinforce the habitual smile and self-reliance on the part of our young men. The education for courage, and the introduction of impressions of beauty and cheery mood, are hampered by the fussiness of effeminate mothers, who spread the misguided brutal doctrine of fear, among their children. The Spartan culture or our primitive tribal training which inspired confidence in the Supreme Power behind all life would alone help to strengthen the race to surmount the difficulties and disappointments of sound citizenship which is the ultimate goal of all real education. It has a practical as well as a theoretical aspect, the latter of which is at present alone emphasised. Out-door activities which fall within the category of games and of physical culture, would dispel by team-work the torments of idleness and loneliness, the two great dangers of adolescence. The art of boxing or wrestling in India, was for long treated with discourtesy by the University sportsmen, who had cherished a false pride in disdaining more manly games. As a means of physical and moral discipline, and as a personal pastime, it has had of late a renaissance which has raised it to the ranks of an Olympic honour and of an international fame. It is in fact one of the oldest of the world sports. If you had ever yearned to live under the greenwood tree in Robin Hood's blithe company, or in the Forest of Arden to dance with the jester Lord of Shakespeare you would not have wondered at the noble array of prizes offered by these outlaws in wrestling tournaments. When Orlando won the heart of Rosalind by winning the wrestling match, this robust game had not fallen from its royal ranks. There have been numerous varieties of this manly

art which has found expression in different countries, according to local peculiarities of custom and tradition. The Icelandic glima, the Swiss Swingen, and the Japanese jujitsu are played by all the civilized nations and their international champions in a mild and bowdlerized form. The Sumo of the same origin which is really the catch-as-can style, with much quaint ceremonial added, interested thousands of visitors to the Japanese White City.

It is very difficult for alien styles of wrestling to get acclimatised and planted in Native soils, and therefore in the choice of the best style for young adventurers, one has to demarcate between those that are indigenous to oriental art, and those that are peculiar to West Atlantic style. The oriental art of wrestling provokes a patriotic pride in favour of the Japanese jujitsu, which produces amazingly many young athletes—all looking leopard like in strength and in agility. The catch-as-can with its long spell of ground wrestling will never be appreciated in our public schools or universities or in the higher city aristocratic clubs, whose moral flights or physical robustness, are at a low ebb.

But it wonderfully appeals to the adventurous young men of all countries and climes as a natural means of self-defence in unwelcome and harrassed circumstances, besides being an ingenious anvil to keep sound temper at all times. A good boxer knows how to manœuvre his pedal extremities or to advance on his opponent which forms a special art of scientific defence. The American Johnny Coulon, the well-built boxer weighing undressed hardly eight stones, cannot be lifted up, by any international opponent, unless the former condescends to it. It looks as if, even the strongest heavy weight champions in spite of exertions, find it unable to move boxer Coulon, from the soil to which he seems to be screwed. To make himself unliftable Coulon insisted upon being held only in a particular position. To become at will a dead weight it was sufficient for Coulon slightly to rub the neck of his foe under the left part of the jaw and then place there one or two fingers of his right hand, whilst touching his opponent's wrist with the left.

Our young men between the ages of 16 and 18 are not content to leave the acquisition of health and physical excellence to their schools or colleges, which blindly fatten their brains, at the ruinous expense of other sides of life. It is all very well to have first class brains but it is equally important to have a first class character behind the first class brains, nay a first class physique to support either of them. Recall to mind what Lord Baden Powell had said:—breathe oxygen to gain ox's strength. It is even better to have second class brains and first class character and physique than to have first class brains, with second class physique and character. A man is esteemed or hated not for his brains, but for his character which is built on a strong physique. A clever unscrupulous man may win a certain amount of transient admiration, but unless his neighbours can rely upon him they will never honour him with true friendship.

The village blacksmith was a particularly brainy person but his life was unhampered and untroubled because he had a sound physique and noble character. All the three elements of character, brain and physique, in an ideal Sportsman, reach an  $A_1$  standard so that an  $A_1$  Nation could easily be built up.

The world champion wrestler of the day is an Indian, and when Gama could in 1927, with lightening rapidity turn the Polish wrestler, on his back, why could he not demonstrate that Indian system of physical culture is as scientific as any other? Body building is indeed nation-building, for no one could organise an  $A_1$  nation out of  $C_3$  men.

## Saratchandra.

(An Appreciation.)

By MR. GAURI PRASANNA BISWAS, M.A., B.T.

THOUGH it would be a belated repetition of the eulogistic terms in which the country has given vent to her feelings of glorious indebtedness to the genius of Saratchandra and Robindranath, yet it behoves even a tenth-rate admirer of these two world forces to offer up his grateful homage to them. The

cultural traditions of India have been trumpeted throughout the world afresh so as to reach the ears of even the humblest day labourers. A scientist may not live in the immediate memory of the man in the street, but a poet or story writer, bargaining, rather capitalising with human emotions or work-a-day world facts may claim an enduring place in the green memory of the people. It is no institution of comparison between the respective services rendered to a country by her scientist or psycho-analytic artist both of whom direct their labours towards the unravelling of the mystery hanging round creation in its ideal and material aspects. The human brain needs to be previously prepared to allow of the entrance of matter analysed as such whereas poetry or fiction always has kindred points in rapport with the human heart, however much least cultivated it may be. It is why the old and the young irrespective of sex, from the learned judges to the pathshala boy are voicing forth their full-throated praises for these two noble sons of Bengal. Let us, Bengalees, have a mutual reckoning with these two world celebrities as to their respective claims to the living reverent memory of the Indians. With his almost acid sharpness of insight born of no academic priggishness, together with his naive tenor of country life, Sarat Babu could read even the most subdued thought currents of the human heart. From his "Arakshania" and "Biraj-Ban" down to the yet incomplete "Shesher Parichay", he has always had an infallible grasp of the 'motif' of man as a thinking, feeling and willing being; of the rubs and trials, the fads and fashions, the faults and foibles, of the springs of smiles and tears, joys and sorrows, of man. He does not feel the least scruple to expose the secret tendencies and inclinations of the human heart which other novelists would rather fight shy of out of prudishness to save themselves from all the conventional scathes and scratches of criticism. 'Srikanta' has drunk deep at the fount of Nature; breathing, free and easy, like an unchartered libertine, in a custom-ridden time-worn society. His 'Kamal' is a bold stretch of imagination seeking a compromise between static womanhood and the rising tide of woman movement.

But his crowning glory has been an ennobling, nay, purifying out-look on what was erstwhile irremissibly down-trodden and depressed. Even in the hard-hearted villain there

is a soul of goodness, the saying goes and it is Sarat Babu's prying instinct which reads beauty, harmony, love and a concealed perfection in persons considered beyond reform and hence outside the pale of the water-tight Hindu society. Whose heart overflowed with love for Devadas? — love demarcated to advantage from the ceremonially contracted love emanating from, oftener squeezed out of the nuptial union?

He does not feel the least scruple to hit the society below the belt whenever any of its rigid immutable codes impedes the spontaneous growth and development of love in any of his characters, female or male. From a psychological standpoint, it is a true but overbold and socially unwarranted pen-picture of love with its invisible meandering course. This is the only vulnerable point in this Achillean novelist at which literary critics aimed many of their shafts.

His "Narir Mullya" is a decisive exposition of his dogmas about womanhood and is an inalienable complement to a study of his novels.

His humour, sparkling here and there in his books, is not for humour's sake as it was with Bankim and Dwijendra. It is far above extravagant drollery that fights for its own effect to cater to a jaded reader who seeks relief or recreation. It is never strained. It comes of itself and leads the reader to a complacent smile that is born of inward mirth.

He has "heaped up a great pile of doing for a small diameter of being" and during these fifty-seven years of life, he has sometimes supplied clean manuscripts, to be weighed by seers, so voluminous are they, to the press. Let us say with Thoreau that "great prose, of equal elevation, commands our respect more than great verse, since it implies a more permanent and level height, a life more pervaded with the grandeur of the thought. The poet often only makes an irruption, like the Parthian, and is off again, shooting while he retreats, but the prose writer has conquered like a Roman and settled colonies". Sarat Babu has permanently colonised the Indian heart, not to be ousted therefrom till a new generation crops up with newer ideas and ideals.

## The Unhappy Kittu.

(A fictitious scene to illustrate the tragedy of a wasteful course of study.)

By MR. K. R. CHANDRASEKHARAN, M.A., L.T.

It was in the fateful year of 1930, in the month of August, at about twelve o'clock, one cruel night, when the pale moon dimly lit the welkins and shed its chilling rays through the haze and mist of the night on the 'dark-heaving' Cauveri rolling grimly down below—baffling, gurgling and roaring as she flowed on, a blood-curdling scene was enacted on the banks of the holy river. The whole of the neighbouring village of K——, nestled in the heart of a dark grove of mango trees and cocoanut palms, had gone to sleep. Even dogs, the guards of the night, were at rest; for the marauders of the dark, the thieves, forewent their nocturnal activities for the day, as it was singularly inauspicious. No human being was moving about; not even beasts were seen stirring out. Birds had sought their nests before dusk and were watching restlessly from their cosy homes to see what terrible event would occur. It was an hour when the devils of the Nether world were at their grim play. All the ethereal beings, the spirits of the dead peeping from their cold tombs, the gnomes and the other sprites of the dark had been unleashed from their dreadful seats to have a wild glee, each, in that horrid night. The hooting of the owls and the croaking of the frogs, together with the screeching of the insects were the only grating noises that could be heard then. The whole atmosphere, as it were, was surcharged with silence and gloom.

At such a hideous hour, when even wizards would not step out to practise their charms, a youth, Kittu by name, the only son of Gopinatha Rao, a respectable man of the village was gravely musing on the verge of the battered bank adjacent to the village, with his look riveted on the deep, roaring below, dashing along in its mad career. The youth's countenance was marred by signs of grief, disgust and a 'maddening strife' within, and it was intensified by the struggling Cauveri before him, growing wild with wrath for a freshening gale behind.

Why was this youth on this lonely bank, at this terrible hour? What was he ailing from? Was he sick of life?—Hush! the youth mumbles some words, nay he speaks out.

"O, ye gods! O ye glowing Stars! My prophetic Soul! Why was I born on this earth? Why am I here? Is it to fill a gap caused by a person's fall or be a dead weight to the world; a delinquent towards my near and dear relatives, the cause of their sufferings and ruin; a weed sapping others' fortunes, a parasite living on them; an abject slave of chameleon circumstances and Misfortune's own child; to possess enormous strength and capacity and yet not be able, like the poor Samson, to use them; to be consequently pointed at with the finger of jeer and scorn; to be weighed down by incessant visitations of ill-luck coupled with untold miseries, to wear my soul on my eyes, to be a victim to a wasting disease and feel well nigh embittered of life; to act, therefore, a coward and a traitor courting violent and voluntary death—all a sequel of my wrecked career resulting from a thoughtless course of study, pursued to gain a vain university degree, which has cost all the wealth of my parents, all the pleasures of my wife, the fortunes of my child and my own health and cheer, and has tempted me consequently to shear off my life?

"What! to shear off my life! cut it short! nip it in the bud before it can blossom into a sweet-smelling rose, with all its fragrance and charm! to be proclaimed to the world as a veritable imbecile, an arrant knave, a base coward!—nay to be a spiritual wreck and be turned into a fiend and wander listlessly in the air, having no home, no hope, no salvation; to wail on for ever in this ethereal shape—howl, scream, moan and rend the air with piteous cries!

"No—I can't do this base act; I shan't do it; I won't—I would not be condemned through ages.—Why should I court my death thus at all?—Am I not a man? Am I not a venturesome scout to be always prepared to meet any situation daringly and calmly? Am I not a youthful soldier of my country?—Then why should I prick my life out? Why should I tear off my page myself? Why should I order for my

own coffin and secure my own shroud? Are there not examples of worse men and of people in worse plights, swimming through the waves and storms of life, easily?

"But—but—what chance is there for *me*? How can I hope to be as fortunate as *those few* were? I am, indeed, highly educated, a bloomed graduate, decking with a flowing gown and a shining hood, with supposed glowing prospects to cheer my heart. But have I not been steeped in overwhelming misery and been despised as not a whit better than *sod*? I did not fail to make incessant trials, for the past five years, to light upon some means of living; but to what effect? Only to be greeted with repeated failures. No one preferred to me the most craved-for help then. No one's heart was touched. It was to my standing shame that I enlarged on my miseries and my wrecked career to the seeming sympathisers. Then where is the wonder if I am sick of life?

"But—alas! I cannot end my life as I choose. I am answerable for my conduct. I have to support some pitiable persons who wistfully look to *me* for relief from their hardships and miseries—I mean, my unlucky parents, my pining wife and my innocent son. Of these the most helpless dependant is my wife. She expects me to protect her. She looks to *me* for succour. Alack the day! how, in vain, she looks for a silver lining in her deeply overcast sky!—

"My Darling! the candle of my life! my source of joy and inspiration! I pity you! I bemoan your sad fate, I am the cause, I am the cause, my tree of Life, my Blossom of cheer, I am the cause, *though a graduate*, for your great ill-luck. I am the wretch that has beguiled you through your life.—Had I, the accursed, not married you, had I not marred your fortunes, had I not frozen the genial current of your warm pleasures, had I not strangled your joys, your buoyant hope, your fine chances in life with my twisting thread of bondage (Mangalyatharanam), how different should have been your career? What a blooming maiden you would be at this hour with boundless pleasures soothing you, worldly possessions

bedecking you so as to reflect in their glitter, as in a mirror, your radiant beauty, your gay temperament, your divine virtues and your unbounded devotion to your lord!

"My sad partner in life! Atleast *you* are endowed with reasoning to understand how I am defeated in all my luckless endeavours. But how shall I dry the wet eyes of our child?—'My dear son! my winning Hope! my rising Star! what solace can I bring you? What luck?—When I think of your present miseries and future hardships, my heart shudders and sinks to its lowest depths. It yearns to escape, quakes with uncontrollable grief, and struggles to end itself soon. My lovely Cherub! how I have impaired your march thro' life! How I have brought certain misfortune upon you!—But if earnest prayer and true repentance have efficacy of their own, I am sure God will help you out of all troubles. Bear, however, with your poor father. Excuse his inability to succour you through your life. It is no wilful neglect of his; no wanton failure in his duties.'

"I have somehow or other secured the excuse of these two, but how can I—how can I beg leave of my parents? How can I salve their sores, assuage their pains? How can I feed them on cheering hope, when I discover no means of ensuring for them future happiness at all? When they have been so very kind, so very generous, so utterly selfless, and have spent all their resources on the wretched *me* for my *unproductive education*, what poor recompense have I got for them in return?

"Kind Father, loving Mother! before the accursed myself was born, you were moderately rich, decidedly above wants, not having the problem of a decent life ever staring in your face at all. But as fond parents often act foolishly and come to grief thereof, you too staked all your wealth, without a grain of thought, on my *profitless education*, and have come to dire ruin, as a consequence, having no means even for your bare subsistence. I am, of course, as you ardently desired, a graduate, the possessor of a *valuable degree*, as you took it to be. But what is its *value* to me? I have found it, to my great dismay, thoroughly useless, bereft of all its charm. As it is

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my painful experience, it is most ill suited to practical life. It is the last diploma of accomplishment for a forward youth. It is an ineffective recommendation for a man who seeks for the first time footing in life. It is also bad credentials. Nay in some cases it is a fatal weapon and tempts people to end themselves. To illustrate the above from my own life, have I not tried in all offices in vain, and have I not been rejected on the plea that I am either a man 'sans' technical qualifications or an ambitious and highly-qualified—in fact *un-qualified*—youth that will not wish to continue as a petty clerk a small salary? Have I not, consequent upon my failures, starved you and my other dependants cruelly on many a day? And has not this pitiful circumstance broken my spirits, shattered my heart on the rock of miseries, and led me, as a result of mental affliction, into the clutches of the deadly disease of consumption, to the effect that I am earnest to end my sad history, ready to annihilate myself, and await inhabiting the other world, wherefrom the dead relatives in their ghastly shapes beckon to me?

"So, kind Parents, give me leave to depart hence. If I continue my life, I will breed my disease in others, and will myself drop to the earth as such a mangled man that you would eagerly wish you had been spared from such a piteous spectacle. You would even attempt to end yourselves. So, send me soon, to my doom. My hour is come. My fate urges me on to begin my lonely journey, and I am in full exhalation of spirits to meet my end. I do not quiver to get clasped into the icy bosom of the dreadful Death. I do not fear to run joyously into his devouring jaws. But only please to bestow on me your choicest blessings which I shall use as a crutch in my wearisome and dreary march to the other world; on which I shall lean, whenever I feel the need for support. This gift of yours will ease my journey of its pains, will make its aspect less gloomy—May I have your leave?"

"But wait—one word to the world before I quit it, and I shall, immediately after, plunge into the bosom of the inviting river and vanish."

"O foolish parents! mad believers in the vain-glorious titles of universities! Monomaniacs of the rarest kind! Do you

expect your sons as fortunate as a select few of the innumerable graduates? Do not, if you won't wilfully wreck their lives, give a baseless and boonless course of instruction. Do not tempt them to become valueless graduates, *unless you mean to educate them further, on technical lines*. Will you drive your sons, yourselves, prematurely to their doom, and dig graves thereafter demurely for them?—Then scorn the mania for these hollow honours and turn your sons to other courses of study, more profitable, more enduring, more liberal and more practical. Let not your sons become *grand* failures in life, proud edifices tottering for even a single rough gale, brick-work on oozy soil, stones loosely set in a wall.—Take heed. Look on me and my violent end, if you want a convincing proof—Adieu—Adieu." (Plunges into the river and drowns.)

## Wishing.

By ELLA WHEELER WILCOX.

Do you wish the world were better?  
Let me tell you what to do.  
Set a watch upon your actions,  
Keep them always straight and true.  
Rid your mind of selfish motives,  
Let your thoughts be clean and high.  
You can make a little Eden  
Of the sphere you occupy.

Do you wish the world were wiser?  
Well, suppose you make a start,  
By accumulating wisdom  
In the scrapbook of your heart:  
Do not waste one page on folly;  
Live to learn and learn to live.  
If you want to give men knowledge  
You must get it, ere you give.

Do you wish the world were happy?  
Then remember day by day  
Just to scatter seeds of kindness  
As you pass along the way,  
For the pleasure of many  
May be oftentimes traced to one,  
As the hand that plants an acorn  
Shelters armies from the sun.

Christian Esoteric.

## Gleanings from Tamil Literature.

By MR. T. R. RENGASWAMI IYENGAR, M. A., L. T.

(Continued from the last issue)

*Auvayi.* There was an intellectual Amazon by name Auvayi in whose time the Sangam seems to have ceased to function entirely. Since she is said to be a contemporary of Sundaramurthi, a Saiva saint, she could not have lived earlier than the 6th or the 7th century. The Sangam literature makes mention of an Auvayi, who was the court poet of a Chera King and whose stray songs are found in the collections. She should not be confounded with this Auvayi who was a strict moralist and puritan in her habits. Her works are of a highly moral value and are largely studied by pupils in Elementary Schools, though the thoughts contained therein are fit for an adult's serious attention. Attisudi (அத்திசுடி), Kondrai Vendan (கொண்டைவேந்தன்), and Muthurai (முதுரை), Nalvazhi (நல்வழி) are her best known works. Many more books are attributed to her but they are of doubtful origin. Her books have been rendered in many European languages and are admired for their simplicity and loftiness of thoughts. There are many legendary stories narrated of her, none of which seems to have the authority of authenticity. The confusion between two poetesses of the same name has been so great that nothing definite can be said of either. But this Auvayi seems to have enjoyed great influence among scholars and kings of her time. Looking upon these 18 works as parts of Sangam literature, though some of them are decidedly of later origin, we have come to a stage when the classical nature of Tamil poetry disappears, giving place to a lot of emotional literature purely of a religious character. We have already seen that Jainism and Buddhism have had considerable influence on the literature of the Tamil language and we shall not be guilty of error of judgement if we ascribe the purely moral treatises to the influence of these two religions. At best they were but reforms in the Hindu faith and so their literature could not get rid of the indelible marks already made by religion on ancient literature, but the honour of giving it a moral turn and raising it from the rut of war and love is altogether due to these two faiths.

Abstract morality makes no appeal to the imagination and man cannot be reduced to the level of a humdrum moral machine. However inexorable or true might be the workings of the law of Karma, as advocated by the Hindu race, the soul of man hankers after something beyond—a living beneficent God, who by His grace, can enable a man to break the chain of causation and attain to a state of bliss, which finds no parallel in the world. The Tamilians, being a highly emotional and imaginative race of people were almost the first people to discard a faith whose ethical code has almost nothing to feed the heart and rouse up the imagination. The death knell of secular literature was rung and it gave place to a mass of religious literature, the equal to which can

scarcely be found in any other part of the world. With the fall of Buddhism and Jainism, Hinduism came forth in a new garb having absorbed everything good found in them and revolutionised the feelings and thoughts of people to such an extent as to make them be looked upon as a new race with new ideals and aspirations. This revival of the religious instinct may be said to be the starting point whence literature took a new turn. It is almost impossible to fix exactly the time or period of time when this Revival of learning took place, but we believe that we shall not be far wrong if we lay our finger on the early part of the 6th or the 7th century of the Christian Era, when the historical Tamilian Kings yielded precedence to Pallava aggressors who, in course of time, adopted the customs, manners and religion of the conquered race. Though the older faiths did not die without a struggle, their extinction was so complete that by the beginning of the 10th century the Tamilians found themselves firm in the grasp of the Brahminical faith for whose gods and goddesses they had the greatest veneration.

### CHAPTER II

#### Jain Literature.

The Jains claim that their religion is the oldest faith in India. According to them Vaishnavism and Saivism are of later growth. Wherever they went they carried their culture along with them. They easily adopted the customs and manners of the people among whom they settled, learnt their language and propagated their faith in their own language. At one time their influence in South India was so great that they were able to convert even Kings and their grandees. The Tamil language owes not a little to the work of Jain scholars and poets. Apart from all religious propaganda, they contributed to the development of the language on a scientific basis. They brought into existence many treatises on grammar and rhetoric and gave a literary grandeur to the language they adopted. We have already seen that the five great epics are of Jain origin and they also claim that some other fine works have been written by Jain poets. In all they claim the undermentioned books as their own. These were written at different times and Jain literature had its existence from the days of the Third Sangam to the 15th or 16th century of the Christian Era. For the sake of convenience we bring them all under one category without reference to time. They are:—(1) Naladyar (நாலடியார்) (2) Tirukkural (திருக்குறள்) (3) Pazhamozhi (பழமொழி) (4) Araneriecharam (அறிநெறிச்சாரம்) (5) Eladi (ஏலாதி) (6) Tinaimalai Nutraimpathu (திணைமலை நூற்றைம்பது) (7) Chintamani (சிந்தாமணி) (8) Nariviruttam (நரிவிருத்தம்) (9) Chulamoni (சூளாமணி) (10) Yasodara Kavyam (யசோதரா காவியம்) (11) Udayanan Kathai (உதயனன் கதை) (12) Nagakumara Kavyam (நாககுமார காவியம்) (13) Merumandira Puranam (மேருமந்திர புராணம்) (14) Tivakaram (திவாகரம்) (15) Pingalandai (பிங்கலந்தை) (16) Agapporul Ilakkanam (அகப்பொருள் இலக்கணம்) (17) Yapparunkalam (யாப்பெருங்கலம்) (18) Yapparunkalakkarikai (யாப்

பெருங்கலக்காரிகை) (19) Nilakesitirattu (நிலகேசுதிரட்டு) (20) Nannul (நன்னூல்) (21) Neminatham (நேமிநாதம்) (22) Vacchandi Malai (வச்சந்தி மலை) (23) Chudamani Nigand (சுடாமணிநிகண்டு) (24) Sri Puranam (ஸ்ரீ புராணம்) (25) Kattiyachintamani (கட்டியசிந்தாமணி) (26) Jinendramalai (ஜினேந்திரமலை) (27) Tirunut-randathi (திருநுற்றந்தாதி) (28) Tirukkalambam (திருக்கலம்பகம்.) We have already seen that these ten idylls, eight anthologies and eighteen didactic works are ascribed to the Sangam age i. e. before 100 A. D. The five great epics and the minor epics occupy 100 to 600 A. D. Merumandira Puranam, Tivakaram and Pingalandai are also ascribed to this period. Agapporul Vilakkam Yapparumkalam, Yapparumkalakkarikai, Nannul, Neminatham are set own as belonging to 300 years from 1100 to 1400. Chudamani came into existence in the 15th century. Jinendramalai (ஜினேந்திரமலை) was written in the 17th century.

*Chulamoni* is a poem sung by a Jain monk Tholamozhi Tevar (தோலா மொழித்தேவர்). The style and diction are of an excellent type. It consists of 2131 stanzas. It contains many archaic words. It throws light on certain customs and manners of the people of those days. It relates the story of a king who turned an ascetic with his queens after giving the throne to his son. This has a commentary written by Nachchinarkiniyar.

*Nilakesi* is a Jain religious treatise. The heroine, whose name the book bears, is said to have won in disputation the other faiths and established the Jain religion. It consists of ten chapters. The author is not known. The book has some reference to the epic Kundalakesi.

*Udayanan Kathai*. (உதயனன் கதை) This narrates a long story about Udayanan, a king of Vatsa kingdom. It is said to be a translation of a Sanskrit work. It consists of 131 Asiriappas in 10 chapters. It is believed that this work came into existence in the second century A. D.

*Merumandirapuram* was written by one Vamanachariar. It is divided into twelve chapters and contains 1406 stanzas in all.

*Tiruntru Authadi* (திருநுற்றந்தாதி) by Avirodhnathan (அவிரோதிநாதன்) is a poem in praise of the Jain deity Aruha.

*Tirukkalambam* (திருக்கலம்பகம்) by Udicchi Tevar (உதிச்சித்தேவர்) is also in praise of the Jain God. The Jain treatises on Tamil grammar are:—

1. *Neminatham* was written by Gunavira Pandithar (குணவீரபண்டிதர்) of Kalanthai (காளந்தை). It consists of 97 Vamba stanzas and is a lucid exposition of Tamil orthography and etymology. He is said to have lived in the day of Kulothunga I. He has also written another treatise called Vacchandi Malai (வச்சந்திமலை).

2. *NANNUL* was written by a Jain scholar Pavanandhi (பவனந்தி) at the request of a king to make the study of grammar simple enough for beginners.

This also treats of orthography and etymology alone. He is said to have lived about five hundred years ago.

3. *Agapporul Ilakkanam* was written by one Narkaviraja Nambi (நாற்கவிநாஜசம்பி) in the days of Kulasekhara Pandya and treats of Aham (அகம்), Kalavu, (களவு), Varaivu, வரைவு, and Ozhipu ஒழிபு.

4. *Yappilakkannam* was written by Gunasakarar (குணசாகரர்) in 95 aphorisms.

5. *Yapparungalakkarigai* (யாப்பெருங்கலக்காரிகை) was written by Amirtasagara Muni (அமிருதசகரமுனி) and treats in addition of Urupu (உருபு) Seyyul (செய்யுள்) and (ஒழிபு). For the easy elucidation of the meanings of passages and words there are three Jain works which are known as Nigandus (நிகண்டுகள்). They may be said to be studies in words.

1. *Tivakaram* is named after the author who wrote it at the request of Sendan (சேந்தன்). It contains 2256 aphorisms in twelve sections.

2. *Pingalam* is also named after the author. He was the son of Tivakarar and has dealt upon words omitted by his father. He should have lived before Pavanandi, as he refers to him in his work.

3. *Chudamani* is said to have been written by one Mandala Purushar at the request of his teacher. It consists of 1196 stanzas in twelve sections. As he refers to Krishna Deva Raya of Vijayanagar he should have lived during his time.

It may not be out of place to make mention of grammars, other than those of Jain origin.

1. *Purapporal Vemba Malai* (புறப்பொருள் வெண்பாமலை) was written by Iyannar Ithamar (ஐயனாரிதமர்) a Chera King. It treats of the objective side of grammar only.

2. *Vira Sozhiam* (வீரசோழியம்) was written by Buddha Mitra, a Buddhist chieftain. He has made an elaborate treatment of all the five parts of Tamil grammar and dedicated it to his king Vira Rajendra Chola (1068—1070) Hence the name of the book.

3. *Ilakkana Vilakkam* (இலக்கண விளக்கம்) was written by Vaithinatha Navalar (வைத்தியநாதநாவலர்) of Tiruvarur. This is also a complete treatment of all the five parts of grammar.

4. *Ilakkana Kottu* (இலக்கணக்கொத்து) was written by Swaminatha Desigar of Tinnevely. This is a stray treatise on grammar rules.

5. *Prayoga Vivekam* (பிரயோக விவேகம்) was written by Subramania Dikshadar of Tirukkurur in the Tinnevely District. This is a comparative study of Tamil and Sanskrit.

6. *Muthu Viriyam* (முத்து வீரியம்) was written by Muthu Vira Asiriyar of Woriur. This is a complete treatise on grammar.

7. *Nannul Urai* (நன்னூல் உரை) was written by one Ramanuja Kavirayar. This is an annotation on Nannul.

## Notes.

It is gratifying to observe that the Government of Travancore has bestirred itself seriously to re-organise its educational system. This subject has long been in the air, as evidenced by the assurances of the Dewan at the floor of the S. M. P. Assembly during some of its sessions. However, the formation of a Committee and the formulation of the terms of reference for its consideration, could reach fruition only now. Better late than never. It is, further, a happy augury that in

the constitution of the Committee the services of a full-time educational expert, Mr. R. M. Satham, have been availed of, as Chairman. The Committee, too, is handy enough, though not representative in character, consisting of two competent educationists conversant with the educational needs of the State. The terms of reference are concise, giving full scope and wide discretion to the members to examine the problem in all its bearings. The Government has empowered them to enquire and report as to the organisation and working of the present educational system in the State and to make recommendations for such reforms as may be deemed necessary. With the results of enquiries throughout the country and the advantage of an able Chairman to cohere them intelligently, it should be possible to produce a satisfactory report. It is, of course, one thing to have a report published, and another to have the recommendations carried into effect. An elaborate report exploring the possibilities of a Kerala University was published in 1925, Rao Bahadur K. V. Rengaswami Ayyangar being the convener of the Committee, but the zeal had spent itself in the mere publication. It is to be hoped that the present efforts will not suffer a similar fate. Travancore has been known to be one of the most forward of States in her endeavours for the diffusion of mass education. The noble example of Her Highness Rani Gauri Parvathi Bai and her successors in this direction is still within the memory of the people of Travancore. The zeal and earnestness of the present Durbar is no less, and it should be possible for the Government to inaugurate wholesome reforms in

education capable of equipping the people for their fuller life of increasing rights and responsibilities.

The Committee has first to consider measures for spreading universal literacy, perfecting the system of free, compulsory primary education. A knowledge of the pitfalls of the dual administration of elementary education obtaining in British India should enable the Committee to avoid them and make practical recommendations which would conform to rural needs, making villages real centres of enlightenment and social welfare. Secondary education is a more knotty problem. The liberal education aimed at in this stage needs to be improved in quality, with a vocational bias given to it. The domination of University interests in secondary education is an unhappy feature which has been largely responsible for the present acute unemployment. Opening up of new courses is advisable which would lead to the healthy diversion of youthful energies into profitable channels making for enterprise and prosperity. Lastly, the question of establishing a University for the State on a linguistic basis has to be tackled. In making recommendations, the Committee may well avoid a slavish imitation of other Universities. The natural resources of Travancore and her immense industrial potentialities point to the advisability of her having well-equipped Technological Colleges; this may be given due attention. These and other allied problems involve liberal state aids, and it is hoped that the Committee will be enabled to evolve practical schemes unembarrassed by problems of finance.

THE report of Education in India for the year 1929 to 1930 offers some valuable information on the progress of education, which will be of interest to readers. An appreciable fall in the number of institutions is noticed in the United Provinces, the N. W. F. Province and Bihar, the decrease in the first of these being due to the omission of unrecognised schools. Madras and the Punjab have shown an increase in pupils of 87,031 and 92,607 respectively. The total expenditure on education increased

by Rs. 35,42,677 as against the increase of Rs. 1,24,54,928 in the previous year. But the average annual cost per pupil fell from Rs. 23-7-1 to Rs. 23-0-10.

Bengal received the lowest contribution to education from the Government.

Among the Universities, the Benares Hindu University had the highest enrolment. The Aligarh University reported a fall. One notable feature introduced by the Calcutta University was the establishment of an Arbitration Board having jurisdiction over Non-Govt. schools to decide disputes between teachers and managements.

The recommendations of the Sadler Commission relating to Intermediate Education have been adopted in the United Provinces and Dacca. In other Universities, Intermediate education continued to form part of University education.

A remarkable increase in enrolment of pupils in Secondary schools is reported, the number having risen from 2,111,276 to 2,246,208. But the expenditure on Secondary education has not shown a proportionate progress, which means that this branch of education has suffered more than the others in equipment and emoluments to teachers. There is, however, an improvement in the number of trained teachers, though their salaries and increments are far from satisfactory.

Primary education has been receiving greater attention, and the Government has incurred a larger expenditure on this account. But the actual progress has not been commensurate with the money spent, this being due to the wastage in enrolment from class to class and inefficient management of funds by the local self-governing bodies.

The progress of education of girls and the depressed classes is gratifying. Girls' institutions suffer from a paucity of trained women teachers, and their curricula of studies need to be weaned of their masculinity. The depressed classes are slowly availing themselves of the facilities offered to raise themselves, and it is pleasing that their uplift is now engaging the serious attention of the Indian public.

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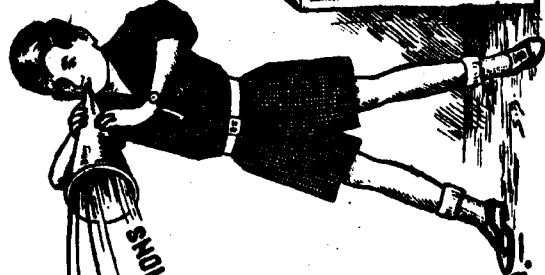
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Vol. IX.

MADURA: February, 1933.

No. 2.

### Pedagogics through the Ages.

By MR. K. S. RAMASWAMI SASTRI, B.A., B.L.

(Continued from the last issue as chapter IV.)

IN England Ascham and Bacon and Milton gave to the world valuable ideas on Pedagogics. Roger Ascham (1516-1568) wrote a famous work named *Schoolmaster*. In it he says that gentleness rather than severity should be the method of education. But he had no vision of the ideals of education and confined his work to the proper method of teaching the classics. Bacon says: "Knowledge is not a shop for profit or sale, but a rich store-house for the glory of the Creator and the relief of man's estate". Milton, with his characteristic vision, has given us noble ideas about the ideals of education. His vision is however coloured by the Christian doctrine. He says that the end of learning is to rectify the sins of Adam and Eve by regaining the correct knowledge of God. He tells us that the proper method is to proceed from the easier to the more difficult. He says with true weight: "I call a complete and generous education that which fits a man to perform justly, skilfully and magnanimously all the offices, both public and private, of peace and war". But he did not conceive of instruction in the English language but propounded how a knowledge of the classics could be acquired. He, however, held up a lofty ideal when he said that the pupils should become "enflamed with the study of learning and admiration of virtue, cheered up with high hope of living to be brave men and worthy patriots, dear to God and famous to all ages". He advocated also a study of ethics and politics and law and oratory and tragedy. He desired that the students should be "fraught with an universal insight into things".

Pedagogics took a forward stride in the seventeenth century. Fenelon pleaded for a liberal education, as opposed to a cloistral and monastic education which creates "a deceptive picture of the world". He pleaded also for the education of women and said that "virtue is not less for women than for men." He emphasised rather redemption by grace than the taint of original sin and had thus a good opinion of human nature. But yet the Christian view which is against the Hindu doctrine of previous births and the scientific doctrine of evolution and racial inheritance led him to regard the child as a being who "has not yet a fixed tendency towards any object". He opined that all instruction should be pleasurable and attractive. He said "in the current education, all the pleasure is put on one side, and all that is disagreeable on the other; the disagreeable is all put into study, and all the pleasure is found in the diversions". We should hence "mingle instruction with play", and make ourselves loved by the children. Fenelon would give boys instruction in history and moral and religious education as well. His *Fables* were written with this object of conveying moral lessons through stories. The same object was attained in India through the *Panchatantra* and the *Hitopadesa* which have made a circuit of the world under the name of the Fables of Bilpay.

Some fruitful ideas on educational ideals were given to the worlds by Descartes in the 17th century. Descartes deprecated exclusive attention to ancient books, because to hold converse with men of other centuries "is about the same as travelling, and when we spend too much time in travelling, we become strangers in our own country". Further, he stated in clear and emphatic terms the great value of free inquiry. "The first precept is, never to receive anything for true that I do not know, upon evidence, to be such." He says also: "To reason without knowing anything of that which we reason upon is as if we were to weigh or measure the wind."

It is however in Locke that we find a great step forward in educational theory. From the time of the Renaissance and the Reformation the objective and inductive method became more valued than the ancient subjective and deductive method, and facts were preferred to ideas. Locke has carried forward

this theory of education in his work entitled *Some Thoughts Concerning Education*. His ideal is a sound mind in a sound body. He says: "A sound man in a sound body is a short but full description of a happy state in this world." He emphasised the need of educating the senses and training the intellect through the senses. His ideal was not the finished scholar but the finished gentleman. He says that a boy should learn English and then French and only afterwards Latin. He includes geography, astronomy, oratory, history etc. in his scheme of studies. Compayre says that Locke's essential principles are "in physical education, the hardening process, in intellectual education, practical utility, and in moral education, set up as a rule for the free self-government of man". His advice about physical education is very useful and is exactly what the great Indian thinkers had been emphasising in the great age of India's past. He says: "The whole is reduced to a small number of rules, easy to observe: much air, exercise and sleep, a simple diet, no wine or strong liquors; little or no medicine at all; garments that are neither too tight nor too warm; finally, and above all, the habit of keeping the head and feet cold, of often bathing the feet in cold water and exposing them to dampness". He wanted practical intellectual training to be given to enable men to do their work as professional men and as citizens of the state. This ideal of preparation for life is a great ideal but it should go hand in hand with catholic and universal intellectual interests. Locke's urge was needful in his day of blind worship of the classics and of pedantic unrealities. He says: "I cannot forbear to say, I would have my gentleman learn a trade, a manual trade; nay two or three, but one more particularly". He says further: "Rich or poor, every idle citizen is a knave." He says well about the great general aim of education: "The great principle and foundation of all virtue and worth is placed in this: that a man is able to deny himself of his own desires, cross his own inclinations and purely follow what reason directs as best, though appetite lean the other way." He is however wrong in keeping the human mind as a mere *tabula rasa* and in exalting utilitarian studies above the culture of the emotions.

In the eighteenth century the secularisation of education proceeded apace. The clerical element in education disappeared.

The critical spirit became dominant. Education became national and humane. It became a preparation for life and a training for citizenship. In Rousseau's *Emile* we hear a note which is quite the reverse of the Christian theological spirit. It opens thus: "Everything is good as it comes from the hands of the Author of nature; everything degenerates in the hands of man." He says again: "Let us assume as an incontestable maxim that the first movements of nature are always right; there is no original perversity in the human heart." This errs too much on the other side. A child is not all sin or all goodness. The Indian view is that life is a mixed strand of good and evil tendencies. *Emile* is described as a child of nature and as brought up according to nature. But Rousseau's nature never existed and never would exist but was a figment of the imagination. Rousseau's view that a child must be preserved and safeguarded from the evil and pernicious influence of society is a wrong view altogether. He says that the object of education is not to form a citizen but to form a man and to live a complete life. A man is certainly more than a mere citizen but he must be a citizen as well. Rousseau, however, did a great good in pleading for the nursing of children by mothers and in allowing the children to have freedom of movement. He would abolish shoes and train *Emile* to walk in the dark without the aid of light. He says that *Emile* is to bathe daily in cold water. He objects to vaccination and medicine. This objection errs by over-emphasis and by its departure from sanity. Rousseau says that the teacher must let the boy learn. He says: "The most important and the most useful rule in all education is not to gain time but to lose it." He goes so far as to say: "I hate books; they only teach people to talk about what they do not understand." In the first activities of the child we must not allow ideas and unrealities to intrude. We must stimulate its interest in things and facts. He says: "The first faculties which are formed and projected in us are the senses. These then, are the first which should be cultivated; but these are the very ones that we forget or that we neglect the most." In regard to later education, Rousseau is in error in dropping altogether the classical languages and religion. At the age of fifteen *Emile* learns a trade. Rousseau says that it is wise to do so, because in unsettled times fortunes may be suddenly

lost. He says: "We are approaching the era of revolutions. Who can say what will then become of you? Everything which men have made, men can also destroy; the only ineffaceable characters are those impressed by nature, and nature makes neither princes, nor rich men, nor great lords. What then in this time of abasement will become of the satrap whom you have brought up for greatness alone? What in this state of poverty will become of this publican who cannot live except on gold? Happy is the man who can surrender the position which deserts him, and can remain a man in spite of fortune! I hold it to be impossible for the great monarchies of Europe to last much longer." Rousseau would postpone religious education till the eighteenth year. The danger in this is that after reaching that age the boy may not care to have religious education at all. Rousseau would teach even then only the religion of nature and leave the boy to choose the positive religion which he liked best. One of the finest ideas of Rousseau is his conception of national education as described by him in his *Considerations on the Government of Poland*: "National education belongs only to a people who are free.... It is Education which is to give the men the national mould, and so to direct their opinions and their tastes that they will become patriots by inclination, by passion, and by necessity.... A child, in opening his eyes, ought to see his country and nothing but his country. Every true republican along with his mother's milk, will imbibe love of country, that is, of law and liberty. This love constitutes his whole existence. He sees but his country, he lives but for her. So soon as he is alone, he is nothing; so soon as there is no more of country, he is no more." —

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## The Working of our Libraries.

By ANJILVEL V. MATTHEW B.A., B.T.

THE necessity of the School Library has always been more or less recognised by educationalists. The Dalton Plan and the Project Method pre-suppose the existence of fairly well furnished libraries. Most of our schools have not yet been able or prepared to introduce in toto these new methods in education. Still the spirit of these methods can very well be accepted by even those who do not care to adopt every new-fledged system from across the waters.

An attempt is made in this article to deal mostly with the student-section of school libraries. But it is good to remind ourselves that, as far as the teacher-element is concerned, it is only those teachers who take some interest in reading themselves that can inspire in the student-world a desire to read and understand things for themselves and to widen their mental horizon. A friend of mine told me that he sometimes takes his book of library jottings to the class and leaves it there for some time. That is certainly a helpful thing to do. But even if no such book is taken to the class, students easily discover which teacher tries to keep himself abreast of the times and which one tries to live upon the remembrance of things which he once knew. In talking with students one hears at times remarks like this: "So and so is a capable teacher, but he is now-a-days too lazy." We teachers call students lazy, but it is indirectly a sign of our laziness that we do not hear them calling some of us lazy. If we move freely among them, we shall see the other side of the shield. The laziness or carelessness of the teacher is manifest in several ways, and one of these we find in his attitude towards the book-world. No doubt many of the teachers in schools other than those conducted by the Government are under-paid and are carrying on a desperate fight with the devils of worry and anxiety. Still so long as we are in charge of youngsters whom we are bound by an unwritten contract to lead aright in all directions, it is necessary that we keep ourselves at our best for their sake.

A great teacher says: "For their sake I sanctify myself, that they also might be sanctified through the truth." Educational Conferences are becoming common these days, and we are helped by the spirit of comradeship we therein enjoy. But a more constant source of inspiration is a well-stocked library. Some of our teachers read nothing but Newspapers, and they also representing but one aspect of public questions. It is better than not reading them at all, but a teacher who is keen on his work has time for other and more permanent forms of literature. Even the man who happened to pass first in the First Class finds it necessary to renew his acquaintance with his materials in the work of conducting really useful lessons. The ideal teacher has time for still more intellectual work. He is a life-long student, a grown-up student who gives his cultured attention to a number of subjects—though he is never merely bookish—and gives some special attention to one or two of these. Such a student-teacher is the best guide that students can get in the school. Under his sympathetic and inspiring guidance, students begin to love literature, gather suitable information for themselves from several books, and form habits of intellectual self-help.

It is customary to divide the boys' section of the library into the lending department and the ready reference department. A water-tight division like this is likely to take away from the usefulness of the library. The writer, however, has seen the evil effects of costly reference books being allowed for use at home quite as freely as the volumes of the lending department. Another classification is by subjects. This is a most useful practice. Without a reasonable and a systematic grouping of books under subjects, the use of the library becomes a cumbersome matter and much avoidable waste of time is incurred. Also many of the books belonging to the General Literature series may be divided into class-sections—each class or standard having its own books and if possible its own book-cases.

Even today there are people who think, or at least give an outsider the impression that they think, that a library is a good show, and not very much for use. If the teacher is keen on it,

he can convert most of the students under his charge (let us hope that few teachers are expected to care particularly for more than forty) to enthusiastic readers. As we have already noticed, the zeal of the teacher is catching in its effect. But the good teacher is not merely satisfied with his personal influence, he studies the tastes and predilections and capacities of his students. To give a boy regularly, one after another, books, above his ability is very likely to discourage him and to create in him at least for a long time a distaste for reading. Of course, those exceptional students who are keen on going to the top and make use of all opportunities to do so, will keep on reading somehow or other even books that are not quite suitable. But it is up to us teachers to make their task lighter and more pleasurable, and much more than that, to make reading worthwhile to the less gifted and the less ambitious members of the class. It is my impression that many schools now-a-days have books of varied scope, graded according to the difficulty of language and the suitability of subject matter. No doubt, even in our best provided schools there is place for more such books, but where most of us badly fail is in that we have not got the books properly grouped for the use of the various standards in the school.

It is not a difficult thing for Head-Masters to introduce regular library periods during school hours in their own institutions. Whatever be the number of library periods we may conveniently have—the number will naturally vary from class to class and from school to school—it is most useful to have occasional periods of supervised self-reading on the part of students. The world of education is realising more and more that the function of teachers is not so much of teaching students as helping them. So also in the matter of the library, the good teacher is himself a wide reader but his chief duty to students is to help them to read and enjoy books and journals for themselves. Occasional library periods are valuable in that during these periods we can help the reading of our students by sympathetic guidance and supervision.

The value of such supervised reading may be illustrated by several concrete instances. A class wherein the boy who

had read four or five books was considered to have done exceptionally well is now feeling, under changed circumstances of encouragement and inspiration, that for a boy or girl to finish one book a week is nothing or unusual. On the other hand, if a student is not able to finish one volume—the size and the style and the subject matter of the book, of course vary according to the standard—in the course of say two weeks, that student is not considered quite up to the mark by his fellows. This does not, it may be assured, interfere with the general studies of students, on the other hand it helps them in their ordinary work.

If a teacher is able to have about forty-five suitable books on such a subject as History or Geography for instance, he can very well convert one of the periods devoted to that subject into a library period. Boys enjoy a little freedom and delight in the opportunity to read something that is not purely a text-book in that subject. It enables them to come back to their Texts with reinforced interest. Again, where this kind of reading is encouraged, the examination does not loom unnecessarily large before students; all the same they face the examination with more confidence than their Text-ridden fellow-students.

A large number of other helpful things can be mentioned in connection with the right use of school libraries. One of these is the teacher encouraging each student to keep a record of his own reading, noting *at least* the name of each book read, the name of its author, the names of the chief characters, two or three good phrases or sentences from the book, and the date of the student having begun or finished that work. Much may also be said about a special reading room for the students. This latter, to have a special reading room for students, is something which the writer has not yet been able to satisfactorily work out, chiefly for want of a suitable room. Once the writer happened to be one of the responsible workers of a students' library, functioning independently of the school where he was working; but unfortunately he grew more ambitious and helped to develop it into a general public library. The

public library served its purpose well enough, but the student-character of the library was mostly gone and the writer feels sad about it. Many more things can be said about school libraries, but the experience which the teacher gains by his own efforts is much more valuable than the best suggestions that may come from outside.

## The Need for a Music University

By Mr. P. R. GOPALAKRISHNA AYYAR, B.A.

MUSIC knows no caste; its votaries are among all creeds. Not only men but also birds share this honour of possessing the singing throat and the mellifluous tone. This companionship in music is remarkable, though all creation sings in chorus; from the bray of the ass and the hyaena, the roar of the lion and the trumpet call of the elephant, the song of the lark and the nightingale to the hum of the bee and the beetle, all the whistlers and the whiners, all fill the gamut on the grand world organ of the voice of Nature, which is the most musical of all melodies.

Therefore while there may be differences of opinion in the matter of teaching and learning of the Vedas, the Bible, or the Koran, there can be none in the teaching and learning of music. Its appeal is universal. But this very wide range of its appeal itself seems to have reduced music to the level of things which we pick up intuitively rather than tutorially, and has led to our failure to recognise the need for a chair of music in all our schools, or for a separate university for it. True, our girl schools do provide for a kind of music, but are not boys entitled to ask for this honey dew of Paradise?

The absence of a university for music is perhaps due to the fact that while it is considered a fine and delectable accomplishment of man or woman, it is deemed not to make directly for culture, that it does not help to build up human character or shape the course of human conduct. Rarely do professional musicians possess a personality, if they do, it is not of the lovable

ble and the winning type. They lack character. Even many amateurs who sing superbly are far from being lovable at home or out of it. The well-known dictum of Shakespeare that "he who hath no music in him is fit for treasons, stratagems and sprils" is only a poetical assertion, no proof of its cultural value. Our yoga systems seem however to proclaim that first in the practice of attuning the individuality of man to the universal, one should be able to hear the song of the universe. Before he can listen to it, he can not feel liberated in the *laya* beyond. Every one is aware that music exerts a soothing influence on the temper and a stimulating influence on the thoughts of man. At its highest, as in devotional songs, it is a natural and naive blend of the finer feelings and faculties, of noble thoughts and graceful tones, the sweetness of the soul itself, with its claim for a calmer mood when divine messages are received and responded. Krishna of the Flute, Siva of the Dance, and the Lady of the Veena—all signify this *laya*, this union of music with a high moral purpose. It cannot in itself therefore be subversive of our moral nature. I have no quarrel, however, with those who sing to spend time, not to save the soul, for mundane ends, not for moral values. For these also help to keep up the light of knowledge bright and burning through the ages. I only wish its ethical aspect is more realised. For experience holds with Shakespeare, that he who can neither sing nor hear, that is, who is not susceptible to its charms, is not fit for a life in harmony with his surroundings, or in fellowship with all that is fine and fair in creation. If then it is granted that music has a message for the higher destiny of man, and that it holds the key to what is permanent and paramount in man, the need for a proper University for it will be evident.

The days of patronage are gone. Children of music want to breathe the air of freedom. No more to wait in the halls of the rich or the courts of the kings. The Sabhas and the stage have done much for them, but much yet remains. Only a University can do it. That will be the best place for the professional and the amateur to meet and mutually benefit each other in the kingdom of intellectual beauty. What a great boon it will be! The time is ripening for it, and signs are not wanting

for a great advance. The Madras Academy, and the Chidambaram College, and two small schools in Mannargudi have already done spade work.

The last mentioned two schools deserve a word here, the former two institutions are too well-known for introduction. Two gifted brothers, Messers V. Saminatha Ayyar and V. Rajagopala Ayyar, in 1924 started the patasalas unostentatiously and have been running them through good weather and bad, in a manner worthy of praise and wider recognition and more material recompense than a magazine article, or encomiums in the visitors' book. The strength in each is about 20 girls and no boys. The fee is within the range of the poorest pocket. The classes are graded to coach up over a course of 4 years. Both vocal and instrumental music is taught. Though the brothers have been complimented for their talents and labours by good critics and appreciated by an enlightened public, the schools have long remained unaided, except for a short period when the local Municipality rose above itself and donated a handsome grant of Rs. 10/- per month, till financial stringency led it to sacrifice the honour. It is rather unfortunate that this financial depression should be able to affect everywhere and everything in domestic or political economy, except elections. At elections somehow people become equally affable, amiable, and affluent, and a kind of benevolence pervades the atmosphere! I wish a system could be devised so as to pool our resources so evident on these exciting occasions for the benefit of some of these suffering institutions. But who will listen and desist from wasting money to persuade men of their rights or purchase their votes? Election and energetic wastes are twinsborn and the one cannot survive the other.

For one thing, these schools are less costly than the private tuition we are so fond of giving our daughters before they are offered for marriage, to say the girls are very qualified and accomplished and entice the intending bridegrooms. That is for the parent; and to the pupil they offer the patent advantages of school life. Though much in need of present relief, which I trust the two other institutions may well afford to

extend by bringing them within the orbit of their influence these two schools have been pioneers on the line.

To institute one school and call it a University may be good nomenclature but one swallow does not make a summer. If a separate school for music in each town cannot be run, at least a chair in each of our existing schools may be easily provided for, and they may all be co-related and co-ordinated into a University. These three institutions themselves if combined may gather round them many more and supply a much-needed want on a well-organised basis, for here in these seems to be the nucleus of a grand university for music.

## Hara Haro Hara Haro!

By Mr. K. R. CHANDRASEKHARAN, M.A., L.T.

THE day of the celebration of the famous festival of Pushya which we would fain await in the month of Makara has gloriously dawned. The pale moon is sinking in the west and the lovely Venus—the harbinger of Dawn—is glittering alone in the east; and close in her wake arrives her beaming successor Aurora who indicates that

Night's candles are burnt out and jocund day  
Stands tiptoe on the misty mountain tops.

The gray lines in the eastern horizon anticipate ere long the fragrance-breathing Morn, to whom the early cock has twice done salutation. The lark also rings her liquid notes into the ears of those that sleep on, and the eastern world is astir anon to commence its diurnal activities.

The light in the firmament has increased by now. The peerless Phoebus unlocks the eastern gates and his fiery chariot instantly glows up into full view. The illustrious self-luminary shines

On herb, tree, fruit, and flower,  
Glistening with dew;

his mild red rays paint brightly hills, valleys and streams. The Shunmuka Nathi gets only partially sunlit, while its other part receives chequered shade from the sun-beams that peep



wondering eyes pour on him and their minds get engaged by the inviting Velava. They speak, appeal to, and answer the god, as if they hold a holy communion with him. They think that the idol is transformed into a superhuman being and he assumes for them varying forms according to the various modes in which bhaktas decorate him. At one time he appeals to their drinking looks as a sweet bala with resplendent beauty, at another time, a youthful yogin with a soul-thrilling lustre shooting through his seemingly petrified but really glowing face, and at the third time, an unequalled ruler having the Swarga, Madya and Patala under his limitless sway. He also shines as the Almighty God with divine grace, tireless patience and unbounded austerity, and releasing the souls of his bhaktas from the engirdling Maya, elevates them in spirit and centres them on things everlasting, real and infinitely blissful. Consequently, the one long uncomfortable hour of stay in the suffocating atmosphere, full of smoke emanating from the burning of lamps, camphor, and scented sticks, seems to have been spent too soon, and the worshippers are unwilling to stir from the presence of the bewitching deity. Their hearts have been so mightily enticed, their senses choked and their bodies set motionless.

One may liken these pious pilgrims in such a blissful state to *Jivan Muktas* for neither do they fervently pray for worldly pleasures, nor await any reward for their deep devotion, but become for the time being secure from all feelings, pleasant or painful. The briers of the work-a-day world do in the least affect them, and joy and hope well up in their hearts. Further they most convincingly "behold Heaven and feel Hell" on this mundane and miry world.

As if to leave more such lasting convictions in the breasts of his buoyant bhaktas, God Velayuda performs miracles of marvellous kinds. The fish, cock and snake that have been worked come back to life and these strange happenings imprint an implacable faith on the minds of the devotees. They turn, after eyeing these marvels, all devotion to Lord Subrahmanya.

Evening sets in rather very early to the devotees and Night spreads around her invisible arms. "The starry cope" is not obscured by any mist or cloud, but is lighted up by

The orbed maiden with white fire laden,

Whom mortals call the moon,

and 'beneath her steady rays' the sacred hill seems to be the seat of the Almighty God Himself. The deity which is now decked ready in joyous jewels and glittering garments sets out to be taken in a procession, and it marches along the two prakarams on the hill, virtually enslaving its devotees. Though much time need not be taken by the procession to cover this small distance, yet it takes full two hours or more for it to accomplish the two rounds; for bhaktas from various places volunteer to render their free services; some of them offer to sing sweetly, some to play on their instruments of music, while some artists of the fair sex entice the spectators with their skilful dance, so that the audience is kept in a trance and it is simply unable to move on. With such music, such rapt souls and such an enchanting dance, the abrupt and silent hills shine like another *Kailasa*, where, it is recorded in sacred books, that the same tension of the audience, the same superb pleasure and a 'divine effulgence' were experienced by rishis and devas, when Lord Siva performed his ensnaring *Nrutya*. Will it be then an exaggeration of the splendour of this engrossing sight if we join with Thomas Moore in his rapturous exclamation of

"And oh! if there be an Elysium on earth,

It is this, it is this."

Such is the inspiring worship of Lord Dhandayutha at Palni and such is the sweet fruit tasted thereof. What is this most pleasing and engaging effect due to? Is it not a direct sequel of preparing the mind through chastening the body by a pious climb up the hill, to receive such spiritual experiences; a profitable outcome of setting aside cold logic and chilling science which will otherwise stifle spiritualism and extinguish the inward light; a boon of treading the path of true religion whose sacred fires purify "the vital sparks of heavenly flame in

the mortal frame"—I mean, human souls; a gift of having reverence for, and belief in, the observance of rites and rituals, ancient and holy; and a beneficent result of discovering most efficaciously that

"More things are wrought by prayer  
Than this world dreams of."

May Lord Subrahmanya, the renown Karunyamurti, then help us to continue the same sublime and sanguine spirit towards such pristine principles and observances, and may we all move him to do so by our conjoint and zealous prayer, all in a chorus, of

*Hara Hara Hara Hara! Swamiye Saranam.*

## The Problem of Leisure

By Mr. S. KRISHNAMACHARI, B.A., L.T.

EVERYBODY wants to derive the maximum happiness on earth, and to lead a life of exquisite sweetness. He wants to make the best of Nature around him and to interpret it as much as he can. He sees no limit to his ambition to conquer and master Nature. He would feign be the poet, the prophet, the Scientist, the discoverer and inventor, the artist, the craftsman, the economist, the statesman—nay everybody, alike the dreamer and the practical man. He would like his senses trained to reach the highest levels, so that they might not foolishly pass by apparently trivial things like the babbling of a brook, a hill scenery, a setting sun, a stray musical note, a neglected and worn out work of art or craft and so on, but squeeze out their essence and import, and thus, promote the realisation of his full self. He would hunger and thirst to be an ideal man with knowledge, strength and courage to diffuse happiness and prosperity into his fellow-men, not only in the country to which he belongs but in other countries as well. He would long to be an internationalist no less than a nationalist. His sympathies are not only for the small speck of land of which he is a member but are for the whole world discovered as well as undiscovered.

Now we shall ask ourselves these questions—how far or how near are we to the ideal contemplated in the previous paragraph?; are we satisfied with the kind of life we are leading?; is there nothing to be desired? The answers will be much disappointing. The reasons are not far to seek. Most of us pass through the dull routine of our respective profession, and once we get out of it for the day we choose to lapse into lethargy and indifference. We forget that there are other worlds in which we might have recreation, comfort and growth.

These other domains are indispensable too, because in a particular calling all the faculties of an individual are not exercised, only certain parts of the brain receive training while the other parts become atrophied owing to disuse. The man who uses primarily the intellect in his profession does not sufficiently train his emotional and moral natures. The lawyer or statesman for example may display a highly acute intellect, but they may be bankrupt in the emotional and moral sides. Again a musician or an artist may have developed his emotions to the farthest pitch, but he may be deficient in intellect and morals. Moreover the man who works his body in his vocation may not to the same degree work his mind, and vice-versa.

From the foregoing is it not abundantly clear that we have to guard against this atrophy of mind or body by making a judicious use of our spare time, of our leisure? In other words, should we not have our hobbies? Some take delight in reading books, some make as their hobby music or carpentry or gardening or some research work, scientific or historical, or social or political service.

In big towns, lest people should deteriorate in their leisure, and that they might on the other hand make a profitable use of it, they have founded clubs where all kinds of people meet—lawyers, statesmen, doctors, scientists, historians, teachers, artists, sportsmen, businessmen and so on; where as a consequence takes place the education of them all—unconscious, not attended with the least trace of pain but most pleasant; where the news of the whole country, nay of the whole world relating to diverse branches is emptied, and

becomes stale in an incredibly short time; where their angularities are rounded off and their minds get broadened; and where their culture expands by peaceful mutual interaction.

A club is a very active and interesting centre. One group of people is found moving in the Tennis court or cricket field, another batch is busy in card-play or looking into the illustrated papers or magazines, a third set is amusing itself before a gramophone, while a considerable number is listening with rapt attention to a lecture on a vital subject—it may be the modern researches in Science or the elusive problems in world economics or the political status of the country, a comparative study with those of the progressive countries in the world, or some urgent problem in social reform or some topic of a library or philosophical character. It need hardly be said that in these days, thanks to the marvel of modern science, the radio and the cinematograph might also be harnessed to serve the educational needs of the club.

The happiness and prosperity and wisdom of a people is great or small according as the ambition and financial stability of their clubs is high or low. A club to justify its existence should not have any insular prejudices, and if funds permit, which will certainly be the case if the State comes to its aid perceiving the reasonableness of its ambition, should invite the geniuses and prodigies of other lands also to its soil, and request them to shed their brilliance on the soil, to inspire it and give it the proper lead. The activities of a club can never be too numerous and its finances never too much. It must now and then send out its best men to study conditions abroad at first-hand, and on their return to transplant them in its soil with the required modifications.

Woe to the man who denies himself the comfort that accrues to him from his association with such an organisation, I mean, the people's club! Woe to him who is so overworked in his calling that he is unable to take advantage of the healthy diversions that a club affords! For instance, where is the time for a poor mechanic who toils and mops all day and who would therefore long complete repose immediately after his work is over, to turn his attention to recreation and elevation of self?

A question may arise now:—is it right to keep a considerable section of humanity from the necessary leisure and facilities for such self-improvement? The answer is in the negative. The State and the Public owe a responsibility to such people. They should see that their duration of work is reduced, and that their wages are enhanced so that they could attend to their self-growth. Besides, all facilities should be provided for their all-round development, for their becoming the best. In America adult education is carried on in an extensive scale. Education is sought to be taken even to the farthest nooks and corners.

We are then agreed that each class of people should have the adequate spare time and all the conveniences so as to push towards the best. How to create this much-wanted leisure for every man? Is not solving this problem also solving the vexed question of unemployment? Whose mind is not fresh with and agitated over the pitiful demonstrations of 'hunger-marchers' in forward countries like America and Great Britain? Who has forgotten the solicitous advice of the Prince of Wales to relieve the want of such people in Great Britain and at the same time see that they do not lapse into inaction but that they are set upon producing the things they require?

And therefore what is wanted is leisure coupled with work for subsistence, and not dissociated from employment. Several are the ways of creating such happy leisure. As an American said the other day, the existing work might be distributed over a greater number of persons thus relieving the previously employed and over-worked of a part of their work and finding something to do for a band of fresh men who till now were having cheerless faces owing to unemployment. Another remedy Mr. P. J. Venkiah suggested in a public meeting in Madras not long ago under the distinguished presidency of Mr. S. V. Ramanamirthi I.C.S. when he saw that the unemployed might take to colonising the abundant waste lands in this country, provided the Government offered the necessary co-operation. Yet another remedy is put forward by Sir M. Visweswarayya who is not tired of repeating that our country should be industrialised at an early date. I would only ask:—

is not America highly industrialised? Are the Industries able to absorb all the unemployed? Here one might interrupt saying that a simpler kind of life on the part of the people might mitigate this evil and support a greater portion of mankind than at present. But these remedies good in themselves which will no doubt serve to a large extent, will ultimately fail.

And therefore the panacea I would suggest is to check the growth of population which is at present indiscriminate out of all proportion to the productive capacity of the people. Can that be done by Mr. Ramesam's method of birth control (i.e) by contraceptive methods? An emphatic no, for is it not curing the symptoms without curing the disease? Does it not lead to the deterioration of the race? With Mahatma Gandhi I would advocate self-restraint Brahmacharya which will safeguard against such dissipation and deterioration, and which will bring into the world a sturdy race of people who will each bring a light to elevate mankind.

To conclude: in that ideal country where the population is not going up at an alarming rate, out of all proportion to the progressive resources of the country; where the Government and the Public are sincerely solicitous about the welfare and refinement of the people; where every man is sure of his work for subsistence and has no terrors of unemployment, nor any suffering from the disabilities of over-work; where the people are also accustomed to a simple and unartificial kind of life;—in that charming land, wherever you turn peace and prosperity will greet your eyes, and you will find all a merry folk enjoying the requisite leisure for engaging themselves in the various liberal pursuits calculated to take them to the highest and best.

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## The Unlucky Father-in-Law

( A short story )

By MR. R. NARAYANASWAMI, M. A.

MR. MASI IYER could not believe it at first! Very brief but quite disconcerting news! "Chi. Venku is absent from home since Tuesday. On that day he was deputed from here to go to our native village where our annual paddy money was due. It is now learnt that he did not at all go there or even to any of the neighbouring villages thereabouts. Please wire if he has gone to you."—So went the eventful letter from his Sambandhi Mr. Rama Iyer, Taluk Sheristadar at Nannilam. Mr. Masi Iyer, notwithstanding his being a lawyer by profession, could have never imagined such a thing happening in his domestic life, his only son-in-law disappearing suddenly from his parental roof! For a few moments after perusing his Sambandhi's letter, he could not believe his eyes. He closed them, sat still in his chair and wondered whether indeed it was all true. For a while he reveried and soon opened his eyes only to see Mr. Rama Iyer's letter, written in his own hand, lying bare in full view on the table darting out the fact!

It was then barely six months since the marriage had taken place at Salem between Sowbhagyavati THANGAM, the only daughter of Mr. Masi Iyer, and Chi. VENKU, the eldest son of Mr. Rama Iyer. Mr. Masi Iyer, a prospering pleader on the criminal side at Salem with more than fifteen years' practice at his credit, was the second of three brothers, who hailed from a poor and respectable family of PADY a village near Salem and of whom the eldest was then a Deputy Collector at Coimbatore. Being of a sensitive and pious nature Mr. Masi Iyer always lent full ears to the words of this Deputy Collector brother of his, whose advice he always sought and acted upon in all major family matters. In regard to his dear Thangam's marriage too, he had acted up to the advice of his elder brother, who it was that, becoming enamoured of the water-fed Tanjore District, its orthodoxy and its intellectual sons as a result of his long stay there in various capacities before the deputy collectorship dawned upon him, pitched upon Mr. Rama Iyer, B.A., a senior

clerk then at the Tanjore Collectorate, for his brother's Sambandhi and his 22-year old eldest son Venku, a passed Intermediate, for his son-in-law.

Of course for a person ordering his family or other affairs in this manner i.e. in consonance with the desires of an elder brother, there is no such thing as "his own desires" and Mr. Masi Iyer, in regard to his daughter's marriage had, *to all appearance*, no desire of his own apart from that of his brother—though, to speak the truth, Mrs. Masi Iyer, who had long been thinking of an alliance between her only daughter and one of *her* own brothers, had whispered opposition to the deputy collector's proposal at first on the grounds among others of the great distance of Tanjore from Salem and the 'propertylessness' of the would-be Sambandhi. But Mr. Masi Iyer had silenced his Misses and the marriage had taken place—to the entire satisfaction of all (except those who felt much the absence in the bridegroom of that up-to-date deportment which alone befitted the son-in-law of a Vakil of note!) and under the patronage and in the immediate presence of the Deputy Collector.

Mr. Rama Iyer was an aged Revenue official of the Tanjore Dt., who had nothing but thwarted ambitions in his official life and was drawing only Rs. 84 after putting in a service of nearly 26 years while many of his juniors—adepts in the arts of tactfulness and 'c—ing' were functioning as Sub-Magistrates and Tahsildars. The Deputy Collector above referred to had been his superior officer many times at Tanjore and thro' that accident, there had grown a friendship between them which had led ultimately to the happy consummation of the marriage alliance. To Mr. Rama Iyer with his slender property, engendering nearer relationship with the Deputy Collector was a great and high event in life and he had never concealed his enthusiasm over the marriage—so much so that Mrs. Rama Iyer, who was too no less enthusiastic over it, had on occasions to curb it and advise 'prudence'. During and after the marriage, he did all he could to accommodate the wishes of his new Sambandhi, Mr. Masi Iyer, and had never failed to write to him once a week and insist on a reply.

\* \* \* Mrs. Masi Iyer was immediately apprised of the news and she came up in a flutter.

"How long since he is missing?"

"Since Tuesday last.....that is, a week now..." There was a pause—he looking down in deep thought and she wistfully blinking into the blank space.

"Even at the beginning, I cautioned against this alliance—with those people....." murmured Mrs. Masi Iyer.

"Why do you always harp on the past? The past is past and none can undo it now.....For what in the world did the boy run away from the house?"

Without delay, Mr. Masi Iyer wrote to his Sambandhi—"Your letter has cast gloom over the whole house here. I am hoping that Chi. Venku is atleast alive."

A long spell of a fortnight elapsed. And news came at last. Mr. Masi Iyer was informed that Venku had reached home after a prankish quest, in the hill regions of Madura and Rameshwar, after a spiritual Guru!

Mr. Masi Iyer, already getting disillusioned in the recent past in regard to his son-in-law's credentials, felt hopeless now. What a disgrace to the whole family that its only—and therefore all the more dear—son-in-law should thus be freakish—worse, spiritually freakish! Ever since the marriage had taken place, he had been driven on occasion after occasion to gradually lose his initial enthusiasm for his new son-in-law. He had never expected the spouse of his dear Thangam, (educated up to the School Final class,) to be a boorish, unfashionable, out of date and disciplineless sort of young fellow hankering always after the seclusion of a room and Sanskrit books. He had received his first shock when sometime after the marriage he was one day subjected to an unexpected and lonely visit from his son-in-law in tattered clothes and unshaven face, result of a long journey from South. What was more, without decorum or delicacy, he forthwith began to converse with his wife and he would thereafter be seen for the

major portion of the day in company with her, teaching her spiritual truths in seclusion!

His second shock came when his son-in-law in a fit of moodishness or otherwise, did not turn up on the occasion of the First Deepavali, for which Mrs. Masi Iyer had made elaborate preparations including Melam, as befitted a Vakil of state in Salem.

Next came his uncountersigned demands for money, etc. etc...and a host of it.

As if to crown all, comes now the news of his present search after a Guru! Mr. Masi Iyer deliberately began to think whether he did not make a mistake by acting up to the brother's word in regard to this marriage. Already the tongue of the town had been wagging about this affair of his.

Mr. Masi Iyer immediately consulted his wife—as if in penitence for slighting her word formerly on the occasion of the settling of the marriage. In a few days an invitation reached Venku thro' his father for a pleasure visit to Salem.

Chi. Venku at Salem. Mr. Masi Iyer as usual was at great pains to understand his son-in-law and to persuade him in unoffending manner to approximate to his own ideal. Externally he was all admiration for him and his intelligence and he never in any weak moment uttered a word of dispraise about him in public. Inwardly however Mr. Masi Iyer was feeling and feeling how excellent it would be if his son-in-law changed—for the better!

Days passed. As is the curse with all men of note or riches, the curious ones in the Salem Agraharam were beginning to discuss items of Mr. Masi Iyer's domestic politics—the son-in-law's unemployed state and his 'respect-losing' stay at his father-in-law's, his moodish habit and unsociability, his teaching Sanskrit and Vedanta to his newly-wed wife in seclusion even before the nuptials had taken place, etc. etc. Mr. Masi Iyer, sensitive man that he was, was pained inwardly to hear people wag about his son-in-law's "etiquettelessness".

He took consultations with his wife and all others exclusive of the poor but enthusiastic Sambandhi in the distant South and soon fixed up his daughter's nuptials to take place at Salem—against the custom and much against the desires and expectations of Mrs. Masi Iyer.

Invitation reached Mr. Rama Iyer just on the day prior to the marriage. Even if he and his people had started on the very day of its receipt, they could not have reached Salem in time for the marriage. There were regrets and fulminations against the behaviourless son, born only to bring disgrace at every step.

"The fool makes us lose what little respect they have for us," cried out Mr. Rama Iyer.

"It is all due to the father. If only he had been brought up in discipline even from an early age....." rejoined Mrs. Rama Iyer.

"Shut up your sermon! you are ever ready to roll my head."

With nobody from the bridegroom's household Chi. Venku's nuptials went off at Salem in solemnity and festiveness. Poor Mr. Masi Iyer was however still being pricked by a sense of incompleteness in his heart. And his anxiety grew—"When will my son-in-law shine as befits me, settling in a job and taking to decent and respectable family life in company with Thangam the gem of my heart!" he thought.

Better days seemingly had dawned on Mr. Masi Iyer and his son-in-law Venku was now employed, in a government job to wit. And was leading a family life too with his wife Thangam in distant Tuticorin. He was now the officiating stenographer to the Sub-collector at Tuticorin on a salary—Of course Mr. Masi Iyer had never cared what salary his son-in-law got anywhere. It was quite enough if Venku took to some job, preferably under Government and lived a respectable family life—of Rs. 35, the blessed minimum of the Government of Madras (threatened at present to be reduced).

Mrs. Thangam Venku seemed to have been blessed at last. By nature a very intelligent and sensitive girl, the bring-up and education she had received under her parental roof had chastened her manners and deportment to a high degree and the Sambandhis Mr. and Mrs. Rama Iyer were always all admiration and love towards her. Added to her endearing qualities of head and heart, she was the eldest daughter-in-law of Mr. Rama Iyer's household and during all her stay at her mother-in-law's therefore the lordship (should I say ladyship) of the kitchen and generally of all minor family matters was willingly assigned to her by Mrs. Rama Iyer. Of course with all this she had her own innocent spousal ambitions too. Though she had never uttered a word of it to others—she might have indirectly hinted at it however in her own private talks with her mother-in-law—it was perceptible to shrewd eyes that her mind was always revolving on the 'reformation' of her husband. How she wished—a feeling girl that she was—that her husband should discard once for all his unworldly practices like his faddishly insisting on her to sit up with him daily till dead of night in the seclusion of his Worship Room, chant mantras and write Sanskrit verses,—and begin soon to lead a life respectable to one and all including his own parents!

Tuticorin therefore promised to hold out the opening of a new and prospectful life to her. She was living happily to all appearances, making up in a masterful manner for the blemishes of her unpractical husband in the sphere of domestic life.

Months were gliding by. Mr. Masi Iyer had recently been hearing of some unpleasant transactions of his son-in-law, his utter indifference to prudence and discrimination in the family expenditure, his eagerness to open credit accounts in shops for every sundry article of domestic and personal needs, his pledging of Thangam's Oddiyanam and Sangili with the Bank for an emergency loan, his not knowing how to arrange for his wife's meals when she stayed 'out of doors' etc. etc. But the optimism of the legal mind had won the day and Mr. Masi

Iyer was hoping that time would surely improve matters and would not witness a recurrence.

It was the month of August. Thangam was not well. For a few days past she had been ailing from a slight fever. But the husband did not know of it. He was apprised of it only casually one day in the course of talk. What could he do—Venku the husband, half-read in the teachings of Ramakrishna-Vivekananda and without a tithe of experience of a wife's illness before. He complacently advised her thus: "Do not think you are ill. It's all in the mind. Concentrate that you are all right and good; everything bad will vanish;" and paid no more attention to the matter. Patiently bearing the physical distemper, Thangam toddled at her domestic duties with a smiling countenance, but not without a thought.

In a day or two, even Venku's inexperienced nature was perturbed. He forthwith wrote informing his father-in-law of the state of affairs and soon brought in a doctor to attend on her. The doctor opined it was but an ordinary sort of illness and administered medicines.

On the 3rd day an uncle of Thangam was at Tuticorin proposing to take her to Salem. At other times, Venku in his characteristic manner would have refused to comply with proposals of such sort, but unconsciously or otherwise he concurred in it this time.

Preparations were soon over and Thangam took farewell of her husband, her pensive smiling countenance beaming with the words "I will write". Little did poor Venku know it was the last farewell she was bidding him!

"It is Typhoid fever running its course," exclaimed the Salem doctor in quiet and anxious tones. The whole house was thrust into suppressed gloom.

September 4th—Mr. Masi Iyer had been out on professional business. All in the house at Salem were in attendance

on Thangam and were feeling a little relieved at the doctor's recent encouraging words.

But alas!—the hour was come. For once, Thangam rolled in her bed with half-open eyes, and never afterwards moved!! Stunned and quivering, they sighed in deep. Mr. Masi Iyer, the poor being, came, saw the scene and sank!

## Gleanings from Tamil Literature

By Mr. T. R. RENGASWAMI IYENGAR, M.A., L.T.

(Continued from the last issue)

### PART IV.

#### Religious Revival:

##### CHAPTER 1.

#### VAISHNAVISM,

It has been already observed that the closing days of Sangam saw a revulsion of feeling among people in favour of a religion recognising a beneficent God, who is full of divine grace and sympathy for His devotees. Just as in the Sanskrit world the gods of Vedic pantheon yielded precedence to gods Vishnu and Siva, the Tamilians had recourse to worship of these two gods. Those who advocated Vishnu to be the Supreme God came to be known as Vaishnavites and those who recognized Siva as the Supreme Being went by the name of Saivites. Siva worship has been more general than the other, though the earliest reformers seem to have been the devotees of Vishnu. From the earliest times of Tamil literature Vishnu under the name of 'Tirumal' has been recognised as the titular deity of woodland tracts and worshipped under the guise of Rama and Krishna. The shepherd dance and dramatic performance in honour of Krishna and Balarama is often spoken of in Sangam literature and the cowherds' praise Sri Krishna in the 'Lay of the Anklet' is one of the masterpieces of devotional literature found even in Sangam days. We learn from their songs that many Sangam poets were ardent worshippers of Siva and so it cannot be said that devotional literature is an innovation of later growth. Only it has received greater impetus as a result of the re-

action which ended in the decadence of Jainism and Buddhism in the Tamil land. Since in the order of date, the Vaishnavite devotees seem to have begun this work of regeneration we take them first for our consideration. The basic principle in both the cults is 'Faith' in God and salvation by 'grace'. It is immaterial for us, as literary critics, to note what name was assigned to the Divine Being, who ruled the hearts of men and women in those days so potently. Curiously enough the saints and reformers of both the cults seem to have lived in an age when the Pallava rule was dominant in South India and if the doings and experiences of these saints can be believed in even with great reservation, this age rightly deserves to be called an age of miracles. Whatever might be the nature of individual miracles narrated, the fact remains that those two cults succeeded in expelling the older faiths from the land, though they have not harmed each other to any appreciable extent. The fact is that the religious principle underlying both the cults is the same and both are acceptedly of Vedic origin. The essentials of the Brahmanical faith are found in both and the same kind of philosophy has sustained both. Both are Agamic faiths and while the one has Pancharatra for its authority, the other is based on Saiva Siddhanta. Each has its palmy days, in accordance with the influence which each was able to bring to bear upon the hearts of the rulers of the land. Both were Catholic faiths into which men and women of whatever class, caste or creed were freely admitted.

This age might be said to begin with the decline of the Sangam and its activities and run up even far beyond the 12th or 13th century A. D. Twelve Vaishnava Saints have contributed for the formation of the Vaishnavite devotional literature, which have been collected in a book form and styled 'Nalayira Prabbandam' (நாலாயிரப் பரபந்தம்), as it consists of 4,000 hymns. It is not our business to enter into the chronology of these saints and we take them in the traditionally accepted order. These saints have been called Azhwars a word signifying that their are deeply immersed in devotion to God. They have been grouped under three heads, probably in accordance with the age they lived in. The first group consists of Poigayar, Pudattar, Peyar and Tirumazhisai. The second consists of Kulasekhara, Periazhar

and his daughter Goda or Andal, and Tondaradippodi. The third group consists of Tiruppanar, Tirumangai, Maran and his disciple Mathurakavi. Azhwars proper are only ten, as the last is only a disciple and Andal is an incarnation of goddess Bhumi herself. 'Maran' who is the fifth in rank has been taken up last as he is looked upon as the greatest of Azhwars, from whom the Vaishnavite hierarchy is traced. One Amudanar sang 102 stanzas in praise of Sri Ramanuja, the founder of the Vasishta-dvaita philosophy later on and they have been tacked on to the 4,000 hymns mentioned above.

1. *Poigayar*. This Azhwar, the oldest of the lot, is said to have been born on a lotus flower in a tank near a shrine known as Tiruvehka (திருவேகா) in the neighbourhood of Conjevaram. He has been so called as he was born in a lotus tank. He is the author of the first Tiruvantadi (திருவந்தாதி) in the Prabhandam.

2. *Pudattar* was born in Mahabalipuram in the Thondai land on a Kurukkatti (குருக்கத்தி) flour. He was a born yogi and has sung the second Tiruvantadi.

3. *Peyar*. This Azhwar is said to have been born on a red lily flower in a well in Mylapore near Triplicane. As he behaved in his devotional ecstasy like a mad man he was known by that name. He has contributed the third Tiruvantadi.

These three Azhwars born of no earthly parents, are said to have met each other at Tirukkoilur where god Trivikrama manifested himself before them and blessed them with divine beatitude.

4. *Tirumazhisai*. is said to have been born of a holy sage named Bhargava and an Apsaras lady by name Kanakangi. As he was a shapeless mass at the time of his birth he was thrown away on a cane bush by his mother. Soon after he took shape as a sprightly child and began to cry. A Vellala happened to come there to gather canes, found the child and carried it home. As he grew old he is said to have embraced all the prevailing religions one by one and discarded each in the end. While he was a Saivite he met Peyazhwar who converted him into the Vaishnavite faith. Being a yogi he is said to have lived more than 4000 years. Two works of his are found in the Prabhandam—the fourth Tiruvan-

tadi and Tirucchanda Viruttam (திருச்சந்தவிருத்தம்). He is otherwise known as Bhakti Sarar.

5. *Maran*, otherwise called Satagopan, is looked upon as the greatest of the Azhwars. He was the son of a Vellala chieftain by name Kari and of Udayanangai, the daughter of a neighbouring chieftain, living at Tirunagari village on the banks of the Porunai in the Tinnevely District. He is said to have had a miraculous birth and grown without any earthly nourishment. He was a born yogi and spent his life in Yogic Samadhi under a Tamarind tree within the precincts of a holy temple. As he was about 16 years of age a holy Sozhia Brahman, named Madhura Kavi, resorted to him for initiation. The saint opened his mouth for the first time in his life, accepted the old Brahman as his disciple and taught him the mysteries of divine path. He sang 1000 stanzas in praise of his Lord and also three Antadis containing the gist of the three Vedas—Rik, Yajus, and Atharva. His 1000 stanzas contain the teachings of Sama Veda, the best of the four. His works are looked upon as sacred as Vedas themselves and even superior to them, as they treat of nothing else than the way to salvation. Unlike the hymns of the other Ashwars which are mainly songs of devotion his hymns have been sung in a systematic manner so as to bring out the true Vaishnava philosophy imbedded in the Vedic hymns. As a piece of literature his songs are of high order both in style and diction and the fact that later grammarians quoted largely from his works for illustrations goes to prove that, in addition to his spiritual grandeur, he was recognized as a poet of a very high order. They find place in the last part of the Prabhandam, the Bible of the Southern Vaishnavas. He is familiarly known as Nammazhwar and is said to have lived only 35 years.

6. *Madhura Kavi*. has been already mentioned as the disciple of the holy bard of Senbil and his contribution to literature consists of only ten stanzas sung in honour of his guru. This has been assigned a place of honour in the Prabhandam and Vaishnavas hold him up as the model of disciple, without whose turn of mind none can reach the lotus feet of Lord Narayana. It is highly significant that a few stanzas sung in honour of a guru finds place in a collection, which sings of the glory of the Lord alone.

**Kulasakharar.** This Azhwar is a Chera King and seems to have been a historical character. Since many kings of the same name seem to have ruled over that country we are not in a position to identify this particular king. He is said to be the son of the Chera king, Dhidavratar (திடவரதர்). In his early life he is said to have been a brave warrior and to have conquered the neighbouring kingdoms of Chola and Pandya. His own strnzas lend support to this view, but at any rate he is better known for his piety than for his valour. He was so completely absorbed in his devotion to Lord Narayana that, when he heard scenes from the Ramayana recited before him, he would realize them as facts occurring in his presence and rush with his forces to help his hero in difficulties. In course of time he neglected his state duties and devoted all his time in worship and entertaining Vaishnava devotees. His ministers grew alarmed and played a ruse to bring the king back to his sense of duty. They brought a false charge against the Vaishnava guests that they had stolen the valuable ornaments in the palace temple and induced the king to drive them out of the kingdom. But the king's faith in the devotees was so great that he proved their innocence by undergoing the ordeal of dipping his hand in a pot containing a venomous serpent. He was given up in despair and the king too got disgusted with his kingly duties. He made his son Dhidavratana (so called after his grandfather) king and went on a pilgrimage to Srirangam where he devoted his only daughter to the Lord's service. He visited many shrine and ended his life in his 67th year in a shrine near Tirunagari. He is the author of the well known Sanscrit poem called *Makundamala*, a work of rare literary merit. His contribution to Tamil Literature consists of 105 stanzas all collected together under the name of Perumal Tirumozhi (பெருமாள் திருமொழி) and forms a substantial portion of the holy prabandam. He is a past master in singing devotional lyrics and his verses referring to Tiruvenkadam and Chitrakutam are masterpieces of devotional literature.

(To be continued)

## Reforms in Girls' Education

By SRI S. NAGAMMA, M.A., L.T.

A few years ago, there was a sort of craving for educated girls in the matrimonial market. The tendency now-a-days is to fear to ask for an educated girl. There is a belief that girls educated on modern lines are quite unfit to lead a family life and a graduate has less chance of becoming a good huswife. Unless the husband is very well to do, or a wife brings a large dowry to help her husband, there is very little chance for a man with a moderate income to lead a comfortable life with such an associate. The wife who has spent all her energy in her studies is quite unfit to do any domestic work. She cannot do any other hard work which may be necessary to undertake in an ordinary household. The husband has to provide a servant or two to do difficult work and the wife will spend her time in looking after the lighter work or engage herself in leisure hours by reading novels, magazines or newspapers. If her husband is working as a professor, or a lawyer or as a clerk in a secretariat, she may help him by copying down notes for his class or rendering any other kind of literary assistance. But domestic happiness is rare in such families. If, as sometimes happens, the husband to supplement his own income sends his graduate wife to work in Government or elsewhere, woe to the family which has to be managed entirely by paid servants! Few of those people who have really suffered such inconveniences, know what would be the fate of children trained and brought up by servants whose mental and moral equipment is decidedly of a lower standard.

Let us examine and see whether a woman is superior to man in mental and bodily strength. The woman cannot bear any bodily strain as much as a man does. Any feats requiring physical strength have always been the share of man from time immemorial. So, woman is proverbially called the weak one or "Abale". As regards the functions of her mind, sense of feeling is more predominant than knowing and willing, the latter being predominant in man. A woman has a natural taste for fine Arts and her artistic mind reveals itself in various little crafts and industries.

In society, the place of woman is quite distinct as she has to be a help-mate to man and give completeness to his existence in this world. Such being the case, is it not necessary that there should be two different systems of education both boys and girls to fit them up to different spheres of work? More than 75 per cent of girls require a different kind of education. Their sphere of work is home. Education, given to them, should be such as teaches them to better their homes by carrying light and learning into them.

I fully agree that, at least, to 25 per cent of women, it is necessary that they should earn their living and work as hard as men. Such women may be provided with courses of study which are similar to those for boys. So there ought to be 2 courses of study for girls, one to help them to make better wives and mothers and the other to enable them to battle with the world with equal opportunities like them.

At the primary stage, the courses of study for both boys and girls are more or less same, with a little difference that in girl's schools, elementary music and needle-work are taught.

In middle Schools, together with the other lessons, needle-work, music, domestic science and drawing should find a prominent place.

In High Schools, portions in Algebra and Geometry should be greatly lessened, if not entirely removed. Together with the vernacular they might be taught something of foreign language, some science, outlines of Histories of India and England and a very elementary book on Geography just to give them a knowledge of the World, as they have already studied Geography in Middle School classes. More of Drawing and Painting, Domestic Economy and Science, together with the care of children, elementary child psychology, and Cookery, needle-work and embroidery may find a place in the curriculum. Especially in Form VI, it is my opinion that girls should be taught midwifery and sick-nursing & child training. Even after the High School course, it would be better to have a course of one year, or to extend the High School course for 4 years, so that the students may get more knowledge in those subjects which are more useful to them in life.

In this way, if two courses of study are made available to girls, I think there will be an opportunity to all to follow whichever course they desire and by this means, not only the society but the whole country will be benefited in the long run.

M. S. E. L. Journal.

## HAPPY NEW YEAR

By P. R. G.

Happy new year! happy indeed, with wine at the lips,  
Drowning all that made one dread life or despise,—  
With psalms of piety or pence heard at worships  
Before and since the palmy days of Solomon the Wise!  
Happy indeed! with the groans of the lamb and the turkey,  
The lamb beloved of God, and turkey that played at the barn-door,  
No more seen on the morning Walk! why shirk ye  
The fact—that the cheer is rocking with needless gore!  
And the songs that callous blend with pleadings mute,  
Of helpless bleatings of wrath—these be true resistors  
Of the Civil told—Songs of peace in churches refute  
The senseless heart and clash in the choristers'.  
At Xmas, only once the Christ did come—too young  
Was he then to know how purple his birth-day will live  
In after times, more blood-red than the day they strung  
His hands on the cross: and for these bleeders—his blood to give!  
They fasted of old lest they sinned in what they ate,  
And fasting in faith, they moved in the Lord's own presence—  
But now, feasts of blood do faiths of man celebrate,  
And fasts—are sought to cure ills in our renaissance.

## Gleanings.

### Teachers in Soviet Russia.

#### A Schedule of Qualifications.

The following statement of the attributes desired in teachers in Soviet Russia may be interesting to our readers:—

#### I. Social Qualities.

The new teacher must:—

(a) be well acquainted with the teachings of Marx and Lenin, and the activities of the Communist Party; (b) have a wide range of information; (c) have skilful hands; (d) have experience in wide social work; e. be full of enthusiasm for the construction of Socialism; f. be conscientious; g. be a fighter and a builder of new life.

#### II. Pedagogical Qualities.

1. The teacher must have knowledge of children, of their interests, life, experiences, physical ability, and extent of training.

2. The teacher must know how to approach children. That is, he must:—

a. be their comrade; b. be able to explain every project, command, and task; c. be able to gain their respect; d. be an example to the children; e. let the whole of his activity in and out of school be accessible to the children; f. organise work so as to get the children to work in harmony with his views; g. lead an organised struggle against the remains of slavish education in school and everyday life (punishments, threats, rewards, &c.); h. arouse deep emotions in the children.

3. The teacher must master the art of teaching. That is, he must:—  
a. Know the subject to be taught; b. influence the children; c. make understanding easier; accelerate memorising, make learning as effective and easy as possible; d. interest the children; e. give impulse to thoughts; f. arrest attention; g. strike imagination; h. give right illustrations; i. help the children in dynamically mastering a subject; j. help them to organise their work; k. connect each branch of study with useful social work; l. organise work on a given plan; m. keep account of work; n. make the children acquire some new knowledge every day.

4. The teacher must be able to organise school regime. That is, he must organise combined work so that no moment will be lost, that all will be drawn into the work, will divide the work amongst themselves, and will unanimously attain the ends set before them.

It will be gathered from the foregoing schedule of attributes that teachers in the new Russia are expected to reach a dizzy height of professional competence. It is not recorded that they are trained at Archangel, though the name of that town suggests an appropriate site for a seminary of super-pedagogues.

The Russian experiment is extremely interesting as marking a determined effort to wipe out illiteracy in all classes of the community and to infuse every citizen with a full understanding of the new order. In particular it is significant to find that the Soviet Republic are already furnished with an almost complete equipment of technical schools, working in close connection with factories and collective farms. There can be no doubt that Russia will become an industrial State to be reckoned with, whatever may be the ultimate fate of her experiment in the political field. It is folly to ignore the work now being accomplished.

Education Outlook

THE survey of Education contained in the recent report of the Educational Commissioner to the Government of India has no reference to religion. Obviously, the policy of neutrality observed by Government in religious matters has been responsible for this omission. Though religion has no official recognition, it is gratifying that it has a due place in all Christian and a few non-Christian institutions. Instruction in the moralities has, however, the official support, and yet a half-hearted attention is being paid to it in certain provinces. The wisdom of even this instruction in separate periods is being questioned in experienced circles. The net result of neglect of the religious and moral sides of education in most schools has been deplorable. Decades of purely secular education have developed an apathy to religion; codes of conduct have been abandoned, and the balance of man's mental make-up has been disturbed in the mad rush for power and pelf.

Some contend that science in preference to religion has a place in modern educational systems. These views are not shared by men of reasoned experience and culture. These do not regard religion and science as mutually irreconcilable. One of the distinguished scientists of the day, Sir Richard Gregory, recently addressing the students of the Calcutta University said:

"What we really want are ethical and spiritual teachers who can teach the human race to make proper use of the discoveries which science is showering upon them."

Again Father Basenath while exposing the shortcomings of a culture devoid of religion, in his address to teachers, remarked thus:

"We praise our age, because it has enabled by telegraph, telephone, aeroplane, wireless, television, etc. to bind men together by a network of threads, but up to now all these scientific conquests instead of bringing in man nearer have, on the contrary, rather estranged them for the technical haste and speed of modern life has left us very little time to think of ourselves and of other men."

It will be evident from the above that to enable man to make use of the opportunities afforded by modern science, he should imbibe ideas capable of strengthening his spiritual and moral fibre.

It is high time that the system of education obtaining in this country changed to cater to the needs of the 'human heart and soul' as well, as Puri Sankaracharya wisely observed the other day, at Madras. In spite of the rampant atheism rapidly spreading over certain parts of the world, signs are not wanting of the swing of public opinion away from the purely secular towards a definite demand for the consolation and guidance which religion offers. The political and social emancipation of India is in a large measure bound up with the solution of the religious problem in the classroom. Custodians of education aspiring to establish a millennium in our land have need first to restore the balance of education, establishing 'a contact between the human soul and the subjects of the school curriculum'. This certainly needs high-souled teachers also, with a broad outlook on things, devoid of materialistic views. Examples of institutions living up to high ideals of education are few and far between. By zealously emulating even these few, others can achieve within a reasonable period the much needed 'balance of the human intellect, heart and soul', which will make for the establishment of a Kingdom of God on earth.

## Reviews

1. English Selections for Higher Forms; Book I. H.G. Ramani & Co., Publishers, Francis Joseph Street, Madras. (2nd Edition, 1939). Am. 12.

The selections under review have been compiled by an able and experienced teacher of English. They are rich with literary flavour from beginning to end, besides being interesting. The author has suitably modified the punctuation, paragraphing, sentence structure and vocabulary of certain pieces, wherever absolutely necessary, with a view to make them clearer and simpler for the standard for which they are intended. Special pains have been taken to include matter from modern literature. Each lesson has a brief and useful introduction at the beginning, explaining the setting of the piece, or the general idea, so that it may create a love in the minds of pupils for English and Indian literature. Explanatory notes and a glossary have been included at the end, which add to the value of the book. The publication has been approved by the Text Book Committee, and is suitable for use in Board IV. We heartily commend the neat volume for prescription as a text-book in high schools.

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2. **Johanson's New Picture Geographies:** Book III: The World's Workers: By C. Midgley. Published by Macmillan & Co., Ltd. Price: Rs. 1-0-6.

Book III is an attempt to co-ordinate the material in Books 1 & 2 which are essentially 'travel geographies' giving pictures of the people in many lands and under strongly contrasted conditions. Book III presents a 'dinner-table geography', bringing home to the child that his well-being is dependent on the world's activities and efforts, and that he is an integral unit of an all-wide civilisation. It abounds in pictures illustrating the major occupations in the different parts of the world. A few maps have been given illustrative of the forest lands, and lands growing cotton, coffee, grass etc. The treatment encourages individual work. Useful questions are appended at the end of each chapter.

3. **Scenes and Dialogues for use with New Method Reader I A.** By R. M. Savur. Published by Longmans, Green & Co., Madras. Price 2 As.

Mr. Savur has been able to recommend, as a result of his valuable research, a successful method of teaching English in the lower forms, emphasising rapid reading and writing. His new method is being adopted in many of the schools in the Madura District. To develop speaking ability as well as pupils, Mr. Savur has been suggesting the inclusion of dramatization and dialogues in the classroom. To help schools in carrying out this part of the work also, he has published this useful booklet to enable pupils to have an all-round development. The treatment of matter is such as will help students to acquire a fair ability in speaking English. The publication will be found a valuable companion where Dr. West's Readers are in use.

**The Complete English Course for High Schools in India.** Part I, price As. 12, Part II, price Re. 1-1. Published by the Basel Mission Book and Tract Depository, Mangalore, S. K.

These two books strike a novel plan of presenting a text for detailed study covering the whole of the English work—prose, poetry, grammar and composition. The prose selections are mostly from modern literature, English and Indian, in crisp, clear and charming English. They represent the main forms of composition and are capable of giving a definite and right lead in the shaping of the expression of pupils. Popular authors as Mark Twain, Arthur Mee, Venkataramani, Sir Philip Sasson and others have found a place. A judicious care is evident in the selection of poetry pieces, regard being had more to the depth of feeling and melody imbedded in them. The exercises in grammar are based on the inductive method, and if faithfully done, will lead to a clear grasp of the fundamental rules governing the use of correct English. The new terminology has been adopted and the topics of the S. S. L. C. syllabus kept in view. Useful chapters have been added on the several forms of composition. Students have to attempt, with clear instructions, models and questions. Appendices appear at the end, giving explanatory notes and questions on the subject matter of the selections. Suggestions for further reading also find a place. The get up is good. The volumes will be found suitable text-books for the higher forms. We congratulate the publishers on their fine production.

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## VOCATIONAL SECONDARY SCHOOLS

(Widening the Scope of Secondary Education.)

By DR. K. N. KINI, M.A. (HONS.), A.M., Ph.D., Dip. Edn.

IN *The Times Educational Supplement*, December 24, 1932, Mr. H. W. Howes has made an interesting suggestion, the salient features of which were mentioned in the leading Editorial article of that paper in its succeeding issue, which seems to have rather caught the imagination of not a few educators in England, more especially perhaps because the statement is couched in language savouring of radicalism. Mr. Howes says "we have central, day continuation, junior technical, junior commercial and secondary schools. All these I would abolish to form a new scheme with three types of school—commercial secondary, technical secondary and academic secondary, with reasonably easy transfer of pupils from one to the other where advisable. In the first and second types, I would insist on a fair proportion of cultural subjects, as without them no one can be considered rightly educated. Further, in these two there should be ample provision for an increasing amount of practical training in offices and works". The proposal is due to the fact that commerce and industry are not quite satisfied with the equipment of the graduates of the academic secondary schools that seek employment in commercial and industrial concerns. Moreover need is keenly felt for bringing together in closer relationship commerce, industry and school so that each may re-act on the other for a more wholesome training of the youths to fit them to face the battles of the work-a-day world.

OUR NEEDS IN INDIA.

With us there is no question of abolishing the central, day continuation, junior commercial schools for the mere reason that we have precious few of them. Our need in India is to bring into existence vocational secondary schools—for teaching commerce, industry, and agriculture and home economics—to serve the interest of those who are not fitted to go to the University for want of intellectual capacity or pecuniary means, or who would deliberately choose to remain on the farm or in commerce and industry or at home even if they have the requisite capacity as well the means to go to college. The need for vocational secondary schools to run parallel to the academic ones is keenly felt especially by the rank and file of the population. Nearly four years ago, in connection with my educational survey work in Mysore, I discussed some of the educational problems with many of the educated as well as the illiterate men and women of the State that were engaged in diverse vocations, and the discussions led me to make the following recommendation: "A new kind of school must be brought into existence to serve the needs of the drop outs. As a working proposition a third of our Incomplete Middle and Middle Schools may be converted into what may be called the vocational schools wherein the time is equally divided between the vocational subjects and the literary subjects..... The Public Examinations for pupils studying in these schools may be held at the same time that the Lower Secondary and Middle School Examinations are conducted but separate question papers to suit their standard will have to be set....."

"Vocational High Schools conducted very nearly according to the above scheme are a great need at present. One of the causes of unemployment among the uneducated is undoubtedly due to the production from our High Schools of men that have an excessively literary bent of mind who are not required in trade and industry in such large numbers..... We must produce S. S. L. C.'s who possess a thorough grasp of some commercial subjects or some branch of industry." (1)

1. *Report on the Educational Survey in Mysore, 1927-28 pp. 303.9.*

Nowadays the unemployment of the educated has brought the question of vocational education much to the forefront and eminent persons in our country have been devoting much time and labour in placing their views before the public. The state of the poor students who persevere through a linear school—college course to earn a degree has been well depicted by Sir Profulla Chandra Ray in a recent book of his where he says that the average young man turned out by our universities "betrays a lamentable lack of initiative, resourcefulness and pluck when he is thrown upon the world and has to fight his way through it". (2) The truth of these remarks cannot be gainsaid by anybody because they come from an educator of the first rank in our country who has devoted his whole life in training batches of chemists every year, in running many a successful industrial concern and in helping scores of poor students with money and timely advice.

But is the poor student to blame when our educational ladder is so set that the main ascent along it is from the elementary to the college passing through the *academic* secondary school and when there are so few side tracks along the passage and practically no parallel courses leading to the vocational training? What is wanted is the starting of vocational secondary schools into which should be drawn the major portion of the youths of the land, leaving comparatively fewer people to go to purely academic courses.

WIDENING THE SCOPE OF SECONDARY EDUCATION.

Of course there are many among us who will at once protest that "man does not live by bread alone" and that it is no use bringing into our school system "bread and butter", standards. But let us not forget that "man cannot live without bread" too, and that the so called cultural education is not without its vocational aspect when it ultimately ends in the professions. Moreover the proposed vocational secondary courses are a wholesome combination of cultural education and practical training which would enable youths to be intelligent citizens

(2) *Life and Experiences of a Bengali Chemist (Kegan Paul)*

having adequate training and capacity to take part in the industrial, commercial, agricultural and home-economics activities of the nation.

We have now to give a more liberal interpretation to secondary education, bringing within its scope culture as well as vocational training blended in wholesome proportions. The School Leaving Certificate Scheme is so much associated with the academic work alone that the people would find it rather hard to bring within its limits work with the "hands and eyes". But the times when all pupils could benefit by *purely* literary education are gone. Moreover, in the future even more than at present more and more of the youths of the land will seek admission into the secondary schools—boys and girls of varying intelligence, capacity and aptitude; and provision will have to be made to suit the courses to their needs instead of taking them all through the one channel of literary studies.

#### AMERICAN EXAMPLE.

No nation voluntarily supports such a large proportion of school-going population in its secondary schools as the United States of America and no nation has given such a bold lead in the establishment of vocational secondary schools as that country. The danger of over-emphasizing literary studies for all was clearly envisaged there about 15 years ago; and the Federal Government of the United States of America then came forward with a scheme by which it offered to reimburse half the expenditure on certain important items of vocational secondary schools if the individual states would establish them. The forty-eight states took advantage of the offer quickly. To-day that country spends over nine crores of rupees on these schools. The only important conditions that the Federal Board for vocational Education at Washington imposes on the individual states are that the pupils under instruction should be above the age of fourteen years, that half the school time (30 hours a week) should be devoted to practice work on a useful or productive basis, that the training should be given in schools or classes under public supervision or control and that the instruction should be of less than college grade.

The vocational secondary schools are as a rule costlier to establish and to maintain than the academic, and they cannot be brought into existence by private initiative only. Liberal financial help from the State is absolutely needed. The future Federal Government of India will have to take the initiative in formulating a scheme, on an all-India basis, of co-operating with the Provinces and the Indian States to establish such schools. The larger Municipalities and Local Boards will have to interest themselves too in this matter. A fair proportion of the pupils in the Secondary Schools will have to be trained in some vocation which they can follow on leaving school. The present practice of imparting only academic training to each and every pupil that goes through the Secondary Schools is fraught with danger.

## SCOUTING AND CITIZENSHIP

By Mr. N. MAHADEVA AYYAR, M.A., L.T., D. Econ.

THE attainment of political self-consciousness and responsibilities of power in the affairs of the village and of the country is a high ideal for our young men who seek through the University laurels the acquisition of the public spirit and practical wisdom of those who dedicated themselves in past ages, to the promotion of national life. The new movement started by Sir Robert Baden Powell partly as a remedy to the defects of our public school training, and partly as a means of giving the future generation a practical method of understanding and appreciating the problems of life, has verily emphasised on the importance of service to the community in its many sided activities, so as to disentangle them from the narrow politics of the party which everywhere imposes only sectarian dogmas, obliterating sound character and judgment.

The youthful enthusiasm and the unripe judgment natural to the period of adolescence, skilfully entangle him into the mire of political intrigues and unscrupulous wickedness out of which one could hardly extricate himself in mature years. The wide knowledge and practical vision gained through travel

and reading, will help us to secure an atmosphere of fair play, and mutual forbearance in our relations with others. Consider the morality of politics in the days of the pocket boroughs, in England which even now connotes the exact characteristics of the political atmosphere all over the world. Politics is still a plutocratic organisation controlled by the caucus, and the boss in defiance of honour as well as of law, the two great moral forces out of which every sound political unit has to be woven. This delusive environment of financial intrigues and political professionalism, is fatal to the ideals of our young men and violent to the training of good citizens. Those who are young and whose blood boils at the least provocation could not enter the political campaigns through the slippery ground of party politics and communal discord.

In the middle ages when the social organisation was based on collective action the affairs of the state were the exclusive domain of the higher ranks of the society, and the masses were free from the responsibilities of performing administrative duties. But when democratic tendencies of modern states developed, citizenship became a wider ideal, though in many cases the mechanical power to vote obscured all other real civic interest. To establish self government in India, we should first renovate the ancient village culture, that has stood the test of centuries of changes.

The practical training in local self-government is of utmost importance to those university students whose ideals have to be free from the crooked ways of professional politics. The less controversial and the more touching the life of the citizen, are the common affairs of the village or the municipality in the administration of which every young man finds his plank for the training of civic life. The tribal management of the school and the temple, the relief of the poor and the distressed, the maintenance of public health and protection of tribal walls, very much affect the fortunes of the local community. When our young men are initiated into a system of political apprenticeship, and asked to assume an adequate share, in the varied spheres of local life, they learn to appreciate the higher religion of patriotism, not through a series of utopian theories, but

through the hard realities of life. That India like other parts of the world should be administered in the main by Indians, in accordance with Indian public opinion is a legitimate ambition of every political creed. But this crowning ambition does not limit the ideal of citizenship to the power of mechanical process of voting to the electorate or to the legislature. Citizenship is a comprehensive idea, embracing all civic activities that directly mould the tribal environment. It is this wider ideal of politics that has to be cultivated if our young men desire to emulate the achievement of the past or to raise the country's efficiency in the team of the free nations of the civilised world.

The importance of village organisation in India lies in the fact that the vast majority of our people live in the country and those who are the victims of urban slums still long to return to the pleasant cottage life. Any system of political training for our future citizens should necessarily commence with a real understanding of village environment and its culture.

But the advent of western culture and changed organisation of our society under the influence of large-scale production and consequent urbanisation have undermined the vitality and cheerfulness of our ancient village communities, with the result that the old village organisations have lost their internal cohesion. Many of the administrative duties which in more leisurely and less exacting days were performed by the village officers, such as the patel and the munsiff, have now to be taken up into the hands of the central government or of its subordinate agencies. A sound system of training in civics or citizenship, for our future leaders is best obtained from an understanding of the details of village administration, certainly not by reading foreign books but by actual participation in the daily business of the village.

The two great movements of strength in the structure of local self-governing unit are the extension of the principle of co-operation and primary education, both of which afford immense scope, for the development of local patriotism.

The Boy scout movement encourages the roverscouts, the elder members of the fraternity, to perform specific services

through membership in the village councils, in the co-operative societies, and in the organisation of the village social and religious festivals. The civic education can be made practical only through a scheme which gives him real opportunities to participate in the discharge of communal functions, according to the varying capacities of the individual. Lack of any such scheme in India for civic education has resulted in ignorance among our people, and in the failure of Indian Universities to develop any sense of genuine patriotism. There has been an agitation to Indianise the methods of Boy scout training so as to discard its western characteristics, and to make it adaptable to oriental atmosphere. The ideals of the movement are based upon a community of good sense, and service, which are the attributes of sound citizenship, the pride of every promising tribe.

The obvious lack of vernacular literature has been hitherto an insurmountable obstacle towards any scheme of active propaganda that facilitated a rapid diffusion of Boy scout culture, amidst village life in India. Even accepting the present conditions the English language has been more widely spread than any other local dialect and until an Indian vernacular accessible to the whole nation is evolved, acclimatisation of scouting methods is not precluded. Yet there are defects in the present practices of scouting in India. The songs and prayers usually adopted by scouts and rovers in their parades and camp fires, follow European manners and appear strange to an Indian audience. But these are matters of secondary importance and can be easily adjusted by substituting Indian music and prayers in oriental languages, Sanskrit or Hindi or other. It has been the practice in India among the scouts and rovers to encourage folk lore, and dances and hymns and songs.

Another matter of difficulty has been offered by the use of flag as a symbol of unity, and of an *esprit de corps* and almost an image of worship representing their ideals and achievements. But the frequent use of the Union Jack and the blind acceptance of it for all occasions in Indian villages would upset sensitive minds and would make them hesitate between two conflicting loyalties representing Indian or English culture.

The use of the Union Jack is not laid down in for investitures in 'Scouting for Boys' but the custom grew up into popular usage following the practice at Gilwell. But the crew's flag, with the Fleur-de-lis and stars, serve our purpose more readily than a national flag of England or India. The crew's name and motto inscribed on the flag inspire the spirit of true patriotism and strengthen their brotherhood. Parallel illustrations from other branches of sociology are found in the military regulations which impose that the battalions should carry colours appropriate to their rank and file.

An intelligent interpretation of the scout promise, will instil into the minds of our young men a spirit of loyalty to the code of chivalry and love of unstinted service to the state and to the community. Our duty to king does not mean our blind obedience to a Stuart divine monarch or the functional sovereign of modern democracy, but a symbol of unity, and of political order, without which there can be no peace and goodwill.

The boy scout movement training in citizenship does not advocate any sectarian dogmas or any hatred of foreign culture but aims at the attainment of sound character and judgment which are the necessary attributes to strike out fresh paths of life and blaze new trails of civilisation for the benefit of the community as a whole. The progress of our educational system appropriate to the dynamic needs of our social and political services and the full assurance of life uniting the whole human world into one fold of trust and good will, are the guiding lines of sound citizenship. The problem of civic honesty and business habits demands a wider political vision than the one that could be imparted by the present curriculum of our public schools, if we earnestly desire to make the school life a period of preparation for life.

The organisation of civic life in India at present is very much impeded by communal tangle as well as the character of the transition to individualistic regime, both of which cut up the social life into groups and rebuild the barriers which the nation is ever striving to transcend or efface. Rover scouting by its scheme of practical training helps to transmute the com-

munal enthusiasm into a healthy zeal for national efficiency and solidarity.

Though Indians have strong social and personal virtues, yet habits of systematic work and punctuality have to be inculcated, if Indian political environment should prepare a democratic life like that of other civilised nations of the world. The aim of the boy scout movement is to develop these virtues among the rising generation so that education and life might move in parallel grooves. Germany remodelled her nation by her system of education which directly promoted the military as well as the economic efficiency of the German citizen. The miraculous transformation of the Japs into their present rank among the nations was accomplished solely through her system of training the youth. Among the Americans the school has been made into a community centre, from which radiated all the patriotic and civic enthusiasm of the future citizens. Every Indian today undergoes two moulding influences, the caste and the college, the one providing the social environment, the other the intellectual. But education in fine arts accompanied by any practical training is an economic waste, for that would never create the qualities necessary to make a successful career. But Scout movement endeavours to supply this deficiency, by instructing the youth to render service in dozens of different ways giving them the outlook and courage to tackle the problems of life in mature years.

Finally, the progress of human evolution depends upon the emergence of wider groups, in which tribalism merges into territorialism, and the latter into still wider units of political organisations until the widest social order is built up embracing all the human beings into a common fold of comradeship. The importance of cultivating an ideal international mind, to extend the ambit of peace and amity, over a world state has been very much appreciated in all the boy scout conferences, rallies, and rover moots. The boy scout movement as world wide brotherhood, has completed a quarter of a century of efficient life, and within this period it has developed from the small Brownsea Island Camp in 1918, to one in 1933, that spread right round the world, and exercised a potent influence on the outlook of millions.

## THE TEACHING OF LITERATURE FOR APPRECIATION

By Mr. S. SUNDARA, M.A., B.T., M.Ed. (Leeds.)

We read Literature primarily in order to appreciate and enjoy it. Good Literature gives us the best of human thought, the value and dignity of human virtue; gives an insight into human character and human nature and above all, judgments concerning human actions, thoughts, and feelings. For real appreciation there must be a certain respect for the work of art, a desire to penetrate to its meaning, a contemplative state, a self forgetfulness and a union with the thought of the artist. It is to be differentiated from reasoning or intellectual thinking which is a delayed and deliberate process. It has often been doubted if appreciation can be taught, being a purely subjective process. The answer is, it cannot be taught in its entirety, but something may be done to help pupils towards an appreciation of what is great and beautiful. However subjective a process might be, we might always count on there being certain principles which are general to the human mind the understanding of which will help in mastering the process.

It may generally be laid down that the first impression is the strongest and the most enduring. Not only is it more spontaneous, but it is actually more intense than any subsequent impression and its influence on life and taste far greater. Hence it follows that in dealing with a piece of Literature whose aim is appreciation the teacher must carefully prepare the ground.

The preparation consists of, in the first place, creating in the minds of the pupils an anticipatory attitude. Such an attitude is the teachers' great ally. The better this is done the better attention will be secured. A pupil who is eager to listen will be eager to grasp and feel in harmony with the thoughts and sentiments of the passage he is going to listen to. The step may take various forms. The teacher who is going to deal with, say, Gray's Elegy, may say a few words about General Wolfe, the great hero of Quebec and tell the pupils, how, while rowing with his soldiers towards Quebec in the moonlight he

recited a certain poem and said "Gentlemen, I would rather be the author of that poem than take Quebec". "Next Monday" the teacher will continue, "we shall read the poem that stirred the great General to such an extent." Often, this part may appropriately be done in connection with other lessons—History, Geography or Nature Study. History of Great personages like Richard the Lion-hearted, Edward the Black Prince, Wellington Clive, Havelock, Gordon, Florence Nightingale and others will furnish many opportunities for introducing poetry connected with them. Again, in Geography, reading of America, India, Australia, England or Scotland, we may be able to connect them with poems of Longfellow, or Tagore, or Burns or Scott. This is a device long recognised by advertisers in trade and commerce and has great advantages to the teacher. Imagine a teacher speaking to a history class three days before the appreciation lesson like this: "Boys, we have read today an account of the administration of Warren Hastings in India. The great orator Sheridan made a speech about this, before Parliament. On that day the House was fully packed. As the speech proceeded men shivered and shuddered; women went into hysterics and had recourse to smelling salts. Some had actually to be carried out of the House. We shall read this speech next Thursday!" Imagine with what eagerness and anticipation the boys will wait for the lesson and how their hearts will be throbbing even before they listen to the speech. Likewise the speech of Lord Chatham regarding the Independence of the American Colonies. Anticipation plays, again, an important part in the course of the lesson which we shall see later.

Preparation consists, in the second place, in supplying the pupils with a background appropriate to the place of Literature to be read. This background may be historical, social, or natural, or scenic. Without an idea of the background the pupil will not be able to appreciate it fully. Possibly the background has been supplied in a previous lesson, whether history, or geography, or Nature study, or English. If so, it need only be recalled. If there has been no opportunity to do this, the teacher should now briefly discuss the background. It may be you are going to read Longfellow's "Hiawatha". How will the

pupils of a big city, who have perhaps caught a glimpse of only the turbid waters of the local tank be able to appreciate "the Laughing water" of the American rivers. The lesson will require a scenic background. Or you are going to read "The Defence of Lucknow". It will require a historical background. If you are going to read the story of the Good Samaritan, it will require a social background.

The discussion of the background may be made to serve the third purpose of the preparation step: the foreign or difficult words, unusual phrases, and obscure references may quite naturally be introduced in the discussion and made familiar, so that when the passage is read, they will not stand in the way of understanding and appreciation, and the teacher will not be called upon to stop to explain them, thereby interrupting the unity of the piece and the flow of imagination and feeling.

The ground being thus prepared and obstacles removed, the teacher proceeds to present the piece to the pupils. The success of this step depends partly on the native personality of the teacher and partly on his training and the sincerity of his enthusiasm. We need say nothing about the first. As an educationist put it, "if a teacher's figure or carriage or voice is not attractive, it is his misfortune, but let him take comfort that proper and adequate training and spiritual beauty are alone often sufficient for the highest success".

In the presentation the teacher will read the poem or the passage to the class. The question is often asked whether he should read the poem through to the end without a pause and begin the discussion afterwards or whether he should pause at appropriate places to ask an anticipatory question, or whether he should stop to discuss and explain everything as he reads. Of the three, the third is the worst and most widely practised in India. Just as it is folly to cut a flower into pieces in order to study its beauty, so it is folly to cut a beautiful piece of literature into words in order to study it. Yet if a teacher is constantly discussing meanings and explaining obscurities, he is committing this folly. If we leave this out, therefore, the first two remain. The first one has a certain advantage—the advantage of

retaining the unity intact and allowing for the continuity of emotions. But where the passage is long, it has the disadvantage of the pupil's interest flagging or their emotions kept at a high tension for too long a time. In such cases the poem or prose passage may be read in parts, pauses being made at the end of convenient units where the teacher may ask an anticipatory question, or discuss some point with regard to the motive of a certain character or the beauty of a certain expression. Such pauses relieve and refresh the mind to attack the following unit with fresh vigour and increase the interest by the introduction of the element of anticipation and by clearing up any misconception of the mind. A great example of this may be found in the "Porter scene" in Macbeth.

It may be taken, therefore, that in all the cases where the passage does not happen to be very short, the second way is the best way. The actual reading should be done with proper modulation and emphasis. Proper phrasing, pausing, gesture, and facial expression—all help in the formation of mental imagery. Another point the teacher should never forget is to read slowly so as to give time to the pupils to elaborate their mental pictures.

If there is any excuse anywhere for not reading as if you were talking it is when reading poetry. All poetry being conventional in expression, why need its reading be too realistic? Ideally speaking, all poetry should be sung. When that is not possible it should at least be read musically. If the poetry takes infinite pains regarding rhyme, rhythm and cadence, is it not folly to read his poetry as if they did not exist?

After the first reading is over we revert to a discussion of the piece of Literature as a whole. This discussion again, is twofold: (1) Beauty of expression, (2) The content of the passage.

The first is the harder, because it is more subtle, more elusive and more subjective. The impression of the piece of literature as a whole is still fresh in the pupils' minds: wonderful words, rhymes, rhythm still echo in their memories. Before the echoes die down, the teacher should ask what lines, what words, what phrases they like best. Can they say why? The danger here is that of over-suggestion. When the pupils' mind

is prepared and the piece of appreciative literature is presented with real enthusiasm, the pupil may be left to choose what he likes best for himself. The previous stages have been full of indirect suggestion and quite rightly so. But direct suggestion that only such and such a thing is beautiful may lead to one of two dangers: entire dislike and rejection of what is suggested, or what is still more dangerous, a despicable hypocrisy—a seeming acceptance and repetition without corresponding feeling. "All that is expected of the teacher, therefore, is that he should put his superior knowledge and experience into the common stock from which the growing minds of his little community may draw each what it needs."

He shall discuss the figures of speech—the metaphors and similes that might have occurred, alliteration and assonance, and how beauty is added by repetition and a reversal of the order of words. This is done by reading out the lines concerned or by contrasting them with other lines or again by changing a word or two in a line and comparing it with the original line.

At the end of this stage the teacher shall read the passage through again to the class which will exemplify the truth of what has been arrived at in the discussion.

The second part of the discussion is concerned with the contents of the poem. It is not necessary to write much about this. This is an intellectual process and one with which the teacher is most familiar. The pedagogue pants after this as the hart panteth after the water brooks. He might analyse and dissect now as much as he pleases. The meaning of all doubtful words and phrases, the reasoning out of causes and motives and the raising of problems and getting solutions may all be attempted.

Now that the best possible impression has been made, the pupils may be left to read the piece for themselves or the best of them may be allowed to read it for the others.

When a passage of surpassing beauty appeals to the pupils, as it must when properly taught, they must be asked to learn it or parts of it, by heart.

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## PEDAGOGICS THROUGH THE AGES

By MR. K. S. RAMASWAMI SASTRI, B.A., B.L.

(Continued from the last issue as chapter V.)

BEFORE I proceed to point out how the emergence into actual life of Rousseau's social theories took place in the form of the French Revolution with its far-reaching effects on education and on life, I shall briefly refer to the other views propounded about pedagogics in the eighteenth century. It was stated that the education of each child should be "a repetition of civilisation *in petto*" and that each child "must be compelled to follow, step by step, in its long groupings, the slow progress made by each race." While this view of Condillac undoubtedly contains a germ of truth, it errs by over-statement. The factors of civilisation form an atmosphere about the child which unconsciously imbibes the surrounding influences. Hence each generation starts with additional advantages. As Compayre says "it would be absurd to compel the child painfully to recommence the toil of the race". It is no doubt true that in the case of a child's education we must proceed from facts to generalisations, from particulars to principles. But the social inheritance of each generation is its own and contains all the new victories of the human spirit achieved from age to age, and hence the child of each generation has advantages over its predecessors on account of the increasing enrichment of the social inheritance. A child of to-day may learn flying early in life and need not pause to swim and then walk on all fours and then walk erect and then tame wild animals and then go in stage-coaches and then in motor cars before learning to fly.

The great philosopher Kant held very optimistic views about the nature and value of education. He says: "It is pleasant to think that human nature will always be better and better developed by education, and that at last there will thus be given it the form which best befits it." He says again: "To know how far the omnipotence of education can go, it would be necessary that a being of a superior order should undertake the bringing up of men." He followed Rousseau in his view about the natural

purity and goodness and innocence of men but asserted that this is only in germ and has to be evoked and expressed. He says: "It is said in medicine that the physician is but the servant of nature. This is true of the moralist. Ward off the bad influences from without, and nature can be trusted to find for herself the best way..... It is well to employ at first but few helps, and to leave children to learn for themselves. Much of the weakness of man is due, not to the fact that nothing is taught him, but to the fact that false impressions are communicated to him". This concept of the autonomy of the child can easily be, and has been, carried too far. Kant erred also in proscribing stories on the ground that "children have an extremely active imagination which has no need of being developed by stories". He condemns the abuse of memory training and says: "Men who have nothing but memory are but living lexicons, and, as it were, the pack-horses of Parnassus." He says further that we should teach the boys to learn by doing. He says: "The best way to comprehend is to do. What we learn the most thoroughly is what we learn to some extent by ourselves." He did a great service by rejecting Rousseau's theory of isolation and restoring the boy to society and by emphasising the value of moral and religious culture.

Thus the main trend of the evolution of educational ideals in the West was in the direction of natural secular education which would be a preparation for life and especially for citizenship. Educational methods also were improved in the direction of less restraint and greater freedom, less memory training and more training of hand and eye and reason, less words and more facts. Geography, history, science and modern languages came more and more to the front. The state practically pushed away the church from the control of education. Into this state of education and of life burst that bomb-shell known as the French Revolution with its watchwords "Liberty, Equality, Fraternity". Mirabeau says: "Your single purpose is to give to man the use of all his faculties, to make him enjoy all his rights, to develop the corporate life out of all the individual lives freely developed, and the will of the whole out of all personal wills." The French constitution of the 4th September 1791 contained the following

provision : "There shall be created and organised a system of public instruction, *common to all citizens*, and *gratuitous with respect to those branches of instructions which are indispensable to all men*." Montesquieu has said well that "the laws of education ought to be relative to the principles of government". In working out the revolutionary principles in relation to education, Talleyrand urged that education should create free individuals and lessen inequalities of intelligence, and said : "In a well-organized society, though no one can attain to universal knowledge, it should nevertheless be possible to learn everything." Politics began henceforth to push religion into the background, and this world began to loom larger than the rest in the minds of man and hence also in the educational institutions. Condorcet says : "A free constitution which should not be correspondent to the universal instruction of citizens, would come to destruction after a few conflicts, and would degenerate into one of those forms of government which cannot preserve the peace among an ignorant and corrupt people." His view is that anarchy or despotism would be the future of peoples who become free before having been enlightened. This is quite true and has to be particularly remembered in modern India which is now striving for unity and freedom. Education alone will secure public morality and progress along with liberty and equality. Condorcet says : "Instruction alone can give the assurance that the principle of justice which the equality of rights ordains, shall not be in contradiction with this other principle, which prescribes that only those rights shall be accorded to men which they can exercise without danger to society." Thus he gave two new and fruitful ideas which were the child of the revolution viz. the idea of free and compulsory and universal Education and the right of the state to control education as a means of its self-preservation and self-realisation. He says in noble words : "If the indefinite improvement of our species is, as I believe, a general law of nature, man ought no longer to regard himself as a being limited to a transitory and isolated existence, destined to vanish after an alternative of happiness or of misery for himself, and of good and evil for those whom chance has placed near him ; but he becomes an active part of the grand whole, and a fellow-labourer in a work that is eternal. In an existence of a moment and

upon a point in space, he can, by his works, compass all places, relate himself to all the centuries, and continue to act long centuries after his memory has disappeared from the earth..... For a long time I have considered these views as dreams which were to be realised only in an indefinite future, and for a world where I should not exist. A happy event has suddenly opened an immense career to the hopes of the human race, "a single instant has put a century of distance between the man of to-day and the man of tomorrow."

There appeared at this time one of the greatest of modern educators—John Henry Pestalozzi (1746—1827). He showed the great importance of education in the family in early years. He says "I will put the education of the people into the hands of the mothers. I will transplant it from the school to the house." In his school at Neuhof and later on in his famous school at Stanz he achieved surprising results with his boys. He held that the chief things in life are knowledge of things, preparation for life, and love of God. His love of the boys was the secret of his influence over them. He says: "Every assistance, everything done for them in their need, all the teaching that they received came directly from me; my hand lay in their hand, my eye rested on their eye. My tears flowed with theirs, and my smile accompanied theirs. Their food was mine, and their drink was mine. I had nothing, no house-keeping, no friends, no servants; I had them alone. I slept in their midst! I was the last to go to bed at evening, and first to rise in the morning. I prayed with them, and taught them in bed before they went to sleep." His great advice was to follow nature and develop harmoniously all the natural powers. He said: "Education consists in a continual benevolent superintendence." He urged all teachers to proceed through the education of the senses to the education of the intellect. Mr. Oscar Browning says well: "The Kindergarten of Froebel is only the particular development of a portion of his general scheme." His example also gave a strong impulse to the teaching of the poor and destitute. Schools for the blind and for the deaf and dumb followed his reforms. Care was taken for poor children and cripples; evening schools, Sunday schools, schools for trades and employments were derived from this initiative. In national

schools methods of discipline were improved, and the care of individual children, according to their capacity, became the rule instead of the exception. A new library of children's literature appeared in Europe."

## OPEN AIR SCHOOLS

By Prof. K. S. SRIKANTAN, M.A., F. R. Econ. S.

(Continued from the last Sepr. issue.)

*Curriculum:* THE Elementary School occupies a position midway between the *Nursery Schools* on the one side and the secondary on the other. While the nursery school has no curriculum, the secondary school is often curriculum-ridden. But in the school we are contemplating, the curriculum will not control the master, but the master will control the curriculum. The education of the eye and the ear should be given greater prominence than the education of the intellect. The ideal solution of the educational problem is *auto-education*. Digestion cannot be carried on by proxy. So, too, children cannot be moral by proxy. They must be let to do for themselves what ought to be done and to hate what ought not to be done. The auto-educationist seeks to develop order, severity, aesthetic appreciation and social responsibility. The curriculum therefore depends a good deal upon the purpose we have in view. A true curriculum should reflect the national spirit and national aspirations; for example, Prayer, is of particular significance in India—a country which has always been the spiritual eye of the world. But prayer has unfortunately gone into the limbo of discarded subjects. The curriculum of an Elementary school requires therefore the greatest amount of consideration. In fact in a typical elementary school, what we call extra curricular activities in the secondary schools should form the main part of the curriculum. The subjects chosen for teaching should be useful. In fact the tyranny of the time-table should be avoided as far as possible. *Music, Nature study, language, story telling, civics, good conduct, geography, history and arithmetic should be given the greatest*

*prominence in the time-table.* If the story can be illustrated with the help of a magic lantern, that would be the best. Boys may also be encouraged to gather stories from their parents and friends with a view to tell them in the class. No period should extend beyond half an hour and between every two periods they should have a leisure of 10 minutes to play in the extensive play grounds. It should be clearly understood by the framers of the curriculum that the old wooden ways of teaching—the arithmetic by rule of thumb, the history that consists in knowing string of dates, the geography lesson that is a mere matter of memorising, all these have passed into the limbo of things superannuated and discredited. Everywhere, the aim seems to be to make the lessons as attractive as possible, to draw out the intelligence and develop the powers of the children rather than to cram with facts, to stimulate curiosity and provide pleasant occupation for the young hands and brains. Teachers are at last beginning to realise the truth for which Herbert Spencer contended 40 years ago, that the methods of learning which are most pleasant to the child are generally the most natural and therefore the most educational. It is therefore clear that no hard and fast rules can be laid regarding the curriculum. The schools at Winnetka, a suburb of Chicago, aim at modifying the curriculum in order to make a greater adaptation to the individual than is usual and to provide more time for socialised and self—expressive activities. Children learn the common essentials and have group and creative activities. They are self instructed. The Columbia University has affiliated to it a school known as the *Lincoln School*. The institution has set to itself the task of remaking the curriculum, and it has already achieved substantial results. There is no printed course of study. "It is neither the fulfilment for the ful-filler of any one doctrine, theory or method of education. It does recognise the worth of activity in the class room, it does attach great importance on the particular values of individual development in social situations, it does believe that thinking is a greater end than mastery of form and creativeness and it does try to get children to learn without distress." The Hamburg experimental schools are a shock to the feelings of the orthodox educationists. Schools with no

programme, no course of study, no grades, no examinations, no rules, no punishments—with their whole work centred on the development of each child's soul from within, these are the public experimental schools at Hamburg". The example quoted above clearly shows us the direction in which the educational wind blows. There is no longer any difference between the extra curricular and curricular activities—Play, Travel, Discussion, Library work and Class lesson are of equal importance—for the aim of education is no longer a lop-sided development. In an elementary school the Library and Museum are one and the same. Picture books and magic painters form the most useful addition to such a library. Handling a machine, examining a toy aeroplane, or again running a baby motor are now a legitimate part of the work in our Elementary School. "You may meet a class," says Hugh B. Philpott, "in London Park at Westminster Abbey, in the British museum or in the Tower of London. There is a school in Walworth where a visit to some place of interest in London or a slow drive by brake through the London streets is a weekly feature of the work of the elder boys." These excursions are not mere holiday jaunts—they are strictly educational and are recognised as time spent in schools by the Board of Education. Only one principle that we ought to keep in mind in framing the curriculum for our model elementary school is the *correlation of lessons*. All the lessons throughout the school year should be based on a central idea which may be often associated with the season of the year. Story and song, reading and recitation, writing, arithmetic, drawing and occupations are all related, the nature of the object lesson serving as the unifying bond of the whole.

The position of an elementary school teacher is therefore no easy task. The infant school teacher should have the same educational qualifications, if not, more, as the Secondary and High School teachers with special knack for handling the young properly. He must be a *monument of patience*. But the teacher of the school no longer teaches but only guides. Too much of words and too little of ideas is a general complaint against the present day teaching methods. Paul

Ruderigar,\* in his interesting book on "Vitalised Teaching" cites the case of a girl who was surprised to note that the Caesar of the Latin class, the Caesar of the History class and the Caesar of the English class all referred to the same individual. Such a girl is not an exception in India. The modern tendency in educational practice has been to enlist the activity of the students and exhibit before them the subject matter of the lessons. The essence of the Dalton plan lies in promoting the self-activity of the pupil, and the teacher remains in the background watching the work of the boys with the assignments. The project method gives the boy a problem in its natural setting and the interest of the live problem motivates the student. The centre of gravity of our Elementary School should be shifted from the teachers to the taught. Each teacher keeps a "Book of Progress" which contains, a broad convenient column for each branch of study. After each lesson he enters a statement couched in the fewest possible words of what he did and not of what he meant to do.

A very important principle in the matter of teaching which has been neglected in most of our Elementary Schools is the promotion of the Teacher along with the classes. Changing the teachers in every class is detrimental to the progress of children. Their mental growth is stunted, though every one of the teachers may be a good one. Before the new teacher has acquainted himself with the peculiarity of each pupil, much valuable time is lost—many vital errors are committed. Many points of hostile contact are established before he is aware of it. Even a new teacher for every year is too frequent a change. In the primary schools, it is therefore absolutely necessary that the teacher is promoted with his class. He steps into the next higher class with all the little ones prepared for promotion. When the second year is over he takes the same class to the third year and so on. After finishing one round, he again starts. Thus ample opportunity is given to the Teacher to study his boys and shape their future properly. It is this kind of promotion that is contemplated in this article for the Model Elementary School. Such

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\* *The Hindu Educational Supplement.*

a promotion, it is needless to observe, also puts an end to the unhealthy competition among teachers for particular classes. Germany and America have been benefitted immensely by this novel procedure.

## EXAMINATIONS

By MR. A. V. K. KRISHNA MENON, M.A., B.L., L.T.

The cry has gone forth far and wide that examinations are the bane of education and that the sooner they are done away with, the better for our young folk. It is true that examinations are looked upon with horror by the majority of students and that they are to some extent an evil. But there is no use decrying the present examination system, unless one is able to suggest an effective substitute for it. Destructive 'easy-chair' criticism is easy enough and has become the fashion of the day. But what we want is constructive criticism. We ought not to ignore practical difficulties in dealing with a knotty problem like that of examinations. One writer asks, "Why should there be any examination in the High School, even including the S. S. L. C. Examination?" The same question may be asked in respect of the University examinations too. But may I humbly ask what the kind of test is we are going to have in order to find out whether a student is fit for the university course, if we do away with the S. S. L. C. Examination and the Matriculation Examination? We know the evil of having 'wholesale promotions' in some of our schools. When students come to know that they can go up without attending to their studies, they will be the last to exert themselves, human nature being what it is. There will, of course, be rare exceptions but these exceptions prove the rule. All of us who are in the teaching line know how sadly neglected the 'B' group subjects of the High School were, when there were no examinations in them. This led to a revision of the S.S.L.C. scheme and the 'B' group subjects had to be included in the 'A' group compulsory subjects. I am certainly for lessening the number of examinations in our schools. But, until a method better

than the present one is found out, I am for having an examination at the end of every academical year to test what the students have learnt during the year and find out who among them can be promoted to the next higher class. The nature of the examinations may also be reformed so that they will be more a test of the intelligence, capacity and general knowledge of the students than a test of their memory. I do not agree with the view that education should be made more attractive by abolishing all examinations and allowing the students to have their own way. Knowledge cannot be cultivated without some effort on the part of the students. It is impossible in the very nature of things to expect immature boys to put forth any effort, unless some rules and restrictions regarding their conduct and their studies are laid down. Freedom does not mean licence and proper discipline does not interfere with one's reasonable freedom of action. Rules and restrictions are, therefore very necessary for our peace and welfare and to refuse to be bound by them will be to court disaster. Examinations, therefore, are a necessary evil, however pernicious they may be, and I cannot agree to their total abolition in the field of education, until a more wholesome substitute is found. Let us, like wisemen, 'rather bear those ills we have, than fly to others that we know not of.'

## GLEANINGS FROM TAMIL LITERATURE

By MR. T. R. RENGASWAMI IYENGAR, M. A., L. T.

(Continued from the last issue)

8. *Periazhwar*, otherwise known as Sri Vishnuchittar (ஸ்ரீவிஷ்ணு சித்தர்), was a sozhia Brahmin born in Sriviliputur in the Tinnevely District. He is a historical personage as he makes mention of Varugunan Pandyan and his minister Selva Nambi, both of whom are known in History. Pandya Kings were generally Saivites and the mention of Varaguna as a staunch Vaishnava in an inscription conclusively proves that this king was converted to this faith by our poet saint. In one of his nightly rambles, the king happened to meet a Brahmin pilgrim, who sang to him a Sanscrit sloka referring to the transitoriness of earthly enjoyments. The king was taken up with the idea and wished to find out the true path of salvation. He sent for sages and

scholars and laid before them a wager that one who succeeded in bringing down a precious bag containing untold riches at the top of the flag to which it was tied by propounding the true path of salvation would become the owner of the bag. Many tried and failed and the bag would not move an inch. Bidden by the Lord, Vishnuchittar went to Madura, over-came them all in disputation and won the bag which fell on his lap of its own accord. Even if we leave out the miraculous element out of consideration, the fact remains that the King became an ardent Vaishnava and disciple of his. He has contributed what is known as "Periazhwar Tirumozhi" in the Prabhandam consisting of 437 stanzas. He was an ideal worshipper of Sri Krishna and his verses are full of the Lord's Lilas. The poet identifies himself with men and women, who moved and had their being in Him when He played on earth as Sri Krishna and sang of his glory.

9. *Sri Andal* is the adopted daughter of Vishnuchittar. One morning as he was gathering flowers in the temple garden he saw a female child of about 5 years of age standing on a Tulsi plant and accosting him as father. He took the child home and brought her up as his own daughter. She was named *Goda*. Unlike other girls of her age *Goda* was always fond of praising the Lord and even in play she spoke of Him as her lord and husband. As her father made garlands for the Lord she would stealthily put them on first and look at her shadow in the house well. The unsuspecting saint would then carry the garlands to the temple and dedicate them to the idol. One day finding a hair thread in one of the garlands, the Archaka refused to use them and the Azhwar had to prepare new ones. As soon as they were put on the neck of the idol, the god within is said to have rejected them saying that they lacked of *Goda's* flavour. The saint in a surprise ran home and ascertained the truth from his supposed daughter. From that moment she was called *Sudikkodutha Natchiyar* (சூழ்க்கொடுத்த நாச்சியார்) and the saint looked upon her with great reverence. The maid looked upon herself as a Gopi and began in company with her mates to make puja to the God of love as the Gopis of old did on the banks of the Jumna to rejoin their Lord Krishna. As she grew of age her father came to her with proposals of marriage, but *Goda* declared that she was the spouse of the Lord. She requested her father to take her to several shrines, and when she got into the shrine of Sri Ranganadha in Srirangam she disappeared in a flash of light and found repose in the bosom of her Lord. Her contribution to the Prabhandam consists of 173 stanzas. They are all in the style of a love-sick maiden longing for her spouse. The thirty stanzas said to be sung by her in thirty days' penance, her message to the cloud, her apostrophe to the Lord's Conch are few of the masterpieces of literature found in the language. The narration of her wedding dream to a mate is sung even now in all Vaishnava houses on the occasion of their children's marriage.

10. *Tiruppanan* is looked upon as of low parentage as he was brought up by a Panan at Worur. The Panars, the singers and dancers of those ages

were treated as almost outcasts though they commanded great respect in the Courts of Kings. Even as a child he is said to have evinced deep devotion and he would spend hours on the banks of the Kaveri in singing and playing upon the lute. One morning when he was so engaged an orthodox Brahmin by name *Loka Sarangar* (லோகசாரங்கார்) came there with a gold pot in his hand to take water for the idol's puja in the shrine. For fear of pollution he repeatedly called him to move away from the place. Finding that he did not obey the call the bystanders began to pelt him with stones and one hit him in the face so severely that blood began to flow in a stream. The Azhwar, who was still then beside himself, moved away to a distance and the servants returned to the temple with the required water. On going into the shrine they found blood rushing out of the idol's face and got alarmed. The matter was duly reported to the King and his officers but none could stop the flow or find out the cause. Sri Ranganadha told Lokasarangar in a dream that he was the offender and that his offence would be expiated if he ran to the Azhwar and brought him to the temple on his shoulders. His Brahminical pride was curbed and he did accordingly. No sooner had the saint entered the inner shrine than he broke out into a song of sweet melody describing the Lord's beauty from foot to head. The moment he stopped he disappeared in a flash of light. He has sung only ten stanzas and that is all the contribution he has made to Prabhandam literature.

11. *Tondaradippodi* is a causal name given to this azhwar on account of his humility and service rendered to Vaishnava devotees. His own name is *Vipranarayanan*. He was born of Brahman parents in the village of *Mondankudi* a few miles from *Kumbakonam*. He became well versed in all the Shastras and had deep devotion to God *Narayana*. Unwilling to marry and set up a home he went on a pilgrimage to *Srirangam*, where he was so much taken up with devotion to God *Ranganadha* that he settled there and spent his time in gathering flowers and making garlands for his Lord. One day two dancing girls happened to come there and take rest in his garden. They were sisters and the younger of the two was so proud of her beauty that she got affronted at the indifference shown by the Azhwar towards her. She made up her mind to make a conquest of him and after sending away her train she entered the service of the saint as an humble servant. The unsuspecting sage was caught in her meshes and became so infatuated with her that he would not live a moment but in her company. Finding her object gained she discarded the poor lover and went away home. He pursued her and waited upon her door hoping that she would one day relent. God *Ranganadha* took pity on him and with a view to save him came in the disguise of a temple servant and gave the woman a gold vessel stolen from the temple and told her that it had been sent to her by her lover. She relented and took back the Brahmin into her favour. In the mean time the stolen property was traced to her house and she was caught hold of. On the strength of her evidence *Vipranarayana* was sent to prison. The king had a dream in which Sri *Ranganadha* told him of the poor man's innocence. The king set him at



when he enters the school of recruits at the age of 20. The attendance of these schools is limited to the winter months and does not exceed seven hours per week.

Pupils desirous of attending "Secondary Schools" are generally transferred from the fifth primary grade, provided they can pass the state-imposed examinations. The average duration of a Secondary school course is four years, and after graduating from the same the students are ready to enter the so-called "Intermediate Schools," which comprise:

1. Institutions preparatory to universities, such as the gymnasias with their scientific, literary and commercial departments.
2. Teacher's Seminaries.
3. Technical Schools.
4. Commercial Schools.

The course of study in the first-named group of institutions generally covers four to four and a half years. After its completion and the passing of a state examination, the students are eligible to enter one of the Universities or the Federal Institute of Technology at Zurich.

Some Intermediate Schools, especially those of the smaller cantons, merely endeavour to give their students a complete education of a higher grade, and many of them afford at the same time opportunities for boarding to pupils from distant localities. A few of these institutes are enterprises of religious orders, and among them are the Roman Catholic Colleges at Schwyz, Einsiedeln, Engelberg, Disentis and Fribourg.

A noteworthy feature of the Intermediate Schools of French-speaking Switzerland are the language courses and the special classes for native and foreign students whose mother tongue is not French. After becoming sufficiently proficient in French in these classes the pupils are admitted to the normal classes.

The public Intermediate Schools generally require a moderate fee, but scholarships are available for deserving students.

Switzerland believes in showing her children their country. Hikes and sight-seeing trips of one or several days are consequently a regular feature of Swiss school-life. While the lower grades may be taken on half-day or day's outings, the higher institutions of learning provide for more extensive excursions, and in all cases the country's railways co-operate generously with their greatly reduced tariff for Schools.

In most of the regions where skiing is possible in winter, this popular winter sport has become an important part of physical training, and many progressive towns have in recent years set aside a special credit

for the purchase of skis for boys and girls attending the upper Elementary and Secondary grades. Gymnastics on skis, cross-country hikes, races, and even jumping contests have thus become a much enjoyed feature of Swiss school days in winter.

For children of frail constitution many cities have established open-air or forest schools. With specified periods of the day being devoted to study, resting and games, and with nourishing meals being served free of charge, these delicate children gradually develop into healthy members of humanity. School lunches and "Summer vacation homes for school children" are other vital problems efficiently taken care of throughout the land, and donations from public-spirited citizens are never lacking when the welfare of youth is at stake.

Workers for Switzerland's outstanding industries, such as weaving, embroidery, machinery, watchmaking, hotelkeeping and woodcarving, are trained in schools especially devoted to these branches. A number of technical institutes for students of the age of 15 years up prepare the same for a theoretical and practical activity in construction, machine building, electrical engineering, chemistry, etc. The diploma given by these schools makes a student eligible for the Federal Institute of Technology at Zurich.

A small number of Agricultural and Dairy Schools, which all maintain model farms, afford a thorough training to the young men who desire to become proficient in this particular field. For the girls there are special schools for complete instruction in housekeeping. Courses are also available in dressmaking, millinery, embroidery and household economics.

Careful attention is also paid to commercial training. Besides the commercial sections maintained by the Intermediate Schools, there are special Commercial Schools at Geneva, Lausanne and Neuchâtel. Commercial Science in its highest stage is taught at the Academy of Commerce at St. Gall, and in the department for Commercial Science of the University of Zurich.

The newest creations in the field of vocational training are the schools for Traffic and Administration, where employees are trained for railroad, post, telegraph and customs service. Special institutes covering this field are moreover at St. Gall, Olten and Lucerne, and the technical schools of Bienne and Winterthur maintain each a railroad department.

There are also a number of Music Schools and Conservatories of eminent rank.

In addition to the before-mentioned Federal Institute of Technology at Zurich, there are seven cantonal Universities; i.e., at Basle, Berne, Fribourg, Geneva, Lausanne, Neuchâtel and Zurich.

The various schools are under the direct control of the cantons and this ensures that cantonal requirements receive adequate consideration. The variation in language in different parts of the country also provides change of thought and mentality, so that Swiss schools, while all permeated with the spirit of modernity, offer the most attractive variety.

In the Universities the students are taken to the highest level of modern progressive thought. Pure science is part of the university program. Dead languages are replaced by modern tongues, and more importance is paid to conversation than to mere literary and grammatical knowledge.

Switzerland is moreover justly famous for her excellent Private Boarding schools. These establishments are distributed throughout the country, but French-speaking Switzerland has the largest number of them. Parents of all nationalities entrust the care and education of their sons and daughters to these institutes, which very quickly become a second home to the young people. Even the Swiss families have long ago realized the unique advantage of sending their children for a year or two, or even longer, to a finishing school in a part of the country where the official language is different to their own.

And as there are Swiss hotels to cater to every purse, so are there private schools for students of limited or ample means. To impart to their pupils an education of irreproachable standard, in surroundings that are beneficial both to body and mind, is the foremost aim of these establishments. The development of character and intellect, as well as physical training through working in fields and woods, and wandering by lakes and mountains, is the particular aim of the so-called "Ecoles Nouvelles." Several "Alpine Institutes" for boys and girls have also been established in the mountain regions, where students of frail constitution may enjoy the benefit of the invigorating alpine climate throughout the year.

In Switzerland the schools are often described as "the places of democracy." Whether it be in an obscure mountain village, or in one of the leading cities, the "temple of education" is just as conspicuous for its beauty as the never-missing "temple of worship" is inspiring in its noble architecture. Where the physical and intellectual welfare of the young generation is concerned, the Swiss people do not shrink from making sacrifices, and so it frequently happens that a community whose general aspect totally lacks the stamp of prosperity prides itself upon a school building and equipments which must necessarily have occasioned heavily increased taxes to the citizens.

--Education Boston.

## SIR MIRZA ISMAIL'S ADDRESS

Sir Mirza Ismail, the Dewan of Mysore, made the following speech at the opening of the Conference of the Secondary Education League at Kolar on 17th March, 1933:—

It gives me much pleasure to be with you this afternoon, and to open the Eighth Conference of the Secondary Teachers' League in the State. Your Reports show that you have been doing useful work in promoting a sense of professional solidarity among your members and in offering a forum for the discussion of subjects of professional interest. Associated effort is the order of the day, and though associations on a professional basis inevitably display a certain amount of what may be called, without offence, the Trade Union spirit, such associations contribute greatly to welfare if the dual purpose of Trade Unions is always borne in mind. I am interested to see that your League has joined the All-India Federation of Teachers' Associations, which exemplifies the tendency towards Indian unity. I hope that in the coming years, educational organisations and institutions will play a very useful part in promoting a spirit of Federal co-operation in the land, and thus help the Federal Constitution to function as a living reality.

I have no doubt you are fully alive to the numerous educational problems that call for a satisfactory solution, and I shall, therefore, refer only to one or two that require your immediate and sustained attention. Your main concern, I see, is with High School education. It is now accepted that the High School stage of education should be the great water-shed of the educational organisation of the country, instead of being merely, to change the figure of speech, a calling port on the continuous journey to the promised land of the University. I need not say that what is urgently wanted is a well thought out and carefully co-ordinated system of Vocational Training properly fitted into the general scheme of education in the country. Not only should the High School course be recognised, but there should be also appropriate vocational course after the High School stage to draw the youth away from the University. I hope your League will make special efforts to formulate its views on this very important subject, and suggest definite lines on which reconstruction may proceed. In laying stress upon Vocational Training, let me not be understood to under-rate in any way the imperative need for what has been called the 'education of the whole man.' Every effort should be made, in particular by the development of extra-curricular activities, to give the young full scope for self-expression and development a manysided personality.

The task of the teacher is not merely to instruct children but to educate them. I would remind you that in any intelligent community, whether in the school room, Drawing room or Lecture room a difference of opinion may be worth much more than a general agreement. The teacher who finds intelli-

gent disagreement in a pupil regarding any question of interpretation of facts or theories is doing incalculable harm if he attempts to make the pupil think as he does.

The modern school room where knowledge is made seductive, where teachers too often persuade children to agree with them rather than challenge them to disagree, tends to produce a mental softness which is unquestionably bad for the self-corrective process which is true education.

Gentlemen, it is your task to bring into existence a new type of man, the Mysorean of the future, capable of serving his people, his State, and humanity alike by virtue of a complete and harmonious development of his entire personality, soul, spirit and body.

Your aim should be education in the wider sense, culture rather than instruction of purely technical scholarship: a new humanism, satisfying not only the intellectual but also the artistic and spiritual aspirations of your students.

While your work in the school room and in its immediate environment must always occupy a large part of your thoughts and energies, it will be a pity if the demands of your school circumscribe and limit your interests. I should like each High School to act as a centre of culture and an uplifting influence for its locality. For example, the staff of a High School might consider its zone of interest to be about twenty to thirty miles around it. The needs and activities of this zone should be made the subject of investigation and study by the staff of the school. I can suggest a number of surveys such as an economic survey, a health survey, a survey of the educational needs of the area, though I fully realise that these surveys cannot be as complete as they would be if they were undertaken by a special staff appointed for the purpose. Knowing, as we all do, how small the chances are just now of making such surveys on an independent basis for the whole State, any collection of material that you, gentlemen, may bring together will be of to considerable service. You should follow up with lectures and talks, and help in the tasks of the Departments working for the betterment of the people. Such activities will dissipate the sense of isolation that a good many of you feel when posted to mofussil High Schools, which often takes the form of importunities for a transfer to Mysore and Bangalore. They will promote a sense of solidarity between you and the other agents of administration working in the same area, and above all, they will bring you into close touch with the realities of life. For good or ill, the old regime of cloistered education, away from the hard realities of life, has passed away, and it is essential that in the new world, teachers, while preserving their idealism and their hold on general principles, should also be men of the world, capable of understanding actual conditions and co-operating effectively in the solution of day to day problems. The call of the hour to educationists is to be also men of affairs.

Gentlemen, I believe I am asking for no impossibilities, and have set before you no impracticable task. I have much pleasure in declaring this Conference open, and wish you a successful session.

## NOTES

PROGRESSIVE Mysore has been taking a commendable lead in giving a vocational bias to the education of her youths. Recently His Highness the Maharajah gave a striking evidence of it by laying the Foundation stone of Sri Krishnarajendra Technological Institute, at Bangalore. This forms part of an All-Mysore Memorial in commemoration of the Silver Jubilee of the benign rule of His Highness celebrated some time before recently. The institute, as at present contemplated, is to consist of Mechanical and Electrical Engineering and Textile Sections. Training in the latter will be given on lines in keeping with the urgent requirements of the handloom industry, and adequate instruction, theoretical and practical, imparted in weaving, sizing, dyeing, bleaching and printing. The Institute is a laudable attempt at diversifying the occupations of the State, rendering education less literary and more practical, and has immense potentialities.

The Maharajah's reply to the address presented to him on the occasion, testifies to his clear grasp of the trend of modern world problems and his consciousness of the need for sympathetic attuning of the conditions of his State to present-day exigencies. He was alive to the unprecedented upheaval of events in the world of Science and invention characterising the present century, and the consequent conflict between powerful social and political traditions and the spreading tide of new knowledge necessitating adequate equipment of the Youth of Mysore to enable them to play a worthy part in life.

The picture in British India is a woeful contrast. The other day, the Vice-Chancellor of the Annamalai University regretted his inability to impart even a modicum of technological bias to the Course of Studies, for want of finances. The Andhra University does not fare better either. One would wish that the initial zeal which hailed these two Universities into being had not warmed itself into lavishing so many lakhs of Rupees on a mere re-duplication of the courses already extant. Appoint-

ment of men with strong vocational bias to guide the destinies of these Universities even from their very inception might, probably, have averted an insipid imitation of the Madras University and its ideals over-emphasising the humanities. Will the custodians of Education take a leaf from Mysore and revise their old world notions, making Education practical?

THE Report of Education in India for the year 1930 to 1931, though belated in appearance, would be of value in showing the degree of progress made during the period. The record is not encouraging. Education which was already under starva-

EDUCATION economic depression and the influence of, it  
1930—1931. is stated, the Civil Disobedience movement.

An appreciable fall is noticeable in the enrolment of pupils, the increase in the year under report being 158, 235 as against 350,605 in the previous year. Many recognised institutions had to close down, but a good number of unrecognised schools had sprung up with a larger number of admissions. Only 4.7% of the total population of India was at school, as against 5% the previous year.

Reasons may be adduced for the decline. To a certain extent, the present political unrest should have been responsible for this, as stated in the report. But in a larger measure, the acute economic crisis and the waning faith of the people in the utility of the present-day education have contributed to the fall. As some Directors of Public Instruction have observed, *salaries of teachers in many schools have been in arrears and teachers are underpaid*. Instances of this are not wanting in South India, where in some, as we learn on reliable authority, teachers' pay has been in arrears for over 10 months. Even in well-organised and ideally-conducted institutions, managers find it difficult to pay their masters decently and regularly, in spite of their endeavour to be sympathetic. 'The Damocles' sword of cuts in salary, reductions of the scale of pay and expulsion, if need be, is hanging over many. Unless the grants-in-aid are substantially enhanced, it may be that many institutions doing useful work will have to close down in the near future. Teachers have been crying hoarse for enlarged subsidies from the

Government to aided schools, but it has been a cry in the wilderness. Unless managers join hands with teachers, hopes of compelling fulfilment of their demands and obtaining amelioration of the conditions of service are far remote, with a Ministry under the Reforms which has been an era of broken pledges in more ways than one, all over the country.

## Reviews

### 1. Our Country Readers: C. Coomaraswami Naidu & Sons, Madras.

Reader No. 1, Parts 1 & 2 - By P. M. Mudaliar. Price: As. 2 each  
Readers No. 2, 3 & 4 By D. J. Rajanayagam, B. A. L. T., V. T. Srinivasa Ayyangar, and P. M. Murugesu Mudaliar, Price As. 3, 3½ and 4 respectively.

The series above forms an up-to-date publication, very attractively got up, with colour designed title pages and coloured pictures inside capable of arresting children's interest. Illustrations are in profusion, set off by their blue print from the reading matter. The series has been graded with care. The topics are varied. At the end of each lesson, a note is made of the difficult words learnt, and a few suggestive questions added by way of recapitulation. The Editor, Mr. Mudaliar, is to be congratulated on the originality and freshness of imagination he has brought to bear in publishing this valuable series for the use of children in Elementary schools.

2. Gopal New Tamil Vasagam: For classes VI and VII; By Vidwan M. V. Venugopal Pillai. Published by J. G. Paul & Co., Francis Joseph St., Madras. Price: As. 7 & 8 respectively.

These two volumes complete the series of Gopal Tamil Readers for the lower classes already reviewed in these columns. The books under review have been written by an experienced Tamil Pandit conversant with the requirements of the standards. Most of the subject matter is original, and of varied interest, comprising stories, moral tales, accounts of the lives of great people, story poems and selections from classical lore. Tamil prose is interspersed with apt quotations of interesting significance, printed in bold types. A special feature is the attention paid to punctuation and syllabification of words. Each poem has a short note of the meanings of unfamiliar words, added at the end. Appropriate illustrations and the best print on superior paper make the publication attractive.

3. English Grammar & Composition: By H. R. Bhatia, M. A., and H. M. C. Harris, B.A., L.C.P., M.B.E., Published by the Indian Press, Allahabad. Price Re. 1-8-0.

The reaction against Grammar as a subject necessary for the acquisition of correct English in the classroom is slowly dying down, and a definite move

is evident to restore Grammar to almost its original importance. The publication of the book above is hence timely for the students appearing for public examinations. The authors have compiled it on a new plan, divesting it of 'all traditional formalism' and keeping in view the requirements and disabilities of Indian students engaged in learning the language. Its distinctive feature is its practical tone and procedure. The volume is divided into 2 parts; Part I deals with Grammar and Part 2 correlates composition with it. Rules and exceptions have been clearly classified and illustrated with examples in profusion. Graded exercises of a practical and varied nature have been added to each chapter to provide oral and written practice in the application of the rules. Preference has been shown to examples occurring in English texts commonly read by students and in the public examinations. The latest recommendations on grammatical terminology have been adopted. The contents of Part 2 are suggestive and stimulating. The thinking powers of pupils are sought to be developed by presenting to them only skeletons of subjects for composition out of which they might weave out their themes. The authors have also made use of the reports of Examiners. A comprehensive and practical guide like this will be found of great value both to teachers and students of English all over India.

4. **A Garland of Indian History in Tamil:** By A. Chidambaranathan Chetty: Published by Theenathayalu & Co., Madras Price: As. 5.

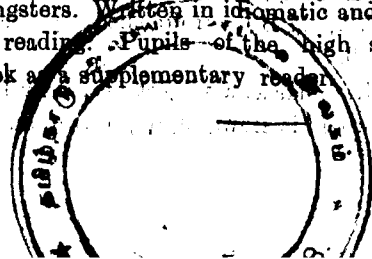
This neatly got-up booklet presents a few interesting and exciting episodes of great heroes and heroines of India. There are fourteen of them, written in simple and easily readable style. They will interest children for whom the book is intended and will stimulate a desire for further study of history.

5. **Jeevakarunya Kathaigal** (Tamil) By Rao Sahab N. C. Rengaswami Ayyangar, Superintendent, S. P. C. A., Madras. Price: As. 8.

The book under review is a collection of stories culled from the sacred books of all the great religions, exemplifying kindness to animals. They are written in simple Tamil capable of being understood by school children, and profusely illustrated. The aim of the author is to make children kind, tender and sweet to animals in their life. The Rt. Hon'ble V. S. Srinivasa Sastri has written a foreword commending the contents. The stories may be placed with advantage in the hands of pupils in elementary schools.

6. **The Splendour of the East:** Published by Macmillan & Co. Ltd.,

The handy volume above embodies selections from the travels of Marco Polo adapted with introduction and notes. Marco Polo was one of the earliest known travellers of the East, and the tales of his adventure have still a charm for youngsters. Written in idiomatic and simple English, the contents make delightful reading. Pupils of the high school classes will profit by studying the book as a supplementary reader.



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