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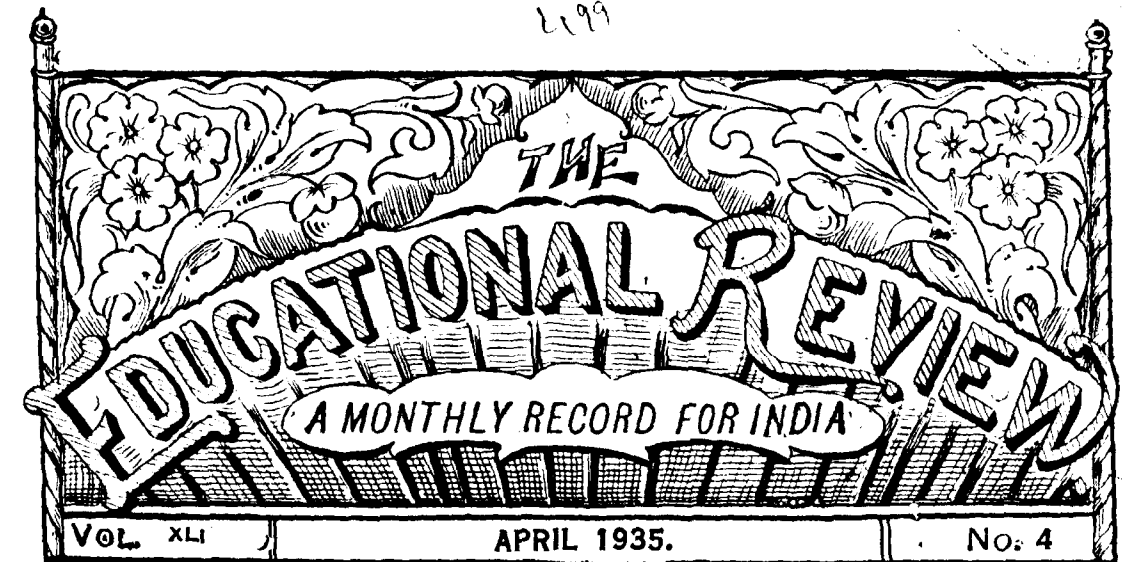


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Vol. XLI.]

APRIL 1935.

[No. 4.]

HINDU RELIGIOUS INSTRUCTION IN PRIMARY SCHOOLS.

SOME SUGGESTIONS.

BY MR. G. A. CHANDAVARKAR, M.A.,

Hyderabad (Dn.)

IN view of the fact that the theme of imparting religious instruction to Hindu pupils in some primary schools is engaging the serious attention of the authorities, once again now in Madras and perhaps will, elsewhere in the near future, the subject deserves to be carefully studied from different stand-points. In the first place, it is to be decided whether the schools under the present circumstances are justified in taking the place of homes in this respect. Secondly, it should also be considered whether in schools, where pupils whose parents profess beliefs in various sects and denominations of that comprehensive appellation which goes by the name of Hinduism are brought together for purposes of secular education, that religion can be conveniently and profitably taught. Thirdly, even if it be argued that a sufficient number of boys of one particular denomination can be grouped together and be put in charge of one particular teacher professing some particular sectarian beliefs, would that be a socially and economically sound step? Would not thereby the sectarian differences be accentuated and perpetuated, even from the most impres-

sionable period of the primary boys? Would this be, then, a social curse or a blessing? Fourthly, can Hinduism with its high philosophical and metaphysical doctrines be so simplified as to make it possible to evolve a suitable curriculum and that too for the benefit of young lads of ten and twelve? Fifthly, under the present conditions of depression and low salaries paid to teachers in primary schools, is it ever possible to employ duly qualified teachers who can handle this difficult subject, in strict conformity with the rules and traditions of the *Dwijis* and the non-*Dwijis*? Are the present working hours and home environment congenial to teach Hindu religion to the lads in schools? These are some pertinent questions deserving attention. Both from the stand-points of parents and boys, as well as from the stand-points of the managers of the primary schools and the teachers, the whole question bristles with peculiar difficulties. But a way can be found to steer the barge safe, out of the Scylla of internal intricacies and the Charybdis of external difficulties, at least to remove the stigma of calling the present system of education 'godless.'

A WAY OUT OF THE DIFFICULTY.

Even the most irreconcilable cynic of cynics will have to admit the fact that as far as Hinduism is concerned, there can be no divorce from morals. Both ethics and religion are so intertwined there that it is practically impossible to separate the one from the other. Herein, in our humble opinion, lies the key to the problem of Hindu religious education in our schools. There can be no denying the fact that the problem is a difficult one and the methods are equally debatable. If the subject be considered as 'moral instruction' to Hindu boys and the syllabus be drawn in such a manner as to give a distinct ethical bias, even boys of different denominations can safely take the benefit of such instruction. We therefore beg to submit a syllabus in broad outlines for the benefit of boys in primary classes, as a substitute for religious instruction.

Standard I:—

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Recitation of fifty lines from the poems or slokas in the *Gita* or the *Bhagavata*. Rama, Krishna, Arjuna and Bheema and their deeds.

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Standard III:—

Biographies of saints of India and heroes of the *Mahabharata*. Illustration of virtues—sacrifice, loyalty, forgiveness, industry, charity. Recitation of 150 lines of sacred hymns.

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Lives of Gargee, Maitrayee, Rama, Lakshmana, Bharata and saints of South India. Stories to illustrate such virtues as perseverance, family affections, love of country and religion, duty, daily practices, *homa*, *yaga*, *loka-sangraha*. Recitation from *Viduraniti*, Chanakya, and other Stotras, Kabir, Nanak and Chaitanya.

Their work. In the Fourth Standard, boys may be taken to excursions to sacred places near-by and centres of social service.

N.B. Records of good turns rendered by each boy may be kept as incentives of social service. In schools opportunities may be given on the play ground to learn the benefits of team work.

Such a course will have the full advantage of a distinct religious bias. In view of the fact that a large number of parents are illiterate or being literate, in some cases find no time to attend to such education of their children, such instruction can be imparted methodically in schools. The success of the scheme, however, entirely depends upon the personality of the teacher and his own example more than his precepts. Every endeavour should be made to teach the subject by the "Direct Method" and create in the whole school an atmosphere strictly moral and healthy, not forgetting to keep an eye on the home influences over the boys. A text-book for the guidance of teachers giving ethical quotations from the sacred books of the Hindus is also available on the subject.

UNEMPLOYMENT AMONG EDUCATED MEN IN THE U. P.

BY PROF. N. K. SIDHANTA, M.A., AND MR. R. R. KHANNA, M.Sc.,

Lucknow.

1. The Present Position.

ANY one connected with education and having intimate knowledge of the student community will be able to say, without the slightest hesitation, that a large number of graduates do not get the employment they are qualified for. The number of those who have not taken a degree and remain unemployed is even larger. The situation in these Provinces has become very difficult of recent years. It seems unnecessary for our purpose to ascertain what proportion of those who took University degrees can find no employment or what percentage of those who read up to a degree or college course have failed to secure suitable employment. It may help us to divert a certain proportion of young men into more useful vocations if we attempt to analyse the causes of the present situation and try to find remedies for them. In the urban areas, parents send their children to school thinking that it is for the school authorities to determine the best kind of education needed for the situation. Passing the High School Examination is the very minimum before anything else can be thought of. When this object is achieved, the alternatives which present themselves to these young men or to the parents, are practically nil. The boy has attained the age of fifteen or sixteen, very often more. In most cases, he has not looked after his physique and has not had any training in the use of his hands and eyes in any art or craft, likely to give him a living. The vocational courses open to him are few, and fewer still are those that will lead him to a suitable living, after having spent ten to

twelve years in education. While this young man and his parents are thinking about these things, the college and University sessions open, everybody else is moving towards admission to a college. The boy's parents are led to think that after having spent such a lot of money and time in educating the young man for ten years, they might allow him another two years to complete his education. By this time, the boy has reached the age of seventeen or eighteen and having passed his Intermediate either in Arts or in Science, he finds himself in no better position than he was at fifteen. The problem of finding some vocation again confronts him for a period of two or three months before the University sessions re-open and he finds himself joining the University along with his other class-mates. In another two years, he finds himself a graduate, aged nineteen, still unable to make up his mind, now too late to start on a new course of study, with resources exhausted and responsibilities facing him harder in the face than ever before.

2. The Causes.

The causes which have contributed to this life of drift may be briefly summarised as follows:—

(i) *For urban areas*: Lack of occupations yielding a satisfactory standard of living.

(ii) *For agricultural areas and smaller towns*: The lure of the city with its bright lights, cinemas and free atmosphere of educational institutions. Above all these, the unsatisfactory returns of agricultural opera,

tions and the comparative dullness of life in rural areas drive young men into the cities.

(iii) *The unsatisfactory demarcation of these educational stages:* The standard of knowledge and intelligence attained by our young men until they reach a graduate stage is entirely unsatisfactory. Our young men are unable to reach that stage of maturity and judgment or to obtain the basic minimum knowledge of the world and its affairs until they reach the age of twenty, as against the corresponding standard being reached in other countries of Europe at the age of, say, sixteen to seventeen. For this reason primarily it has been recognised by most parents that a young man is not fit to enter life until he is a graduate. Possibly the medium of instruction being a foreign language has a great deal to do with the standard of attainment.

3. Some Practical Suggestions.

It is now a very urgent problem that some vocations should be created for these products of an educational system, which requires careful re-orientation of outlook on the part of those seeking to enter it. For this purpose some practical suggestions are made, which, if properly pursued, will not only yield employment for our graduates but will also subserve the larger interest of the country:—

(i) *A College of Secretaries* will find employment for hundreds in the Provinces still. Secretaries are required now by most officials, by Chairmen of Municipalities and District Boards, by commercial concerns, by politicians, by Members of Legislative Councils and the Assembly, etc. A Secretary should have a good educational grounding, capacity to consult current literature in politics, economics, trade journals, industrial magazines, etc., of other countries and study

their bearing upon Indian problems. A Secretary should know short-hand. He should be able to type important documents confidentially at short notice. He should be able to maintain simple accounts. For those who have acquired these qualifications, there is still plenty of demand. As a matter of fact, there is considerable difficulty in obtaining educated stenographers who have the capacity of looking up literature on particular problems and be of real assistance to busy men.

(ii) *Journalism.* For those who have a literary bent of mind, there is plenty of scope in vernacular journalism. In this important profession, men of the highest education and talent are needed. With the wide extension of facilities for primary education, the power of usefulness and employment in vernacular journalism is likely to be extensive. Short story writing is another sphere in which profitable returns may be expected.

(iii) *The Cinema Industry.* However much we may dislike the baneful influence of sensual and sensational elements brought into our life by the cinema, we cannot shut our eyes to the fact that the cinema has caught the imagination of the country, specially of the illiterate masses, who can thereby enjoy thrills at wonderfully cheap rates. The Indian cinema industry is yet in its infancy. Cinema acting is an art and it can be acquired. There is plenty of room for educated young men both in the field of acting as also in the subsidiary and technical parts of this industry.

(iv) *Manufacture of Clothes.* The art of tailoring needs some enterprise on the part of educated men. Fashions of dress have undergone a remarkable change in towns during the last ten years. The change will be still

more marked in the next ten years. There will be employment for at least twenty graduates in each large town in the U.P., provided the educated young men are prepared to learn this art and to engage in mass production at reasonably low rates.

(v) *Aviation.* Aviation, and travel by air, is going to be a big industry during the next ten years. If Indians are not forthcoming, Europeans will fill the positions of pilots, ground engineers, wireless operators, mechanics, etc., required for this trade. Let us, for the time being, leave Europe to manufacture aeroplanes, but we should, at least, be able to fill other positions required to run these services efficiently.

(vi) *Broadcasting Stations and Reception Services.* Wireless broadcasting programmes and reception arrangements are bound to need a large number of young men both for technical services and organising work. The Government of India should be requested to place facilities for training at the disposal of University graduates, who have acquired the necessary grounding in theory.

(vii) *Standardising and Marketing of Industrial Produce.* At the present moment an Indian manufacturer of industrial goods combines in himself the technician's job, the capitalist's functions and the salesman's art. The net result of these is that he succeeds in none of them. There is plenty of room for hundreds of salesmen, who can devote a year or so to the selection of goods, the best obtainable in the country from anywhere, and then conclude agreements with manufacturers for standardising quality before pushing on with sales. The public needs reliability of standards. An educated young

man can help towards this end and thereby earn a living for himself.

(viii) *Fruit Growing, Fruit Marketing and Fruit Canning.* These have enormous possibilities: the soil and climatic conditions are specially suitable for scientific fruit culture. Our young science graduates should be able to turn their hands to scientific marketing of the produce, outside the United Provinces and earn a decent living thereby. Kitchen gardening in places near large centres of population will prove remunerative. The Agriculture Department should help in this matter.

(ix) *Cattle Breeding.* The size and condition of the cattle in these Provinces are appalling. Our science graduates should be able to learn cattle-breeding cheaply in the Rohtak, Hissar and Montgomery Districts of the Punjab, acquire some experience themselves and then visit some of the big cattle breeding centres of Europe and America. Even the local military dairies will give them some idea of the size and quality of cattle and how to improve them. Above all, poultry farming, especially the production of eggs for the market, will bring immediate return if done by an educated person with proper training. The capital required will not be large, and the work can be begun on a small scale.

(x) *Prospecting in Small Industries.* Big concerns grow out of small beginnings. New ideas for the development of some small industry are frequently suggesting themselves to various members of the staff in Universities and elsewhere. These ideas require working up with a view to test their possibilities. It is desirable that suggestions of this nature should be invited from time to time, a small Committee attached to the Department of

Industries should judge the possibilities *prima facie* and determine whether the idea or suggestion should be followed up or not. If it is decided by this Committee that a certain proposal is worth giving a trial, the young man capable of handling the investigation should be engaged for a limited period, say six months or so, on a salary of Rs. 100 p.m. He should work under the direction and supervision of the member of the staff, who sponsors the proposal. If as a result of six months' investigation and experimentation, promising results are obtained for placing the idea on a commercial basis, the position should be reviewed. The Industries Department may, after examination of these details, and testing the *bonafides*, advance the necessary capital for proceeding further with the experimental stage, extending upto two or three years. After this period of two or three years, State aid should become unnecessary. If the original idea has by this time obtained a satisfactory shape, there should be no difficulty in floating a company with the necessary assurance from the Department of Industries that the proposed venture has commercial possibilities of success. In the net result a certain amount of money, say Rs. 50,000, should be placed at the disposal of the Industries Department for experimentation or prospecting of smaller industries and development of new ideas. This is not a novel suggestion, because it is well-known that all big industrial concerns have research departments attached to them, whose sole purpose is to go on investigating new possibilities. That is how progress has been made by Western countries. As a case in point the present writers are vaguely under the impression that the clay modelling industry of Lucknow has a great commercial possi-

bility. The standard of work of the generation that is dying out for want of support in this machine age is distinctly good. Recently the Head of the Department of Anatomy, Lucknow University, has manufactured his own clay models in specimens of Embryology, which are in no sense inferior to the wax models produced and sold at huge prices by European countries. But the idea requires very careful investigation before any final conclusion can be reached.

(xi) (a) Rural work, if properly organised, can take care of many of our educated young men—schools, dispensaries, hospitals, rural banking, co-operative and credit societies, welfare centres, revival of Indian industries, agricultural depots, organisations for co-operative marketing, etc., can all use large numbers of educated men and women. Some special classes will be required for training such workers. One year's course, if properly designed, will equip young men of twenty to do this work. Of course, mere training without proper character, will not be enough for successful work in this field.

(b) Conditions of village life should be improved for the sake of the villages themselves, not merely to prevent the migration from villages to towns. The installation of the wireless in villages will be of great help. Travelling cinemas showing silent films, with oral explanations by an educated young man will produce great results and need not be very costly. A proper system of circulation of these films with fairly cheap lanterns will make these very useful.

4. A New Outlook on University Education.

It is necessary that the public should now look upon University education from a new angle, namely, that it has ceased to be a sure channel for obtaining Governmental or other safe appointments. Whereas Univer-

sity education is a necessity for the development of the mind as a basic requirement of intelligent citizenship, it does not furnish the wherewithal required for that citizenship. It is imperative, therefore, that parents who send their sons for University education should satisfy themselves that

- either (1) the boy has the brains, and the power of application to make his work successful ;
- or (2) there is enough money in the parent's pocket to maintain the young man without the absolute necessity of having to earn a living before 25-30;
- or (3) the boy is prepared to take up the profession of teaching on a low salary.

If one or other of these conditions is not satisfied, the parents should definitely turn their boys to any one of the money-making

vocations at the age of sixteen at the latest. A wrong decision at this stage will make all the difference between success and failure. Quite a fair number of young men who join our Universities have not the slightest intention of doing any serious work ; nor do they utilise their opportunities for developing the power of leadership or even learn organising work. It is above all necessary that parents should not be in a hurry to get their sons married at too early an age. A married young man will find the making of a career very difficult. No young man should marry until he has a settled career unless he is rich enough to do without employment.

5. Acknowledgment.

In this note suggestions received from the Vice-Chancellor and various colleagues of the staff of the Lucknow University have been incorporated, and these are acknowledged with thanks.

SCHOOL EXCURSIONS AND THEIR EDUCATIVE VALUE.

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"The natural man lives for himself ; he is the unit, the whole, dependent only on himself and on his like."
ROUSSEAU.

1. The Educational Aim.

THE old system of keeping pupils within ill-ventilated, narrow and naked walls, driving into their brains the bare and unrelishing content of books has been whirled down into the abyss of time. Modern education places the "Fine and Imposing School Building" and the "School Garden" in the fore-front. Besides, it makes the child seek out its own education, in its own way. The child's instincts, interests and impulses are brought in to reinforce one another in activities—life-

like. Pupils derive creative powers of imagination and thinking. To imprint the realities of men, cities, pictures, caves, towers, monuments, etc., of the world, extra-curricular activities are needed. These are the practical fields for the real education of the modern child.

2. Extra-Curricular Activities.

The School Clubs, the School Athletics, the Literary and Dramatic Associations, the Parents' Day, the School Museum, Scouting, Inter-School Tournaments, Projects and Excursions are some of the extra-curricular activities in schools. Each by itself serves as an auxiliary to education. Excursions

give full scope to supplement the "Class-room Instruction." Hence they serve as a higher type than any other activity to afford to pupils varied and abundant concepts, thoughts and reasonings. They pave the way for the auto-education of the child.

3. What are Excursions?

Excursions are pleasant trips made by pupils of a school or a class in parties, under the care of a teacher who freely allows his pupils to wander about in wild and abundant nature. The child's mind and body are both unbridled for a time. The mental rigour and physical restraint get relaxed; the child's body and mind, being now free from school instruction and restraint, get energised and super-abundantly enriched, fed by freedom and new environment. Excursions are the pupil's recreations after a long period of over-work at school.

Excursions are general and specific. The former are entirely recreative with the superficial sights of the new, rich and varied environment. The latter, with a set purpose or a multiple of purposes, vary with the mental and physical growths of the child. A few excursions such as "A Visit to the Mills," "A Cinema Show," and "A Railway Trip" may be either general or specific. Specific excursions may be related to any particular subject or subjects of the school curriculum.

4. The Need for Excursions.

The dry and abstract instruction in the class room is little relished by pupils. Besides, it is incomplete and so it is in need of supplementing. History, geography and such other subjects are little appreciated by pupils inasmuch as their stimuli are the words of "The Book and the Teacher." It is only a "Hear and Say." Scenes of battles and social, moral, material, religious and political greatness of nations lie ever dormant in the brains of pupils unless they see and admire, think and

believe, compare and contrast, and arrive at happy and deliberate conclusions, holding their conclusions permanently. The relics and grandeur of the ancient and modern worlds are the proper teacher and not "The Book and the Teacher." Historical descriptions of lands, battle-fields and so on, unseen by the school world, could never throw an insight into their life and circumstances; nor could such descriptions by the animate teacher, an organ of reproduction of "Book-thoughts," dependent on indirect information, ever arouse interest in, and admiration for, the present and past things they read.

5. The Purpose of Excursions.

Excursions serve their own purpose of education. The "*predominant*" element of individuality in the growing child, the "*sub-serving*" element of individuality in the advanced child and the "*absolving*" individual element in the boy (adult) in the society, get developed to know his own relation to the environment in which he lives.

The purpose of education in view may be either immediate or remote. For the pupils of the primary grade, in concurrence with their needy physical and mental growths, the fields of excursion are limited to "the home, the school and their immediate surroundings." In the case of the advanced child, the fields of excursion stretch beyond his village or town. In the former case, the child feels himself to be an entire individual with no knowledge of "society-relation." In the latter case, he realises that he is facing a society and hence he partially curtails his individuality. In the final stage his individual interests are totally absolved in the needs of the society.

6. A Programme of Excursions.

A programme of excursions is an indispensable part and parcel of education which enables the pupils to pick up experience from the world of life and struggle. The school

ought, therefore, to judge that, without a well-planned and pre-arranged programme of excursions, the real worth of education stands stilted. The programme ought to be drawn up in the early days of the academic year and each class should have its own place in excursions. It should also show a tentative table of excursions, all graded, month by month, with the dates marked therein for each excursion.

A general programme of excursions together with the class programmes, should be nailed on to the walls of the headmaster's room and the respective classes. Such programmes, hanging on the walls, breathe and instil into the minds of the pupils a life of adventure.

The programme ought also to show the names of at least two teachers and one or two pupils under whose escort each excursion will take place. In a few cases, the programmes should also mention the materials the members are to be equipped with, for the intended excursions.

The immediate or remote purposes of each excursion should be marked in bold letters so that they might be ever present in the minds of the guide-teachers and the excursion party. The purpose of each intended excursion should ever be manifold, suitable to the growth and age of the pupils.

7. The Preparation of the Programme.

The preparation rests entirely on the shoulders of the pupils; for it is they that know best what excursions are suited to them. Sub-Committees are to be appointed wherein the pupils of the respective classes, with a teacher presiding, propose a few interesting programmes of excursions which should later on be submitted to the Managing Body.

The Managing Body, consisting of a few members from each class, finally decide upon the individual programmes. It rests with the Managing Body to estimate the approximate cost of each excursion. The Managing Body may submit their checked and estimated programmes to the Central Body, consisting of only teachers, with the head of the institution presiding, who might make any alterations, if deemed necessary. The dates of excursions are marked thereon and the names of the guide-teachers are also nominated and entered in the programmes. All the submitted programmes are here deliberately considered and finally approved just in the way in which programmes for studies and programmes for school-work are considered.

It should be borne in mind that the programmes of excursions should never interfere with the routine work of class lessons. As far as possible, excursions should be had only in non-working days, only to supplement school instruction.

8. Impediments in the way of Excursions.

Individual tastes of pupils, their multiform and varied status in life, the material and social conditions of their parents, the pinch of depression-times, ceremonials and observations in the homely joys and sorrows of the individual pupils, besides the abhorred customs, castes and creeds of the sectarians and nationalities stand in the way of excursions. The public spirit may not be favourable to these school activities. The hue and cry of the public, in a few cases, may lower down the prestige of the school teachers.

Nevertheless, the sagacious, balanced, bold and judicious head of the institution, in conformity with the wise counsel of his sympathetic and co-operating staff, may win the

hearts of the public if the teachers, in a body, bring to the notice of the public the necessity and the real worth of such educational excursions. The school-staff ought to strive, in all ways possible, to be in perfect harmony with the public.

9. Side Activities during Excursions.

(a) To kindle and develop the individual and artistic tastes of pupils, the guide-teacher may strive to keep their spirits by freely unbridling his restraint on them and allowing them to take with them cameras, harmoniums, fiddles, gramophones, drawing and painting materials, etc. At intervals, they may be allowed to exhibit their own individual tastes and powers to recreate the party.

(b) During these trips, they may also have recourse to dramatic performances to display before the audience in a new place their own talents. To the young dramatics, the appreciation of their individual and special aptitudes, tastes, performances, speech, etc., may be encouraging to win brighter and nobler laurels in the life before them.

(c) Inter-school tournaments may also find a place among the side activities during excursions. In such tournaments, there is ample scope for the pupils to cultivate skill and efficiency.

Such types of side activities enable the pupils to adjust themselves to new environment. They shake off their nervousness and shyness and habituate themselves to the best enjoyment of their leisure hours.

10. The Teacher's Hand.

"We must be confronted by some problem—such 'Split-Road' situation in our mental stream—we must have something to think about. The great purpose of one's education

is not to solve all his problems for him. It rather to help him (1) to discover problems or 'Split-Road' situations, (2) to assist him in gathering facts necessary for their solution, and (3) to train him in the weighing of his facts."

After the preparation of the programmes, the respective guide-teachers may visit the places intended for excursions, to gather necessary information to work upon. The noteworthy points, to be emphasised may be carefully noted down by them in their note-books.

The teacher is only to guide, train, stimulate and develop the individual and social instincts, interests and impulses of the children. He is there to modify their instinctive tendencies with extreme caution and with stringent reservations.

The idea of setting out on excursions should emanate solely from the hearts of pupils. The teacher is to see and watch their progress. Some necessary hints may, of course, be given to them at the outset. Each pupil is to be instructed to provide himself with a note-book wherein he is to note down points of his observation and gathered information and his own inference.

The teacher in charge of excursion trips should necessarily be young, smiling, active, sympathetic and well-educated with moral strength and wide experience. He has to feel himself to be a "Silent Major Boy," occasionally opening his lips only to mark out the error, and delighting himself in the activities of his "Noisy Minor Brethren."

Above all, he should possess a good personality and commanding spirit, with a sympathetic heart. He should leave the pupils to themselves; his presence among

them should, in no way, be an impediment to their free and right wills, joys and actions.

10. The Pupils' Role.

From the beginning right up to the end, the pupil has to play an active role in excursions. He is to collaborate with his fellow-pupils in expressing his desires and interests in the selection and proposal of excursion trips. He has also to judge the points of other pupils either sympathetically condemning or appreciating their views. He has his earnest and right say of his internal heart in all matters concerning excursions. But he has to give way to the better opinions of his fellow-brethren.

He has to adopt economic measures to meet the cost of excursions. He should possess tact and quick sense in self-supporting and seeking out his own education. He feels himself to be a stray individual in the new environment, adopting new ways. He has to leave no stone unturned in understanding and thinking of new situations, laying out and building therefrom his own originaive resources of experiences and skill wherewith to equip himself for higher and more intricate activities he has to participate in later on in life. His eyes, ears, hands, etc., should ever be actively engaged in understanding the manifold sights he comes across. In short, he has to reason out inductively and deductively for general conclusions so as to link his basal thoughts with the purpose of excursions and the problems of life.

11. Equipment.

This is a point of vital importance and stands rather as a pivot for the carrying out of excursions successfully. Without substantial resources, excursions cannot be undertaken. Still, the pupils have to strive to collect funds for the trips and lay out schemes. Their means should ever be self-standing, self-supporting and honourable.

Primarily, the pupils have to arrange to select only such excursions as would cost them little. The rich pupils are, in general, few, and they may be approached for a generous subscription in the interests of their poorer brethren. As the latter cannot afford to pay for the trips, they cannot, merely on this account, be denied participation in excursion trips. Our sole aim is to prepare the pupils, be they rich or poor, for life-activities. Without excursions, education is only a theory and hence their knowledge becomes quite impracticable and unsuited to their future life.

The following proposals may be offered for an economic, self-supporting and honourable equipment to meet the cost of excursions.

1. Staff Subscriptions or Donations.
2. Subscriptions or Donations from well-to-do pupils.
3. Poor pupils' subscriptions to their mite.
4. Enacting dramas and utilising the proceeds thereof.
5. Arranging excursion programmes alongside inter-school tournaments to minimise the cost of trips.
6. Availing of concession charges for railway and motor journeys.
7. Enacting dramas either during tournament days or during excursion days and partly meeting the cost of excursions with the proceeds thereof.
8. A part of the proceeds of School Projects such as "the Shop Project," "the Garden Project," etc., may be set apart and utilised to meet the cost of excursion trips.
9. Availing of benefit performances of Dramatic Associations, Circus Companies, Mesmerists, etc.

In short, the equipment business is to be left entirely to the pupils and they are to be

instructed to earn something by honourable means to pay for their own auto-education schemes.

12. Excursions for the Primary Grade.

(a) *Object*: Excursions in this case should be sportive, recreative, interesting and homely, with ample scope for the display of the pupils' individualities. The immediate and primary educational aim, at this stage, should be the cultivation of the senses.

(b) The following excursions may be proposed.

The journey of the child from 'Home to School' and *vice-versa*, to quicken his powers of observation. Most of the pupils, adults too, cannot say what by-paths and peculiar marks they happen to pass by. As for the child for the first time leaving home for school, this itself forms an excursion, being primary in its characteristic.

2. A view of the class-room, the school and its surroundings with minute details.

3. Excursions to the various localities and shops.

4. Excursions to the neighbouring brook, river, tank or field in search of shells, cowries, pebbles, leaves or particular flowers, buds, creepers, plants, fruits, etc.

5. Excursions to gardens, to study the kinds of the vegetable kingdom, the seed, manuring, planting, transplanting, watering, trimming, etc.

6. Excursions to the outside of the village or town, immediately after a heavy shower.

7. Excursions to the local factories, shady and gigantic trees, temples, mosques and forts.

8. Excursions to the nearest Railway Station, Tank or Post Office.

9. Excursions to factories such as oil, rice, match factories, etc.

10. Excursions to any Jail, Police Station Printing Press, etc.

13. Excursions for the Middle School Grade.

(a) *Object*: After sufficient sense training, building of concepts, etc., the child is led on to "apprehend meanings and relations and so unify and give coherence to his knowledge." Hence, the pupils of this grade should have greater facilities and opportunities of a wider and more distant range of environment, a little farther removed from their homes.

"Boys throb with life and action." Hence to secure a large stock of images, they will have to be taught experiences. Inquiry and reasoning elements are aroused by bringing the pupils of this grade in contact with interpreters of men, events and things.

(b) *List of Excursions.*

1. Excursions of the previous grade with specific and varied purposes.

2. Excursions to forts to study the sights and to correlate them with their history and to receive and perform higher acts of combining.

3. Excursions to mills and factories such as the match, the paper, the cloth, etc.

4. Excursions to coal-mines.

5. Excursions to a Railway Junction, an Anicut or a Bridge.

6. Excursions to any Big Firm.

7. Excursions to a Potter's Shop, a Smith's Shop, the Mint, etc.

14. Excursions for the High School Grade.

(a) *Object*: The thinking element in the case of the pupils of this grade is in its deliberative process. "The intellectual and higher natures are on their wing." Hence, to

develop their sentiments, the environment should be varied, rich and abundant. Definite lines of action are chosen by the pupils at this stage. "This is the region of self-control passing from the regime of obedience." Hence this is the proper stage for big plans and strenuous action.

(b) *List of Excursions.*

1. Excursions of the previous grades with higher motivations in view.

2. Excursions to the district towns to see the working condition of particular offices.

3. Excursions to big tanks, lakes, and the sea.

4. Excursions to places of religious and historic significance.

5. Excursions to rice-fields.

6. Excursions to presidency cities and other big places.

7. Excursions to study metalled roads, the Mint, the Electric Department, University Buildings, fine palaces.

8. Excursions to see relics of historic importance.

9. Excursions to public gardens.

10. Excursions to Orphanages, Homes, Hostels, etc.

11. Historic, scientific and social service excursions.

15. Type Schemes.

(a) *The Primary Grade.*

"An excursion to the outside of a village immediately after a shower."

The geography teacher takes his pupils outside the village or town immediately after a heavy shower. The boys are instructed to observe the uneven surface of the ground with the formations of lakes, islands, capes, etc. They are then asked to point out, on the spot, lake-like, bay-like, island-like or isthmus-like formations. He might even ask

them to draw a plan of the landscape with the markings of the various spots observed by them. The boys may then be asked to imagine a vast expanse of water or land resembling the sights before them. The teacher, at this stage, may tell them that such islands or lakes are natural formations existing from a long time.

Out of the materials which the pupils carry with them, they may be asked to make paper boats and leave them to drift slowly from one port into another carried by the flow of water and the wind-drift to the larger expanse of water. Boys may be asked to infer that sea journeys are quicker than land journeys and that in olden days the Dutch, the Portugese, the French and others were sea traders.

"The Duck and the Bread Chase" may then be a source of amusement to the boys. The boys may make a wax duck and imbed a thoroughly magnetised needle in the white wax shaped like a duck, with the needle running through the body, its eye forming the beak. The duck is then put into water. A bit of bread containing iron-filings is to be passed on from near the beak, being firmly held in hand or left to float in a paper boat. Boys delight in the chase of "the bread and duck." Such (similar) child amusements embody scientific and other types of knowledge superficially recreative and internally educative.

Again the blooming flowers and fruits with their varied and detailed parts may be taken up as the next part of their instruction from this excursion. The teacher may hold in his hand a particular stalk and ask them to run about to the trees and plants near-by, to bring him a similar plant. Boys compete to be the foremost in this race. The teacher may then, in a similar way, try to ask them to collect the various parts of small trees or plants worthy of note.

After their return to school, the pupils may be asked to write a short description of their trip. Next, they may be asked to draw a sketch of the different fruits, stalks or leaves or to compare the leaves of any two trees, (their colour, form, size, thickness, etc.) Similarly, they may be asked to draw a lake, a bay, an island, etc., also, to mark the school, the outside of the village, their homes with their localities, the lakes or tanks of the place, if any.

By this excursion, the pupils are enabled to study Geography and object lessons direct from "Nature's Atlas" and "Nature." The boys compare leaves, etc. Such comparisons and abstractions pave the way for a full comprehension of individual things. Their collective and constructive instincts are aroused and well-developed. The smells of different flowers, leaves, fruits, etc., their sights, etc., afford their sense-training. Drawings of the leaves, fruits, stalks, etc., prepare the pupils for the cultivation of artistic tastes. Instruction from this excursion is thoroughly recreative.

(b) *The Middle School Grade.*

"A historic excursion to the (Warangal) Fort."

The teacher, with a pupil or two, first goes to the place of the intended excursion and after surveying, notes down a few points to emphasise.

The pupils are arranged in rows and taken to the place. They go round and observe as follows.

1. "Ganj Shayeeda" at the entrance of the fort. The inscription thereon is read and the pupils record that a battle was fought between the ruler of Warangal and Khasim Shayeed, a Sirdar of Malik Kafir, the General of Alauddin Khilji.

2. Next, passing on "to the Mud Gate," they scramble over the wall and notice the oval shape of the fort wall.

3. The encircling trenches are then noticed.

4. The pupils scale down the walls and enter a small village inside the fort. They gather facts relating to the historic events and conclude that "Orugallu or Eka-Sila-Nagar" was once in a very flourishing condition as the seat of the government of the rulers of the Kakatiya Dynasty.

5. Next, they pass on to the stone fort with its encircling ditches.

6. Here and there they find the ramparts.

7. Next they notice the "Khursheed-Mahal" built by Shitab-Ali Khan, containing the crown-head of King Pratap.

8. The arches of this building, now standing in ruins, speak of their Islamic culture.

9. They pass on to the four-pillared arches each facing a gate inside which there is a temple in a dilapidated condition.

10. They observe two stone elephants, one on raised ground and the other lower below with its two legs buried in earth.

11. Next they see a palace in ruins—a recent excavation, with a temple of Siva and Pratap Rudra's head at a distance.

The excursion party marches home. The next day, the History teacher, during his period, puts questions to the pupils orally on the points worthy of note. He also examines their records of observation. He then lays before his pupils a short history of the rulers of the Kakatiya Dynasty and dwells on the sights of the ruined palace and the fort of Warangal. The pupils are finally asked to write an account of their excursion

trip linking their points of observation with history.

By this excursion, the pupils are enabled to observe, investigate and gather facts relating to the history of Warangal. The first-hand eye-witness and self-sought materials pave the way for their interest in the acquisition of true and solid materials for historic research.

(c) *The High School Grade.*

"Excursion to a Paper Mill." Object.

The originative and creative interests are evoked in the pupils of this grade. As they feel to realise the responsibility of social, individual and group activities, they admire and crave for a sight of industrial arts, social services, etc. The thinking element predominates in them with the inquiring and reasoning faculties. They select their own lines of action in the world to enjoy, realising the rights and duties of an individual and a society working for the common interests of a government, a kingdom, a community or a nation. In short, they prepare themselves for good citizens.

(b) Boys are asked to learn beforehand how people wrote thousands of years ago and to examine and collect, if possible, the materials of any records maintained from time to time by different peoples.

Next, they are asked to compare their materials with the present-day materials of our beautiful books, glossy paper, cheap magazines, etc. They may be asked to picture our condition in case we could not have managed to get along with paper and finally to conjecture that the business of the modern world would be at a stand-still.

Then, the teacher may give a knowledge to the pupils of the monument of the

"Cleopatra's Needle" with a short history pertaining to it; similarly he may throw some light on "the Rosetta Stone" excavated in Egypt just over a hundred years ago; next the "Potsherd or tile" of the Athenians; also, the table-stones over which the "Ten Commandments" were originally written; the blades of sheep over which the Arabians wrote the history of their prophet. The teacher would then turn their attention to the Chinese and Indian materials of writing. In the end, the teacher would place before them the secret of paper-making of the Egyptians, the Chinese, the Arabs, the Spanish, the Italian and the British.

After equipping the pupils with a short history of the making of paper and the preservation of writing, the teacher may ask them to write a short composition on the same. With the whetting of their curiosities, an excursion to any Paper Mill may be proposed.

The boys pass on from one department to another and observe and record as follows.

I. 1. "Preparing the Rags." All round the Mills there is water; the four filtering beds with layers of coarse gravel, coarse sand and fine sand; the pumping of the engine and the filtered water carried along pipes inside the mill.

2. Entrance into the building. The first room containing "Huge Bales of Rags."

3. The rags thrown into a "Dusting Engine."

4. The dusted rags cut up into smaller pieces and sorted.

5. They are passed into "The Willow and Duster," a machine turning round and round,

tearing and shredding the torn rags with its horrible spikes,

6. The shredded rags carried on to the "Boiling House" where the grease is removed from the rags.

7. The soft film is carried to the "Breaking Engine."

II. Pulp Making Department.

1. "The Button Traps" where stray buttons and such hard substances are deposited.

2. "The Half-Stuff" flowing into the Bleaching Tank or Potcher where it is stayed, for a full day.

3. "The Beater" similar to the "Breaking Engine," where all the fibres are drawn out finely with no hard lumps at all.

4. "The Dyeing Apparatus" where the pulp is tinted, if necessary.

5. "The Loading Apparatus" where the pulp is given a smoother surface.

III. "The Paper-making Department.

1. "The Storage Vats" where the pulp runs from the "Beaters."

2. The pulp is moulded in "Deckles."

3. "The Presser" where the sheets are pressed and then hung up to dry.

4. "The Refiners" where the Watery-Pulp enters a "Sand-Table."

5. "The Strainers" with narrow slits which catch the lumps, if any, and give a passage to the watery pulp.

6. "The Moving Table of Wire-Cloth" into which the watery pulp flows.

7. "The Deckle-Straps" regulating the width of paper.

8. "The Suction-Boxes" which suck up some more water of the pulp.

9. "The Dandy Roll" where the water-mark is given.

10. "The Drying Cylinders" where the paper is dried up quite thoroughly.

11. "The Surfacing or Calendering" where it is rolled.

12. "The Cutting Machine" where the roll of paper, sometimes five miles long, is cut into different sizes.

By observing the paper-making processes, the pupils are enabled to have a direct practical knowledge of the various processes. The pupils see everywhere in the various departments law and order thoroughly regulated, where each individual in each department does his own appointed work, with no confusion. The individual works go to make a combined effort in producing paper. The record-material of our daily speech, thoughts, actions bound in the form of books, magazines, news-papers, etc., which flood the world over in rapid strides bringing in all individuals into closer touch with the multifarious and varied human thoughts for the uplift of our lives, both worldly and spiritual.

The teacher may then give out to the pupils the materials cultivated in various countries for the manufacture of paper: the flax in Europe, jute in India, the esparto-grass in Spain, wood pulp in Norway and Canada from planting and then cutting down trees, and hemp in Russia.

The teacher may finally put to the class a few questions on their observation and ask them to write out the processes in order of paper-making, with a short history of how the peoples in different lands were aiming at the nearness of paper making.

16. Conclusion.

"Auto-education, self-activity, self-restraint, acting and judging things, pave the way for individual and successful participation in life-activities." The original man's strife over the powers of nature, his adjustment to the

environment and his responsibility are all rehearsed through excursions.

The excursions are entirely the efforts of pupils, proposed, planned, estimated, regulated and carried out successfully by the pupils themselves, with the minimum help from teachers.

Such life-activities afford to them disciplined lines of action in conformity with the major life-activities, yet to await and to enjoy.

The problematic activities of the Sub-Committees, their equipment and their final report of the adventure, are really indispensable projects of adventure of a lofty type, ranging from school and home to the far off

places, ranging from their immediate scenes to the remote scenes, ranging from easy and recreative playful spirit to the intricate and split-road situations of actual life and struggle. Without excursions, we find our pupils embarking on life-journeys with many a pitfall due to want of self-confidence, self-support and self-activity.

Dependence on and consciousness of one's own powers, surely pave the way for right thinking, right planning and right line of action which in the long run brings in "abundant joy, comfort and peace in life-race." In short, excursions are an asset (quite indispensable) and solid platforms of education, supplementing school instruction, on which the future citizen stands.

The verdict is the same to-day as it was twenty-four years ago:—"It is far and away the best book of its kind."

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TRUTH ABOUT ELEMENTARY EDUCATION.

BY AN INSPECTING OFFICER.

AS has been rightly criticised in the Madras Legislature, the Government of Madras have been neglecting to take any effective steps to reform the present condition of Elementary Education in this Presidency. The Minister of Education seems to have been terribly afraid of those who have some vested interests. The Director of Public Instruction, though a very capable and honest man with generous and broad views, is not able to put the scheme of concentration and amalgamation into practice or suggest any modifications to the Elementary Education Act to improve the condition of Elementary Education in this Presidency. Responsible officers have no doubt their own difficulties, but the fact exists that the condition of Elementary Education is really deplorable.

There are three kinds of schools in existence, *viz.*, the Aided (non-Mission and Mission) and Board Schools. They have two controlling authorities over them, the Department and the Educational Council or the Taluq Board. The conditions of pay or grant and stability for the teacher are most miserable. There is also an inspecting agency which has to placate managers of varied character as well as inquisitive and interfering non-official public men, if it wants to get on smoothly, but which has very few powers for itself either to try to modify or rectify the defects that exist in schools. The details deserve to be carefully studied.

Truth no doubt is always unpalatable, but I hope that in the interests of justice all those concerned will bear with me if I write nothing but the truth in all its nakedness.

Let us consider first the managements. As was pointed out before, there is diarchy in the administration and therefore the managers have to serve two masters and get their work done by two agencies. The relationship between the two is also far from being happy and it will be discussed later. The Aided School managers are under the greatest disadvantage. The Government have fixed a very low teaching grant, *i. e.*, Rs. 9 p. m. for a Lower Trained Teacher; but the same teacher, if he goes to a Board School, is sure to get a remuneration of Rs. 15 per mensem. The Government have fixed the low scale as they expect the managers of Aided Schools to receive some school fees from the parents. There are no doubt some (very few) villages wherein well-to-do parents pay the school-master some slight remuneration; but nowadays every parent thinks it quite unnecessary to pay him anything as the parent assumes an air of patronage over the school-master for having merely permitted his boy to attend the school at the time of grant inspection. On account of this low scale of grant, the managers practise some questionable means. They enlist the services of at least one or two nominal untrained teachers, (for every trained teacher employed in the school) of the highest qualifications available in the village, preferably their old pupils who are now unemployed, to serve their purposes. Thus the total grant that the manager gets from Government is more than Rs. 15 p. m. I do not know whether the Government realise this defect or not; but I know actually that trained teachers in Aided Schools, especially if they are teacher-

managers, are getting more grant from Government than what the Government would be obliged to pay them if the Government have a staff of their own for every village. I do not know what good principles of economy the Department is following in encouraging Aided Schools, but I can challenge to save more to the Government by establishing Board Schools or schools directly under the Government in all places where they have at present the so-called well managed Aided institutions. The notion that to encourage an Aided School is a source of income or saving to the Government is a very wrong notion well impressed upon the Government by some departmental officers who care more for their own supplies than for the interests of the Government. I openly proclaim (and can show a good deal of savings to the Government under 'grants' if I am permitted to do so) that this policy of encouraging all sorts of Aided Schools is wrong in its very essence and I would strongly advise the Government to order the closure of all Aided Schools in big villages at once, establishing their own schools with half the number of teachers on their usual scales of pay. Such managers are at once the prop as well as the bane of the departmental officers. Almost all untrained teachers in Aided Schools with the exception of untrained teacher-managers are nominal and the truth about these teachers will be known if only we take at least the total number of untrained teachers disallowed by the Deputy Inspectors themselves in all the Aided Schools in all the Ranges. If a Deputy Inspector helps them to get grants for as many untrained teachers as possible, he will be applauded to the skies and the Department too is made to feel that he is a very

capable officer; but if any Deputy Inspector works honestly in the interests of the Government, they are sure to put in false petitions against him and damn his career by alleging bribery and all unmentionable things about him. To get grants for a certain number of teachers the manager has to manufacture pupils at the minimum rate of twenty pupils per teacher. To achieve this end and to avoid the undue swelling of figures under the stagnation statement, the manager will have on the rolls all grown-up old pupils of the village and all youngsters ranging between five and six years of age and in the case of ex-students who will be re-admitted and who will be given books of the lower classes and de-promoted to avoid the figures under stagnation, false attendance, false personation and all possible devices are availed of. Statistical data under heading II on page I of the Inspection Report on Elementary Schools are now given in various ways in various districts and they give no clue to detect this mischief. Inter-admissions are another nuisance. In some localities a set of intelligent youngsters will be going from place to place under different names by mutual consent to stage the grant inspection of one school after another and I sincerely feel that by encouraging these Aided Elementary Schools, at least the majority of them, the Government are wasting a great deal of public money on bogus schools. This fact explains the illiteracy in the country in spite of the great increase of the number of school-going population generally seen in Government statistics. Government are being greatly deceived and the earlier they close the Aided Schools and introduce compulsion (to some extent at least) the better is it for India and for the Government.

The second sort of management is that of the Christian Mission. In some Missions

teachers complain that service there is worse than slavery. There is a minimum salary for which they are expected to work both as a pastor and as a teacher. The teachers there are more preachers of Christianity than teachers. They are mainly sent to villages to do propaganda work and the Missionaries expect the Government to pay them their salaries. This is how at least in some villages the Government are made to bear indirectly the whole cost of propagating the Christian faith. I do not deny the existence of some honest teachers and some honest schools, but so far as I have seen, in some Missions, the majority of the single teacher schools situated in Adil-Andhra areas are, to a greater extent, intended to provide a suitable platform to preach their religion than to bear the torch of education to the illiterate masses. A number of pupils will be specially gathered for grant inspection; but the Deputy Inspector is expected not to write adversely on these schools. Hitherto there used to be some Englishmen as Missionaries who, on account of their influence with the Englishmen ahead of us, used to threaten the departmental officers with some unpleasant transfers or depromotions or degradations on account of their false petitions raised by themselves or by their subordinates. The Missionaries now-a-days also try to bring the same pressure on the departmental officers on account of their well established prestige, and so the Government are losing some more money on account of such bogus schools. These managers continue their practices on account of their superiority complex. These schools also deserve to be put down as a school with any particular religious bias is unfit to be the training ground of any and every youngster.

The third type of institution is the Board School under the control of the Taluq (now Dis-

trict Board. Everybody knows how well most of the Local Boards are managed. The dealings between the Department and the Taluq Board are also a source of great unpleasantness. Recent orders of the Government bring in questions of ratification and transfers which are the source of great unpleasantness between the two. Now-a-days everybody knows how to evade the law and so some Presidents of Taluq Boards invent ingenious ways of creating unpleasantness. The difficulty with these schools is one of administrative inconvenience rather than of waste of funds. The work of a Board School is generally found to be unsatisfactory on account of the influence of party politics. The teacher has to be more at the beck and call of the President as well as the local member of the Taluq Board, than mind his own business honestly at school. The departmental officer has to save his own respect and his own skin by being indifferent or neutral. Otherwise, when interests differ, the position of a departmental officer becomes ridiculous and the education in the schools suffers. The Board School teachers, generally, unless it be in well conducted Taluq Boards, care very little for the improvement of the schools under their care. The education in the Board Schools suffers a great deal when it is detected that there is some difference of opinion between the Deputy Inspector and the President of the Taluq Board. The President need not necessarily carry out the recommendation of the departmental officer and this form of diarchy spoils the administration in any walk of life. There are some Presidents who, for their own private reasons, order transfers, oust teachers or appoint or confirm unqualified men and oust trained teachers for the sake of untrained teachers with or with-

out ratification. Even if they do anything against the express provisions of Government orders, there is no one to question them. There are Taluq Boards wherein teachers are kept under suspension pending enquiry or framing of charges for over four months, teachers are transferred from one school to another, relieved in one place but not allowed to join in another place, wherein teachers hang in mid-air in this manner but whose grievances no one can redress if only the President of the District Board belongs to the party of the President of the Taluq Board. There are some such Taluq Boards that I know perfectly well. This sort of diarchy should cease if schools are to do good work. Let there be one good administrative body in charge of Elementary Education in the whole of the Presidency or for every district. Let it appoint its own supervisors of schools or let the services of Deputy Inspectors be lent to such bodies and let the recommendations of these supervisors be carried out *in toto* by the President of that administrative body. Then and only then can we expect some good work to be turned out by schools, but not under this system of diarchy.

The question of ratification of service is also a nuisance. This ratification was intended for those untrained teachers who had put in nearly ten years of service in any school under a Taluq Board prior to 1931. This gives the untrained teacher in the Taluq Board the same privileges as a trained teacher now newly entertained. But such untrained teachers and teacher-managers of Aided Schools have not been blessed with the same privileges. The reasons are not known and this injustice deserves to be rectified by the gods that be. An untrained teacher in a

Board School, if he puts in ten years of service, gets the same salary as a trained teacher, whereas the untrained teacher-manager of an Aided School is not given more than Rs. 5 per mensem towards his scale grant, even if he has put in nearly twenty years of service prior to 1931. This distinction is very unjustifiable on the face of it, and it deserves to be remedied. Also in these days of unemployment, the practice of ratifying the services of untrained teachers newly entertained has to be given up altogether. The President wants to entertain his own untrained men ousting even a trained teacher from his service and the Deputy Inspector will have to oblige him even against his own conscience. The old rules as regards ratification of services of untrained teachers have been superseded by a new Government order which necessitates the selection of untrained teachers from a panel of teachers to be framed by the President in consultation with the Deputy Inspector of the Range. The powers of granting ratification to untrained teachers working in Elementary Schools is solely entrusted to a Deputy Inspector of Schools and he is instructed not to grant ratification for more than three months at a time. There is at present some confusion as regards this question of ratification in some districts. Old rules still prevail in spite of new rules framed by the Government. There are some District Educational Officers who have been granting ratifications to untrained teachers outside the panel for six months and one year even as against the recommendations of the concerned Deputy Inspectors. These defects deserve to be looked into and every possible arrangement made to see that trained teachers trained at the expense of the Government,

do not go about unemployed while these untrained teachers get their services ratified by Deputy Inspectors or by their superiors in service and get themselves appointed in recognised schools under the kind patronage of the Presidents of Taluq Boards.

The position of a Deputy Inspector has to be considered next. It is the worst place for an educated man. What with his low salary and the prestige the Department enjoys in the eyes of the public, the support he receives from his departmental superiors in times of trouble is very insignificant. His pay and prospects are low. He has a whole Taluq under him, but he is expected to work under the thumb of the President of a Taluq Board and the Missionaries. Any not over-scrupulous Aided School manager or a set of managers can get him into trouble by putting in false petitions, particularly just before his transfer. The departmental superiors have an inferiority complex and so they at times readily play into the hands of the managers. When there is rivalry between the District Educational Officer and the President of the District Educational Council, the position of a Deputy Inspector with any conscience in him is much more difficult. The District Educational Officer will at times compel him to do certain acts just to spite the President of the District Educational Council and if for conscientious reasons he does not follow the advice, it is easy for him to frame false charges against a Deputy Inspector and even get him suspended pending enquiry. The Missionaries as well as the Presidents of Taluq Boards and Managers of Aided Schools want a Deputy Inspector to be as compromising with them as possible. If he works honestly in the interests of the Government, the Government will be the

last body to recognise his services; but if he is compromising in his conscience, he can have a very smooth career with these Managers and others. Government and our superior officers have more reliance upon the words of those who deprive the Government of their funds than upon the declarations of their own officers. A Taluq Board President who regularly orders transfers always saying that they are in the 'public interest' without consulting the Deputy Inspectors (as required by rules) can easily set up his teachers against a Deputy Inspector by merely mentioning in his orders that the endorsement of a Deputy Inspector upon some paper suggesting another transfer was read and saying outwardly that all transfers are ordered upon his recommendation as required under the rules. There is nobody to question a President of a Taluq Board when he acts even against Government orders; but everybody can put in false petitions against a Deputy Inspector when he works honestly and conscientiously. The confidential reports about the Deputy Inspector will naturally be affected and all reviews upon the work done by the Deputy Inspector will be very unpleasant. Thus the petty job of a Deputy Inspector of Schools depends upon the whims and fancies of several people of naturally different views and temperaments.

This miserable condition of Elementary Education should cease at least under the new constitution. There should be only one agency (under a respectable gentleman who can be above all corruption) to supervise and regulate Elementary Education throughout a district and it must have its own supervisors. The position of a supervisor too should be made more noble and attractive. The

confidential reports in which a superior officer can write anything and everything that he might have heard from his own tell-tale friends and subordinates should be forth with given up and a more open characterisation and criticism of the work of a subordinate should be encouraged. As in Board Schools, the number of trained and untrained teachers for every Aided School should be fixed to be increased only on the specific recommendation of the supervisor and the sanction of the District Educational Agency. Fees have to be levied on pupils who can pay while compulsory (if possible) free Elementary Education has to be imparted to the children of the poor. The test of poverty should not be the class or caste or community but that of the real financial condition of the parent. Diarchy with all its attendant evils should cease and responsible government under competent and reliable men should soon take its place even in the field of Elementary Education.

The syllabus too deserves to be greatly modified. Our present day education in India has become most uninteresting and unprofitable as it is mainly cultural without any vocational bias. An Elementary School naturally contains pupils of two types: firstly those who wish to continue their

studies in a High School and secondly those who give up their education after the Elementary School course is over. The syllabus for an Elementary School should provide for suitable instruction for both the above types of boys and girls of school-going age. Training in the rudiments of agriculture and indigenous industries has to be given to all pupils if young India is to thrive hereafter. Different schools and syllabuses for boys and girls are also a great source of waste of funds, and they deserve to be abolished giving place to a single system of education. Lots of funds under 'grants' and inspection will be saved if this method is adopted and the future generation in India will have a more noble and chivalrous attitude towards the fairer sex than the present generation of young men.

Last of all, the rules as regards the issue of Elementary School Leaving Certificates of the Fifth Standard to untrained and uncertificated young men now working as teachers in Elementary Schools deserve great modification; they should be made more liberal.

It is high time that these defects are rectified and proper steps are taken to improve this present rotten system of Elementary Education at least under the new liberal constitution.

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GENDER IN HINDI.

BY MR. V. V. SOVANI, M.A., LL.B.,
Raipur, C. I.

HINDI is the accepted *lingua franca* of India. Therefore as it is essential for speakers of other languages to understand and express themselves in it, it is incumbent for people whose mother-tongue is Hindi so to polish up their talk and writing as to impress others. But the beginners and the uninitiated are faced at an early stage with the difficulty, which persists as long as they have not heard or read sufficient good Hindi, of handling the tricky gender. If wrong impressions get hold of them, the evil is without an end. Every teacher wants his class to reach a certain standard of elegance; but how can he, without first eradicating the glaring defects, so offensive to listeners and readers alike? Gender is one such. It is a sure indicator of one's command over Hindi. Gender affects adjectives, verbs and the inflexion sign of the possessive case (का, ना or रा). Many languages do not undergo any of these changes.

There is never a paucity of grammar rules if a boy has patience and wits to learn them; but will they alone enable him to speak or write a language correctly and will not such education be dry and impractical? More real stuff is learnt in a shorter time by interesting drill provided by oral lessons. It is doubtful whether the teachers, who lay undue emphasis on grammar rules, understand the relation between grammar and language. Language comes into existence first and at quite a late stage when it has lost vitality, grammar comes in and classifies the existing usage. Later on, if the language never revives through outstanding thinkers and writers, grammar has an upper hand; but in such a lifeless state also imperceptible changes come in through

usage, and grammar accepts them immediately or when they are time-haloed. Secondly, a man, while speaking or writing, never thinks of grammar rules. If the expression does not sound well or if he has doubts, he takes recourse to them. Thirdly, coming to the particular instance, boys, at times, know the gender of a word (specially of words standing for animate objects), but while using it in a sentence, they do not introduce the corresponding changes because knowing the gender of a noun is quite different from correctly using it in a sentence. So the method advocated for learning gender is drill in such words as are wrongly used by them. The drill will take the form of using an appropriate adjective, or a noun or pronoun in the possessive case, before the given word, or a verb after it. Such a drill will indirectly provide exercise in the choice of correct adjective, in amplifying the connotation of the word, and in explaining what regulates the gender of a verb. In Hindi, a verb does not agree always with the subject. The exceptions are, for example, a subject with inflexion sign ने or passive and causative constructions. Thus a number of important topics centre round the simple gender drill.

Each teacher will have his own list of words for practice, but it is vital that the list is genuine. A list drawn up from a grammar book, or a dictionary, or a text-book is imaginary and exaggerated because boys do not use those words, and if they do, they do not make mistakes in their use. What you think to be difficult is not always so to them, and the difficulties of one boy differ from those of others. To illustrate the point, a list of words compiled from the exercise books of

APRIL 1935.]

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a dozen boys from different classes is appended below. It may look ridiculous to many, but it will interest all.

पूजा	वाक्य	दस्त	गेंद
दरबार	सम्पत्ति	कोलरा	मदद
खबर	कुल्हाडी	हुट्टी	दोस्ती
आनन्द	तरह	घोती	देर
दशहरा	चिन्ता	नम्रता	खाट
सेना	सांस	चोटी	नाक
मार	गरमी	रंग	परदाई
बचाव	धूप	चीज	रोटी
रथ	दिमाग	बर्दन	सलाह
जल	जान	जीव	किस्सा
घारा	आंख	धूल	खोज
धूल	दांग	मंदिर	मुंह
पृथ्वी	उत्सुकता	कुमार	राह
ध्वनि	रात	चालचलन	धर्म
खोह	नदी	प्रज्ञा	उपकार
उपयोगिता	बेला	मोटर	प्रेम
रक्षा	खोज	चोट	पति
ज्ञान	जमीन	हृदय	शिक्षा
अभ्यास	संख्या	खेल	साल
पूँछताँद	पानी	घान	बोलचाल
वंश	झोंपड़ी	जेल	चर्चा
माल	जात	सुबह	शादी
कक्षा	साइकल	उजाला	प्यार
रोचकता	बात	जुगनू	जेब
लेख	तरफ	माला	दोस्ती
परिचय	जोर	चादर	बाद

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THE PHILOSOPHY OF A. E., THE MODERN IRISH POET.

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(Continued from page 166.)

VIII.

MAN is to A. E., as he is to all mystics, a spark of the divine. He shares of the nature of God and enshrines a divine element in himself. The indwelling soul or the spirit of man constitutes the god-like part of his nature and allies him to the one spirit, vitalising the world. This idea is beautifully expressed in one of the poems, which contains the lines :

"My soul from your heart outcame ;
Mountain, is that not so,"

A. E. gives expression to his intense faith in the divinity of man in his poetry. In one poem, seeing a glorious vision he exclaims :

"O, stay, departing vision, stay with
us but a day,
And burning seraphin shall leap from
out our clay,
And plumed and crested hosts shall
shine
Where men have been."

He speaks in other poems also of 'the seraph kings glowing through the dusky rags and tatters of the body.'

This divine, imperishable spark is, however, 'cribbed, cabined, and confined' in the gross material body. "The anguished spirit mourns for light from this house of clay." Dreamy clay, cabin 'built of clay,' dusky coracle—these are some of the suggestive symbols used by the poet to describe the perishable human body. He elaborates this idea into a picture full of symbolic significance in the

poem *The Vesture of the Soul*, which opens with the lines :

"I pitied one whose battered dress
Was patched, and stained with dust
and rain ;
He smiled on me ; I could not guess
The viewless spirit's wide domain."

In the poem *Rescue*, A. E. presents a vivid and spirited picture of the solitary soul, enveloped in darkness, fettered fast with manacles—'a kinsman of the cherubim chained in this pit's abysmal mire—eagerly awaiting the hour of deliverance. Body is therefore the shroud hiding and obscuring the divine soul. Man, by giving himself up to worldly ambitions and material pleasures, still further strengthens the shroud and makes the soul more miserable. This idea has been beautifully expressed by Rabindranath Tagore in the *Gitanjali* : "The shroud that covers me is a shroud of darkness and death. He whom I enclose with my name is weeping in this dungeon."

If the spirit within man is divine, then it must be possible for him to grow god-like by developing the divinity within. To the mystic, the attainment of union with God ought to be the aspiration of man. The ultimate goal of man is to become part of the eternal light, to be immersed 'within the all,' to merge in the divine spirit. 'The special form assumed by the consciousness of the mystic is the perception of an eternal principle with which the soul of man desires alliance or complete identity.' A. E. himself describes this desire

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as 'the inexpressible yearning of the inner man to go out into the infinite.' In union with God is the peace of man, the cessation of turmoil and strife. Says the poet :

"The vast within me cries
Finding in Thee the ending of all ways."

The spiritual consummation of union with God can be attained only if the soul is delivered from its imprisonment, and freed from the mortal shackles which oppress and weigh it down. Liberation of the soul is what leads to union with God. The mystic does not waver in his faith that the ultimate deliverance of the soul is certain. "Man," says A. E., "is spiritual at the root and cannot escape from himself for ever." A. E. derives strength and hope from the stars in the sky.

"For this, for this the lights innumerable
As symbols shine that we the true light
win."

In the poem, *Watchers*, the soul is represented as lying immured within a sepulchre. A company of angels wait on the lost adventurer, and they set at rest the doubts of the poet, by saying :

"Our Lord is buried in this sepulchre ;
We wait his resurrection. It is sure."

Life is therefore a great spiritual adventure and every man in the world is engaged in a great spiritual quest. A. E. says :

"Pure at heart we wander now :
Comrade on the quest divine.

* * * * *

We have hopes beyond tomorrow."

Man, in trying to attain union with God, is endeavouring to emancipate the soul from its state of bondage and agony and so the movement of the soul towards God represents a movement towards freedom and bliss. A. E.,

in the poem *Freedom*, compares himself to a free bird, soaring higher and higher, and says :

"I love the free in thee, my bird,
The lure of freedom drew ;
The light you fly toward, my bird,
I fly with thee unto.
And there we yet will meet, my bird,
Though far I go from you
Where in the light outpowered, my bird,
Are love and freedom too."

A. E. uses many beautiful figures to describe this spiritual quest, or ascent of the human being. The chimney's vapour, resembling a thin grey rod, mounting aloft through miles of quietness and pillaring the skies of God, brings before his mind the picture of the soul moving upwards and merging in God. 'The spirit rolls in clouds and dreams into the vast of God.' In one of the poems, beautiful and symbolic, he figures himself as riding a dusky coracle. This boat is described as passing by perilous magic mountains or lying where no horizons gleam, fainting upon a sea of glass. Upon what enterprise has the boat embarked, asks the poet. It is sailing, he feels, for the green fields of home—for 'God who is our home, for that imperial palace whence we came.' In another poem, A. E. presents to us a picture of a ladder, falling from a beauty older than earth, which the soul must climb.

"I climb by the phantom stair
To a whiteness older than Time."

The peace of man lies in scaling this spiritual ladder and attaining union with God. God is man's sole refuge and support. Man, however, out of blindness and foolishness, flees God, and drifts away from Him. In the poem *Refuge*, God is figured as Night, the dark-blue hunter, following Twilight, a timid

fawn, in hot pursuit. Ceaseless pursuit and flight, says the poet, were in the sky. Those who had attained wisdom, for whom there was neither pursuit nor flight, knew that her refuge lay on the hunter's breast.

IX.

The attainment of the ultimate goal of union with God may require a number of lives. The spiritual development of a man may be gradual and he may have to pass through a number of lives in order that he may reach his goal. A. E. is in full sympathy with the doctrine of re-incarnation. He shares, what an English writer* describes as 'the Hindu conception of ceaseless lives until the soul becomes fitted for some kind of fusion with the Divine or the All.' This idea of re-incarnation is the theme of one of his long poems, *Transformation*.

"And world on world those magic voyages
had known

Glowed in the vast with burning hill and
glittering stream,—"

It is however in the poem, *The Faces of Memory*—that this belief 'emerges through the lights and shadows of feeling' and finds true poetical expression.

"Dream faces bloom around your fall
Like flowers upon one stem;
The heart of many a vanished race
Sighs as I look on them.
Your tree of life put forth these flowers
In ages past away:
They had the love in other hours
I give to you to-day."

In another beautiful poem,—*A Murmur in the Grass*—cast in the form of a dialogue, the

* Leslie D. Weatherhead—*The After-World of the Poets*, p. 138.

pale-lipped blossom asked as to why it sighed, replies:

"For the many million
Times I must die
Ere I be as that Glory
Up in the sky."

In the poem, *Resurrection*, the poet speaks of 'deaths that we again must die.'

A man will be subject to the travail of birth and death, so long as he is morally and spiritually imperfect. He will, in the words of A. E., be 'lured through the gates of life and death' or 'rocked', to quote the words of the poet, Rabindranath Tagore, 'in the ocean-cradle of birth and death.' He will cease to pass from one re-incarnation to another and will attain to salvation only when he is completely cleansed from his sins and has shed off all fragments of finiteness. Death, in the light of this theory, loses all its sting and terror. It merely marks the end of one stage in the spiritual progress of the individual, in his march towards God. It only means the end of one act in the drama of a man's spiritual progress; it is only a mile-stone in the path of a man's spiritual journey. Death is not, therefore, the end of life, and the continuity of the ego is not interrupted by it. It is merely removal of the body, the substitution of a fresh one for one that has become outworn. The body is like a suit of clothes, and "just as a man casts off worn out clothes, so also the soul casts off worn-out bodies and enters new ones." Death is the herald of a new life, a preparation for a better life, to be lived under better conditions and circumstances. It takes a man one step forward in his spiritual journey and means the recommencement of the same journey and struggle with better resources.

Death is therefore to the mystic a call of love, beckoning us to a higher state of existence. The poem, *Free*, reveals A. E.'s attitude to death.

"As Children at twilight may gather,
They met at the door-way of death
The smile of the dark hidden Father,
The Mother with magical breath."

The poem '*Recall*' brings out the idea that death is a call of love. The poet asks:

"Oh! must we use the iron hand,
And mask with hate the holy breath,
With alien voice give love's command,
As they through love the call of death?"

One of his poems contains the very significant line—'The Angels with their love shall slay.' Another poem contains the line, freighted with greater meaning and significance, 'He dies! Yet he has conquered in that very hour.' Death is a victory and not a defeat.

X.

To become one with God is the goal of all individuals. In order that this consummation may be attained, the soul within must be developed and delivered from the tyranny of the finite self. The self smothers the soul from without, tramples it down, and prevents it from coming into play. The spiritual progress of a man consists in developing the soul and attaining what the poet-philosopher of India calls 'soul-consciousness.' The problem which confronts a man is—how to attain this soul-consciousness. The soul of a man will never become conscious so long as he is dominated by the self. The divinity within will never become manifest so long as a man is under the sway of the self. The problem of realising the soul thus resolves itself into the problem of mastering and

curbing the self. In what does the conquest of self consist? A man dominated by the self will necessarily be selfish and self-centred, will always think in terms of himself and act from selfish motives. He will be blind to the essential unity of things, and the great spiritual purpose underlying the activities of the universe. He will lose himself in this world of apparent diversity. He will become entangled in the web of this illusory world of diverse forms and manifold objects and be turned round and round in the whirlpool of selfish desires. A. E. has given in the following lines a true picture of this type of men:

"Blinded in the joy of being,
We go on our enchanted way
And deem our hours immortal hours,
Who are but shadow kings that play
With mirrored majesties and powers."

A man under the thralldom of the self is a man enveloped in darkness and ignorance. He will have no true sense of values and will not pursue the right path. He is a man, caught in the meshes of the web of *maya*, from which he is not able to extricate himself. As A. E. points out in one of his poems, he is allured and carried away by the outward appearance of objects and consequently blind to their inward significance. In the poem *Unconscious*, A. E. says:

"Man who moves in the twilight dim
Feels not the love that encircles him
He turns away through the dark to roam
Nor heeds the fire in his hearth and home."

Man is therefore his worst foe. Egged on by the self, he lives a selfish life, losing sight of his true goal and neglects his spiritual welfare. He goes on immuring himself in the prison of ego and forges the

fetters which bind him. A. E. gives forcible expression to this idea in the lines—

"The foe ye meet is still yourselves
The blade ye forged the sword that kills."

This self must be annihilated in order that the soul of the man may be liberated and made manifest. The conquest of self really means the conquest of selfishness. The realisation and the expression of the soul demand that man should overcome the demon of selfishness and get out of the 'prison of I-hood.' When the self disappears, the spirit within will come into full play.

The development of the soul and the annihilation of the self do not require the complete withdrawal from the world of action. A. E. is not an advocate of asceticism and does not want men to renounce the world and repress all their faculties. He says: "The faculties cannot be spiritualised by restraint but in use. In the free play of the beautiful and natural human relations lie the greatest possibilities of spiritual development, for heaven is not prayer nor praise but the fulness of life, which is only divined through the richness and variety of life on earth." The aim of a man must be 'freedom in action and not freedom from action.' A man must be able to say with the poet, 'I feel the embrace of freedom in a thousand bonds of light.'† How is a man to realise this freedom? How is a man to liberate the soul by taking an active part in the life of the world? Activity of any kind which tends to make man selfish will only protract the agony of the soul. Says A. E.: "Whatever makes us clutch at the personal, whatever strengthens the illusion of separateness, whether it be the possession of wealth, or power over the weak,

or fear of the strong, all delay the awakening from this pitiful dream of life by fostering a false egoism."‡ On the other hand, activity of any kind which tends to make a man forget his self can be a means of spiritual development. "The life which forgets itself turns to its true immortality." In other words, a man transcends the limitations of his self and attains a state of self-forgetfulness when he devotes himself wholly to the service of some great cause or ideal. The barriers set up by the self disappear, the walls of the prison of self crumble down, when a man, fired by a noble enthusiasm, throws himself heart and soul into some great work, or gives himself up to some great object or noble pursuit. Devotion to some great cause, complete identification with something larger than oneself, can therefore make manifest the divinity within. Unselfish activities, inspired by an enthusiasm for some noble cause, can free a man from the thralldom of self. "Every high imagination of man is the opening for him of some door to the divine world." The revolutionaries in the book, *Interpreters* are thus described by A. E. as having been raised above themselves by a great aspiration. Lavelle, one of the leaders, speaking of them in eulogistic terms, says:§ "Death was a term sunken below far horizons ere they rose on that adventure. The self had already perished, for they had abandoned themselves to the genius of their race and it was captain of their souls." The idea that a man must attain realisation through selfless action has inspired the concluding lines of the poem *Michael*. Man, says A. E., by living and dying for a great cause, becomes an instrument of God acting in accordance with the dictates of the divine soul within.

* *Imaginations and Reveries*.

† Rabindranath Tagore—*Gitanjali*.

‡ *Interpreters*, p. 89.

§ *Ibid*, p. 102.

"What does the spirit urge us to?
Some sacrifice that may undo
The bonds that hold us to the clay
And limit life to this cold day?
Some for a gentle dream will die:
Some for an empire's majesty:
Some for a loftier human kind,
Some to be free as cloud or wind,
Will leave their valley, climb the slope."

Even the soldier who is inspired by a great enthusiasm for a cause is one who has flung aside his self and realised his soul. The poem *Battle Ardour* opens with the significant questions:

"Unto what heaven wends this wild
ecstasy?"

Is the fired spirit light upon its wings,
Self being outcast, as the diver flings
His garment so that every limb be free?"

When a man in this manner identifies himself with a great idea, he becomes free and happy. In the *Interpreters*, A. E. puts into the mouth of Lavelle these words: "There is a power behind ideas. I remember what a dispirited group met to discuss the revolt, what a burden lay upon every heart. Yet when we decided to act for the nation, what a magical transformation took place! How joyful everyone became! They were gay and laughed and cried as if it was resurrection morn. I felt glowing as if Heaven had lifted me up to itself."

High ideals and lofty dreams are divine. They are the 'echoes of some deeper being and can never perish'. The poet says:

"Those delicate children,
Thy dreams, still endure!
All pure and lovely things
Wend to the Pure."

The capacity to cherish such ideals and dreams is itself an indication of the divinity of man.

"Only the spirits know such longing
For the far away;
And the fiery fancies thronging
Rise not out of clay."

In one poem, the poet describes the profound impression made on him by the mountain wind steadily climbing to the utmost crag and then relapsing into silence. The wind, dominated as it is by a singleness of purpose, illustrates the exalting power of great aims and desires. A. E. exclaims:

"Ah! but what high intent
In the cold will of wind;
What sceptre would it group
To leave these dreams behind!"

The duty of man therefore is service, service in the cause of righteousness, truth and justice. He must not fly away from the pains and sufferings of this world, but on the other hand, try his best to alleviate them. A. E. enlarges on this idea in the *Midnight Blossom** which is in the form of a dialogue in which four ascetics are the interlocutors. From the calm and quiet region in which they are, they look towards the villages and towns in King Suddhodana's realm and think of the peace and happiness which they enjoy and which are denied to the inhabitants of that realm. Ananda then points out their mistake in believing that they can do nothing to alleviate the sufferings of those men and brings home to them the folly of withdrawing from the welter and confusion of life into a happy solitude. In reply to the question 'who would leave joy for sorrow,' he speaks these words of wisdom: "The small old path stretching far away leads through many wonderful beings to the palace of Brahma. There is the first fountain, the world of

* *A. E.—Imaginations and Reveries*.

beautiful silence, the light which has been undimmed since the beginning of time. But turning backwards from the gate, the small old path winds away into the world of men and it enters every sorrowful heart. This is the way the great ones go."

It is not however possible for all men to stand up for great ideals and dedicate their lives to noble causes. The capacities of men differ and the world does not offer all opportunities of achieving great things. Even ordinary men, however, can realise their souls by giving themselves up to the duties of everyday life. If a man cultivates detachment and devotes himself wholly to his duties, without any thought of reward, then he can have the satisfaction of living a life, spiritually great. Every man has his own sphere of work and his own *dharma* and the infinite in him will become manifest if he is earnest and disinterested in discharging his *dharma* however humble it may be. As Lord Haldane says*, "A man must learn to accept his closely-bounded life and task as the process in which the side of him that is touched by infinity becomes real." In one of A.E.'s poems, God is represented as a sower and men as shoots of corn. These, having supplied men with food, are set free at the time of harvest.

"And everyone becomes a slave
Labouring through earth from seed to sun,
Till the green pillar's thick with grain
And the long marvellous labour's done."

In the same way men also have to work under certain limitations; but they can be sure of salvation if within those limited spheres they are unselfish and disinterested, like the shoots of corn.

* Lord Haldane: *Universities and National Life—Dedicated Life*.

XI.

Man can realise the infinite in love and pity. All mystics glorify love and consider it as the channel leading to God. Love signifies an expansion of the human personality. When a man meditates with love and sympathy on life in the four quarters of the world, "there breaks in on that meditation, intimate and poignant, the sense of myriads of lives, and he sees and feels them as portion of himself, and they burn his very soul." Love is therefore a means of breaking the fetters of self and attaining self-transcendence. Love was given, says the poet Wordsworth, that self might be annulled. Love is therefore divine. "It has its origin†" says W. R. Inge, "in the eternal and universal side of our nature. It is the glad recognition of a deeper unity, beneath our superficial isolation. Of all human experiences, it is the one which most uplifts us and brings us closest to God, just because it rends from top to bottom the veil of separation between human beings; it opens a wide breach in the middle wall of partition which keeps apart from each other, and therefore apart from God." A. E. in common with all mystics exalts love in his poetry. It is

"A seraph wind that blows,
From out the deep of being to the deep of
being goes."

It is 'the wing which enables the soul to soar into the vast.' It is

"The magic that can give
An Eden where the soul may live
Nor need to walk a road of clay."

In another poem, he describes love as a 'pearl-grey dawn in darkness, breathing peace without desire.' In the *Mask of Apollo*, A. E. dwells on the divine nature of love. He puts into the mouth of Apollo a mythical account of the origin of man. The gods are

† W. R. Inge: *Personal Idealism and Mysticism*

described as having held a council at the time of the creation of man. Each one of them at that great meeting bestowed on man some special gift and conferred on him some special blessing. Aphrodite wanted to make her gift assume the form of some outward grace, but Eros dissuaded her from this and advised her thus: 'Let them not be so lovely without; let them be lovelier within. Put your own soul in, O Mother.' Love is therefore a divine gift. In the *Meditation of Ananda**—which is indeed poetical prose—A. E. expatiates on the glory of love and sympathy. The spiritual troubles and doubts of Ananda, the ascetic, are set at rest by an old man, a follower of the new faith, who relates to him the story of the Lord Buddha—of how he attained peace by surrendering his being completely to thoughts of love, by making 'the whole wide world, above, below, around and everywhere, with heart of love, far reaching, grown great, and beyond measure.' The truth is then borne in upon Ananda that the secret of true greatness lies in making true righteousness expand and fill the universe. Retiring into the shade of a banyan tree, he sinks into his soul and sees before him the figures of all those who have suffered in the past. A. E. thus describes his spiritual reawakening: "He drank in all their sorrow. From his heart he went out to them. Love, a fierce and tender flame, arose; pity, a breath from the vast; sympathy, born of unity. This triple fire sent forth its rays; they surrounded those dark souls; they pervaded them; they beat down oppression.

Pity is born of love and is glorified by A. E. Pity also obliterates the self and the spirit within becomes resplendent when a man is filled with pity.

"While the heart is burning
Heaven with earth is banded."

* A. E.: *Imaginations and Reveries*.

Pity is divine, is 'a breath from out the vast.' The prayer of the poet is that he may always be filled with pity.

"May I still feel the heart-pang and pity,
love-ties I would not release.

May my heart be overbrimmed with compassion."

Speaking of these emotions of love and pity, A. E. says:† "There is a certain infinitude in the emotions of love, tenderness, pity, joy, and all that is begotten in love, and this limitless character of the emotions has never received the philosophical consideration which is due to it." While A. E. recognises the moral worth of all these emotions, he exalts specially the feeling of pity for the fallen and the weak. There will be moments, he says, when a man can see the same halo around the head of Christ and the head of an outcast. This feeling of deep pity for the fallen is according to him the basis of true divine justice. A. E. does not at all appreciate the system of justice that now obtains in the world. It is based on the intellect and not on the emotions, and therefore tends to develop hardness of heart and destroy the springs of sympathy within. When a man places himself on the true seat of judgment in his heart, then the worst are safe from his rod of condemnation, for he will then become conscious of 'the nobility hidden in these outcasts under the cover of ignoble things.' True justice consists in a sympathetic understanding of the faults and failures of other human beings. To the man, actuated by a true sense of justice, 'the darkest of human spirits will still have around him the first glory which shines from a deeper being within.'

XII.

The mystic poet who glorifies love and unselfishness overflows with admiration for children. Children embody these virtues

† A. E.: *Imaginations and Reveries*.

which he holds up to admiration. They do not act from selfish or utilitarian motives, and they always throb with love and are moved by fine impulses. They are pure and unsophisticated and men also must become child-like if they want to enter the kingdom of God. 'The child brings us into contact with the crystal springs of being, brings a brightness to the world-dulled mind, and so poet after poet exploring the depths of human experience has turned his back on more pretentious philosophies to praise childish things.'* The mystic presents the fact of purity in poems dealing with childhood. A. E. shares the mystic's admiration of children. In the *Avatars*, Felim says: "It is out of such children the new world will be born. Are they not dancing to a new music, linking heaven and earth in their hearts." In the poem, *Frolic*, A. E. represents in figurative language the idea that children 'work for the mere joy of work.'

"The children were shouting together
And racing along the sands.

* * *
The stars were shouting in heaven,
The sun was chasing the moon:
The game was the same as the children's,
They danced to the self-same tune."

In *Benediction*, he describes the child as reflecting the joy of life.

"As within the quiet waters passing,
Sun and moon and stars we view,
So the loveliness of life is glassing,
Child, in you."

XIII.

The problem of evil is one of the most knotty problems of philosophy. The mystic, with his firm faith in the existence of God, and the immanence of God in all things, is not baffled by the existence of pain and

* R. L. Megroz: *Francis Thompson*, p. 213.

suffering. He believes that there is no real pain in the world. Pain is the condition of goodness, is necessary for the moral and spiritual development of man. Adversity calls forth the best in man and provides him with the conditions which are essential to his spiritual progress. Adversity is, as a great Russian writer says, the main-spring of self-realisation. Man can therefore 'make the stumbling-block a stepping-stone to God.' The mystic, therefore, as a writer puts it, 'instead of shrinking from pain, prays for it, for properly met, it means growth.' The poem *Pain* reveals A. E.'s attitude to this problem of suffering. Speaking of the God of pain, he says:

"Of my God I know this much,
And in singing I repeat,
Though there is anguish in his touch,
Yet his soul within is sweet."

It is through struggle and suffering that men overcome their selves and reach their goal. Suffering plays a very important part in the spiritual development of man.

This idea is clearly expressed in the poem, *The Man to the Angel*. The man tells the Angel:

"All your beauty cannot win
Truth we learn in pain and sighs:
* * *

Dark and lost amidst the strife
I am myriad years of pain
Nearer to the fount of life."

In many of his poems, A. E. speaks of the 'sweet in sad.' *The Hour of Twilight* contains the lines:

"We kiss the lips of bygone pain
And find a secret sweet in them."

In another poem, he sees a gain, a distant glory over the hills of pain. In *Gift* he refers to 'the sweetest gains of my sorrow.'

A man can make failures stepping-stones to success. The poem *Hope in Failure* contains a line full of significance. 'The beauty that breathes in thy spirit shall shape of thy sorrow a flower.' Therefore only those who have realised the divine significance of pain can attain real bliss.

"For only those can laugh who are
The strong imitates of pain."

The pains and sufferings of one man may be essential to or serve to promote the welfare of humanity. In *Leader*, the followers are made to say:

"Though your eyes with tears were blind,
Pain upon the path you trod:
Well we knew: the hosts behind,
Voice and shining of a God.
For your darkness was our day:
Signal fires, your pains untold
Lit us on our wandering way
To the mystic heart of Gold."

XIV.

A mystic like A. E. cannot feel satisfied with the world as it is to-day. The picture it presents is one which he cannot contemplate with feelings of complacency. The world has fallen on evil days—'Earth's age of pain has come' and 'the world's great night will soon begin.' A. E. is an unsparing critic of the mechanical civilisation of the modern age. It does not give scope for the play of emotion and imagination. "As the demon of the mechanical began to dominate the cities of the Iron age," he says in one of his latest books, "it brought life itself into subservience to it. The looms of the soul became silent and rich webs of fantasy no longer poured from them. The potter no

more shaped his vessel with delight, moulding about it the dancing figures which were in his heart. No song sounded over labour, for the machine chanted its iron dronings by day and by night, and the sorcery made man to forget the soul that had once been as illuminated as nature. The heart was heavy, and few were those who could hold back the gloom by creating their own light. The imagination could no more conceive of lordly life, and multitudes fell blindly into a mould devised that society might have the precision of a machine."*

A. E. is therefore very pessimistic so far as his attitude to the modern world is concerned. Modern society is dominated by materialism and Mammonism and distracted by jealousies and rivalries. The man of to-day is devoid of enthusiasm and idealism; and is not inspired by fine impulses and emotions. His heart has lost its finer touches and has become 'as arid as the desert sky.' He is not moved by the beauty of nature nor impressed by her splendour. 'What has civilisation brought us,' asks the poet, 'but the triumph of the great heresy of separateness between ourselves and nature.' The condition of the modern world is therefore spiritually unsound. The gruesome and ugly spectacle it presents is portrayed in the lines—

"The innumerable hiss
Of human adders, nation with poisonous
breath
Spitting at nation, as if the dragon rage
Would claw the spirit."

Selfishness reigns supreme in the world, and love and wisdom are fast disappearing.

"Love in our thickened air too redly burns;
And unto vanity our beauty turns;

* A. E.: *Avatars*, 23.

Wisdom that gently whispers us to part
From evil, swells to hatred in our heart,
Dark is the shadow of invisible things
On us who look not up, whose vision
fails.
Our eyes are ever earthward,"

The earnest exhortation of A. E. to the modern world is,

"For a little while to abate
The outward roving eye and seek within
Where spirit unto spirit is allied,"

If men look within, then they will become
conscious of their essential unity. Fraternity
and love will then take the place of conflict
and hatred. For "who would hate if he
could see beneath the husk of the body the

spirit which is obscured and imprisoned there,
and how it was brother to his own spirit and
all were children of the king."—Who then
would grasp at sceptre or crown or pos-
sessions for a self which he knows to be
unreal? *

As A. E. says,
"Could you and I but of each other say
From what a lordly house we took our
way,

And to what Hostel of the Gods we
wend,

Oh! Would we not anticipate the end?
Oh! Would we not have paradise
to-day?"

* A. E. : *Candle of Vision*, p. 174.

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DRAVIDIC PERSPECTIVES.

BY Mr. L. V. RAMASWAMI AIYAR, M.A., B.L.,
Ernakulam.

THE verbs denoting the elementary ideas of motion, and the words for 'the sun,' 'moon,' 'star' and 'sky' are vocabularial types that may, in the history of a language-family, be expected in normal circumstances to have resisted displacement through internal changes or foreign influence.

The examination of Dravidic words belonging to these semantic types reveals the following :—

(a) Though striking instances of the persistence of common bases are available in South Dravidian, there does not exist any one common pan-Dravidian base, except the one for 'coming'.

(b) Except in respect of 'going' and 'standing,' a fairly wide cleavage is evident between the South Dravidian speeches on the one side and the Central Indian and Northern dialects on the other, in the structure of the bases denoting motion.

(c) While for 'moon' and 'star' the Central Indian dialects have forms directly allied to, or cognate with, those in the Southern speeches, the Central Indian (Dravidian) words for 'sky' and 'sun' are Indo-Aryan.

(d) The word for 'the moon' in Brâhûi, and the words for 'sky' and 'star' in Kur.-Malto appear to be formed from native Dravidian bases, though the forms themselves are not used as such with these significations in the South.

(e) Tamil, as is only to be expected in view of the antiquity of its literature, has preserved representatives of many widely represented types, particularly in those categories where more than one base is employed to denote the same semantically congeneric type.

(f) Interesting semantic divergences for the same structural type are observable in the following :—

(i) Tam., Mal., Kann. *śal, cel, sel* 'to go to' ~ Kûi *sal* 'to go away.'

(ii) " " *ôḍ* 'to run' ~ Tel. *ôḍ* 'to be defeated.'

(iii) Tam., Tel. *éḡ* 'to proceed' ~ Kur. *ék* 'to walk.'

(iv) Tam., Mal. *nīlā* 'steady light of the moon,' 'moon' ~ Tel. *nela*, Kûi *lōṇju*, Gô. *nalānju*.

(g) Incidentally, apart from well-known sound-correspondences like *v* of Tam., Mal., Tel. Gô., Kûi—*b* of Kann., Tuḷu, Kur. and Brâhûi, certain special rules of phonological change are also reflected in the cognates cited in the course of the essay :—

(i) The partial or total absorption of *r* in the tense-forms of *var*-, *bar*- 'to come'.

(ii) Aphaeresis, consequent on accent-shift, in Tel. and Kûi.

Tam. *el* ~ Tel. *lē-c* [Tam. *l* = Tel. *l*]

" *poḷudu* ~ Tel. *proddu* [Tam. *l* = Tel. *r*]

" *ḷi* ~ Tel. *ḍig, dig* [Tam. *l* = Tel. *ḍ, d*]

" *nīlā* ~ Kûi *lā-nju* *qāṇju* [Tam. *l* = Kûi *l, ḍ*]

(iii) Tam. *l* = Tel. *n* < *ṇ*, and Kann. *ṇ* in Tam. *muḷug* = Kann. *muḷug, muṇug* and Tel. *munug*.

(h) Apart from the IA influence on Dr. vocabulary evidenced by several instances, a possible Dr. influence in IA has been suggested in the following :—

South Dr. *naḍa* ~ IA *nāṭya, nāṭaka* [Collins].

" ~ NIA *paḍ*, for the meaning 'to fall' and for the cerebral *ḍ*, contrasted with OIA *pat* [Bloch].

I. VERBS OF MOTION.

1. 'Coming'.

Tam. var.	Tuḷu <i>bar-p-</i>	Kuṟukh <i>bar-</i>
Kann. <i>bar</i>	Kūi <i>va-</i>	Malto <i>bar-</i>
Mal. var.	Gōṇḍi <i>vai-</i>	Brāhūi <i>ba (r)</i>
Tel. <i>vacc-</i>		

This perhaps is the only semantic type among verbs of motion, which may be described as pan-Dravidian.

The original base had final *r* which appears to have been partially or totally absorbed in the tense-forms. In Tamil, Tuḷu, Mal, and Kann. the sound *r* is lacking in the Imperative singular *vā* and in the past stem *vand-*; further in certain Kann. future forms also the *r* disappears by absorption.

In Tel., the extension-suffix -*cc-*, incorporated in the tense-forms, accounts for the absorption of *r* which, however, conspicuously emerges in the aphaeresized (accent-shifted) imperatives *rā*, *rammu*, and in the causative *ra-v-inc.*

Tuḷu *bar-p-* (appearing as *bapp-* in some forms) loses its *-r-* entirely in its past stem *batt-* which alternates in certain sub-dialectal varieties with *baid-* [cf. *vai-* 'to come' of Gōṇḍi with Tuḷu *bai-*, the base in the past stem *baid-*].

Gōṇḍi shows *r*, only in the imperative *var.*

Kūi and Kūvi are entirely lacking in *r* in the verb-forms.

Brāhūi shows *-r* in the Pr. Ind., Pr. Future, Probable Future, Past Cond., adjectival participles and the Noun of obligation, but *not* in the Past stem or in the Negatives.

2. 'Going'.

The following semantic varieties may be marked off, all of which together constitute the general concept of 'going':—

- 'Going away'
- 'Going to,' 'to pass on to'
- 'Walking'
- 'Proceeding,' 'moving on.'

It may be noted that each of these sub-divisions may itself be regarded as a *nexus* admitting of further sub-divisions; but for the purposes of my essay, the above scheme to which the use of forms generally conforms, is sufficient. These are the dominant meaning-notes generally conveyed by the bases in each of the sub-divisions.

It sometimes happens that in a particular speech or dialect a base belonging to one sub-division is employed *occasionally* to denote the meaning of another. Thus *pō* in colloquial Tamil occasionally denotes 'proceed,' but this is certainly not the *ruling* semantic note.

(i) 'Going away'.

(a) Tam.	(b) Kūi <i>sal-b-</i>
Mal.	Gō. <i>hand-</i>
Kann. } <i>pō-</i>	Naiki <i>sel-</i> [LSI, p. 572]
Tel.	Kolami <i>sel-</i> [LSI, p. 564]
Tuḷu }	Parji <i>cend-</i> [LSI, p. 556]
Kūvi <i>hō-</i>	

(c) Kuṟ. *kal-*, *ka-*

Malto *kal-*
Brāhūi *ka-*, [hin-]

(a) A South Dravidian set not represented in other dialects; Kūvi *hō* is perhaps a borrowing.

(b) These forms are structurally related to the group (see below) denoting 'going to' [Tam. *śel-*, Kann. *sal-*, etc.] [Kūi uses *sol-* [a variant of *sal-*] for this latter concept which connotes 'going to' a place.]

(c) These appear to be related to one another. Cognates in South Dr. are *kāl-* 'to shoot forth, as rays of the sun,' *kāl* 'leg', *kāl* 'water-channel.'

(ii) 'Going to,' 'passing on to.'

Tam. <i>śel-</i>
Mal. <i>cel-</i>
Kann. <i>sal-</i>
Tel. <i>can-</i> , <i>cel-</i>

Tuḷu. *sal-*
Kūi *śōl-*
Gō. *śōr-*

Tam. *śel* is in the colloquial employed with the meanings 'for money to be given to,' 'to pass, as current coin,' 'to be effective,' 'to cost'; but in the texts it has a variety of meanings, even including (derivatively?) 'pass away,' 'die,' 'endure,' etc.

In Mal., the dominant meanings are 'to go to,' 'to enter,' 'to pass, as current coin.'

Tel. has two forms:—*cel-* 'to pass, as current coin,' 'to suit,' used in literature and in everyday speech; and *can-*, a literary word, signifying 'to go to,' 'to proceed,' 'to pass on to.'

Kannada *sal-* has all the meanings of the Tam. word.

The Kūi and the Gōṇḍi bases mean 'to go to,' 'to enter.'

(iii) 'Walking'.

(a) Tam., Mal. <i>naḍa-kk-</i>	(b) Kūi <i>tāk-</i>
Kann. <i>naḍe-</i>	Gō. <i>tāk-</i>
Tel. <i>naḍa-c-</i>	(c) Kuṟ. <i>ēk-</i>
Tuḷu <i>naḍe-p-</i>	Malto <i>ēk</i>

(a) This South Dravidian base [exclusively so!] has been postulated by Collins [Dr. Studies, III, p. 9] as being at the back of Skt. *nāṭaka*, *nāṭya*, *naṭarājā*, and even *nṛtya* [cf. also S.K. Chatterjee, ODBL, p. 878, where he cites Bengali *naḍ-* 'to walk' among instances of Bengali roots resembling Dr. words].

IA scholars should examine Collins' views from the IA stand-point and pronounce a verdict on it. In the meantime, I may note that Prof. Jules Bloch who has bestowed thought on the influence of Dr. on IA, has not referred to the parallelism of *naḍa* ~ *nāṭaka*, etc. in his Forlong Lectures [BSOS, V].

It may be worthy of note here that there are Sanskritists in the south of India who suggest

that South Dr. *naḍa-* is itself formed from a *tadbhava* of Skt. *nṛtya*.

(b) cf. Kūi *tāk-*, Gō. *tāk-* with South Dr. *tāṇḍ-* 'to leap over, frisk' and Tam. *tāṭ* 'leg'; but I am not sure of this suggestion.

(c) *ēk-* of Kuṟ.-Malto is structurally allied to *ēg-* of the South; Tam. *ēg-* has the meaning 'to walk' also in some contexts.

(iv) 'Proceeding, moving on'.

ēg- in Tam. and in Tel. Tel. *ēgu-peṇḍli* is a 'marriage-procession.' The base is often employed in the texts in the general sense of 'going.'

ēg- has in Tam. also the meaning 'to become loose'; cf. Kūi *ēj-* 'to become loose.'

3. 'Running.'

(a) Tam. <i>ōḍ-</i> 'to run', 'to flee in defeat'
Mal. <i>ōḍ-</i>
Kann. <i>ōḍ-</i>
Tuḷu <i>ōḍ-</i>

cf. Tel. *ōḍ-* 'to be defeated,' 'put to rout'

(b) Tel. <i>parug-ett-</i>
Tuḷu <i>pār-</i>
„ <i>pari-</i>

cf. Tam. } *para-*,
Mal. } *pār-* 'to fly', 'to run.'
Kann. }

cf. Gō. *parit-* 'to fly.'

cf. Kūi *pāñj-* 'to fly,' 'leap.'

(c) Kūi <i>deg-</i>
Kūvi <i>ho-</i>
Gō. <i>vitt-</i>
Kuṟ. <i>boṅg-</i>
Br. <i>rumb-</i> , <i>dūḍ-</i> [both foreign words]

While the South Dravidian verbs show similarities, the dialects of the north reveal wide divergences. Among these latter, Kūvi *ho* 'to run' [Schulze, Gr., p. 119] may be related to *hō* 'to go away' of Kūvi itself and *pō* of South Dravidian.

Among the South Dravidian forms, the following peculiarities are observable :—

(a) Tel. *ōḍ-* has only the derivative meaning 'to be put to rout,'—a sense in which the verb is sometimes used in Śaṅgam Tamil texts [cf. Patt., Perumbāṇ., l. 103.]

(b) Conversely, the Tel. *parug-ett-* and Tulu *pār-, pari* appear to have 'to run' as the dominant meaning-note, while their cognates *pār-, para-* of Tam., Mal. and Kann. have this meaning only secondarily.

(4) 'Rising.'

The general concept may be viewed in the following different ways :—

(i) 'To rise from a sitting or lying posture.'

(ii) 'To rise in height', i.e., from a lower level to a higher one.

(iii) 'To emerge in an upward direction.'

(i) 'Rising from a lying or sitting posture.'

(a) Tam. *eḷ-, eḷ-u-nd-ir-*

Mal. *eḷ-, eḷ-u-nilk-*

Kann. *eḷ-*

Tel. *lē-c-*

Tulu *end-*

cf. Kuṛ *ejd-* 'to rouse from sleep'

(b) Kūi *ning-*

Kūvi *ning-*

(c) Gōṇḍi *tēḷ-* 'rise from sleep'

Kuṛ *cō-* 'to get up from bed'

„ *il-*, 'to rise from a sitting posture.'

The South Dravidian forms are all related. Tel. *lē-c-* is an accent-shifted form [vide my Dr. Aph.]

Kūi and Kūvi have popularised forms of the base *nil-* for 'standing up'; south Dr. *nil-* (see below) means 'to stand in an upright position' with no idea of change of motion implied.

The Gōṇḍi and Kuṛ. bases are divergent. Kuṛ, *il-* may be related to *nil-*.

(ii) 'Rising from a lower level to a higher one.'

Tam. *ēṛ-, ēṛ-*

Mal. *ēṛ-*

Kann. *ēṛ-*

Tulu *ēṛ-*

cf. Tel. *ē-oc-* 'to increase'

cf. Kuṛ. *arg-* 'to rise, as the sun'

This group, used in the sense 'to rise,' 'to climb,' 'to increase' is represented in South Dravidian prominently. Kuṛ. *arg* may be related. Gōṇḍi *ēṭ-* 'to take up,' Kūi *ēṭ-* 'to take a child on the hips' also seem to be cognates.

Tamil has both *ēṛ-* 'to rise', 'to increase', 'to climb,' etc., beside *ēṛ-* 'to rise' [Pur., verse 15.]

(iii) 'To emerge'

(a) Tam. *ivar-*

nivar-

nimir,

Mal. *nivar-*

Kann. *nigur-,*

nigaḷ-, nīḷ-,

nimir-, nege-

cf. Tel. *negai-*

(b) Tam. *uyar-*

uyar-

(c) Kann. *mūḍ-* 'to appear by emerging'

Tulu *mūḍ-*

(a) These are exclusively South Dravidian. Kūi *nega* 'fine, good, superior' may be compared to Kann. *nege-* 'to go upward.'

(b) This late literary Tamil form and its Mal. counterpart may be ultimately connected with Skt. *ucca* 'summit.'

(c) The verb is interesting inasmuch as it has given rise to Kann. *mūḍu* 'east' 'the place where the rising (of the sun) takes place.' Tam. *mūḍḍ-* 'to cause to appear' is allied.

(To be continued)

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THE ROLE OF THE INSPECTOR IN EDUCATIONAL ADMINISTRATION.

BY MR. P. NATESAN, M.A., B.T.,
Bowringpet.

INSPECTORS help the administration in the oversight of schooling, having due regard to the aims and objects set out by the Government. But aims and objects change with changing times. Time was when schools were considered as mere factories for the production of clerks and elementary school masters, and colleges as factories for the production of administrative officers. This led to the domination of schools by examinations and the use of business methods in headmastering and inspecting. The headmaster thought his duty consisted in the strict enforcement of his authority over the masters, in seeing that masters came to school in time, that they produced programmes of work and notes of lessons, that they corrected a specified number of exercises or tests. The Inspector similarly considered his duty lay in verifying whether the notes and programmes were written up on lines approved by him, whether the methods adopted by the masters in teaching were those suggested by him. No attention was paid to the human element. No notice was taken either of the individuality of the child or the personality of the teacher. The whole thing was mechanised. Children were the raw material which the masters as factory labourers were to turn into the finished product.

Fortunately this type of headmaster and Inspector is fast vanishing and giving place to a new type imbued with modern ideas of democracy and freedom in education. No longer is the Inspector looked upon as a superior being come to criticise whatever is done and to impose his views. The new

Inspector goes to the schools as a friend and colleague eager to discuss with the masters the peculiar problems and difficulties confronting them, prepared to offer advice to those who seek it, willing to learn and profit from the experience of schools. He is in fact a sort of co-ordinating officer who takes note of how schools faced with particular difficulties have managed to grapple with them successfully and brings the same to the cognisance of schools in similar difficulties.

Thus in secondary schools, the new Inspector wishes to know how far qualities of leadership have been tried to be developed in the pupils. For, under modern conditions, graduates of high schools have to be prepared to be efficient representatives of the people on Panchayats, District Boards and Legislative Assemblies. He will notice how schools have utilised the sports field for the development of team spirit, the debating society for improving the powers of speech, the hostels for fostering communal harmony. He will look for any special features of the school such as the prefect system, the house system, the celebration of important events and note how far youthful enthusiasm has been sublimated. He will not bother himself about the routine lessons except in so far as he is requested to do so by members of the staff or to help to put in the way raw or inexperienced teachers. Another problem that the new Inspector interests himself in, is to find out how far schools have tried to give suitable

advice to their graduates as to their future careers and how far schools have tried to keep in touch with their *alumni* after they pass out of their portals. He will also interest himself in the methods adopted in schools to minimise causes of friction between the headmaster and his assistants and to develop a happy family spirit.

The new Inspector of primary schools interests himself in finding out how children have been prepared to become useful citizens. For, the graduates of primary schools have to learn the proper exercise of the vote for on that depends the welfare of the village, the district and the country. He will therefore find out how far schools have been able to tackle the problem of wastage and the lapsing back into illiteracy of a majority of the children. How schools have

endeavoured to enlist the co-operation of the villagers in the matter of admission of Adi-Karnataka children and in the matter of providing needy children with books and slates. He will also find out how far single teacher schools have managed to solve the problem of plural teaching. He will be on the look-out for any special features of the schools such as the play or project method employed or any cheap and inexpensive apparatus or appliances prepared.

Thus, while the old Inspector had to mechanise things with a view to improving the examination results, the new Inspector looks farther ahead and concentrates in the primary grades on a high percentage of literacy and in the secondary on the turning out of citizens brought up in an atmosphere of freedom and able to earn their living.

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IS INTELLIGENCE INBORN OR ACQUIRED?

BY MR. H. V. VENKATANARAYAN, B. Sc. (HONS.),
Bangalore City.

THE current popular belief is that Intelligence is innate—at birth a person comes to this world with some equipment and brain potential. Is it possible to sustain this view?—Scientific and everyday life facts must explain.

According to us efficient thinking is Intelligence. Is it possible to separate it from the effects of environment? Everyday observation shows that mentally intelligent children continue to be intelligent. There may be exceptions, in the sense of our observations being faulty in the case of 'Late-Bloomers' on account of different standards of achievement. Certain conditions in childhood might have affected the innate tendencies. There may be a sudden outflow of energy after the removal of causes which forced the inhibition of Intelligence and its early manifestations.

Let us examine some of the scientific evidences which are put forth to support the innateness of Intelligence.

1. *The Constancy of I. Q.* The constancy of Intelligence Quotient (the ratio between the mental age, as found by Intelligence Tests, and the chronological age) between the ages of five and fourteen, in spite of the differences and disturbances due to health, nutrition and experience, is put forth to be an argument in favour of innateness of Intelligence. The high correlation of .8 is observable only between the ages five and fourteen. According to this theory, if people are tested at varying intervals, it is found that they retain their ranking fairly well. There is, of course, fluctuation from one test to the other; considering the disturbances, the degree of correlation between any two tests is .82 which is fairly high.

One strong objection, however, is that while these I. Q. constants which have been observed between the ages of five and fourteen, show that Intelligence is independent of environment relatively between five and fourteen years, there is nothing to prove this fact between 0 and five years.

2. *The Growth Curve of Intelligence.* Rapid growth of Intelligence is observed, at the beginning (five or six years), less rapid between five and ten years and still less rapid between ten and fourteen years. It attains maturity (maximum) between six and ten years for defectives, fourteen and sixteen years for normals and eighteen and twenty years for superiors.

This is taken as an evidence of innateness of Intelligence.

The assumption here is that anything which grows rapidly for a short period and then stops—attains maturity—is hereditary.

This seems to be fallacious, because even in the case of learning, such as type-writing, at first, we learn very rapidly and soon attain a dead level even though we keep on practising. All learning of skill is acquired and the shapes of the Intelligence curve and the learning curve present the same facts in regard to rate of growth.

There is also another objection. Several people have questioned the view whether Intelligence stops growing at all. Prof. Greene says that Intelligence does not stop at sixteen or thirty but that it goes on increasing as experience grows. He points out that technique may not be suitable for measuring the elusive changes taking place in the mental growth after sixteen or twenty years. The

materials may be defective. This reference is suggested by the fact that different materials of the test give different limits of maturity between thirteen and eighteen years. The shape of the curve depends upon the nature of the test material.

The third objection consists in the fact that the growth curve which appears so smooth and symmetrical is only an abstraction, but individual curves show sudden and inexplicable fall and rise.

Anyhow, from this, there is not much to defend the innate hypothesis.

Again, in support of this growth curve, the phenomenon of the growing of brain weight and stopping at fifteen years is taken. But common observations have shown that Intelligence is connected more with inter-connections between various neural groups than with external shape and weight.

The most tempting and apparently conclusive proofs for the innateness of Intelligence are afforded by the study of twin resemblances.

Galton made the earliest study of twins. He concluded—by the help of his observations—that twins brought up in the same home were often dissimilar as of those brought up at different homes, having been separated at or near birth—their similarity or dissimilarity appeared to be independent of environment. According to him, twins were almost like clock-work being subject to the same moods and temperamental deficiencies.

The material for his observation was collected by Galton, by sending round questions to clergymen, doctors, politicians and friends to collect and send information about the twins. The facts sent to Galton were obviously collected by a number of lay persons. The

chances are that resemblances tend to be emphasised and differences ignored.

These are not matters of accurate observations but only the result of hearsay and belief.

Next come Thorndike and his followers with their invaluable but inconclusive suggestions. Thorndike made intimate and, as far as possible, accurate enquiry into the nature of fifty twins by administering Intelligence tests and educational attainment tests. The correlations for twins, he got were

Opposites	Multiplication	Spelling	Addition
'9	'84	'75	'8

Thorndike took these correlations and argued that since the twins got the same ranks both in the Intelligence and attainment tests (known to depend on practice), Intelligence must be innate.

Now is Intelligence involved in the same measure in all these tests? Evidently it is not involved to the same extent in multiplication and spelling tests as in the opposites test. Then if twin resemblances, both for Intelligence and attainment tests, are about the same, they will not give any conclusive proof that Intelligence is inborn.

Thorndike has adopted another method of studying the twins. Forty-five pairs of "younger twins" between eight and eleven years and fifty pairs of 'older twins' between twelve and fifteen years were tested. The younger twins yield a correlation of '75 for Intelligence tests and the older twins show a correlation of '79 for the same. Thorndike, assuming that since environment had a play over the older twins, they must show a higher correlation. Here the difference is not significant, i.e., greater resemblance is not found in the case of older twins even with the influence of the environment. 'Therefore', he says, "Intelligence is innate."

This conclusion is open to serious objections. It is possible that environment between twelve and fifteen years is not effective. It is also possible that environment brings out inherent differences as well as inherent resemblances.

Lastly, there is the array of correlation obtained by Wingfield and others. They found by calculation the following correlation for intelligence :—

Identical Twins	'9
Fraternal Twins	'7
Siblings	'5
Parent and child	'3
Grand parent and child	'15
Unrelated children in different environment	'000...

From these data, Wingfield argues that there is increasing correlation with increased

genetic relationship. He suggested therefore that Intelligence is innate.

The evidence of Wingfield is not conclusive, because the identical twins had not only common inheritance but also common environment. In the case of fraternal twins, there is common environment but the genetic relationship is slightly altered. Just as genetic relationship widens, so also the environment becomes different, because the ideas of bringing up one child will not be the same as those of bringing up another child later.

Therefore we may conclude that for a crucial experiment, the identical twins must be separated at or near birth and brought up in different environment. Then it will be possible to say whether environment had any influence in changing their Intelligence. Also the future type of work must experiment upon the degree of effect of the environment at various stages of child life.

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WHY STUDENTS HAVE A DISLIKE FOR ELEMENTARY MATHEMATICS.

BY MR. S. BUCHANNA PANTULU, B.A., B.ED.,
Cocanada.

IT is a matter of common observation that a large number of students find in Elementary Mathematics an "ill-fated" and "much-maligned" subject. What is this due to? Is it due to the abstractness of the subject? No, it is a concrete subject which is made abstract by employing bad methods. Is it due to the insignificance of the subject? No, it is a subject, not for the scientist and merchant only but for men in all walks of life. Is it due to the difficulty of arriving at conclusions? No, the conclusions are always definite. Is it due to the vastness of the subject? No, there are just a handful of principles. Is it due to the volatile nature of the subject? No, it is a non-volatile subject. If the subject be such a fine one, such a useful one and such an easy one, how are we to account for the paradoxical statement that such an easy subject, Elementary Mathematics, is a bug-bear to many students?

Elementary Mathematics is a 'sequence subject,' and we, teachers of Mathematics, though aware of it, hardly take steps against those who absent themselves from our classes. Unless one clearly grasps 5%, one cannot work problems on percentages. If one misses the lesson on 'deriving the formulae for the curved surface and volume of a right circular cylinder,' then mensuration of a right circular cylinder will be a sealed book to one.

Forgetfulness is common to students and we, teachers, practically do nothing to strengthen their powers of memorising princi-

ples and properties. I will speak with all the emphasis and candour of which I am capable that if there is any subject which requires memory, it is only Mathematics. Unless a pupil memorises formulae in mensuration, how can he tackle problems in mensuration? So we see that memory plays a prominent part in mathematics. My humble suggestion is that there should be periodical examinations in mathematics every week to check forgetfulness. In making this remark, I have in view the psychological fact that 'repetition is the mother of learning.'

It need not seem strange that students strong in Mathematics are weak in other subjects and *vice versa*. It is because they pay more attention to mathematics and very little attention to other subjects. But one thing is true. A boy may not be so strong in the other subjects as he is in Mathematics. It is due to the different tastes of a mind. One tongue has a taste for sweets and the same tongue may dislike *pakodas*. So also one mind has a liking for Mathematics. The same mind may not like history much. All this, I have reasons to believe, depends on the early training given to the mind in its embryonic state. If we neglect the students of the second and third standards, their future would be one of woe and misery. If we fail to create in them a taste for Mathematics, it is beyond the power of even a veteran educationist to make them like mathematics in their forms. When the stream is tainted, how

can the water be pure? And we should not gaze at the impure water. Hence the teachers of the standards and lower forms should create an atmosphere of liveliness in the class by themselves being active, should create an atmosphere of Elementary Mathematics in the class by way of eliciting mathematical principles, and arriving at conclusions from the data, and should wake up the sleepy and uninstructed spirit by making pupils solve a number of problems mentally. Neglect of mental arithmetic is wholly responsible for the rapid corrosion of the mental fibres of students.

The drawing of inference from the data is the pivot upon which the whole subject of Elementary Mathematics turns. It is a matter for profound regret that very little is done in that direction. The minds of pupils should be saturated with inferences. This faculty of drawing inferences from the data should be developed in students from the lowest standard upwards. Please permit me to make the suggestion that there should be some questions on 'Inferences drawing,' in every paper of Mathematics, the quantity and quality of the questions depending on the intellectual attainments of the students. Only teachers who know the subject are fit for such a task.

I quite agree with Mr. Spearman who says: "I would mainly attribute this huge miscarriage of justice (calling Mathematics uninteresting, dull, etc.) to the manner in which the subject is being taught in our schools." We, teachers of Mathematics, are responsible for giving rise to thoughts in pupils that Mathematics is a dull and uninteresting subject. Is there any way to come out of this impasse? Certainly there

is. Let the black board be first kept clean. Let the attendance of pupils be taken on entering the class, let the home work of pupils be scrutinised, let a greater portion of the time be spent in making pupils do mental work, let us descend to the level of pupils in injecting mathematical principles into their minds and also in examining them, let the black board work be distributed proportionately between the teacher and the taught (all this depends on the ingenuity of the teacher), let the pupil be made to narrate a problem in the form of a story, let the pupil be taught the special methods of attacking problems in Arithmetic, Algebra, Geometry, Mensuration, and Graph, let the pupils be drilled in the whens, wheres, whys and hows of the uses of the several formulae and principles, let the Analytico-Synthetic Method be followed by teachers in explaining problems, let criticism classes, theoretical classes and practical classes be conducted for a fortnight before each term just to brush up the memories of pupils, let the papers be set by those teaching the subject as it is only then that the paper smacks of Mathematics, let the valuation be done with a critical and a mathematical eye, noting down the mistakes, explaining them to the pupils, and suggesting remedies and lastly let competitive examinations be held once a term to create in pupils emulation which competitive examinations may be conducted by the Students' Mathematics Association with the Mathematics Assistant for its Vice-President and, of course, the Headmaster for its President (*ex-officio*). It is no exaggeration when I say that the iceberg of dislike for Elementary Mathematics will soon melt under the warmth of the sunshine of the humble suggestions of a humble servant of Elementary Mathematics.

STUDENT LIFE AT THE GERMAN UNIVERSITIES.

THREE FUNDAMENTAL GUIDING LINES.

BY DR. ADALBERT EBNER.

WITH the reorganization of political conceptions and economic ideas there also arose a new type of citizen in the Third Reich. The type of student and, at the same time, life at the Universities have also changed. National Socialism as a view of life has broken with individualistic thought, and replaced it by the idea of the community, of which the great final aim is the nation. The community idea demands good order and discipline; the community involves a leader and a following.

It is the task of the German Universities to serve the purpose of realising the National Socialist cultural idea by research, instruction and education. Science itself will be bound up with the nation in order to draw all inspiration for its questions and thoughts from this connection with the people. The student is to be educated at the University as a National Socialist German, and to be given his scientific professional training there. The vocation of the academic youth is to become the leaders in the formation of the future of the nation and the State, and to carry out the material reconstruction of the Father-land. The nation wishes the students to be German men with the virtues of honour, honest pride, enthusiasm, readiness to make sacrifices, and faith, so valuable for a community life.

Within this frame work three fundamental guiding lines in the life of the German student may be recognised:

Owing to his association with the people, his life has been given an aim which, however, he cannot learn as knowledge, but must

acquire through experience of Socialist community life. He thus becomes a national student.

Their own distress and their own fate have made politicians of the students. They, the section of the nation with the greatest vitality, were driven to the limit of endurance in the wretched struggle with the idea that there were no prospects of obtaining employment. In their despair they were filled with the fighting spirit when National Socialism once more provided them with faith and hope in the future. They thus became the pioneers and storming parties of the new Reich, and are now the gaurdians of its ideals. Hence the German student is a political soldier.

The students' life is governed by work. In the struggle for vocational training based on genuine scholarly methods, they seek to increase the knowledge and ability necessary for their vocations. This work is marked by academic freedom in the National-Socialist State too. All that it recognizes is the voluntary pressure born of inner moral strength which is a wonderful idea in student life. Hence the German student is a worker.

The realisation of these lines of guidance indicated in general terms is provided for by newly created institutions.

Before the young student enters the University, he must have gone through a period of labour service. The fundamental form of this labour service is the camp. Students, peasants and workers are to live alongside of one another in these camps, do the same work, and get to know and understand one

another for the general good. In this comradeship the student gains experience of Socialism. He is not to find regular employment in the labour camp but a task and a serious duty. The camp is to provide him with the idea of work as "service to the nation as a whole." Here he will gain experience of the sufferings and the longings of the people.

In order not to let the impressions received during this period evaporate with the young student coming to the University, the "Kamaradschaftshaus" or students' hostel was created. Community is the means that is to be used to educate the young people, and consequently it must also be their form of life.

The purpose of hostels is political education which will be achieved by means of schooling, political reports on the events of the day and suitable books. They pursue a course of physical training by means of games and discipline, but their real task is the educational work which is systematically included in the whole programme of the day's work. Besides this, social work for students will also be done in the "Kamaradschaftsheim" or students' home, which therefore maintains exchange relations with instructors drawn from the nation. The "Kamaradschaftshaus" is managed by a leader, and the student stays here for his first year.

As a political soldier, the student is a number of one of the Storm Troops or Defence Squads. In these formations he is the gaurdian of his ideals, practises comradeship and discipline, and has an opportunity of taking physical exercise.

His position at the University is regulated by the students' law. The responsibility for and leadership of the entire body of students are undertaken by one of their comrades as leader, who maintains absolute discipline among the rest. Alongside of the leader, is

the League Chamber in which the students corps are represented. The principal member is the speaker who is in close touch with the leader. The leader himself has a consultative voice in the Senate of the University with regard to matters affecting the students.

The professional corporation is also represented as a constitutional link in the body of German students. The professional corporation has its own legal rules and regulations. Every student is obliged to join it, and does so as a rule during his second year at the University. The task of the professional corporation is to continue the political education in the spirit of National Socialism. Its work is done by means of lectures which the University officials are requested to arrange, delivered by specially appointed lecturers or also by a working community established by the professional corporation itself. The curriculum includes National-Political, National-Socialist schooling, training in history and knowledge of Germany, and an introductory course in philosophy and art.

A suitable part is also played by life in the students' corps in the Third Reich. While the students' corps were already firm supporters of the State before the War, a fresh phenomenon is the Socialism which has now found its way into them and forms a tie between them and the people. The independent student who belongs neither to a political formation nor to a students' corps is not provided for in the Students' Law. The Students' Corps have thus assumed a fresh importance. Students' duels have also been retained, and what was formerly forbidden or yet tolerated by the State is now permitted as an effective means of education in self-control, resoluteness and formation of character. The idea of honour, which the armed student has always defended with his weapon in his hand, will also be cultivated in the new State as a valuable asset in the students' character, but this idea has assumed a fresh form, for it in-

cludes both personal and professional and also national honour.

Games play a great part in the life of the young student, but these forms of exercise are also a means of completing his educational principles. Sport is not practised for its own sake, and is to be nothing superfluous. The students intend to awaken the virtues inherent in the German character by means of sport. The students are really represented in every branch of sport, in light athletics, matches, and in ball and lawn games. But other forms of sport are also practised which are very popular with German students, namely, mountaineering, gliding and aquatic sports.

The life of the students does not overlook the art of the nation. They take part in the creative art of the nation as in other genuine art owing to the necessity of satisfying their feeling for the beautiful. In addition to this, they turn to art for other reasons. The impression of experience begins to ferment in their minds. After all, art is not isolated. It awakens problems in the mind of the individual, and is developed here as the meaning of life itself that knows no end. In this way the life of a student also plays a creative part in art. The State, however, provides the student with the possibility of going to the theatre, listening to music, and seeing works of art all the year round at small cost.

The student arranges his life in accordance with the profound seriousness of the times, but in this connection it is not forgotten that youth is still youth, and demands its rights. One of these rights is the students' festivals which include the "Kommense" or commensal meeting which have not disappeared from the students' life. The days when the students' festivities consisted of unlimited and senseless alcoholic excess belong to a fabulous past. The self-discipline of the modern student only permits him to enjoy happiness. The cultivation of gaiety is now one of the features of the students' festivities and is expressed in gay students' songs as clear as the wine in a glass.

Sociality is also a part of the students' life. It finds its finest expression in mutual respect and good behaviour, and harmless but genuine gaiety.

These forms of life also find expression in the external appearance of the students at the Universities. The community leads them to make huge demonstrations an independent unit. The streets are with these political soldiers who wear brown garb of honour with pride, but on the side of them the gay colours of the sports corps have retained their place. Their common profession of faith is demonstrated bravely by the German greeting and reaffirmed in their hearts.

The life of the student in the Third Reich is no easy task. It includes the whole and demands the whole of his strength, but is supported by the fact that belief is a source of strength. The "amalgamation" of German youthful gaiety with the moral force of responsibility connected with God and nation leads to a form of students' life which is "gay, German and upright."

The German Universities too not only receive German but also foreign students. As homes of research, knowledge and learning, the gates of the *alma mater* are open to them. They were in the past, for every foreign student, the entrance leading to untold treasures. As a member of this community the foreigner enters the University as a guest and the exercise of hospitality is an eminent characteristic of the German Universities in the Third Reich. Just as the foreigner is free to practise the habits and customs of his own country, he is also free from all obligations imposed upon the German student. He merely enjoys the rights derived from academic citizenship. In addition to this, the new community to which he belongs exercises its honourable obligation as hosts in tireless endeavours to show him the beauty of the country, the national treasures and life of the people. The academic offices and the organization and execution of this desire, at the same time provide an atmosphere of home for the sons and daughters of all countries who have met on the basis of attachment to their common experiences at the University. The spirit of comradeship at the German Universities will, however, be a bridge leading to general friendship.

UPTON SINCLAIR.

BY MR. K. P. PADMANABHAN THAMPY, B.A.,
Trivandrum.

(Continued from page 193.)

X.

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families, the capitalists, the labourers, the idlers, the doll-house life of Hollywood and the strange and perplexing political machinations that have been ravaging America for years, are described with intensity, poignancy, breadth of vision and deep knowledge, in this arresting volume. Some of the descriptions like those about motor car-driving are no doubt tedious and dry but the descriptions of the monetary transactions, capitalists' tricks, their mad competition for oil deposits, of their pettiness, intrigue and machinations do excite great interest and show out that they are from the pen of a genius. Ross—the oil owner—a typical figure of a man risen from the ranks, who becomes pretty soon a prominent financier, subconsciously remaining at the same time his former self by psychology, is quite interesting. In spite of being enormously rich, he is deadly opposed to every attempt at improving the workers' conditions. He does not betray the capitalist interests and finally turns out to be a sworn oppressor of the working class. His antipode, the vital figure of Paul, understands but little in politics, and as a leader and organizer of class-struggle, proves rather a dismal failure. Bunny, the son of the oil magnate, from his very childhood, is full of sympathy towards the labouring class. He tries his best to help the workers but mostly fails in his attempts. He is of a luke-warm nature. He is unable to assert, incapable of exploiting and unfit to lead or work out, all because of his mild nature. He is in strange contrast to

his father, who, by the work of his brain, became a millionaire from a muleteer. Bunny must be regarded as a positive type and the author decidedly sympathises with him. Paul Watkins is a class-conscious revolutionist, entirely devoted to the cause of the working classes. He too is of a positive type. Bunny's position at the end of the novel is quite neutral and one definitely wishes to know his fate. One feels something is lacking after finishing the book. Bunny certainly lacks completion.

Oil, which portrays America's most spectacular and speculative industry and the moral and political break-down of the ruling classes, is, in the ease, power and management of theme, Tolstoyan. John Masefield said: "I read 'Oil' with interest and pleasure." A. Conan Doyle remarked: "I was amazed at the power of the book." Floyd Dell wrote: "Tremendously absorbing. I love the book for all the richness of life that has gone into it, the immense range of interest, the eagle-swooping vistas of American life." In Soviet Russia, *Oil* has been honoured with tremendous popularity. The book has been translated into twenty-two languages. *The Christian Science Monitor*, February 19, 1921, acquaints us with the following intelligence: "The replies to two questionnaires recently submitted to the Czecho-Slovak intelligentsia by quite different organisations, give an excellent idea as to their reading during the past year. Of the 612 people consulted, it was found that they read an average of twenty-seven books, each in twelve months....Upton Sinclair (his novel *Oil*, in particular), G. Bernard Shaw, Arnold Zweig, Tolstoy, Sinclair Lewis and Galsworthy head the list of foreign authors, in the order given." The verdict of Johann Bojer on

this great work will stand the test of time. Said he: "This novel is created by a great poet, a great artist, and a great heart. Since Emile Zola I can't remember a similar work."

The same year was published *Money Writes*, Sinclair's book on present-day American literature. The book is full of meat and a brilliant work in literary criticism. *Money Writes*, an economic interpretation of, and intelligent investigation into, modern American literature, deals with the popular Yankee writers and turns them inside out. This "explosive and damnably readable book," as Emmanuel Haldeman-Julius described it, was a whirlwind success. *Money Writes* is sincere and spirited literary criticism which has but few equals. The author frankly admits in his Preface that the book though not 'polite' is 'honest' and 'needed.' As Sinclair expresses in the Preface, "This book is a study of American literature from the economic point of view. It takes our living writers, and turns their pockets inside out, asking 'Where did you get it?' and 'What did you do for it?' The book sold more copies in the first month in Japan than in the first year in America. *Money Writes* has been published in Germany and England. The *Manchester Guardian* wrote: "A courageous, acute, and illuminating criticism of present-day American literature."

From beginning to end, *Money Writes* is direct and vigorous. About the theme of the book, Sinclair writes thus in the opening chapter strikingly and significantly titled 'Chrysotropism':—

"I am dealing in this book with a group of human urchins who hold themselves haughtily above the influence of social chemicals, the tropisms which move the vulgar herd. These lofty ones are the artists; my own tribe, the

men and women of letters, who sit perched upon the apex of sophistication, and look with scorn upon all mass emotions. But observe the singular phenomenon—on approximately the same date several thousand men and women of letters retire to secluded corners to excogitate a thing described as 'charm'; each cudgelling his or her head for some variety which can possibly be regarded as original; each delving into dusty tomes in libraries, looking up costumes and accessories, weapons, liquors and far-off, forgotten oaths, each sitting for hours a day pecking at a typewriter, with one eye on the clock and the other on the calendar. Finally, on a certain date, several thousand men and women emerge from seclusion, each one carrying a manuscript of approximately the same size, and the same general style and spirit."

"Is not this obviously a tropism? And what has happened to cause it? A magazine or publishing house has poured some drops of tincture of gold into the literary aquarium, and several thousand book urchins have been seized by a simultaneous impulse to feel 'romantic' and to put these feelings into a novel of from eighty to one hundred and fifty thousand words not later than May 1st, 1927."

Such is the mad rush for winning prizes and achieving recognition among authors who burn the incense of their intellect at the feet of Mammon. Sinclair, the stalwart champion of truth, is ever at daggerheads with such authors who write for money and fame. With great derision Sinclair says: "The use of the arts in the glorification of depravity is covered by a formula, it is 'What the Public Wants.'"

Sinclair adds: "... and if present-day American art is poisoned with pessimism, and

if most of our leading young writers are drinking themselves to death, the reason is because they live in a world from which truth telling and heroism have been banished by official decree, and there is nothing left but to jeer and die."

"It is the great Fascist magazines and publishing houses of America, with their direct Wall Street control, which determine American literature and art; it is theirs to say who shall be great, famous, rich; and any young writer who defies them has his complete freedom to retire into a garret and starve. As I wrote twenty-four years ago, "The bourgeois garrets resemble the bourgeois extension steamers. They are never so crowded that there is not room for as many more as want to come on board; and any young author who imagines that he can bear to starve longer than the world can bear to let him starve, is welcome to try it."

Nobody has dared to expose the American literary situation, as Sinclair who has successfully and with impunity depicted America in its true colours. Sinclair assures us and convinces us of our folly when we hail America as a place of freedom and growth by dinning into our ears:

"It is true that in the superficial things of life, America changes like a kaleidoscope or a lunatic's dream; everybody has a new jazz tune every night, and a new model of car every year, and fashionable young people change their lovers as often. But when it comes to fundamental things, the inner spirit that really makes life and art, you find that America has become another "House of the Dead" where all things are fixed, and the constitution and the Bible take the place of the Tsar's excrementa as objects of worship. The constitution becomes "the greatest docu-

cludes both personal and professional and also national honour.

Games play a great part in the life of the young student, but these forms of exercise are also a means of completing his educational principles. Sport is not practised for its own sake, and is to be nothing superfluous. The students intend to awaken the virtues inherent in the German character by means of sport. The students are really represented in every branch of sport, in light athletics, matches, and in ball and lawn games. But other forms of sport are also practised which are very popular with German students, namely, mountaineering, gliding and aquatic sports.

The life of the students does not overlook the art of the nation. They take part in the creative art of the nation as in other genuine art owing to the necessity of satisfying their feeling for the beautiful. In addition to this, they turn to art for other reasons. The impression of experience begins to ferment in their minds. After all, art is not isolated. It awakens problems in the mind of the individual, and is developed here as the meaning of life itself that knows no end. In this way the life of a student also plays a creative part in art. The State, however, provides the student with the possibility of going to the theatre, listening to music, and seeing works of art all the year round at small cost.

The student arranges his life in accordance with the profound seriousness of the times, but in this connection it is not forgotten that youth is still youth, and demands its rights. One of these rights is the students' festivals which include the "Kommense" or commensal meeting which have not disappeared from the students' life. The days when the students' festivities consisted of unlimited and senseless alcoholic excess belong to a fabulous past. The self-discipline of the modern student only permits him to enjoy happiness. The cultivation of gaiety is now one of the features of the students' festivities and is expressed in gay students' songs as clear as the wine in a glass.

Sociality is also a part of the students' life. It finds its finest expression in mutual respect and good behaviour, and harmless but genuine gaiety.

These forms of life also find expression in the external appearance of the students' life at the Universities. The community idea leads them to make huge demonstrations an independent unit. The streets are filled with these political soldiers who wear their brown garb of honour with pride, but alongside of them the gay colours of the students' corps have retained their place. Their common profession of faith is demonstrated outwardly by the German greeting and realised afresh in their hearts.

The life of the student in the Third Reich is no easy task. It includes the whole being, and demands the whole of his strength, but it is supported by the fact that belief is the source of strength. The "amalgamation of German youthful gaiety with the moral feeling of responsibility connected with God and the nation" leads to a form of students' life which is "gay, German and upright."

The German Universities too not only receive German but also foreign students. As homes of research, knowledge and teaching, the gates of the *alma mater* are still, as they were in the past, for every foreign student, the entrance leading to unusual treasures. As a member of this community, the foreigner enters the University as a guest, and the exercise of hospitality is an eminently fine characteristic of the German Universities in the Third Reich. Just as the foreigner is free to practise the habits and customs of his own country, he is also free from all the obligations imposed upon the German student. He merely enjoys the rights derived from his academic citizenship. In addition to this, the new community to which he belongs will exercise its honourable obligation as host in tireless endeavours to show him the beauties of the country, the national treasures and the life of the people. The academic offices for foreigners at the Universities undertake the organization and execution of this desire, and at the same time provide an atmosphere of home for the sons and daughters of all countries who have met on the basis of attachment owing to their common experiences at the University. The spirit of comradeship at the German Universities will, however, be the bridge leading to general friendship.

UPTON SINCLAIR.

By MR. K. P. PADMANABHAN THAMPY, B.A.,
Trivandrum.

(Continued from page 193.)

X.

THE work which followed the pamphlets descriptive of American culture, was a full length novel *Oil* which amply and powerfully expressed Upton Sinclair's overwhelming and robust interest in the social and economic tragi-comedy of life. For a time Sinclair had felt that the novel, his two fictional masterpieces notwithstanding, was an inadequate medium for freely and forcibly expressing his virile thoughts. So he turned to pamphleteering and achieved fullest self-realisation and magnificent success. Pamphleteering over, he set to novel writing and in a couple of years startled the literary world with *Oil*, an astonishingly new work. This book, which is head and shoulders above many of his best novels, appeared in 1927. The *Encyclopaedia Britannica* mentions *Oil* as "a more mature work of greater breadth of vision than the *Jungle*."

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families, the capitalists, the labourers, the idlers, the doll-house life of Hollywood and the strange and perplexing political machinations that have been ravaging America for years, are described with intensity, poignancy, breadth of vision and deep knowledge, in this arresting volume. Some of the descriptions like those about motor car-driving are no doubt tedious and dry but the descriptions of the monetary transactions, capitalists' tricks, their mad competition for oil deposits, of their pettiness, intrigue and machinations do excite great interest and show out that they are from the pen of a genius. Ross—the oil owner—a typical figure of a man risen from the ranks, who becomes pretty soon a prominent financier, subconsciously remaining at the same time his former self by psychology, is quite interesting. In spite of being enormously rich, he is deadly opposed to every attempt at improving the workers' conditions. He does not betray the capitalist interests and finally turns out to be a sworn oppressor of the working class. His antipode, the vital figure of Paul, understands but little in politics, and as a leader and organizer of class-struggle, proves rather a dismal failure. Bunny, the son of the oil magnate, from his very childhood, is full of sympathy towards the labouring class. He tries his best to help the workers but mostly fails in his attempts. He is of a luke-warm nature. He is unable to assert, incapable of exploiting and unfit to lead or work out, all because of his mild nature. He is in strange contrast to

ment that ever emanated from the brain of man" and our capitalist press has devised a tropism whereby several millions of school children make speeches in praise of it and the one who praises most blindly gets a vaudeville contract or something of the sort. The Bible is the inspired Word of God, and any teacher of biology who substracts a jot or a tittle from it is arrested and fined, or more mercifully turned out to starve."

"And what is the purpose of this new idolatry? Simply that the money masters may keep the power to give orders and be obeyed. Constitution worship means that a group of elderly corporation lawyers, known as a Supreme Court, have power to make the law of the land anything the corporations want it to be; the existing law they interpret to suit the money masters, and when the people protest and pass new laws, they call those laws 'unconstitutional' and the people believe it. Behind this regimen of the dead hand, works the living fist of big business, collecting from a pious and diligent working class the heaviest tribute that has ever been taken in any part of the earth at any period of history. This fist is armoured with the clubs of policemen and the rifles of the militia, with the latest devices in armoured cars and machine guns and poison gas bombs. Behind the fundamentalist Cassock you find the strangling power of ostracism, plus the black-snake whip and the lynching noose."

"Such is Fascist America; and these masked forces confront the young writer, and say to him, with the utmost politeness and amiability, 'write what we want written, and we will heap upon you all the honours that your talents deserve.' The young writer, being for the most part guileless and utterly untaught in public affairs, believes the great

statesmen and the great judges and the great editors and the great preachers of the country. He lets them take him into war to validate the loans of J. P. Morgan and Company; and then, when he discovers how he has been bunkoed, he takes to booze and motor cars and jazz parties and the writing of 'smart' conversations."

Money Writes bristles with such passages super-dominated by sincerity, force, truth, and vividness. Who but an inspired literary genius with a clear head, understanding heart and powerful pen could indicate in literature the many shams and hypocrisies of America?

Sinclair, the literary master, true to his soul, has no good word to say in favour of the Curtis publications, "the great central power-plant of Fascism in America." presided over by Colonel George Horrace Lorrimer. "The great Dog Lorrimer" is one of the arresting chapters in *Money Writes*. Sinclair accuses Lorrimer of having militarised American culture. Sinclair's comments on the Curtis publications are at once true and spirited. "From the point of view of the literary businessmen, these Curtis publications are perfection. They read your manuscripts promptly and pay the very highest price upon acceptance. So they are the goal of every young writer's ambition and the most corrupting force in American letters. Their stuff is as standardised as Soda crackers; originality is taboo, new ideas are treason, social sympathy is a crime, and the one virtue of man is to produce larger and larger quantities of material things. They have raised up a school of writers, panoplied in prejudice, a lynching squad to deal with every sign of protest against the ideals of plutocracy."

Sinclair opines that "every artist is a double personality, living two lives, opposed to each other. The one, the life of the artist pure and simple, is holy, noble, altruistic, bountiful and full of lofty spiritual impulse,

The other, an earthly life with a stomach to be filled and a skin to be covered. The result is (to quote Sinclair) that "the godlike impulse of spiritual overflow is checked and censored." A book is at the same time as Milton calls it, "the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life" and as Sinclair says "a piece of merchandise upon which toll must be paid to lumber-men and paper-mills and rail-roads and printers and publishers and jobbers and retailers." The famous sculptor, Bernard, struck the right chord when he broke forth: "I feel two natures struggling within me." With characteristic poignancy, Sinclair writes: "Successful artists are those who learn to put a shell around them, and live like a tortoise, inside. The trouble with this procedure is that in course of time the creature is apt to become all shell and no tortoise; the art impulses die, and only imitation and pose are left."

The difference between journalism and literature is well brought out by Sinclair in the following excerpt: "The maker of literature strives to say a thing once and for all time; while the journalist says it over and over with slight variations, every day or week or month." He charges the big commercial magazines with applying to the written word, the American methods of standardisation and mass production and stigmatizes the modern editor as the "head of a department in a huge manufacturing plant."

"In this opulent capitalist era, a great many writers do not have to be purchased, but serve privilege gladly and with spontaneous awe." So emphasises Sinclair and describes as a model a celebrated lady author whom he has watched for nearly twenty-four years. Gertrude Atherton is that distinguished American authoress. Sinclair awards the

palm to her as one of the most bourgeois of American writers who, as a rule, accept bigness as greatness. Sinclair remarks: "After thirty-five years of offering incense to Mammon Gertrude Atherton has apparently not found spiritual peace with her deity." For Theodore Dreiser, Sinclair has great respect. The chapter *An American Victory* in "Money Writes," deals with this celebrated American novelist. Writes Sinclair: "A clear-sighted and truth-telling man has to have a tough hide to survive in such a world. As I think Dreiser over, the quality which impresses me is stubbornness. He knows what he wants, and he will wait as many years as necessary, but in the end he will get it. He is like an old bull elephant, shoving his way through a jungle; nothing diverts him, he goes on pushing and pushing. When he gets out, his hide will be scarred and knobby, but he will be the same old elephant." Sinclair discerns striking similarity in the philosophy of Dreiser and Thomas Hardy. Both these writers see human beings as the sport of great natural forces never to be comprehended. In Dreiser, Sinclair finds "the idol of the young writers to-day" and a great-hearted literary genius who has "not abdicated to snobbery" and who for nearly three score of years "looked at his life with his own independent eyes and reported his own original unbiassed opinion."

A pen picture of H.L. Mencken, the most influential and widely-discussed of modern critics, is given by Sinclair in the following masterly lines: "Mencken is in a Berserk rage against stupidity, dullness and sham; he is a whole army, horse, foot, artillery, aviation and general staff all in one, mobilized in a war upon his enemies. He has a spy bureau all over the country, which collects for him

illustrations of the absurdities of democracy, and he sorts them out by states and once a month they appear between the arsenical green covers and once a year they make a book 'Americana.' If you ask Mencken what is the remedy for these horrors, he will tell you they are the natural and inevitable manifestations of the boobus Americanus. If you ask him why then labour so monstrously, he will say that it is for his own enjoyment, he is so constituted that he finds his recreation in laughing at his fellow boobs. But watch him awhile, and you will see the light of hilarity die out of his eyes, and you will note lines of tiredness in his face, and lines of not quite perfect health, and you will realise that he is lying to himself and to you; he is a new-style crusader, a Christian anti-Christ, a tireless propagandist of no-propaganda." Sinclair acquaints us with the news that the real and fundamental basis of Mencken's faith is liberty, absolute freedom in thought and expression and minimum of restriction upon action. "He has a tendency to become incoherent when the subject of prohibition is raised." Thus hits off Sinclair and adds: "He lashes with his powerful language the stupidities of bureaucrats and the knaveries of politicians. He declares that Government is 'the common enemy of all well-disposed, industrious and decent men.'" The outstanding weakness in the great 'libertarian crusader' as Sinclair calls Mencken, is his daring disregard for facts. Mencken's onslaught on democracy is sharp as a needle and strong as a dynamo. He has raised up a host of young writers as clever as their master, to criticise, ridicule and condemn democratic bungling. Sinclair with remarkable strength of opinion says that "Mencken is as ignorant as any Babitt-boob" about exploitation and wage-slavery, co-operation and the democratic

control of industry. Sinclair concludes the chapter 'Boobus Americanus' dealing with Mencken thus: "Sooner or later my friend Mencken will have to face these new facts, and choose between the bloody reaction of Fascism and the new dawn of industrial brotherhood. Being seven hundred and twenty-three days older than he, I am going to be his guide and mentor through those trying times, and he will learn, even while he fusses and scolds and insists that he won't."

In the chapter entitled *The Critic Caste* Sinclair discusses the critics. Some of his observations are true and expressed with force and feeling. Says he: "Every successful artist becomes host to a number of parasites, the critics who live by telling the public what the artist means, and how and why he is great." "Literature, in the capitalist order, is a profession, and like other professions it is concerned to increase its own prestige."

"The standards of these critics (the professional highbrows of literature and art) have no relationship to beauty, kindness, or wisdom; they are a code of artificialities, designed to enable the critic to awe his victims."

Sinclair says that the various schools of professional litterateurs constitute an aristocracy all their own, a critic-caste who are not content with looking down upon the common herd but who even affect to look down upon the rich and mighty of the earth. These critics of the highbrow school, fastidious and aloof, fight the battles of privilege with weapons of disdain and maintain an elaborate pose of liberalism and a serenity so lofty that it scorns to be aware of opposition.

The Ex-Furnaceman is an entertaining chapter in the book and deals with Sinclair Lewis who for a period of his adventurous career sought service under Upton Sinclair as

his furnaceman. Upton Sinclair cheerfully hails Lewis Sinclair as the most famous of American novelists. Upton Sinclair regrets that Lewis "does not make as much use of his radical education as the good of his country requires." The author of *Money Writes* says of Lewis Sinclair: "He knows the movement, and it motivates his criticism; but some day I hope that he won't feel he has to camouflage his knowledge so carefully. In *Main Street* there is a 'wobbly' but we are elaborately kept from knowing that he is anything so dreadful..... Now that he is the most famous novelist in America, and close to a millionaire, surely he might venture to tell the whole truth!" Lewis Sinclair has acknowledged Upton Sinclair as one of his teachers and the master also shines in the reflected glory of the student. Upton Sinclair has asked Lewis Sinclair to write a labour novel which will show bureaucracy graft in the old-line unions, expose the weakness of the radical movement, its miserable factional wrangling, its dogmatism and narrowness, and plead against all the errors, at the same time portray the new forces that are germinating among the organised workers and farmers to put an end to the poisoning of the profit motive. If this be done, Upton Sinclair prophesies that Lewis Sinclair would have performed for the American people "the greatest literary service in their history."

The chapter headed "The Tension of Friendship" which has for its theme Floyd Dell, is delightful and full of literary charm. Floyd Dell has with "wisdom, insight, and super-human sweetness of temper," done Upton Sinclair the honour of writing his biography. With no regard for personalities, Sinclair discusses Floyd Dell as well. Sinclair has many good things to speak in favour of

Dell whom the author of *Money Writes* regards as "the best critic of books in America." Sinclair pays the following well deserved tribute to Floyd Dell, the critic: "He has taste and discrimination, wide reading, and skill in dissecting the purpose of a writer. He knows two fields which are closed to most men of letters—modern psychology and revolutionary economics. Because of this, he can understand and judge where others merely fumble." Sinclair has great respect for Floyd Dell and values his "keen and sensitive mind, swayed by all winds of thought, yet controlled by a rigid ideal of fair-play and truth-telling."

Money Writes closes with the thought-provoking chapter, 'The Art of Brotherhood,' a brilliant piece of inspired literature full of meat and well worth careful study. The closing paragraphs voice a spirited and intelligent appeal to the young writers. The following excerpts are sure to win over young writers to Sinclair:

"I am appealing to the young writer to cast away the old ego-centric psychology of our predatory world. I say that the artist who becomes a caterer to classes and coteries condemns himself to narrowness, sterility, and decay. Those who serve our present luxury classes present themselves to my view as monkeys in a cage, having nothing to do but pick vermin from their hides, and invent and practise vices in public. This abhorrence which I voice may seem extreme, but it is mild compared to the storm of revolutionary feeling which will sweep them and their keepers away."

"I plead with the young writer to identify himself with the real ideals of the awakening of industrial democracy. I plead for labour; and perhaps you will argue, that is merely another

class. But there is a fundamental difference—in that the advancing workers welcome all men and women to the ranks of workers, whereas the exploiters do everything to keep their power in their own hands, and to keep others beneath their feet. That is precisely the difference between a basis for true art, and a basis for false art. The revolutionary appeal may be summed up in these words—that the artist should produce warm-heartedly for the whole of mankind, instead of with greed and contempt for a greedy and contemptuous group.”

“The time has come when the issue can no longer be evaded; the era of social revolution is upon us, and if you are blind to its presence, or indifferent to its promise, you are less than a full-sized social mind. I plead with the young writer to pull off the blinders which ruling class propaganda seeks to fasten over his eyes. Look at the modern world for yourself; study the class struggle, the key to the whole of our epoch; and speak for humanity, and for the future, not for parasites and plunderers, however beautifully decked out in conventions and sentimentalities of their own invention.”

Sinclair, the robust optimist he ever is, believes whole-heartedly in the ushering in of a happier era when according to him, “an enlightened community will foster vital art, and a writer may speak the truth without fear of boycott and extinction.” Though that era seems far off and dim to our clouded vision, it is surely approaching. The spirited literary giant who has always treated the capitalists with supreme disregard and who with burning zeal champions social justice boldly winds up his brilliant study of American literature in the following powerful lines: “Ours is the time of pain and sacrifice

when the honest man's reward is the inner knowledge of a service rendered to the race. It is a time of knavery enthroned, and buncombe and triviality set up in the seats of glory. But the movement of social justice is organising itself and acquiring power; it has its champions in every civilised land, including the greatest of artists; I think we shall not have to wait many decades in America for the coming of a literature based upon scientific optimism and constructive social vision.”

Money Writes is so superb and splendid an achievement in literary criticism that it justifies us in hoping even greater works of the kind from Upton Sinclair. His criticism of fellow-writers is excellent, penetrating, sympathetic and intelligent. He expresses himself forcibly, without fear or favour. The man who loves his fellow-men and endeavours to lift them to higher humanity and the author who has not burned incense at the feet of Mammon, speaks in *Money Writes*, an enthralling and exciting survey of modern American literature which unhappily is, to a large extent, controlled by capitalist interests. To stifle and seduce a glorious class of noble souls, living their own lives in independence, graceful, accomplished; to degrade them, to make them prostitute their high intellect in the service of Mammon and in singing praises of capitalism, to force them into shameful byways and to seduce them to dance to the tunes of the bigwigs of the land, is not merely sin against charity, it is also an unpardonable blunder against life. This is the bane of modern American literature against which such stalwart souls like Sinclair are continuously waging an intellectual warfare. *Money Writes* is the most remarkable and outspoken portraiture of American literature that has seen the light of day. While sympathetic in outlook, the author has a perfectly balanced

judgment and a style, scholarly, poetic, finely suggestive and throughout forceful. This is a patriotic publication replete with a gripping and fascinating interest. *Money Writes* is a standing monument to Upton Sinclair's reputation as a fearless fighter in the cause of social protest. The Prophet of Social Justice has in this book displayed his wideness of scope, his amazingly wide range of interests and information, his encyclopaedic knowledge, his broad and coherent philosophy, his critical acumen and above all his overwhelming enthusiasm at the many wrongs of present-day American civilisation, and inspired his

writing with a poignant appeal and moving sincerity. This really great work takes us out of ourselves into something greater. Sinclair's original and sensational book is the most significant attempt at vindicating a great nation's most modern literature in all its naked and hidden aspects. *Money Writes* reiterates and drives home into the minds of the reader that the duty and function of literature is to improve and enrich our life, excite our thought, stimulate our sense of aesthetic beauty, love, pity, to flood with light the darkness in our life, to awaken conscience and to be true to ourselves, and the world.

MAHAMAHOPADHYAYA DAKSHINATHYAKALANIDHI DR. V. SWAMINATHA AYYAR, D. LITT.

BY VIDWAN R. VISVANATHA AYYAR, B.A.,
Triplicane.

A SHORT time ago when a friend called upon the Doctor and inquired of his health,—he was then suffering from a severe sprain in his leg and a big boil on his back—the learned Mahamahopadhyaya smilingly said that he feared neither death nor re-birth, but the only thing that troubled him most was that all the materials that he should have gathered during this life and the various works which he should have left unfinished would not be available to him again. Further such of us as were present at the Senate House the other day and heard him reply to the various addresses presented to him on his eighty-first birthday remember the opening song he recited to his Deity—the Mother Tamil—which ran as follows:—

இருந்தமிழே உன்தால் இருந்தேன் இமைபோர்
விரும்பித்தம் என்னும் வேண்டேன்—நிரந்த
உதிப்பித்த பன்னூல் ஓளிர் அடியேன்
பதிப்பிக்கவே கடைக்கண் பார்.

These words give us a glimpse into the noble ideals which the great benefactor to Tamil has set before himself.

The Mahamahopadhyaya was born some eighty years ago in an obscure village in the Tanjore District. His father was a pious Brahman of great talents and learning and he was known in the country around his village as a good musician and scholar. He taught his young boy music and Tamil, but soon he found that the lad's instinct lay in learning the secrets of his language rather than the intricacies of the fine art. As a wise father, he allowed the boy to please himself and found good teachers for him to teach Tamil. But the boy was too ambitious and he was not satisfied with ordinary men as his teachers and his thirst for learning could not be quenched until he was taken to the presence of the greatest scholar of the times, Mahavidwan Minakshisundaram Pillai of the Thiru.

vaduthurai Athinam, who was then living at Mayavaram. Here he began his studies (in the year 1871) in right earnest. The teacher noting the zeal and earnestness of the young boy for classical learning and grammar, taught him with all his heart. Mr. Swaminatha Ayyar stayed with him for five years, *i.e.*, till the death of his master, and he learnt by that time all that was available in those days. He could compose songs and deliver lectures on abstruse points in Tamil classics. He has given a beautiful picture of his stay with his master in his account of the late Mahavidwan's life.

In 1876 he was called upon to occupy the place of Athina Vidwan of the Thiruvaduthurai Mutt. There he was not only teaching many students but was himself learning under the Matathipathi, Sri Subrahmanya Desikar. In four years his fame spread through the land and when in 1880 the renowned Tamil Pandit of the Government College, Kumbakonam, retired, Mr. Swaminatha Ayyar was considered to be the fittest person to succeed him. He held the office till 1903 when he was transferred to the Presidency College, Madras.

His work as a teacher is even to-day spoken of very well by his students and colleagues. He had earned the approbation of all the Principals—Indian and European—of his time and the two Government colleges cherish his memory to this day by preserving his enlarged photos in their Lecture halls.

He retired from the Presidency College in the year 1919 when he was sixty-four years of age on a pension of Rs. 50. It was during his period of life as a college Pandit (he was never given the name of Lecturer or Professor) that the world came to know him as a great research scholar. His first work was brought

out in the year 1878 but his name became established in the field of Tamil research only in the year 1887 when he published the monumental work, *Jivaka Chintamani* with Nachinarkiniyar's commentaries. From that date, almost every year saw one or more books coming out from the Pandit's pen. *Pattupattu*, *Purananuru*, *Purapporul Venbamalai*, *Manimekhalai* with his own notes, *Ain-gurunuru*, Minakshisundaram Pillai's *Prabhanda Thirattu*, *Perunkathai*, *Nannul*, *Thakkayagaparan* and his master's life history in two volumes, and scores of other works such as *Ulas*, *Paranis* and other *Prabhandams* came out one after another and added to the glory of the mother-land and of her noble son.

The great merit of the Pandit's work in the field of research is his search for materials which by long misuse and neglect became totally unfit for study or for reference. Many years of the Pandit's life were spent in this search carried out in places far and near in the Tamil land and elsewhere. It would really be a very interesting chapter in the history of modern research in Tamil if the learned Pandit would only write his adventures in this wild jungle and of his various experiences therein. It can safely be said that but for him many hundreds of texts in manuscripts would have been lost to the Tamil world, and the Tamilians would never be able to discharge their obligations to him in full for all his trials and difficulties.

His editions are unique. They are, perhaps for the first time in the history of Tamil printing and editing, brought out in a methodical manner. He would not venture to bring out a book, unless he had worked at it for a number of years—in some cases the period ran to ten years or more. Every work

of his has a critical preface, a list of contents, a prose summary of the work, if it allows it, a list of books consulted or quoted, a guide to abbreviations used, the text, foot-notes,—which include detailed lists of parallel passages in various other works—an index and an appendix or appendices containing hard words and their meanings. He bestows great attention and care on his publications both in the preparation of his MSS and in seeing them through the press. Thoroughness in his motto. The great scholar and critic that he is, he has every right to criticise the work and commentaries of his poets and annotators but he only very rarely does it. His only aim is to bring out in print and in readable form what exactly the ancients felt and wrote and to leave things as they were with sufficient hints and parallels and meanings for posterity to read and understand and judge. His style is very simple and lucid. There is much truth in the saying that any work, whether trivial or great, acquired a magnitude and importance if it passed through his hands. Hundreds of such works are awaiting his attention and it is hoped that the Tamil country will be quite fortunate and get all of them edited and published by him.

We have already referred to the Pandit's work as a teacher. After his retirement he was prevailed upon to undertake the duties of the Principalship of the Tamil College, in the Annamalai University. He held the post with great distinction for three years, *i.e.*, till 1927. From that time he has spent all his time in doing research work and in editing rare works and in teaching Tamil scholars at his residence. His vast learning, his deep insight into the realities of men and things, his quick grasp of intricacies, his keen sense of humour,

his strict but benevolent discipline and above all his unique kindness and his magnanimous personality have captured the minds of all those who came to him and heard him. His students are most of them occupying high positions in life and they bear ample testimony to his great influence on their lives.

The Government, Matathipathis, Academies and Universities vied with one another in honouring this noble and selfless worker of the modern age. He is now a Mahamahopadhyaya, a Dakshinatyakalanidhi, a Dravidavidhyabhushanam and a Doctor of Literature. He was invited to deliver a series of ten lectures on Tamil of the Sangam Age and of later days by the University of Madras. He was the Chairman of the Reception Committee of the Tamil Lovers' Conference held in Madras last year. He is also connected with many Universities in India and commands the friendship and admiration of a host of friends in India and in foreign countries. Wherever Tamil is known the learned Doctor's name also is known.

He is very simple in his habits. Modesty claims him as her child. He is generous and kind towards all. His piety and devotion to God are well-known to his close friends.

This great benefactor of Tamil, this modern Nachinarkiniyar and this scholar of the Tamil land celebrated his eighty-first birthday only a short time ago and the whole Tamil land participated in it and celebrated it as a national festival. From far off Rangoon and Colombo messages of congratulations came to him. May he be spared to us for a very long time and may by his endeavours the noble Mother deck herself once more with her lost jewels!

PLACES OF EDUCATIONAL INTEREST.

XL. THE KHYBER PASS.

By MR. L. N. GUBIL SUNDARESAN,
Trichy.

The Khyber Pass, the extremist point of India, that opens up into the Afghan Frontier, is thirty miles from the latter and unlike Peshawar, which is so delightful in cold weather and spring and so unbearably hot in summer, is standing in desolate isolation. The extremities of the Afridi country, lying out for about twenty miles, have no Police or Law, and the roads are guarded by the Afridis themselves. There are four British posts with regular garrison troops, Jamrud Fort, at the entrance to the pass, Ali Masjid Fort about half-way through, Landi Kotal at the top of the pass and the last Landi Khana, leading to the Frontier. There is another frontier station, named Kohat, forty miles west of Peshawar. A little away from the road is the rifle factory, the Adam Khel Factory, for the supply of munitions to the tribes.

The Khyber Pass lies on the chief route from Peshawar to Kabul which is the capital of Afghanistan. Its maximum height is only 3,000 feet above the sea-level. It has a beautiful situation and a plentiful supply of fresh water, but for which it would be merely a barren and arid region. Though there are various routes between the two places, this commands a unique position, because of these relative advantages.

The Safed Koh, sinking down into the valley of the Kabul river is flanked and fringed by the Khyber hills. There are small streams one on each side of the creek, the former flowing north-west to the Kabul and the latter south-east to Jamrud,

both of whose beds form the Khyber defile. The pass emerges in all glory from Jamrud, approximately nine or ten miles from Peshawar, and swimming through a wild scattering of hills, goes to rest at Dacca, on the Kabul river. On the route are Ali Masjid, where a deep gorge is conjointly explored by road and rail, and Landi Kotal, reposing at the peak of the pass. The Peshawar plains and Jalalabad lie east and west respectively.

The history of Khyber is steeped in tradition and legend. Alexander and Mahmud have played their own parts in fashioning its life. Then came an array of Moghul Emperors from the great Chengis Khan to Nadir Shah. The first Afghan War wedded the destiny of the Khyber to the fortunes of the British. Then came the Afridis, who attacked the post of Lalabina. The Khyber was again used in 1842, by General Pollock. In 1878, the Mission of Neville Chamberlain led to the forcing of the pass and brought the nominal control of the Khyber tribes under the British. Thus, the history of the pass has been tied to the Khyber political agency.

The railway construction which began in 1897, ended in a long railway system starting from Jamrud, wading through a cluster of hills, and passing through Shahgai and finally ending at a distance of five miles from Shahgai. The line then continues through numerous tunnels and after ascending the summit of the pass at Landi Kotal, rushes down in a spiral route through ridges. The villager is not averse to journey by rail. The day is yet to come when friendly Afghanistan will be connected through this pass with India by this railway system.

NEWS AND NOTES.

FOREIGN.

THE RESULTS OF THE FIRST "YEAR ON THE LAND". (GERMANY).

(Information Service of the International Bureau of Education.)

In its second issue for the year 1934-35, the review *Die Erziehung* gave the following information on the experiment mentioned in Bulletin No. 32 of the International Bureau of Education.

The "year on the land," intended for young people having finished the regulation eight years in the elementary school, was instituted in Prussia by the Minister of Popular Education, in March 1934. At that time the idea was that the plan should be tried for a year, further measures to be taken depending on the results obtained. On the 4th September 1934, the Prussian Minister for Science, Art and Popular Education, in a conference with the press, gave a detailed report of the results obtained so far and invited his audience to visit some of the *Landjahrheime*. The official report as well as the observations made by the visitors proves that the experiment may already be looked upon as a success.

The year on the land being an absolutely new experiment it necessarily met with difficulties. First of all, there was the question whether it would be possible to find a sufficient number of teachers capable of undertaking a task so new and needing so much tact. Then, whether the farmers who were expected to employ the children several hours daily would be willing to accept a sort of guidance coming from a teacher. Finally, whether the boys and girls sent into the country would get used to the new life, would embrace it willingly and cheerfully.

Everything was done to smooth out the difficulties beforehand. The choice of the teachers called upon to take charge of the year on the land was made with the utmost care. Of

4,000 candidates only 1,400 were accepted, the choice being made first of all on the ground of sportsman-like qualities and good physical condition, and in the second place on the ground of educational talent. The masters selected were prepared for their new task in fourteen camps, where they had to demonstrate during a four weeks' training course their suitability for life on the land. On account of the small number of masters selected, the number of children was limited—for this first experiment—to 22,000.

The farmers hesitated to accept the task allotted to them: they feared the responsibility that would be theirs because of the inexperience and the lack of physical strength of young city dwellers unaccustomed to working in the fields. As soon, however, as they found that the *Schuljahrheim* sent them boys and girls willing to learn and anxious to work well, they proudly took up their duties of introducing town children to country life.

Of course, for many children the change from a life with few rules to one of strict discipline was not easy, but by the end of the first month the difficulties had generally been overcome. The opposition shown at first by some of the children had given place to willing obedience. A number of the young folks have already expressed their desire to return to the country after a short visit home, and to settle on farms. The year on the land has therefore proved already that its results are not confined to the field of education.

INDIAN.

SUMMER SCHOOL OF INDIAN MUSIC,
MADRAS, 1935.
(FOURTEENTH SESSION)
April 29th to June 7th.
AT THE HINDU HIGH SCHOOL, TRIPPLICANE,
MADRAS.

The Summer School offers a six weeks' intensive course in Music and Music Teaching Methods. In addition to the Theory of Music, Vocal and Instrumental music will be taught. Practising classes will be held in the afternoon

for the benefit of those joining the Course in Teaching Methods. An Orchestral section will be formed this year and special training will be given to the members. Kummi and Kolattam classes will be arranged for the benefit of women teachers. Special lectures on Staff Notation and Comparative Music will also be given. In addition to the weekly musical evenings in which the students take part, lectures on Music by distinguished scholars and performances by eminent musicians will be arranged.

Four grades of Instruction (Elementary, Intermediate, Advanced and Honours) in Theory, Vocal, and Instrumental Music will be provided for, as usual.

It is hoped to arrange for the following instrumental classes:—

Veena, Violin, Flute, Sitar, Dilruba, Tawoos, and Mridangam.

Persons of both sexes will be admitted. Beginners will be admitted to the elementary course. Those who have already studied and practised Music will be admitted to the Intermediate or Advanced course according to their proficiency. Only students who have passed the Advanced course or an examination equivalent in standard to this, will be admitted to the Honours course.

The fees for the session are as follows:

THEORY AND VOCAL MUSIC:—

R. 6 for Elementary and Rs. 7 for Intermediate;

Rs. 8 for Advanced and Rs. 9 for Honours.

INSTRUMENTAL MUSIC:—

Rs. 6 for Elementary and Rs. 7 for Intermediate;

Rs. 8 for Advanced and Rs. 9 for Honours.

Students must bring with them their own instruments.

TRAINING COURSE Rs. 5.

N.B. Only those who are eligible for admission to the Honours course will be admitted to the Training course.

ORCHESTRAL CLASS Rs. 3.

N.B. Regular students of the Advanced and Honours classes in Instrumental music will be admitted to this class without any extra fee.

CHRISTIAN LYRICS Rs. 2.

N.B. This class will be held only if a sufficient number register themselves.

If desired, arrangements can be made for men students in the Y. M. C. A., Esplanade, Madras; and for women students in the Women's Hostel in Triplicane. Moffussil students may make their own arrangements in Madras, if they choose.

All applications should be sent to Mr. P. Sambamoorthy, 12, Dewan Rama Iyengar Road, Vepery, Madras, together with the Registration fee of Re. 1, so as to reach him on or before the 25th April 1935.

A HEADMASTERS' SILVER JUBILEE.

The Silver Jubilee of the headmastership of Mr. S. Krishna Iyengar, B.A., L.T., Hindu High School, Srivilliputtur, was celebrated with great eclat by his assistants and students in the premises of the school on the 28th February, under the presidency of Rao Bahadur M. R. Ry. K.V. Rengaswami Iyengar Avl., M.A., Retired Director of Public Instruction, Trivandrum.

The celebration commenced in the forenoon with a dinner. At 3 p.m. sweets were distributed to the pupils of the High School and the Elementary School.

The evening function began at 4-30 with prayer and some benedictory verses specially composed by the Sanskrit Pandit of the school. Messages of congratulations and goodwill, containing references to the Headmaster's cheery enthusiasm, his selflessness, his remarkable power of organization, his loyalty to the department, his devotion to duty or his extra-mural activities and achievements as member of the local Boards and Councils, were received from several D. E. O.'s, judges and distinguished 'old boys' of the institution. The President in his Foreword observed that members of the teaching

profession in the western countries of Europe and America were highly honoured unlike in our own country and that as a consequence seldom did we find in our land men dedicating themselves to this profession for a quarter of a century and more, especially in private institutions. He then congratulated the headmaster on the unique honour that was shown to him and dwelt upon the manner in which the institution was built up by the robust optimism of Mr. Krishna Iyengar and his great qualities as a teacher and as an organizer. He then unveiled the portrait of the veteran headmaster, remarking that though the picture revealed his simplicity and his innate cheerfulness, yet he must have passed through periods of storm and stress and faced difficulties with firm determination and undaunted courage. Next three addresses were presented to Mr. Krishna Iyengar, one by his assistants, another by his pupils and the third by the Secretary of the two Elementary Teachers' Associations of the range. His assistants and students offered to him as souvenirs for the Silver Jubilee, a gold medal and 'Jewel' fountain pen and a booklet describing the life and work and a character sketch of the headmaster and containing choice extracts from the inspection reports and the visitors' book of the High School and from the messages sent for the occasion. Then followed three appreciatory speeches, one by Mr. A. Perianayakam, Retired Headmaster of the local C. M. S. High School, another by Mr. Baliah Pillai, a co-worker with Mr. Krishna Iyengar in the local Councils and Boards, and the third by Mr. G. R. Srinivasa Iyengar, a local pleader. Mr. Krishna Iyengar then rose up and made a suitable reply thanking the organisers and the speakers for their kindness and expressing his indebtedness to his co-workers and the public for their ready co-operation in promoting the welfare of the school. He exhorted the teachers assembled to raise themselves by their own efforts and to command the

esteem of the public by the acquisition of a sound knowledge in many useful subjects and by disinterested service. The President in his concluding speech sounded a note of warning to the public that private institutions, however much they may be built up, backed up and sustained by a spirit of self-sacrifice, can never have a long lease of life assured to them unless and until sufficient funds and reserves are available not only for making both ends meet but also for maintaining and encouraging a well paid efficient staff. The function terminated with the usual vote of thanks to the President and the donors.

THE RAMNAD DISTRICT TEACHERS GUILD.

A Conference of the Ramnad District Teachers' Guild was held on 9th March 1935, in the K. V. High School, Virudhunagar, with the President of the Guild, Mr. N. S. Venkatarama Ayyar, M.A., L.T., in the chair. Thirty-five members, representing nine different institutions attended the Conference.

The President, in his opening speech, called the attention of the Conference to the more important of the Resolutions, adopted by the Tenth Conference of the All-India Federation of Educational Associations, and by the Twentieth Madras Provincial Educational Conference, which met during last Christmas. He also gave an outline of the Resolutions that were to be placed before that Conference and the need for their consideration.

A lecture on "Teaching to Think" was next delivered by Mr. K. S. Subrahmanya Ayyar, B.A., L.T., Headmaster, Board High School, Rajapalayam. In response to a call from the President, Mr. V. Aravamudu Ayyangar, B.A., L.T., (Madura), member of the S. I. T. U. Propaganda Committee, spoke on the several activities of the S. I. T. U. and the urgent need for co-operation from all members of the teaching profession. After the remarks of the Chair, both on the lecture and on the speech, the first sessions of the Conference closed.

The lunch interval over, the second session began, at which the following Resolutions were adopted unanimously after due discussion :

Resolutions.

1. The Guild offers its hearty felicitations to Dr. V. Swaminatha Ayyar, the great Tamil savant, on his eighty-first birthday, and to Mr. S. Krishna Ayyangar, B.A., L.T., of Srivilliputhur, on the Silver Jubilee of Headmastership, wishing them many more years of useful service to the cause of education.

2. The Guild specially commends to the teaching profession in the District, Resolution No. 12 of the recent All-India Educational conference, in respect of the part of the teaching profession in promoting inter-communal amity.

3. The Guild requests the Government to utilize the services of competent teachers in high schools and higher elementary institutions for combating mass illiteracy, to whatever extent, and to grant liberal subsidies to organised efforts on their part.

4. The Guild draws the attention of the Railway Board and Steamship Companies to Resolution No. 9 of the recent All-India Educational Conference, which runs thus:—

“That this Conference requests the Railway Board and Steamship Companies to allow concession fares to teachers travelling to visit educational institutions, to study educational problems, or to attend educational conferences.”

5. The Guild requests the Government to permit, as Local Board teachers have been permitted, to take out advances from the provident fund for the payment of life assurance premia.

6. The Guild requests the Government to amend T. P. F. Rule 11 (a) by changing three months to six months and 24 months to 48 months.

7. With a view to strengthening the resources of the Teachers' Provident Fund, and with a view also to meeting partly the depreciation of interest on the Fund, the Guild requests the

Government to contribute towards each account an amount equal to what may have been contributed by the beneficiary of the account.

8. The Guild draws the attention of the S. S. L. C. Board to Resolution No. 6 of the recent All-India Educational Conference, recommending the holding of compartmental and supplementary examinations every year, and requests the Board to give effect, at an early date, to this resolution in connection with the S. S. L. C. Public Examination.

9. On the eve of the new academical year, the Guild draws the immediate attention of the S. S. L. C. Board to the following Resolution passed at a Conference of this Guild, dated 26th October 1934:—Res No. 3. “The Guild draws the attention of the S. S. L. C. Board to the following contingencies that would arise from the next school year. (1) Very few schools would be able to offer instruction in more than one of the Science Divisions under the C Group; (2) Staffed as most schools now are, the subject would be either Physics or Chemistry for the entire V and the entire VI Forms; (3) The existing laboratories in Physics and Chemistry would not be equal to the needs of an entire Form (V or VI), say of 30 to 40 pupils.

And hence the Guild requests the S. S. L. C. Board to drop from the S. S. L. C. Public Examination, all practical tests under the Science division of the C Group though the Guild is of opinion that practical *class-work* of some kind should be insisted on.

10. The Guild notes with regret the meagre representation on the S. S. L. C. Board of persons connected with Secondary Education in the part of the Presidency south of Madras, and requests the Government to remove the disparity by making suitable additions to the Board, as soon as possible.

11. This Guild views with disfavour the forming, in each District, of Headmasters' Associations, except as sectional organisations, working under their respective District Teachers' Guilds, and invites any such formation in this District,

to function within the Ramnad District Teachers' Guild.

12. Inasmuch as the Elementary Teachers' Associations of this District are voluntary Associations formed for the purposes of bettering their service conditions and improving their teaching methods and general knowledge and are run entirely on their self-raised subscriptions, the Department of Education is requested to relax, if not abolish, the departmental rule, regulation, or instruction if any, obliging these institutions, either explicitly or implicitly, to accept the local Deputy Inspectors of Schools as their Presidents.

13. The Guild commends to the Government, for their favourable consideration, the following Resolution of the Ninth Annual Conference of the Elementary Teachers of the District of Ramnad held at Rajapalayam in September 1934.

Res. No. 23. “The Government are requested to cancel G. O. No. 5096, dated 7-12-1933, in favour of the following scale and to make this scale compulsory for Local and Aided Institutions:—

Time Scale		
Grade	Trained	Untrained
Secondary	Rs. 45-1½-50-1-60	Rs. 25
Higher Elementary	Rs. 25-1-35	Rs. 20
Lower Elementary	Rs. 20-1-30	Rs. 15

Res. No. 24. “The Ramnad District Board is requested to cancel their Resolution No. 901, dated 28 6-'34 and adopt the time scale mentioned in the above Resolution, and sanction promotions accordingly.

For Intermediate and B. A. Students and others.

THE ESSENCE OF DEDUCTIVE LOGIC

BY

KRISHNA R. GURUSWAMY REDDIAR

M. A. (Cambridge), M. A. (Dublin)

Sometime of Balliol College, Oxford

Printed on superior paper, Cr. 8vo. 42 pages. 2 As. By Post As. 3.

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14. The Guild requests the Government to insert in the Madras Educational Rules a section, taking power to make rules in regard to service conditions in Aided Schools, similar to the section in the Local Boards Act, concerning service conditions in institutions under Local Board control.

15. The Guild requests the Government to make G. O. No. 4610 apply only to fresh entrants, even if it is deemed impossible to cancel the G. O. altogether.

16. The Guild requests the Government to drop the Bill amending the Elementary Education Act, in favour of a more comprehensive measure, ensuring compulsory education in a period of five to ten years.

17. Resolved that the Guild take steps to invite to this District the next or an early session of the Madras Provincial Educational Conference.

18. The consideration of the following subjects was adjourned to the next Conference of the Guild, so that the members may bring sufficient thought to bear upon them:—(1) Government grant to libraries. (2) Government grant to physical education. (3) Exchange of teachers between school and school.

The Conference terminated after a vote of thanks to the President and to the K. V. High School Teachers' Association of Virudhunagar, who made suitable arrangements for this Conference and also played the host to the delegates both at lunch and at supper.

REVIEWS AND NOTICES.

COMPOSITION EXERCISES IN ELEMENTARY ENGLISH. BY A. S. HORNBY. MACMILLAN AND CO., LTD. Pp. vi + 181. Price 2s.

This is an extraordinarily valuable book. It is intended for foreign students of English, but not for the very young students. It is admirable in the way in which the author presents in a few chapters almost all the subtle points affecting the ordinary use of English. Part I is all about 'Finite' verbs, the mastery of the use of which must advance a student appreciably in his ability in the use of English. Four Parts, the other three being devoted to Nouns, Pronouns, Adjectives and Adverbs (II), Verbs and Verb Tenses (III) and Sentence Structure (IV), help to impart a good deal of useful instruction. There are exercises occupying half the book, to correspond to all the points raised in the earlier parts. The book may be used in the Intermediate classes or even in the B.A. stage. The book is a clear and concise exposition of the secrets of English.

FURTHER STEPS IN WRITING ENGLISH. BY R. W. JEPSON. J.M. DENT AND SONS, LTD. Pp. x + 202. Price 1s. 9d.

This book deals with various aspects of writing English. A brilliant section examines the art of summarising. Passages from standard literature are constantly examined with reference to unity and clarity or any other necessary virtue of style. The author introduces numerous topics like making Notes, Synonyms, the Correct Word, Malapropisms, Antonyms, artistic description, and others. The book will prove useful if followed in the senior classes, for a course in composition.

VOCATIONAL EDUCATION IN MYSORE, A RETROSPECT AND A PROSPECT. BY K. N. KINI, M.A., A.M., PH.D., DIRECTOR OF VOCATIONAL EDUCATION. PRINTED AT THE BANGALORE PRESS. Pp. viii + 205. Price Rs. 2.

This is a thorough-going survey of educational conditions in Mysore which must prove useful to that State. Industrial education in Mysore started on a new phase of development in 1910 when the committee of officers appointed for investigation was presided over by the gifted Sir (then Mr.) M. Visweswarayya. Vocational education considered in the book is necessarily the education which is short of the college stage. The great need is to provide for teachers who are not only good in a trade but have a good general education. The author's proposals amount to an extension and intensification of the facilities which are already available in Mysore State for vocational education. The subject falls into four divisions, Industrial Education, Agricultural Education, Commercial Education and Home Economics Education. In the ninth and concluding chapter the author summarises the proposals put forward by him. The book is full of suggestions for the improvement of vocational education.

JUNIOR COURSE OF ENGLISH COMPOSITION. BY E. W. EDMUNDS, M.A., B.Sc. UNIVERSITY TUTORIAL PRESS. Pp. 357. Price 2s. 9d.

This is meant to be a preliminary course to the author's *Senior Course of English Composition*, and will be found suitable for use in the High School classes. The author arranges his matter in what may be called a true psychological order. There are thirty-six chapters in the book, each devoted to a special topic, like the sentence, the paragraph, punctuation, rules of syntax, letters, essay, paraphrasing, etc. Practical exercises are set in every chapter. If regularly followed, the book will provide a progressive course in composition.

APRIL 1935.]

REVIEWS AND NOTICES.

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ENGLISH PROSE SELECTIONS FOR COLLEGE CLASSES. MACMILLAN AND CO., LTD. Pp. 236. Price Re. 1-8.

This is a collection of twenty-eight well-known essays in English beginning with Bacon. Tagore, Gandhi, Lucas and Belloc are among the moderns represented in the book. The subjects of the pieces are mostly of a moral nature. Necessary notes are provided at the end of the book.

THE WAR OF THE HUMANS AND THE MOSQUITOES OR THE STORY OF DOCTOR HEALTH AND THE PRINCESS HAPPINESS. BY LT.-COL. G. JOLLY, C.I.E., M.B., CH.B., D.P.H., D.T.M. & H. MACMILLAN AND CO., LTD. Pp. 77.

This is a well-sustained symbolical story, told simply and pleasantly, of the disease malaria caused by the mosquito, and of the ways by which it must be prevented.

ENGLISH COMPOSITION FOR INDIAN STUDENTS. BY S.D. KOTHARE, M.A., AND Y. G. TALPADE, B.A., S. T. C. MACMILLAN AND CO., LTD. Pp. 318. Price Rs. 2.

This book has passed through several editions and so must have been a popular text-book in the west of India institutions. Various topics like the short story, autobiography, letter-writing, epitomising, expansion of ideas and the essay are comprehended in the book. The Appendix has chapters among others on Figures of Speech, Punctuation, and Appreciation. The book is full of practical exercises, but the authors find it more convenient to do the exercises themselves than explain the principles implied in writing out such exercises. The book suffers from a bareness of presentation which must prevent the book proving attractive to teacher or student. There is a lack of the adequate appreciation of the psychological growth of the student's mind in the exercise of composition.

THE WOODLANDERS. BY THOMAS HARDY. EDITED WITH INTRODUCTION AND NOTES BY CYRIL ALDRED. MACMILLAN AND CO., LTD. Pp. xviii + 474. Price 2s. 6d.

The inclusion of this novel by Hardy, considered by the author himself as his best, in the *Scholar's Library*, makes it indeed very valuable. We may presume that all the other novels of Hardy will also come to be included in this list. The "Woodlanders" is redolent of the spirit of the trees and woods of Wessex and must have a great charm to readers in India. Hardy presents the usual contrast between civilisation and rusticity, and lets the former triumph at last. Giles and Marty represent the constancy of the true children of Nature while Fitzpiers and Mrs. Charment stand for the civilisation of the town. That there are novels of merit which need to be edited for educational purposes is made clear by this book. We hope it will be fully availed of both by the student at college and by the general reader. The book is a marvel of cheapness in reference to the number of pages in it.

EDUCATIONAL POLICY IN INDIA, A NEGLECTED ASPECT. BY F. F. MONK, M.A., WITH A FOREWORD BY SIR GEORGE ANDERSON, EDUCATIONAL COMMISSIONER WITH THE GOVERNMENT OF INDIA. OXFORD UNIVERSITY PRESS. Pp. 43.

Mr. Monk is anxious to make out a case in this book for the necessity of making special provision under the auspices of the Government for the education of the governing or directing class, members of which may come mostly from the middle class. Mr. Monk does not approve of the plea for a public school which must satisfy the needs of the upper classes, and carefully distinguishes the nature of his own proposal. He is content to build his proposals on the existing schools. The fees must be increased adequately while at the same time a percentage of free places, as required of aided schools in England, must be provided, or scholarships to be won by open competition, so that boys of lower status having superior brains, may not lose their chances. The numbers admitted to Mr. Monk's proposed schools must be very limited, the residential system or something compensatory must be adopted and the staff must consist of men who are given a superior status. Mr. Monk's proposal deserves wide attention.

THE EDUCATIONAL REVIEW.

We congratulate the Hon. Kunwar Jagdish Prasad, I. C. S., on his appointment as Member of the Viceroy's Council in charge of Education, Health and Lands. Kunwar Jagdish Prasad had a distinguished academic career at Cambridge and has occupied several positions of trust and responsibility in the United Provinces, including the Chief Secretaryship and the Home Membership of the Government. A patriot, a gentleman of culture and an administrator of sound sense and judgment, Kunwar Jagdish Prasad is sure to distinguish himself in the exalted office to which he has now been called and we wish him all success. It is true that education is now a 'Provincial' subject and the Government of India have not much opportunity of influencing educational progress in the country, but Kunwar Jagdish Prasad could be expected to do his best for the development of this important branch of national life.

Presiding over the annual function of an Anglo-Indian High School, the other day in Ajmer, Prof. P. Seshadri gave some special advice to the young men of that community. He exhorted his hearers to entertain high ambitions and not be satisfied with minor jobs on the Railways and Telegraphs. The Cambridge Senior Examination was not the goal of education and there was no reason why Anglo-Indian young men

should not aspire for higher distinctions in the academic world. The Anglo-Indian community was lacking neither in intelligence nor in energy, and with application, they should be able to achieve distinction in any branch of national activity. They should identify themselves with their Indian countrymen and take keen interest in the life and civilisation of the great country to which they belonged. Their success in India would depend on the contribution they made to the advancement of the country and the adaptability they showed to their environment.

We are not surprised that the authorities of the Delhi University have made up their mind to accept the scheme for a Federal University put forward by the Government of India. It is not much use having a number of colleges in the city, each doing work exactly like another and not feeling any sense of kinship as members of the same corporation. The fulfilment of the Federal plan in the case of the Delhi University will have the advantage of bringing all the colleges into the University area, the fine old Viceregal estate. It will enable the colleges to enter into a partnership, each making a definite contribution to the life of the University. Overlapping would be prevented and the status of colleges will rise from mere affiliated institutions preparing students for examinations, to joint

agencies engaged in the highest activities of the University. It is a scheme worthy of attention elsewhere in India, particularly in Madras.

We are glad to find that the affairs of the Irwin College for Women in Delhi are receiving some public attention. The scheme has been supported by public subscriptions and the public is entitled to know how the institution is being managed. It seems eminently desirable that the institution should be associated with the Delhi University. Otherwise, there will not be much of academic guidance behind it. The institution now admits even undergraduate students which is a serious mistake. The training colleges in the country admit only those who have taken the degree and the Irwin College, meant to be a central institution for all India, cannot afford to start on weaker foundations, especially as subjects like child psychology cannot be taught with much success to under-graduate students. When the institution was started, it was announced with a flourish of trumpets that men did not understand the psychology of children so well as women and the new institution would remedy this state of affairs. We have, however, not heard anything regarding any useful study of the subject at the institution. It would do good to the institution to be examined by a couple of educational experts, for it is the general opinion of those who know anything about such matters that the institution can hardly compare in

efficiency with even the good training colleges existing elsewhere in the country, not to speak of being a super-college serving as a clearing-house for the whole country!

We congratulate the authorities of the University of Madras on the progress they have been making in the matter of pushing forward their building programme. The University has the great good fortune of occupying one of the finest sites in the world for the creation of such buildings and we are glad the fullest advantage is being taken of it, thanks to the careful and prudent economic policy of the institution which has resulted in the accumulation of large savings. The recent opening of a new Examination Hall by His Excellency the Governor of Madras is another important step in this progress. When the University Library building is finished, the University will have a set of buildings of which any University in the world may be proud. We wish, however, that the authorities of the University were even bolder in their planning and conceived of a plan of concentrating all educational activity in the city round the present University buildings. The offices of the Board of Revenue, the Public Works Secretariat and the office of the Inspector-General of Police can all be shifted elsewhere and the buildings handed over to a Federal University of Madras. We are not sure if it will not be an advantage for the Governor to have his Government House elsewhere

in the city, in more sequestered and quieter surroundings in which case the present buildings can be handed over to the University following the excellent example of the Government of India in the matter of the old Viceregal Estate at Delhi. All this may seem somewhat idealistic, but when were great things achieved without bold dreaming?

Important changes have been taking place in the Calcutta University regarding the educational system, particularly in the lower stages. The Matriculation course has been reorganised, a special feature being the introduction of the vernacular as the medium of instruction in all non-language subjects. This is, however, a matter in which the lead has already been taken by many other educational bodies in India. Side by side with this reform, the University contemplates taking special measures for the improvement of English teaching. The qualifications of English teachers are being raised and it will be interesting to see what success attends these efforts. Speaking on the occasion of the last Convocation, H. E. Sir John Anderson took note of the prevailing discontent and enunciated the main principle which should underlie any scheme of reorganisation. "What was required," he supposed, "was some practical means of ensuring that every one would be able to obtain that form of education from which he would be able to derive the utmost benefit and which would best qualify him to make the

greatest contribution to the good of the society of which he was a member." Briefly speaking, the Calcutta University needs the following reforms:

(1) The University should be made less unwieldy by separating the Matriculation, if not the Intermediate examination also and constituting a statutory Board for the purpose. The burden of conducting the Matriculation and Intermediate examinations is so great that hardly any other work can be expected of the University.

(2) The standards of the University examinations should be raised considerably. Intellectually, the students of Bengal are not inferior to those of any other province, if anything, they are better than those of many other provinces. There is therefore no reason, except the backwardness of the educational system in the province, why the products of the University do not distinguish themselves in the various competitive examinations held by the Public Service Commission.

(3) The evils of unemployment are perhaps more acute in Bengal than in any other province of India as the University has flooded the Province for decades with 'half-educated' young men who have only their University diplomas to their credit. A scheme of educational reconstruction as suggested by the Government of India, providing for the diversion of students, not particularly qualified to proceed to Universities, into technological courses is therefore an urgent necessity.

It is clear the authorities are aware of the need for reform in all these directions and we wish them all success in their efforts. Bengal deserves a better educational system in all its stages than it has at present.

On the occasion of the recent Convocation of the Osmania University at Hyderabad, Mr. A. H. Mackenzie gave expression to his appreciation of the efforts made at the imparting of instruction in the University through the medium of Urdu. The testimony is valuable, coming as it does from one who has just joined the University and has been brought up under an entirely different educational system. The following statement is interesting:

"I must confess that before I came to Hyderabad I was one of those educationists who, while whole-heartedly agreeing in theory that instruction should be through the medium of the Indian languages, doubted whether in practice that was possible anywhere above the high school stage. My experience at the Osmania University has completely banished my doubts.

"In order to satisfy myself in the matter, I have broken with traditions and have trespassed into class-rooms, where I have listened to lectures on a variety of subjects. I was satisfied from this personal investigation that all students at the Osmania University can read, write and speak Urdu with ease and correctness, and with much more fluency than students elsewhere can use English."

It will, however, be noticed that the statement is very careful and guarded. It only maintains that the students of

the Osmania University know their Urdu better than students know their English elsewhere. We would like to know from Mr. Mackenzie whether they know their subjects better than elsewhere and how their standard of English compares with that of English elsewhere in the country.

The Hon. Sir Fazli-Hussain did well in stressing the virtue of Tolerance on the occasion of his recent Convocation Address at the Delhi University. To those who have noticed with regret the unfortunate developments of communal tension in India in recent years, it will be evident that nothing is a greater necessity to-day than an attitude of good-will among the various communities in India. Concluding his address, the Hon. Sir Fazli-Hussain said:

"The man of culture has the advantage, over his less endowed fellows, of waging it with enlightened mind, philosophic courage and even temper. Once before have I stressed the value of tolerance in man's dealings with his fellows. I venture to repeat that advice. Much of life's acerbity will be sweetened if we study the past and view the present and future with a desire to understand, rather than misunderstand, the acts and opinions of others. This attitude of mind we have a right to expect from the products of our Universities. Let me plead that those who adopt and practise it should lose no opportunity to inculcate the habit of tolerance in others. India needs tolerance more than almost any other quality in her children. It is the only foundation on which concord, without which there can be neither peace nor prosperity nor strength, can

be built. Strive manfully and ceaselessly to lay that foundation broad and deep."

He could not have given better advice on his retirement from the Pro-Chancellorship of the Delhi University and the Education Membership of the Viceroy's Council.

Considerable perturbation has been caused to teachers and publishers by a new G. O. (471 dated 11th March 1935) which forbids the changing of text-books within a period of five years. All is certainly not well with text-books in schools but the Government should not rush to provide a remedy which may prove to be worse than the disease. We would certainly wish that the authorities entrusted with the task of prescribing text-books performed it impartially, acting with the sole motive of furthering educational aims. Teachers and educational administrators should be free of corruption and party-bias and choose books solely for their intrinsic worth. It is difficult to conceive a G. O. which can aim at preventing the evil of corruption and prejudice. On the other hand, the evil which the present G. O. seeks to remove is comparatively a trivial one. It has been argued that the frequent change of text-books makes things costly for the parents of pupils.

In effect, the difficulty amounts to the text-books not being available in the "second-hand" market. If this is an evil at all, it is much too trivial to justify the present G. O. which is calculated to smother all attempts to revivify the means of education as well as the publishing enterprise to fulfil such an aim. The G. O. will only help to secure the monopoly for some publishers who have captured the market by assiduous canvassing, using fair or foul means. It is not a consolation that changes are to be permitted by the D. E. O.'s and Inspectresses concerned. This may result merely in imposing a needless tyranny on the school authorities. The suitability of text-books is constantly to be judged and decided on in the light of the experience of teaching. It becomes cruel if teachers are not to have liberty to make changes in the text-books, when they feel that such changes are necessary and useful. When teachers gain new experience and feel the urge to produce books embodying the fruit of such experience, it is harmful to thwart such healthful activity by legislation of the present kind. We hope the Government will see its way to cancel the G. O. and be content with such general safeguards as are calculated to secure the prescription of text-books with the motive of the highest educational ideals.

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