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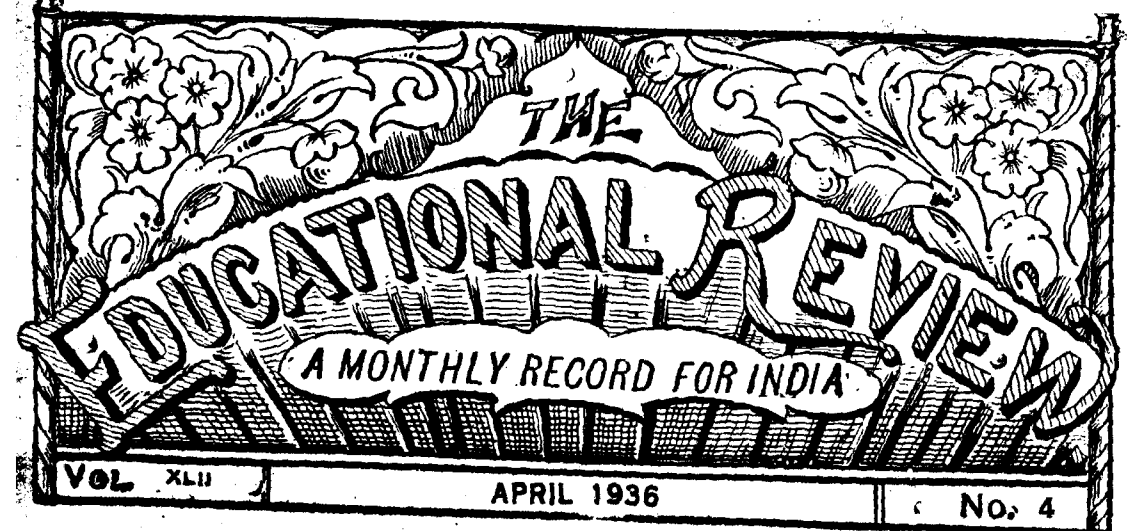
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[No. 4.]

EDUCATIONAL RECONSTRUCTION.**II. CONSTRUCTIVE PROPOSALS.**By MR. N. KUPPUSWAMI AIYENGAR, M.A., L.T.,
Trivandrum.

IN my last article, I have shown that no kind of educational reconstruction involving vocational training can permanently reduce the number of the unemployed. On the other hand it might increase it. In addition to the opening of new spheres of work, the only way of reducing the unemployed is to employ more men, reduce the amount of work for each and distribute the available money equitably among all. No sane man has any right to complain that when the average income is Rs. 40, he does not get 100 or 1,000 times that amount.

AIM OF EDUCATION.

Most of the difficulties in any educational reconstruction may be traced to the fact that people do not agree with regard to the aim of education. This is partly due to the clash of interests among individuals, classes and nations and partly to different philosophies of life. We must remember that education is and has always been a means to an end. The end may be noble or ignoble; utilitarian or cultural; skill or discipline; knowledge or wisdom; happiness, morality or *Mukti*; interests of the individual or those of society; but it has always been a means to an end,

and as such may be looked upon from many points of view.

PARENT'S POINT OF VIEW.

The anxiety of the average parent, especially of the scheduled castes and communities, is not so much to get an education which is good in itself but an education which is *considered* better than that of others in the same community. As competition is not very keen in these communities, this anxiety reduces itself to getting somehow or other a pass in the examinations. This is partly responsible for the agitation against the heaviness of the curriculum and the prevailing low standards in our Universities.

GOVERNMENT POINT OF VIEW.

As for the Government it is not unnatural that they should be more anxious to allay somehow or other the unrest created by the immediate reactions of the parents to the imperfections of our political and economical system than to find out ways and means of laying enduring foundations for future progress. It is natural for them to prefer to dwell on the little things that make up their existence from hour to hour and to be reluctant to dwell on things that are large and

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intrinsically important. They will attend to large things only when they reach the point where they worry them and that only because they are worried over them and not because they are large and important. The preamble to the Government of India Circular on Educational Reconstruction practically admits that the Circular is being sent because the Government is being worried by notices of resolutions in the Legislature. After all the Government is run by human beings. "Sufficient unto the day is the evil thereof" is applicable to them as to the ordinary run of mankind.

POINT OF VIEW OF THE GENERAL PUBLIC.

A democratic society has its own weak points. It is peculiarly liable to be influenced by 'mob orators, quacks and humbugs of all sorts.' Education is a subject on which everybody thinks he could give useful advice. Politicians have very often tried to make use of it for their own purposes. Religious bodies have always considered education as their special sphere of work. For the average educated adult, discussions on education form but a piece of diversion and recreation. He is not immediately affected by it. His children may be, but who knows what will happen in the future? And if he is one of those who has been successful in life, *i.e.*, made some money, he is likely to overvalue the particular type of training he received and to regard with suspicion any change which would tend to discredit the sort of training he himself had received.

There is far too much of that kind of snobbery which Socrates complained of in the course of his defence. When asked by the tribunal why, if he was innocent, so many came to testify against him, Socrates explained, "I want to learn. I am a seeker

after truth. There is, say, a great poet. I go to him. He says he knows a good deal about how the youths of Athens should be trained. I ask him questions about it. It becomes plain that he has not thought about it at all. He at once becomes my enemy." This state of affairs is as true today as it was in the time of Socrates. Perhaps worse. Nowadays, everyone who has been able to make some noise or money in some way or other, even a cinema star expects to be interviewed by our enterprising newspapers. Their opinions on politics, economics and education are expected to be and are often published. The teaching profession may be the noblest, but it is certainly the sorriest of trades. No wonder, therefore, the real teacher is scarcely remembered when questions concerning his work are discussed.

UNDEFINED AIMS.

Just about the time when the Government of India Circular was published, within a space of about a fortnight, the end of education was described in *five* different ways, all of them by eminent men in one field or other. One wanted that education should produce contentment; another said that it must promote independent thinking and produce a healthy discontent against the established order of things, a third said, it must produce the co-operative spirit; a fourth, that it must develop character; and the fifth, that it must be practical and useful. I am not saying anything here about the soundness or otherwise of these views, but I have no doubt that, in each case, it is due more to fantasies of wish-fulfilment than to any scientific analysis of the ends of education. For, I did not find in their speeches any clear and exact explanation of these terms. With regard to contentment, it dangerously looked like that variety

which Bertrand Russel refers to when he says :—

"The scientific rulers will provide one kind of education for ordinary men and women; another for those who are to become holders of scientific power. Ordinary men and women will be expected to be docile, industrious, punctual, thoughtless, and contented. Of these qualities probably contentment will be considered the most important."

Do we not very often call that thinking which agrees with ours, independent? Does co-operation mean docility in doing what other people do? Is it co-operative spirit to dare to be in the right with two or three? Have we agreed as to what good character is and what is not? Are not even what are called the common virtues like truthfulness so uncommon among most men not excluding the highly placed among them that it is difficult to make anybody believe that they are not mere make-believes intended to make things easy for the strong and mighty? That 'the end does not justify the means' is proclaimed from the house tops. But extraordinarily few both from the high and the low, perhaps, less from the high than from the low, practise it.

"I never can make out," Ruskin said, "how it is.....that they will go anywhere barefoot to preach their faith, but must be well bribed to practise it, and are perfectly ready to give the Gospel gratis, but never the loaves and fishes." In every sphere of life this is as true now as it was in Ruskin's time. Lastly, what do they mean by saying that they must make education practical and useful? Have we made up our minds as to who are those that are to earn their living by the sweat of their brows, who are those that are to remain idle and enjoy the fruits got out of

the sweat of other people's brows and who are those that are to do the necessary brain work? Have we made up our minds as to how these people are to be remunerated? For, going back to the land or realising the dignity of labour depends considerably upon the rate of, and the amount of, remuneration you get out of them.

Again, do you want education to be static or dynamic? Do you want to perpetuate and perfect your present type of society? Do you want to prepare the pupils for a new but a definitely preconceived social, political and economic organisation of society? Or do you want to develop the pupils' powers so that they may be in a position to reorganise society perhaps in a wiser and a more profitable manner? These very definite questions have got to be answered before we can properly answer the question 'What is education for'?

FREEDOM OF CHOICE.

So long as these questions remain unsolved, and so long as "in the new situation of ever increasing change, we cannot, try as we will, foretell what our children will need to think, those who are at present in authority have no right to fix irrevocably the future of our children." "Our duty is so to prepare the rising generation to think that they can and will think for themselves, even ultimately, if they so decide, to the point of revising or rejecting what we now think." Therefore in every system of modern education, they are careful to see that at no stage is any pupil irrevocably committed to either literary or practical pursuits.

THE REAL DEFECT.

From this point of view the real defect in our system of education is that our pupils have been too long wedded to purely literary

pursuits to think of anything else. In this matter, no doubt, we are not doing what we can to get the pupils to the place where they can and will intelligently decide for themselves.

REMEDY.

Taking into consideration the fact that there is a great probability of the mechanical aptitudes being acquired aptitudes, a part of the education of every pupil must be along the line of some form of manual work. And on the principle that when you are at it, you should hit two birds with one stone if you can, the manual work as far as possible should not be of the formal variety like stick laying and clay modelling which serve no other purpose than that of mere exercise for exercise sake, but, like gardening and wood work, it must intrinsically be useful in and of itself. In Soviet Russia, we are told, every pupil is made to work with his hands every day for some time in a farm or workshop. Secondly, we should not deny University education simply because one is not able to mug up in a foreign language a lot of practically isolated facts in history, geography, science or even mathematics. Memory should not be the controlling factor, as it is now, in University education. In many of the American Universities, the entrance examination consists mainly of an intelligence test occupying an hour or so. In some, even if the candidate fails, admission is not refused. His school records are examined and the candidate is *advised* on the strength of his school records and the results of the intelligence tests what he should do. If he still wants admission, admission is granted. The kind of educational reconstruction that we should work for should be such that no injustice is done to those who have the brains but not the tin. We must outgrow the traditional opposition

between vocational and liberal education just as the Public Schools of England outgrew the opposition between classical and scientific education in the last century.

CO-ORDINATION AND NOT DISINTEGRATION.

There is no doubt that the control of the University over secondary education has not always been in the best interests of true education. It was so because of the false idea that liberal education should be of a purely literary character. It is this false idea again that is responsible for the present agitation against the dominance of the University over secondary education. But so long as rewards either in the form of money or in the form of honours go to the University graduate, the first choice for every pupil will be the University. Therefore, the University, whether you like it or not, will dominate the situation. The only way of making this domination wholesome is to make the University responsible for every kind of education, literary or vocational. Lord Percy, in his book, *Education at the Cross Roads*, pleads for such a kind of reconstruction. So far, from saying that the University should not control the education in the schools, Lord Percy wants the Universities to take up full control over all kinds of education. He says:

"Every school is to regard itself as preparing its pupils for a higher stage of education; every institution of higher education is to regard itself as setting a standard for the schools below it; every pupil is to regard himself as pursuing a connected course of study which will if he so desires, carry him from childhood to manhood. It is clear that such a reform throws an overwhelming responsibility on the institutions at the upper end of this connected course; that is to say, on the Universities and the technical colleges.

It is they who are to set the standards for the schools, and everything will depend upon the manner in which they discharge this duty."

He goes on to say that all forms of vocational institutions should form part of the University. At no stage they should be considered separate institutions that are supposed to cater to the needs of those who cannot enter the Universities. The idea is that there should not be the feeling that vocational schools and technological colleges are intended for some kind of inferior students.

CONSTRUCTIVE PROPOSALS.

The kind of organization desired is better understood if we take into consideration the relative place of the sciences and the humanities in the present educational system. From the primary school, through the secondary school, to the University, these two run on parallel lines. It is now demanded that all three, the humanities, the sciences, and the practical pursuits run on similar parallel lines. Every pupil should learn something in each of the three divisions of work. The time of every school should be divided equally among the humanities, the sciences, and practical work. Entrance to the University should be decided by the amount of general intelligence one possesses and the success one has achieved in one of these three branches of knowledge in which one *wants* to specialise in the University. Practical pursuits should form part of every University course just as much as the humanities and the sciences. I will go one step further and say skill and intelligence in practical pursuits should find an equal place wherever the huma-

nities and the sciences take their place. I do not see any reason why, if one who can learn a good deal of Old English and Ancient History can become a Collector or an Executive Council Member, another who can scheme and build a bridge should not. The answer that the Engineer as a Collector would be wasting his talents is justifiable only when the reward in the form of honours and money are equal in both cases.

In any scheme of education, the old dualism of culture *versus* utility, vocational *versus* liberal education, must be given up. Literary and scientific studies and the practical pursuits should occupy parallel positions in the whole scheme of education from the elementary school through the secondary school, to the end of the University course. A Collector or a clerk will be a better Collector or a better clerk if he has been made to do a bit of gardening or wood work when he was at school. Our 'educated' people may not approve of this scheme now. But then time was when the 'higher' classes and the 'educated' people in England thought it beneath their dignity to study the sciences; and then later to pursue practical pursuits like commerce and trade. All these have changed. And I have no doubt that this variety of the 'superiority complex' found in our 'educated' classes, that manual work and high emoluments or honours are inconsistent with each other, will follow suit.

It is only this kind of educational reconstruction that can keep out any form of undesirable 'Bolshevism' and form enduring foundations for future progress.

THE INFLUENCE OF EXAMINATIONS UPON THE TEACHING OF GEOGRAPHY.

BY MR. G. D. TAMASKAR, M.A.,
Jubbulpore.

PEDAGOGY may well prescribe the proper methods of learning and teaching, but there are certain influences that come in the way of their practice. The public examinations exert not a little influence upon the methods of teaching and learning. It is therefore worth while to discuss these influences in short.

1. *Syllabuses dominated by Examinations.* The very first fact that we have to note is that syllabuses are dominated by the idea of examinations. In India, the framers of the syllabuses are generally also the examiners. They know therefore full well that intelligent and discretionary syllabuses require intelligence and proper discretion on their part, in which they are either lacking or which they do not want to use as this involves time and trouble. The result is that the syllabuses tend to be such as can lend themselves to mechanical questions and mechanical answers. Pedagogy may well cry at the top of its voice to attach sufficient importance to reasoning and judgment, imagination and thinking, but the framers of syllabuses must make them a mechanical structure. Geography has suffered and suffers not a little on this account.

2. *The Distribution of Time according to the Importance of the Subject for the Examination.* Secondly, the examination dictates to the teacher and headmaster how time has to be allotted to the different subjects. Those subjects that cannot sufficiently lend themselves to mechanical handling, and are fairly 'hard' enough or 'heavy' enough, get

generally more time allotted to them than those that can lend themselves to cram work or are light enough, though both sets may carry the same number of marks and determine failure and pass equally. Geography has suffered and suffers injustice on this account also. This subject is generally tacked to history for the sake of securing a pass in it. So, the teacher in charge of history and geography (which is of course a general and, to some extent, a natural feature) gives more or less time to history or geography, sometimes in spite of the time-table framed by the headmaster, according to his own attitude towards either of them. And as history is a University subject and, therefore, fairly well-known to the teacher, it is rather geography that suffers on that account.

3. *The Mechanical Questions.* It has already been hinted at that the examiners, or rather paper-setters, influence the methods of teaching not a little. Some years ago, it was a general belief among examiners that the exceptions, the minute details, matter in small print, were more important than the rule, the main facts and matter in ordinary print. "Examiners have been too ready to believe that a candidate who shows a knowledge of unimportant matters must *a fortiori* be well informed on important ones. Proceeding on this entirely false assumption, they have too often neglected the salient features of the subject, and sought in its nooks and crannies for materials upon which to base their questions. Exceptional grammatical forms, words and phrases of rare occurrence,

comparatively obscure historical events, rarely employed mathematical processes—these * form the happy hunting ground of the examiner who does not know his business. The reflex influence on the teaching is of course disastrous. Instead of encouraging people to fasten their attention on the essential and to ignore the inessential, the examination has precisely the contrary effect †".

"Another undesirable feature of examinations, and one to be strenuously avoided, is the tendency to lay undue stress, especially in the elementary stage, upon matters of bare fact—matters which call only for an exercise of memory, and which make no demands upon the pupil's powers of judging and inferring. Treated in this way... Geography sinks to the level of a disconnected catalogue of names and facts... The favourite directions of the examiner to "name," to "mention," to "give a list of," to "tabulate," and so forth, illustrate this point. The reason of such procedure does not always lie in lowness of educational ideas but rather in the fatal facility with which the answers to questions of this sort are revised and numerically assessed. The jaded official, who has perhaps many hundreds of papers to look through, proposes this type of question in mere self-defence, because his labours of revision are then made as mechanical as possible, and the exercise of his judgment is little called for. ‡ To estimate the store of facts with which a candidate has equipped himself is an easier duty, and one more susceptible of being per-

formed with arithmetical accuracy than to test his mental grip. But unless the subtler task is attempted, the examination defeats its own purpose of promoting careful and intelligent teaching."§ A further result has to be noted. There are always some students who are intelligent enough, but who cannot do the work of cramming well. These suffer on account of the mechanical questions. It is therefore not without sufficient reason that people believe that 'examination is a game in life'. This has disastrous results not only upon teaching and learning, but, what is more important, upon the life of many a promising boy. So, "Next among the dangers of public examinations may be mentioned that of encouraging the pupil to regard a material success as the first thing, and the pursuit of knowledge as the second—possibly a bad second. The genuine love of learning is one of the cardinal objects of instruction, and to substitute for that object the mere desire for distinction (or for securing a pass) is manifestly to aim low..... Everything, in fact, turns upon the quality of the examination. The more carefully it is designed to encourage the formation of healthy mental habits, and the more confident pupils and masters feel that the best kind of preparation will "pay" best in the examination room, the less will be the mischief done by anxiety to succeed."¶

4. *Remedies.* The remedy for the above defects lies mainly in the selection of the right type of questions for the examination. They should test not simply the main facts with less stress upon the matters of "corners and crannies," upon those in small print, upon exceptions to the rule, but also require the use of

* This is equally true of geography.

† Raymont : *Principles of Education*, p. 285.

‡ We are inclined to believe, as we shall show further, that the examiners have neither the necessary knowledge of the subject nor the necessary intelligence to set the required sort of questions.

§ Raymont : *Principles of Education*, pp. 285-286.

¶ *Ibid.*, p. 284.

judgment and reasoning and not simply of memory. We would recommend that imagination, constructive and creative, should also be brought into play in the answering of questions. It is not the business of any and every one to know what the main facts in a particular subject for a particular standard are and how reasoning, judgment and imagination, besides memory, have to be drawn upon. Unfortunately, yet "geography.....is classed as a subject which calls only for an exercise of memory, and in which the requirements of examination can easily be met by mere cram." That is because there are not appointed right sorts of examiners. "But where are we to look for the right kind of examiners, and what precautions ought to be taken in the appointment of these officials? If the preceding remarks are justly founded, it seems clear that an examiner should be, not only a master of his subject, but also an experienced and successful teacher. We may pretty safely go further, and say that his experience as a teacher should have lain, at least in past, amongst pupils of a stage of development similar to that of the candidates he is to examine. One thing at least is quite clear, that the man of high academic achievements, whose knowledge of boys is limited to distant recollections of his own school days, and who in those days probably had little intellectual sympathy with the dull or even the average boy, is one of the last persons to be entrusted with the delicate task of gauging the efficiency of a school, or the merits of a miscellaneous assemblage of candidates".* Now compare with the above the Indian practice. In India, almost invariably, the examiners of the High School candidates were University "professors," only some of them being men of "high academical quali-

* Raymont: *Principles of Education*, pp. 290-291.

cations; but two things were quite clear, that (1) they never knew geography at all, the history professors and lecturers being thought to be competent enough to judge the candidates' knowledge of geography, and (2) their "knowledge of boys" was "limited to distant recollections of their own school days". Geography is yet a school subject only in India and with difficulty has within recent years been appointed for Intermediate Examinations by some Universities or Boards. The examiners are therefore more ignorant of geography than even a boy entering the middle school. But they are competent enough to judge the High School candidates' knowledge of geography. The results have only to be imagined. "Not knowing, as a teacher knows, the precise effects of public examinations upon methods of teaching, he is peculiarly liable to such mistakes in the proposing of questions, as those that have been commented upon. Not knowing, as a teacher knows, the mysterious and often wayward workings of a school boy's mind, he is apt to run the blue pencil impartially through the stupidest and the most promising of blunders. Not knowing, as the teacher knows, the stuff of which the average school boy is made, he is apt to conceive it his business to sound the depths of that person's ignorance as if that were a difficult task." Another remedy that is equally important and necessary is to appoint only specialists as inspectors of the teaching of geography. Sanskrit, Arabic and Science are University subjects for all the examinations of the University. And if the teaching of these require to be inspected by special inspectors, one can see how much more it is necessary to have

special inspectors to supervise the teaching of geography in Indian schools in the circumstance that this is not studied for any University degree, and the present inspectors do not have any working knowledge of the subject or its pedagogy. To heighten the evil, some of the inspectors have never studied pedagogy at all and either do not care to do it or do not get leisure and opportunity to do it on account of their administrative duties. So it is quite necessary that there should be special inspectors to supervise and guide the teaching of geography and they should be men who have given account of their knowledge of the subject and pedagogy of geography.

Lastly, we should say that the success of a

teacher, much less of a geography teacher, ought not to be judged by the number of passes that he secures in his class. We know of a headmaster whose claim to be a teacher of geography is based upon his science degree and who confessedly teaches, or, rather 'prepares' boys for the examination. What the 'mental grip' of such successful candidates is likely to be is rather clear to a person who knows life well. Unhappily, the supervisors and the men in authority dub teachers of the above sort as successful and others working hard to raise the intelligence of boys as unsuccessful, and, therefore, cram-work must receive encouragement and the proper methods of teaching must continue to be "observed in their breach."

*Approved for use as Text-Books in the Madras Schools.
(Vide St. George Gazette, Part I-B, dated 24th April 1934).*

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TEACHER AS A WET BLANKET.

BY MR. T. KRISHNAMOORTHY, B.A., B.ED.,
Alur.

A PESSIMIST in society is really a dangerous element but in the position of a teacher he is more so. Sitting before a class of young children who are eager to soar high in life, he acts as a dead weight, pulling down every youngster. Such teachers belong to a set of criminal class equipped with invisible weapons to slaughter young minds; they are entrusted with a heavy responsibility of shaping the future of a number of children who are naturally cast in a mould coming out with the shape of the mental attitude of the teacher.

A teacher of pessimism is a huge wet blanket. He strongly believes that nobody will succeed in life, especially his students whom he really believes to be a hopeless set of dunces born to die at any part of the day without achieving anything in life. I know of a particular teacher who was extremely enthusiastic only when telling his pupils that they would all come to no good and that most of them were surely going to turn out to be cowherds and water-carriers.

He would take up the lesson of Shivaji and suddenly say: "Here is the life of a great man in Indian history. India produced great men in the past and is now producing fools like you who will become only cowherds and water-carriers." The unfortunate young fellows would implicitly believe that that would be their future, and some of them with a strong suggestion would feel their shoulders to ascertain if they would be strong enough to carry the water pots. The teacher would look down on his pupils with extreme contempt as though they were worms in the filth.

He would describe the hell in life and the troubles stored for them and sum up in one sentence 'life is not worth living.' But for the fact that children have a natural store of optimism to counteract the evil influence of the teacher, they would all in a united effort extinguish their lives.

A good looking young lad of fourteen with a natural taste for poetry once wrote a fine set of poems which he so much appreciated and adored. There was everything in him to make him a Tennyson or a Wordsworth. But unfortunately he stumbled on the one person who was equipped with the one tremendous quality of killing every bit of enthusiasm in children. He was a teacher and it gave him all the advantage to carry out his life's mission of throwing cold water at a freezing point with utmost skill, a capacity he had developed from his birth.

The teacher read the poems; cynically smiled at the future Tennyson and with tragic looks and pathetic tone gave his verdict that the poems were trash and that the boy was merely wasting his time. He concluded in a prophetic mood that he would never succeed as a poet. There the poetry stopped. A big tomb was built by the teacher for it without even an epitaph.

I wonder if Tennyson or Shakespeare would have been Tennyson or Shakespeare if they had by any chance come across such school masters. We do not know what they would have done if they had really encountered such a calamity.

With a strong combination of some teachers of this type concentrating their efforts in one

school, the state of affairs would surely be extremely pitiable. The students in such an institution are systematically taught to believe that they would never pass any examination for the first time and if it is a public examination they really believe that it is no good even attempting to pass. This sort of attitude is carefully nursed in and outside the class-room. The children are dangerously gloomy; they never know any humour in the class; they never smile at one another; grumbling is the one thing they are artistically taught. Bright children go to the school to come out with drooping spirits and melancholic faces with no taste in any hobby. What a glorious slaughter house of young souls such an institution is!

If the head of the institution is also a huge wet blanket, woe unto the fate of the children! Such a headmaster does not believe in the working of any organisation. Speak to him about the work of the South India Teachers' Union, he would merely say: "It is a good-for-nothing body." Speak to him on the Scout movement, he would finish the subject saying: "Scouting is a big humbug." Ask him to start a Junior Red Cross Group, he would reply: "From the creation onwards many such attempts have failed and this is another such." Discuss with him the fostering of international friendliness he would vehemently declare: "Oh! So long as the sun rises in the east, there can be no international friendliness."

The headmaster does not believe in anything on earth except that a month has 30 or 31 days as the case may be and that he gets on the average Rs. 7 per day for the noble task of keeping the children wonderfully inactive, devoid of all hope in life. It is surprising that so much is spent from public funds for such an activity.

Really it is a sad lot for children to be sitting almost every day for hours before human beings in the guise of teachers who are effective wet blankets. The future citizens are in the hands of dangerous leaders, silent monsters. Every moment new souls are added to the grave of hopelessness. No hope is given to the rising generation. It does not at all strike them that if the world could produce a Shivaji in the past, it could also produce a similar one in the future, perhaps a greater one too.

If qualifications for a teacher are to be prescribed, the major one should be that he is a confirmed optimist in life, that he is quite sure the future is as bright as the past and that the world is neither a hell nor a heaven.

We should be certain that teachers do not weep in the class with despair that the boys have, all of them, a sad future. Make the pupils take interest in hobbies; make them join in the various good organisations to get the proper training for the future and keep them busy to develop healthy thoughts with much hope in life to play a prominent part in the life's drama.

HER BEAUTY.

BY MR. GRANT DUFF, M.A. (Oxon.)

Visage of saffron

Eyes of gazelle

Had Brahma created them

This I know well

That forth from his presence she ne'er would
have strayed,

No beauty created could equal the maid.

Thus the doctrine of Buddha is proved—no
one made her—

Therefore she and the Universe had no creator.

HOME WORK—ITS USE AND ABUSE.

BY MR. A. O. JOSEPH, M.A., L.T.,

Palai.

PRESS reports state that the iniquity of school home work has recently been urged upon the notice of the British Parliament in a most arresting manner. Mr. Morrison, an ex-Headmaster of Aberdeen, tabled a motion for its discontinuance, and to secure support for his views on the question, he surprised the M. P.s by flinging upon them a simple problem in Profit and Loss, culled evidently from the home work book of some school boy. He then called upon the learned legislators of the British Empire to whet their brains upon it. Many took up the task in right earnest, but several failed most lamentably to obtain the correct answer. The injustice of saddling the poor school boy with a sum that baffles the M. P. who is accustomed to tackle the most intricate questions of politics and diplomacy is self-evident. So the argument seemed to run. "Too much of home work breaks down the girl and injures the boy to resist," he added. These opinions were universally approved. The motion was carried without a division, and the Minister for Education undertook to enquire into the question of school home work.

Probably reasons more impelling than those given above may have been adduced by Mr. Morrison. But the information supplied by the local papers is so scrappy that on reading it one is reminded of an incident which turned agape the august senators of ancient Rome. Bent upon ruining Carthage, Cato stood at the rostrum with the end of the toga held up in his left hand. In a trice, there rolled on the floor three ripe apples, rich and juicy. "These were but plucked yesterday

in the fields of Carthage," he began. "The enemy is at your door; Rome is in danger, and so 'Delenda est Carthago,' he concluded. War was declared upon Carthage and the city was razed to the ground. It would seem that even the great Mother of all modern Parliaments is not absolutely proof against such sensational manoeuvres.

Nevertheless the question of home work like every other item of educational practice has to be looked into, and adjudged from time to time in consonance with the changing ideals. Modern educational thought has accepted a partially hedonistic calculus as the standard by which each and every operation in the complex educative process has to be evaluated. The theory of interest with all its concomitants is a superstructure built greatly upon the foundations of hedonism. To an ardent postle of the New Teaching therefore, home work at the very first sight may look ominous. But on closer observation, he too will have to admit that the abuse of the practice and not so much the practice itself has to be condemned. It will be readily conceded that work of some sort, if not at home, at least at school, is necessary to make instruction effective. Grasp of anything explained in the class room requires mental effort on the part of the pupil. That is evidently work. Moreover, if what is grasped is to stick in the mind of the learner, further effort becomes necessary, for there can be no lasting impression without adequate expression. The motto "Learn by doing" is to the new psychological school, as pet a conception as the theory of interest. Therefore it is evident

that the objections of hedonism are directed more towards the nature, amount and circumstances of home work, than towards the work itself.

That abuses are possible in the assignment of home work no one will deny. Nay, more, it may even be granted that such abuses do actually creep in, in many instances. To start with, the capabilities and powers of individual students in a class are bound to be different. Hence the incidence of any general system of home work assigned for the class as a whole is sure to vary and this in itself may be invidious. But this defect is not one that pertains to home work alone in any particular manner. It is but the common disadvantage of all collective systems of teaching.

Another great evil with regard to home work is that too much of it may be given. It is indeed a hard job to decide whether a particular assignment is too much or too little or just enough. Before venturing upon such an estimate, a number of factors have to be taken into consideration. The age of the boy as well as his mental equipment must be gauged first. The age of the boy as well as his mental equipment must be gauged first. What may be deemed overmuch for a lad of twelve may not be so for one of sixteen. But here it has to be borne in mind that the grading of pupils into classes in the present system is based upon the more or less measurable criterion of mental equality. Even though imperfect in many ways, the forbearing sufferance we have so long extended towards the class system is a tacit admission that we have not yet entirely lost all hopes of being able to grade the pupils with at least a certain amount of exactness. Under these circumstances, there is no great reason to fear that tasks set by a teacher who knows the standard of his class and is careful in the performance of his duties will be either too much or too stiff.

Yet another possible objection to home work may be that it often tends to be uninteresting and therefore wearisome. That depends upon the nature of a particular assignment. Generally home work in any subject is set on portions already done in the class. In such subjects as history or geography, it often takes the form of answering set questions. In the language lesson, frequently it entails a little of composition based upon matter previously explained. In mathematics, what is required may be the solution of a few problems. In any of these cases, a man with some knowledge of the principles of education cannot be expected to set a task on what the students have not grasped. If perchance, anyone is seen to go against this supposition, his action in the matter will be found to be quite unwitting. The poor man is simply labouring under the delusion that he has been able to arouse the interest of the boys in that particular portion when he dealt with it in the class. This is most often the case with regard to uninteresting assignments. The remedy for this is not to do away with home work, but to eliminate the inefficient teacher. The incompetence of the teacher is the cause of imperfect class work. It is when the ground is not properly prepared in the class room, that home work becomes uninteresting—a sheer burden.

Considerations of the pupils' health may also sometimes range themselves against home work. In fact, one of the main reasons that urged Mr. Morrison to take up this matter in the Commons seems to be this. "Too much of it breaks down the girl." This is what he says. Here he admits that the right amount of work will have no prejudicial effect upon health. Of the twenty-four hours of the day, let us make a liberal allowance of nine or ten hours for sleep. Still there remains a balance of fourteen hours of which only about a third is utilised for class work. No great harm can befall the pupil in a second.

dary school if we add one or two hours of home work to the regular lessons in the class.

It is quite possible that the ordinary man's grounds of opposition may not be any one of those referred to above. In most matters he is led by current beliefs and personal convictions rather than by scientific principles. To the average guardian, the education of his child is a task to be performed by the school-master within the four walls of the class room. The extension of school activities into the realm of domestic life through home work, often appears to him as a sort of infringement upon the prerogatives of the family. Therefore, he raises a hue and cry about the meddlesome methods of the teacher. Considering it as an instance of 'sweating', the liberal politician and the humanitarian legislator take up the cry and raise the axe of legislation to cut at its root. And amidst all the tumult that ensues, the warning voice of the trained educationist becomes drowned.

Adverse home conditions, too, are factors to be reckoned in the assignment of home work. In most average homes, the parents scowl at it as seen above. They think that the many little services which the boys and girls may be made to do at home are retarded. Apart from this anti-pathetic attitude of the guardian, the external environment of the home is in many cases uncongenial. The boy who is a day scholar has often to walk a considerable distance to the school. In the evening the same distance has again to be covered, and that after five hours of hard work. On reaching home he feels rather done up. Added to this, he finds there no provision for quiet work undisturbed by others. Hampered by these numerous set-backs, he feels his home work a burden, and probably begins to nourish within him a sort of aversion for it.

Many therefore are the possible pit-falls of home work. Nevertheless to expunge it

totally from the school programme on that score will be a fatal error. Used within limits and under proper conditions, it is not altogether without value. In these days of increasing listlessness on the part of the pupil, partly owing to the great fall in the economic and social value of education, home work serves as a steadying and strengthening tonic. Besides, it acts as a sort of connecting link between the home and the school. In point of fact, the greatest bane of our modern education is the entire lack of co-ordination between these two factors. In any well ordered system, the school and its activities must find themselves projected into the precincts of the family hearth. In like manner the home with all its affinities and avocations must see itself shadowed within the class room. Home work serves as one of the factors for thus interlocking the school and the home. Looked at from the point of view of discipline also, there is much to be said in its favour. The lack of proper work is the cause of almost every unrest and agitation. Due either to the undiscerning indulgence of the parents in the matter of giving work to their children or to the portentous spell of that widespread tendency of the modern literary type of education to discredit manual labour, the pupil of the present day is often altogether out of harness at home. A child not schooled by the restraining influence of work at home is sure to find the rules and regulations of the class room galling. Of him we can never expect that suave submission to authority which goes to make up what we may call the school tone.

Let us therefore be guarded in our attitude towards home work. All its abuses must be carefully avoided. But there is no reason why we should, under the influence of a soft psychology, fight absolutely shy of it. To keep the golden mean is always the surest and the best method.

EXTRA-CURRICULAR ACTIVITIES.

III. GARDENING, ART CLUB, ETC.

BY MR. G. K. SUNDARA SASTRI, B.A., B.T.,

Rangoon.

THE other activities, besides Scouting and Literary Associations, are the School Co-operative Society, Gardening, Art Club and Music. There are many others, but the above ones are least expensive but most useful and valuable in our everyday life. I venture to say a few words on these subjects from personal experience and knowledge.

In the start there may be a few initial difficulties and we invariably succeed when once things are set in motion. The activities must commence from the very beginning of the session, for as days roll on, they grow stronger, take deeper roots and in due time yield good fruits.

1 *The School Co-operative Society.* This is to be managed and conducted by the students under the able guidance of the Commercial Instructor. Now, in schools, the boys, who take commercial subjects as their optionals, receive little or no practical knowledge of the subjects taught to them. Hence a Co-operative Society is as important as, and in some ways more important than, a science laboratory.

The boys get a practical training in Book-Keeping and the techniques in Commercial Correspondence. They get acquainted with Ledger Book, Single Entry, Double Entry, etc. Thus the practical knowledge and training received in the School Co-operative Society stand in good stead to the

successful career of boys who enter into business or start independent business.

2 *Gardening.* The importance of school gardens cannot be over-estimated. I remember the early days of the Gopalasamudram High School under the able guidance of the late Headmaster, Mr. T. R. Gopalakrishna Iyer. The Gokhale Hall with its tower and the main buildings set in the midst of green foliage of tall trees and botanical gardens were a constant feast to the eyes. To a great extent the school garden supplied the local demand. The profits accruing therefrom were added to the "Poor Fund". All glory and honour to that giant educationist and organiser!

3 *Art Club* In all schools we have Drawing Masters and their great importance is often neglected. There are many young boys who have a natural taste for painting, drawing, water-colouring, etc. But, owing to lack of enthusiasm in many schools, many boys get no chance to develop this fine art and slowly the taste for this art dies away in them. Hence the schools will do well to have a special art class on Saturdays for those who have a natural liking for painting or drawing.

Again, very few are moved by a beautiful sun-set or a rainy day. The forest, the tree with green foliage, the extensive paddy fields, the running brooks and other things of like

interest and beauty fail to rouse a sense of appreciation and joy in the minds of those who are ignorant of colour-setting. Hence it is high time for us to see that this important subject finds its proper place in the curriculum of studies.

4. *Music.* Music is as much a neglected subject as drawing—though every school has its own potential talents. Only on special occasions like 'The School Day,' 'The Guardians' Day,' etc., some attention is paid to music. To an Indian the cultural and spiritual significance of music—the finest expression of human life—is obvious. The side-tricks and professional gymnastics must be avoided. The pupils must understand the meanings and sing with feeling. I can say this much of Tamil music—especially of Bharati's Nation-

al Songs. They have a wonderful effect on children. Indeed the time spent in music is time well used.

5. *Charka and Loom.* It is very desirable to introduce spinning, weaving and book-binding. I have found their marvellous success in the Pattamadai High School in Tinnevely District. The less fortunate and gifted boys take full advantage of them and they add in many ways to the resources of the school.

There are many more under the major head of school activities. Every school must be sensitive to the response and needs of the locality. Thus each school contributes its best to make that place lovely and delightful. Hence the varied useful activities in schools make the life richer and fuller.

HAMLET—HIS CHARACTER.

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

BEFORE the death of his father, Hamlet was all in all a prince. Ophelia represented him as a man of very noble mind. He had the courtier's eye, scholar's tongue, and soldier's sword. He was depicted as

"The expectancy and rose of the fair state,
The glass of fashion, the mould of form,
The observed of all observers."

At the outset, he was the last to suspect that his father was foully murdered. He laboured under the delusion that his venerable father met the old course of death. Though he possessed supreme contempt for his uncle, Claudius, and blushed to acknowledge him as his uncle saying that he was "a little more than kin and less than kind", he least suspected him to be at the bottom of the mischief. His mother's marrying his uncle within a month was repulsive to him. But he held his tongue, and did not give vent to his feelings.

His father's death did immerse him in sorrow. He was wrapped in suits of woe, and internally his pangs passed all show. His uncle admonished him saying that he should not persevere in obstinate condolence. He pointed out that it was

"A course
Of impious stubbornness; 'tis unmanly
grief :

It shows a will most incorrect to heaven,
A heart unfortified, a mind impatient,
An understanding simple and unschool'd".

He persuaded him to stay away there, and his mother also joined chorus with him. Hamlet obeyed them, and the gentle and unforced accord of Hamlet sat

smiling to his heart. Hamlet, in the famous first soliloquy began to curse the world. He was disgusted with his life. His reference was, to a large extent, to his mother's marrying his incestuous uncle with most wicked speed.

Hamlet expressed about his father, "He was a man, take him for all in all." Though it was not possible for him to look upon his like on the earth, he was constantly seeing him in his mind's eye. Then his friends, Horatio, Marcellus and Bernardo, informed him about the ghost of his father. He made up his mind to have a view of the ghost that night, and promised to meet them in the night.

At midnight when the weather was chill and biting, Hamlet, Horatio and Marcellus waited for the ghost. Hamlet condemned the habit of drinking saying, "It is a custom more honoured in the breach than the observance". Then the ghost appeared, and beckoned Hamlet. In spite of the protestations of his friends, Hamlet accompanied the ghost, and when his friends were obdurate, he threatened them saying, "I make a ghost of him that lets me."

The ghost divulged to Hamlet how he was murdered by Claudius. Hamlet was exhorted to kill his uncle and spare his mother. As morning was near, the ghost had to vanish. Hamlet could now clearly see that Claudius was a heinous murderer. The speech of the ghost left a lasting impression on his mind. He said :

"Yea, from the table of my memory
I'll wipe away all trivial fond records,

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All saws of books, all forms, all pressures
past,
That youth and observation copied there :
And thy commandment all alone shall live
Within the book and volume of my brain,
Unmix'd with baser matter."

He was so much incensed against his mother that he was justified in saying, "Fraillity, thy name is woman." He did not relate to Horatio and Marcellus what passed between him and the ghost, but took a strong oath from them that they should not unfold to any one what they saw that night. He thought it meet to put on an antic disposition.

The king and queen asked Rosencrantz and Guildenstern to draw Hamlet on to pleasures by their company. At that time, Polonius produced the love letters written by Hamlet to Ophelia. He told the king that, as Ophelia rejected the love letters, Hamlet was dejected and consequently transformed. The king wanted to try it further.

Then Polonius met Hamlet, and Hamlet spoke to him in such a way that Polonius remarked, "There is method in his madness." Then Rosencrantz and Guildenstern met him, and Hamlet spoke to them cunningly. He told them that he lost all mirth, did forego all custom of exercise, and he could not give out the reason. Then his friends suggested to him that some players who chanced to be there would entertain him, and restore him to himself. Hamlet heard some speeches of the players, and wanted to have a play the next day. In the soliloquy that followed, he condemned himself as a peasant slave for delaying to wreak his vengeance upon his uncle. He had a great mind to follow the ghost's behest, but at the same time, he

wanted to verify the sayings of the ghost by observing his uncle's demeanour at the play.

The king and queen could not definitely get from Rosencrantz and Guildenstern the causes of Hamlet's turbulent and dangerous lunacy. Then Polonius and the king departed to observe unseen Hamlet and Ophelia. Before meeting Ophelia, Hamlet gave out the famous 'To be or not to be' soliloquy. It needs no saying that this soliloquy is one of the master-pieces of Shakespeare, and all ardent students of literature are expected to have a thorough grasp of it. Hamlet repudiated his love to her and advised her to go to a nunnery. He plainly told her that honesty should admit no discourse to beauty. The king who heard them remarked, "Love! his affections do not that way tend." He suspected that there was something in his soul over which his melancholy sat on brood. He made up his mind to send Hamlet to England. Polonius still believed that the distraction was due to neglected love. He advised the king to send his mother to him after the play.

Next came the play scene. Before the king and his retinue arrived at the play, Hamlet gave very sound advice to the players. He asked them to speak the speech trippingly on the tongue, to suit the action to the word, and the word to the action. He had implicit faith in his friend, Horatio. He said to him :

"Since my dear soul was mistress of her choice
And could of men distinguish, her election
Hath seal'd thee for herself ; for thou hast been
As one, in suffering all, that suffers nothing,

A man that fortune's buffets and rewards
Hast ta'en with equal thanks."

He told Horatio that the play corresponded to his father's murder and instructed him to observe his uncle during the play with great heed.

The king, queen, Polonius, Ophelia and many others came there to witness the play. Hamlet sat near Ophelia, and the play commenced. The murder of the player king corresponded to the murder of Hamlet's father. Claudius was much affected, and rose to quit the place. All accompanied the king and the play was stopped in the middle.

Hamlet found that the words of the ghost were true to the very letter. His mother sent for him. Hamlet started. He was determined to speak daggers to her but to use none. On the way he met his uncle, Claudius, who was praying. The king shed contrite tears for his brother's murder. He prayed God to forgive him. But in this, his words flew up, and his thoughts remained below. He himself realised that words without thoughts would never go to Heaven. It was a very apt opportunity for Hamlet to kill the king. But he abstained from the act since the king, who was then praying, would certainly go to Heaven. He wanted to kill him when he was drunk, asleep or in his rage, and then he would have no relish of salvation. He proceeded to his mother.

Hamlet entered the closet of his mother. Polonius hid behind the arras to play the eaves-dropper. Hamlet scolded his mother. She cried for help, and Polonius also joined the cry. In his fury, he killed Polonius, and dragged out his body.

Then Hamlet impressed on his mother that his father was decidedly superior to his

uncle. He clearly pointed out to her that she was cozened. The queen's eyes were turned into her very soul. At that time, the ghost whetted Hamlet's blunted purpose, and advised Hamlet to look to his mother. The mother and son were conciliated, and Hamlet took a vow from her that she would not betray him. He repented enough for Polonius.

The queen informed the king that Hamlet, in his lawless fit, killed Polonius. The king said that his liberty was full of threats to all. Hamlet was brought before him, and the king ordered that he should be sent to England, and Rosencrantz and Guildenstern were sent along with Hamlet, and they were given letters. Hamlet regretted his delay in not accomplishing the ghost's behest. He wanted his thoughts to be bloody.

Ophelia turned out mad, and Laertes, her brother, returned from France. The king faced the situation bravely, and calmed Laertes.

During his journey to England, Hamlet took the letters from the pockets of Rosencrantz and Guildenstern, and found out in them that his head was to be cut off. He took away those letters and again wrote fresh letters to put the bearers to death. He had his father's seal in his pocket, and this helped him in the letters. He marvellously escaped to Denmark. The fates of his friends were sealed.

In the above, Heaven was ordinant. Hamlet's indiscretion served him well when his deep plots failed. He was taught :

"There is a divinity that shapes our ends,
Rough hew them how we will."

Rosencrantz and Guildenstern were taught :

"'Tis dangerous when the baser nature comes

Between the pass and fell incensed points
Of mighty opposites."

After Hamlet landed at Elsinore, he met Horatio, and they both came to a churchyard. The grave of Ophelia who died in her frenzy, was being dug. Hamlet had a fine conversation with the grave-diggers, and he could understand that it was Ophelia's grave. He felt keenly for her, and he had a grapple with Laertes before the king and queen, and they were parted. Hamlet made his love to Ophelia known to one and all there.

Hamlet and Laertes played with foils before the king, queen, and the court. The king arranged a poisoned cup, and offered it to Hamlet to drink. He did set it awhile, and the queen drank it. The king found it too late, and could not deter the queen. Laertes wounded Hamlet with a poisoned weapon, and in the scuffle, Hamlet changed the weapon, and wounded Laertes. The queen

died, and the king's guilt came to light as Laertes betrayed him saying that he was killed by his own treachery. Laertes announced to Hamlet that both of them would die in half an hour. He pointed out the king's share in the design. He also informed that the king prepared the poisoned cup to kill Hamlet, and chance had it that the queen drank it and had her end.

Hamlet stabbed the king, and before dying asked Horatio to publish everything to the people who were in the dark about all these incidents, and see that no wounded name should live behind him. Hamlet named Fortinbras as his successor. Laertes and Hamlet died shortly afterwards. Fortinbras learnt all from Horatio, and interred Hamlet with all royal and martial honours due to him.

ILLITERACY AMONG THE VILLAGERS.

BY MR. GOPAL NANDAN SINHA,
Kharanti.

It has been observed that a major portion of the villagers are illiterate. They have not got even the elementary knowledge of education.

It invokes our pity to see the mass of rural inhabitants just like dumb-driven cattle in the literary field. It has to be borne in mind that man has been created only to learn queer lessons throughout his life, without which one might be unfit to hold the reins of the world and thus would be betraying the path of duty.

Villagers, who are mostly cultivators, as a matter of fact, never require any University degree—rather an elementary learning is indispensable, besides their knowledge of house-keeping and farming.

It is highly aggrieving to find the villagers groping in the darkness of non-education. They cannot read or write and have no knowledge of the present-day world. Their knowledge is confined within the precincts of their habitation and they can be fooled on a mere school-boy bluff.

Huxley's view was that "Education should enable a boy of fifteen or sixteen to read and write his own language, with ease and accuracy, and with a sense of literary excellence derived from the study of our classic writers; to have a general acquaintance with the history of his own country and with the great laws of social existence; to have acquired the rudiments of the physical and psychological sciences, and a fair knowledge of elementary arithmetic and geometry. He

should have obtained an acquaintance with logic rather by example than by precept; while the acquirement of the elements of music and drawing should have been pleasure rather than work."

One thing which goes to corrupt them most is the want of proper means of training, through which they can be pushed up as enthusiastic learners, for, notwithstanding the primary institutions already existing in several villages, people hardly co-operate heart and soul with them in many cases. It is all due to want of substantial training, proper and regular attention of the authorities, and better organisation of the institutions.

Well organised night institutions in addition to those of day, would do much better work, inasmuch as they who have to give their time to cultivation might avail themselves of these for their education.

Most of the villagers do not want to learn, because they have been bred and brought up in a society devoid of any education and for this they have to be taught under psychological influences. Only teaching them the alphabet and the first book will not do. The teacher has to model his teaching according to the propensity of the learners in a systematised easy way. He has to create interest in them so that they might grasp what he speaks, for they will profit little by lessons which do not interest them.

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has learnt to read the minds of his students. There are a few fundamental principles, which, when adopted, modify the problem to a considerable extent.

Strict adherence to moral discipline is the mainstay of education. Students ought to be guided according as the parliamentary discipline demands.

For, in the noble words of Epictetus, "you will do the greatest service to the State if you shall raise, not the roofs of the houses, but the souls of the citizens: for it is better that great souls should dwell in small houses rather than for mean slaves to lurk in great houses."

The chief aim of education in rural areas should be moral and social uplift of the rustics. Their training should be based on principles which tend to clear off the darkness from within their soul.

In every foreign country ninety per cent. of the masses is educated. Russia, Japan, Great Britain and America are striving to see each citizen a cultured inhabitant of the moral and social world.

The Russians have revolutionised the whole stereo-typed moral and social atmosphere. Particular care is taken so that each and every progeny of the country, whether legitimate or illegitimate, might prove to be a fit member of the society.

"Every Japanese is an artist," was once reported to me by a Japan returned friend of mine.

In America, there are motor-bus schools. Students are taught lessons by travelling

from place to place in motor-buses. Boys and girls from villages have a preferential claim, for the authorities are of opinion that they would do a greater service by educating people in villages than those in towns.

Some technical training would be of great help besides their primary course of study. There are a number of technical institutions and it would be better if they are shifted to villages whom the villagers might co-operate. It will be a boon to the majority of the unemployed villagers who pass idle hours, and any such training to them may still encourage industry throughout the country.

With all this, it costs very little to own a library with at least one monthly and a daily journal.

One can profit much by reading a newspaper and the poor villagers who are in the dark as to the movements of the world must of necessity be made to read newspapers, so that they may have scope for advancement in their mental faculty.

How painful it is to mark the villagers simply staring dumb-founded at the celebrated brains humming in the intellectual fields! A little of steady effort might sharpen their minds.

The time is fast approaching when the villagers shall have to be trained up into an educated mass. Time will demand a knowledge of every art from them, and instead of sinking in oblivion, they will have to come in the fore-front, but the negligence they have been undergoing at the hands of the educationists—for it is their business to look to the villagers as well—is unpardonable.

SOME ASPECTS OF JOHN GALSWORTHY'S DRAMATIC ART.

BY MR. S. SUBRAMANIAN,
Bombay.

THE literature of the twentieth century is conspicuous for its frank and undisguised realism. Some novels of the sixteenth century transport us from the world of realities to an atmosphere of dreamy idealism or pastoral simplicity. Likewise, the first half of the Victorian era was portrayed in literature, softened and suffused with romance. The Romantic movement was followed by a reaction against it, the first stirrings of which we observe in Dickens. Whether it be the ironic realism of Meredith or the pessimistic realism of Hardy or the challenging realism of Bernard Shaw—realism in all its nakedness constitutes the keynote to modern English literature.

John Galsworthy ranks as a realist of profound influence in the world of letters to-day. Keenly alive to present-day social problems, he finds much that is faulty in the framework of society in its present constitution. The unequal distribution of wealth with its evil consequences, the unfair administration of justice, the perpetual antagonism between capital and labour, the inability of the State to intervene effectively in the interests of the masses, all these facts are presented with masterly skill in the plays of Galsworthy.

In like manner, the relations between husband and wife, between parent and child, between the individual and the State as they exist at present are treated with admirable fidelity to facts. The problems of law and justice also receive their due share of treatment. Instead of trying to reclaim those who have gone astray and to ameliorate the lots of those, who through poverty are forced to

resort to evil ways, the State contents itself with imprisoning them and thus putting them out of the way of potential reform. As a lawyer in one of the plays says, addressing the jury, prisoners 'are destroyed daily under the law for want of that human insight which sees them as they are, patients and not criminals.'

The effects of the War and the disillusionment that it caused to those who believed that a millenium would dawn on the world form the subject of certain plays. The post-War period of our century affords a very good instance of the close inter-dependence of the events of history and the manifestation of creative genius.

The main point of difference between Bernard Shaw and Galsworthy lies in the fact that the latter, unlike Shaw, presents a picture of society as it is, without making the characters in his plays the mouth-pieces of his own social philosophy. In his essay entitled *The Inn of Tranquillity*, which deserves to be read as a master-piece of scholarly study, he says that the ideal of an author should be "to set before the public no cut-and-dried codes, but the phenomena of life and character, selected and combined, but not distorted by the dramatist's outlook, set down without fear, favour or pre-judice, leaving the public such poor moral as nature may afford." Galsworthy seems to believe that every man, be he rich or poor, is equally a victim of social forces uncontrollable except by collective action. Accordingly he presents a picture of society impartially, driving home to his readers the obvious moral that it is supremely

necessary to embark upon a reorganization of society, bringing it abreast of its rapidly changing requirements. His appeal is much more restrained and sympathetic than that of Bernard Shaw.

Paradoxical as it may sound, Galsworthy, realist as he is, is also an idealist. He is an idealist inasmuch as he has a broad and beautiful vision pervading his plays. Sir Stephen More, the chief character of the *Mob*—arguing in a passion so informed by reason and so perfectly under restraint, how a narrow-minded nationalism very often masquerading under the name of patriotism militates against any chances of nations coalescing into a comprehensive humanity, reveals Galsworthy as one of the few broad-minded humanitarians who are able to rise

above petty politics and visualise all nations linked to one another by bonds of friendship.

Galsworthy enhances the charm of some of his plays by importing into them the exquisite rustic phraseology of English village life. As a result, his characters have that natural and human appeal which is lacking in some of Shaw's plays.

Galsworthy has not the fiery enthusiasm and the vituperative eloquence of Shaw. Nor is he optimistic enough to believe with Wells that the world will be reformed after his heart in a few years. But his breadth of vision and the spirit of compassionate humanitarianism and cosmopolitan tolerance reflected in his plays will endear him to all his readers.

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DISCIPLINE.

BY MR. D. P. RAO, *Lalitpur (U. P.)*

DISCIPLINE is not a new thing in India. We have read and heard enough of it, through the dark recesses of time, the history and legends of the country. The Epic Age, richest enough in words and deeds, culture and lore of the ancient Hindus, as found in the *Ramayana* and the *Mahabharata*, clearly tells us of the highest point of morale and cultural outlook which they had attained in the moral, political and social order of society. To them, the fields of knowledge were unlimited by time and space, and hence they were their life-long pursuit and study, in all modesty and humility as befitted a sincere and devoted student. Life to them had one sole and specific purpose. It was the ceaseless and untiring quest of Truth. They believed that God alone is All-Truth and that it is, at best, for all human intelligence and genius, only scraps of real knowledge and Truth—the 'broken lights' from the universal and eternal Flame, that could fall to the 'foiled searching mortality.' The Law of Karma, inexorable as it is, in view of the fact that it binds bare action with its inevitable consequence, as cause and effect, had been so much imbedded in their faith that they lived each moment of their lives as morally and essentially 'responsible' beings on earth. And conformably to that belief they had moulded their conduct, public or private, of peace or war, in a way that they had ensured their future. Whether it was the discipline of the mind or of the body, they had acquired a high level of efficiency in either, and had brought about a harmonious combination of the two to make life perfect, beautiful and efficient. And though generally they followed the cult of non-violence and possessed a spirit of universal toleration and accommoda-

tion and showed it in thought, word and deed, in everyday affairs of life, yet, when they were called upon to make war, they always fought on the side of righteousness, and in their every effort to banish evil and mischief, tyranny and injustice, they exercised due chivalrousness and manliness as compatible with the dictates of duty and morality of law and conscience. In the modern technique of war, the so-called current proverbs 'War knows no nice distinctions,' 'In an enemy's country everything is fair,' 'Nothing succeeds like success,' etc., seem to have gained ground in the hearts of modern people; but by the ancient Hindus of India, they would have been considered as absolutely pernicious and repugnant. Even in the latter times of the mediaeval age when certain signs of degeneracy had commenced to appear, it was the order of the day to give every vantage of ground, sun and air, to the enemy, to pardon the vanquished and the fallen, and never to hit one 'below the belt' or attack a disarmed soldier. They hated the sin and not the sinner. Hence they conquered each hatred with love, vice with virtue, ignorance with knowledge, despair with hope and faith, and misunderstanding with charity and large-heartedness. Discipline, that, so to say, means 'an art of self-education and self-government,' the cultivation of a highly developed will and consciousness, meant not for self-assertion or self-satisfaction, but dedicated to the highest claims of society, was the word writ large on the face of every Hindu family in those bygone days of hoary civilization. Just to have a clear and unmistakable idea of it, we had better go back to the *Ramayana*. Therein we are told that one day Raja Dasaratha of

Ayodhya, casually consulted the mirror, which Stevenson has so truly designated as a 'damned reminder of years.' Unfortunately he found a grey hair on his head, as a silent proclaimer of old age meaning retirement from kingship in favour of his eldest son, Rama, and passing the rest of his days in contemplation and prayer. Accordingly, in consultation with Vasishtha, the family preceptor, he resolved to abdicate in favour of his son, and made grand preparations for the coronation ceremony to be performed with great pomp and rejoicing. But when the whole town looked gay and splendid, amid universal mirth and music, and ablaze under illuminations and fire-works, there came a rift in the lute—a thunder-bolt from the blue; for a demon in the breast of Queen Kaikeyi, whose mind was plied on by her malicious hunch-backed maid-servant, Mauthara, had worked his way. She pressed the claim of her own son, Bharata, to the throne, before the Raja and reminded him of his promise to grant her two boons whenever she asked for them. In protest, she even retired to the chamber of sorrow and there the very milk of her human kindness became gall and she looked a ghastly figure of frail and fallen humanity bent on mischievous resolve and its fulfilment.

Woman—'that ministering angel when hours of anguish wring one's brow,' that elevates, soothes and nourishes manly virtues—degraded herself into a miserable rake in that individual sex. Eventually she asked those two boons now, first that Bharata should be installed as king and second that Rama should be exiled for fourteen years. Raja Dasaratha heard of the two boons and fell down senseless as if overwhelmed with grievous shock of Kaikeyi's unexpected words. But Dasaratha had no choice but to grant those boons. Awfully inexpedient as they were, Dasaratha, the disciplined, must rise above all sentiments

and considerations of 'natural touch' and must keep up the time-honoured tradition of a true Kshatriya, to wit, to fulfil one's word of promise even on pain of death. Consequently Rama was sent into exile and Bharata was installed on the throne. Out of trifles sometimes come momentous issues, and so, on a single jot of a grey hair turns a series of events, which involve the whole royal family in endless troubles, trials and adventures extending over two decades. But each had been endowed with an ideal type of moral sense and conscientiousness so as to see his or her way clearly through the ordeal, and maintain a character that would ever shine in the history of the human race.

Rama, therefore, took the order in good grace and with willing cheerfulness went to the woods. Lakshmana, too, could not remain at home while his elder brother whom he considered his right arm—the very being on earth, to be loved, honoured and adored,—was away in the woods. As a sincere and devoted brother, he accompanied his elder brother to take his humble share in the adventures of the unknown future. Bharata, on the other side, at once, refused to accept the throne. He considered it a sin to possess what was not his by right and even when he was pressed by Rama to undertake the responsibility, he accepted the regency, though with great reluctance, on the condition that so long as his brother was absent, his (brother's) sandal shoes would be placed on the gadi as symbols of real power. Sita was waiting aside for her turn. She pressed her own claims to her mother-in-law, Queen Kausalya, stating that she must go along with her husband and that she must throw in her lot with him in weal or woe. She considered herself as a 'fish out of water' without her husband and that her husband to her was the very 'Idol' of her heart, the wealth of all the seas and the earth hidden under the surface, and the only

object of her self-realisation. Thus we see that each one of them was bound by a sort of discipline—the tie of honour, which time and temptation could not shake. There was the monkey-god, Hanuman, the very spirit of selfless service, sacrifice and devotion. When Lakshmana in his deadly fight with Meghanatha, the son of Ravana, was shot with a fatal arrow and fell in a swoon, it was Hanuman who ran the fastest up to the Sumer Mountain and brought Sanjivani, the elixir of life, in spite of many adventures in the way, within twenty-four hours as he was asked to, by Rama. Similarly, there are a host of instances of the highest tone of discipline, available from the *Mahabharata*. When the two armies of the Kauravas and the Pandavas, the former being represented by Duryodhana, the evil, and the latter represented by Arjuna, the good, were going to meet at the battle-field of Kurukshetra, the latter made a survey of the whole army of the enemy. He saw, among the belligerents, his own kinsmen, uncles, grandsires, brothers, etc. For the moment he was reduced to an ugly situation. To fight or not to fight was the first question. His heart became softened with compassion and attachment. Accordingly he threw down his bow and arrows and thought to himself: "Where is the glory of achieving a victory which comes through shedding the blood of those for whom all honour and glory are coveted?" But Lord Krishna finding Arjuna thus moved away from 'duty' in favour of inclination and fear and illusion, dictated to him the right and true course of action and instructed him to dispel all fear and cowardice from his mind. Arjuna then displayed a type of discipline, the performance of Duty, which consisted in following Right and Truth in utter scorn of consequences. From his nature issued a line of action which was done for its own sake without any reference to the 'fruits' thereof.

From these examples it would be obvious how an ancient Hindu maintained discipline of the highest order and while performing his duty, kept himself clean and far above all temptations and gains of the material world. During those days, discipline, however, varied with grades and classifications in which the Hindu society had organised itself on the principle of 'Division of Labour' and a working efficiency proportionate to the mental, physical and intellectual variations. For instance, it was the duty of a Kshatriya to fight for the good and the right cause and even die in the cause of self-honour and the glory of the country rather than turn his back on his enemy in disgrace or cowardice. It was his duty to protect the poor and punish miscreants and tyrants and thus keep the peace and order in tact. It was his duty to lend his hand of support and sympathy to anyone, friend or foe, whosoever sought his protection. He was morally and socially responsible to the Brahman, Vaisya and Sudra in so far as the well-being and security of life and property of each was concerned. For a Kshatriya to be declared, unanimously, by the other three orders of the Hindu organisation, as a 'master of the land' entailed more of 'duties' than 'rights' which he perfectly bore in his mind during the tenor of his power subsequently. Thus, there evolved the very much established theory of the 'Divine Right of Kings' which considered the royal crown as much the insignia of power as the tangible expression of the love of the people. This highest amount of consciousness of duty on the part of a Kshatriya king as combined with the unswerving loyalty and devotion of the people towards him, helped to establish an 'ideal' relation between the ruler and the ruled and permanent peace and prosperity all over the land. How beautifully Poet Tulasidas has put it in the mouth of Raja Dasaratha of Ayodhya that a

ruler under whose regime the subjects are unhappy was doomed to suffer perdition!

The *Mahabharata* has it that Dhritarashtra, the blind, reminds his son, Duryodhana, time and again of his duty to the subjects and said that the power of a king lay in the co-operation of his people and that justice—absolute justice—was the gem of the crown.

Later history, too, affords many instances of the type where rulers acquitted themselves gloriously of their duties as such and maintained a character that served as an example to the succeeding line of rulers. Asoka was the first and greatest Hindu ruler who wore the purple. Chandra Gupta Maurya was second to none in giving to the country of his time, an administration which will ever shine through the annals of history. The whole country was under an affluent wealth, peace and prosperity. The harrowing tales of crime such as murder, theft, arson and treachery were unheard of during his time. Truth and justice were the rules of life, observed alike by the king and the people. Raja Bhoja's and Vikramaditya's reigns are other typical examples of royal discipline, prosperity and renaissance. To say little of the men of higher communities, even a washerman could very well speak in Sanskrit. This would at once show that illiteracy during their time was an unknown thing. And though, later on, as we read in history, the signs of disunion and disruption, mutual strife and rivalry among the princes themselves had commenced to appear only to mar the happiness and order of the land, the mediaeval age may, nevertheless, be called a glorious period of chivalry and discipline on the whole. The only tragedy of it was that it shed its lustre of old only for a short time, like a glittering star, and then sank back into a horizon of colossal darkness, leaving behind it a world of in-

trigues and struggles waged under the law of the 'Survival of the Fittest.'

Prithvi Raja, however, was the last Kshatriya king of Delhi, who made a last dash in the history of India and maintained the old tradition. With his death, the curtain fell on Rajput history and Hindu traditions unless it be that Rana Udai Singh of Udaipur and his son, Pratapa Singh known as Rana Pratap, gave the last proofs of the ancient stamina, culture and valour and no more. And, then, 'discipline' remained only as a dictionary word. It left the boundaries of the country; it left the 'body politic'; it left the social fabric of Hindu society and even left the nook and corner of a Hindu family. The country was consequently split up and shattered, under mutual hatred, malice, strife, plots and intrigues so much that it became a providential necessity to keep up the peace and order of the land and place the country under a firm and strong power of the West—the British power, at the moment, better equipped with all the agencies of civil and military administration and better discipline in life. India, since she came in contact with the British influence, has improved considerably in every phase of her life. The Congress is but the product of British brains—a purely western idea of educating the people and developing their sense of political consciousness and asserting their rights before their Government, by constitutional means. The value of English education cannot be too strongly overestimated; for while it tends 'to liberalise' the mind and broaden one's outlook on life, instead of its flowing into narrow channels of thought and action, it, generally, makes a man self-respecting and freedom-loving, with a clear and definite notion of what is 'law' and how it must be obeyed in the best interests of the people and the Government. Under the Western system of Government,

its operation and influence, the people of India, in general, have imbibed a new and fresh spirit in their private or public dealings and have almost adopted the promptness, punctuality and alertness of work typical of a disciplined Englishman's life. The discipline of to-day signifies a prompt and ready obedience to the call of duty and institutions established by law and a willing co-operation with a view to ensuring the best results of a well-organised, progressive system of administration. It is of a military type calling for prompt action during all emergency. 'Be Prepared,' that pithy motto in Scouting, may, thus, well be considered as the essential condition of modern discipline. It has very much appealed to the young educated India of to-day, brought up in the new light of the Western cult and culture and seeking self-realisation on the highest scale of efficiency. But unfortunately the great masses of India, that form the bulk of the population, are still under the grips of poverty and ignorance. It is idle to talk of discipline among these down-trodden and afflicted poor souls to whom food and water are the only matter-of-fact concerns. For them their discipline, if any, is to live out each day's life, under toil and trouble, and suffer, without a murmur and in silence, all possible hardships which want and misery are heir to.

Again, there are those well-favoured by fortune and pampered by luxury. They sleep soft in their beds and wake heavily in the morning. An easy and smooth life they lead—thoughtless and selfish people rather elated with power and pride without a moral sense. Under their infinite craze of self-living, they would ever be ready to cast the codes of morality to the winds and only wish that their own plank of safety should be ensured while others might well be pushed back into the sea. To this set of people, too, all talk of discipline is moon-shine. To

make the situation worse, there are some serious handicaps and disabilities, namely, want of sound education in general, lack of good sense, and social, economic and political maladjustments, under which modern India is labouring hard. These have resulted in a sort of 'inferiority complex' and a timidity of conscience from which even the most highly educated Indian cannot be free. Discipline, hence, to-day remains only as an ideal hard to grasp, which in old days was the special quality of every Hindu, man or woman, adult or child.

An all-round active effort is, however, being made in every sphere of life, to restore that quality and even to combine the discipline of the West with that of the East so as to make life fitted for the requirements of the modern age. And how to attain that discipline which combines the power of self-restraint with that of resistance and which must express itself, in a manly and graceful manner, in the life of an individual or a nation, is the problem before the youths of rising India.

To be honest, sincere and frank, in public or private dealings, with friends, foes or strangers, to be courteous and considerate towards others, especially those holding different views, to be charitable and accommodating, to be clean and above prejudices of caste, creed or colour, to restrain oneself in the hours of serious provocation or excitement, to resist evil and corruption boldly and persistently without allowing or supporting the same, to maintain a high civic and moral sense of duty amid all trials and temptations, to keep up tidiness and cleanliness in dress and diet and to observe due abstinence and temperance in all matters—all this is to have a perfect discipline of the mind and the body. India, to-day, is on her trial. Every man or woman—old or young, her manners, customs and beliefs, on which

she has so long stood the onslaughts of time, are being examined under the new lens of modern culture and civilisation. Well, her old civilisation may now be considered as a vision of the past unsuited to the modern India, governed by the complicated systems of the new world of order and society. Yet, in her own interests and those of other nations of the world, with which she is now internationally connected, she has got to contribute something of the best of the old to the new world and to assimilate in her own culture the good elements of the modern civilisation so that she may hold up her head high and occupy a place of honour in the midst of the progressive nations of the world. That she could go back purely to the Vedic and Puranic ideals of living, is out of the question. That feat is not possible now at this stage of human civilisation, since between that distant past and the present

now, there has been a vast gulf of differences which cannot be bridged over. The salvation of India, therefore, lies better in a compromise between the two aspects of culture. India is, however, not to be carried away by the glamour of the Western light and to lose its own self in its craze for the flight. Nor is it to ignore the wonderful achievements of science and the marvellous triumphs that the western man has attained over the elements of nature. The pressing need is to weigh and consider, in all earnest seriousness, the clash of the competing ideals; to examine the currents and cross-currents of world politics, religious and social orders of development, and then to ascertain how far and in what desired proportions, the two apparently different sides of life, can be so harmoniously combined, as to determine India's real strength and greatness in the coming future.

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THE ETHICS OF EDUCATION.

By MR. D. KRISHNAYYA,
Hindupur.

EDUCATION is both cultural and utilitarian besides character moulding. The utilitarian aspect of education cannot properly be estimated in terms of Rs. as, ps., especially in these days of unemployment and the tragic accounts relating thereto and so one has to value most the cultural aspect only in calculating the aims of education. Through suffering, one passes through an ordeal by which one's cultural and ethical aspects of education can be put to a test.

'Literature is the fruit of life's experience,' and how patiently the men of letters have suffered untold embarrassment in life, the literature of any nation is replete with instances. Through suffering conquer, is perhaps the essence of the philosophy of M. K. Gandhi. Suffering has been the touch-stone in life and through the mighty force of education, sound and serene noble souls have successfully suffered even the most trying suffering. 'Adversity is the lead to success,' says Lowell. So much so in describing the effects of literature, Sir Arthur Quiller Couch aptly observes: 'a retirement from mean occupations, a well of refreshment, sustainment in the daily drudgery of life, solace in calamity. . . .'

By chiselling, the sculptor turns the marble into the shape he likes. By turning the wheel round and round the potter prepares the lump of clay into vessels of various sizes, shapes and utility. Robert Browning's theme on the potter and his wheel is a source of deep thought, reflection and recollection to all students of English literature making them

forget everything else at least for a short time. 'At the flaming forge of life, our fortunes should be wrought,' sings Longfellow. How the marble, clay and metal suffer in the hands of the sculptor, the potter and the smith, reflective thought has rich food to indulge in. By renunciation or silent suffering the soul gains its strength, says the Indian philosopher and when one is subject to a test of suffering, be it in any sphere, philosophy alone—the ethical aspect of education—gives the solace.

Suffering may be of different aspects and degrees. A school boy may suffer for want of a few coppers to purchase his requirements such as sweetmeats or toys to play with. A youth may suffer by the innumerable difficulties he meets with in life contrary to his youthful expectation. Beasts of burden may suffer by the load they have to bear and by the starvation they are put to. A beggar may suffer for want of timely food and shelter and another may suffer from affliction. The aged may suffer for want of a helping hand. In short, life is full of suffering of one kind or other. With the suffering for a right cause, which is as old as religion itself, the whole of human progress is bound up. This suffering gave the world the Buddha, 'the Enlightened One.' To the lay man, even the sun and the moon seem to suffer an eclipse.

But what gives the strength to suffer calmly the ills of life, is perhaps the towering aspect of education—the ethical aspect—by which one feels that all suffering is transient and results in a supreme calm after a terrific storm.

TRANSLATION WITHOUT ITS EVILS.

BY MR. M. S. KALYANASUNDARAM,
Lahore.

THE last word has not been said yet on the Direct *vs.* Translation Method controversy. The 'wise' man would, of course, say that there is much to be said on both sides and that if extremes are avoided and a commonsense *via media* is struck, etc. ...In the meantime, I am in a hurry to tell the teaching world a little experiment which I am carrying out.

There is no need for me to go through the well-known pros and cons of the two methods in an introductory sort of way; it is enough if the reader will kindly keep them in mind.....I have some children under me who are learning Hindi and English. Formerly, I used to get a paragraph read out, explain the new words and phrases, use them in a few sentences each, elaborate the situation and discuss it in Tamil in general terms, ask the students if the passage was fully understood and lastly question them in Tamil and Hindi or Tamil and English to make sure of the same. Assignments containing short straight questions were then placed before them to answer as fast as they could and a day-to-day progress chart of this part of the work was maintained. Thus the mind was prepared by the development of a proper setting in the vernacular, the words and phrases were exhibited in their relevant shapes and shades, a vigorous translation was almost eliminated, and a fairly good appreciation of the matter ensured.

Sometimes, however, I observed that something should be done to bring the spirit of a word or phrase more precisely home and to help the children digest the word or phrase and build it into themselves. I could have

done it with an elaborate support from the Direct Method or an honest resort to the vernacular. I was tentatively doing the latter. It was then that I stumbled on the idea that I could pit English against Hindi and Hindi against English and leave Tamil out—i.e., I could translate the English passage into Hindi and the Hindi passage into English and gain my end; for it is only translation into one's own mother-tongue—with all its attendant evils of thinking in the vernacular, etc.,—which is considered undesirable. It is difficult for me to say precisely how one unknown—or rather, one partially-known—could explain another partially-known. We notice while playing at house-building with cards, how a playing-card cannot stand on its straight edge, but two cards can stand supporting each other—and take a load too. In some such way, the partially-known Hindi and partially-known English support each other in a stable manner and take the load of later written work. In addition, there is the advantage that there is a stronger motive for careful listening and concentration than if the mother-tongue is used freely. The student has to concentrate more if he has to translate the matter into English. One of my students (aged 13) translates his History lesson in Hindi—he has to learn it in Hindi—into English, and another (aged 12) translated her Hindi and Sanskrit lessons into English. With timely help, now and then, they did quite well and enjoyed the exercise. My conviction is that the experiment is fairly successful and that the students appreciate the varying subtleties of the different languages employed.

I wonder of what use this will be to the average teacher, but I put it down here as a general observation on language teaching. Perhaps some one better equipped will discuss this in the light of established psychological and educational theories.

ECONOMIC LIFE, IDEAS AND RECONSTRUCTIONS IN VEDIC TIMES.

BY PROF. V. RANGACHARYA, M.A.,
Madras.

COMPOSITE ECONOMIC CULTURE OF THE VEDIC TIMES.

THE most conspicuous feature in the economic life of the Vedic period was its composite and complicated character. It is recognized that the Aryan settlers came in different waves; that their movements were spread over several centuries; and that they settled at the expense of very powerful communities, which had not been lacking in political and economic life. The latter had known the village system, the art of building forts, the cultivation of several grains, and the exercise of certain arts and crafts. They had already passed beyond the Neolithic to the Copper Age. The Aryan victors were also in the Neolithic and early metallic stages of culture, but possessed superior discipline and morale, besides the service of the horse, a more efficient animal than those their opponents were acquainted with. When the Vedic Aryans spread themselves to the mouths of the Indus and superseded (as I take it, in spite of the adverse view of some scholars) the Sindh culture, the 'Indo-Sumerians' contributed their share to the economic progress of the land. The net result of the hostilities and assimilations of centuries was the growth of a synthetic culture based on the Aryan, 'Sindhian,' Dravidian, and even pre-Dravidian cultures; and this synthesis is believed to be fully patent in the Rg-vēda. The ingenuity of scholars has tried to gauge the contributions

of each to the resultant whole; and the economic aspects of it will now engage our studies.

PASTURE AND AGRICULTURE.

When the Aryans first spread themselves over India, they were in the pastoral stage, but at the same time had considerable knowledge of the science and art of cultivation. Many families were still nomadic and in search of new pastures, but a large number of them, if not the vast majority, had already advanced to agricultural economy. It is believed by most scholars that the Aryan agriculture goes back to Indo-European times. More particularly, the identity of the Rg-vēdic expressions *yavam kṛsh* and *sasya* with the Avestic *yas karesh* and *hahya* has been given as an evidence of the Indian knowledge of cultivation before separation from the Iranians. These views pre-suppose the foreign theory of Aryan origin, a question into which we need not enter at present; but even supposing, for argument's sake, that it is true, it proves all the same that the Rg-vēdic Indians were agriculturists. From a passage in the Atharva-vēda (VIII. 10. 24) we understand that the plough was invented by a Pṛthi-Vainya; but we do not know how far this is historical. The use of the word *kṛshī* in the sense of people in the Rg-vēda indicates the national character of agriculture, though it is held by some, on the ground of the non-

occurrence of the word in the so-called Family Books, that all people were not equally devoted to it. The Āryans associated the Asvins with the art of ploughing. They call Indra and Agni the lords of agriculturists *par excellence*. These are sufficient indications of the importance of agricultural life.

But as time went on, the Vēdic Āryans passed beyond the agricultural economy to the industrial one and as the result of it had extensive trade and traffic, both internal and external. The problems of Production, Distribution and Exchange, as well as the functions of the State, became complicated in course of time. We shall trace this development in the following lectures.

I

STANDARD OF LIFE IN R̥G-VĒDIC TIMES.

The food of the Āryans in the R̥g-vēdic age consisted chiefly of yava and other grains cooked in various ways with milk and other ingredients. The terms used for food are *odana*, *pakva*, *pachata*, and *pitu*; all these are current in the Dravidian languages too indicating the spread of common knowledge all over the country. The grains were unhusked, fried, kneaded, and subjected to other processes for the preparation of different things. A special preparation in milk and flour was the *karambha* or gruel. The most common drink was milk, which went by the names of *kshīra*, *gō* and *payas*. It was taken either warm immediately after milking, or after being boiled. It was used in the preparation of *kshīraudana*, *pāyasa*, *porridge*, and other things. From it was manufactured butter, curd (*dadhi*), sour drink (*mastu*), and above all ghee (*ghṛta*). Ghee was used both for food and for sacrificial offerings. It was

known by the distinctive names of *ājya*, *ghṛta*, *ayuta*, and *navanīta*, as it was respectively intended for the gods, men, *Pitṛs* and embryos. It was extensively used not only in daily food, but for preparing cakes like *apūpa*. Butter was an equally common article of consumption and sacrificial offering. When it was fresh, it was called *navanīta*; when mixed with honey, curds and *ājya*, *pṛshataka*. The first particles of butter when the curds were churned were known as *phaṇṭa* (cream). Agni was very fond of butter, and so came to be distinguished in the hymns by a number of picturesque epithets.

Another article of consumption in R̥g-vēdic times was *madhu* (or honey), which was identical in root with the Greek *medu* and the Anglo-Saxon *mead*. It is the opinion of some that *madhu* denoted more often Sōma or milk in R̥g-vēdic times than honey; but in any case it came eventually to mean the latter. The use of honey was prohibited in later Vēdic times among students and among women under certain circumstances. There were other beverages mentioned in the R̥g-vēda. These included the *mada* (IX. 68. 3 and IX. 69. 3) or wine from which the later *madya* was probably derived. The place of Sōma and Surā is well-known.

An important article of food in the R̥g-vēdic times was *māmsa* or flesh. It was offered to the gods, and the holy offering was partaken by all. Indra was very fond of the flesh of cows, bulls and buffaloes; and for his gratification hundreds were occasionally slain in premises set apart for the purpose (X. 89. 14). The R̥g-vēda, again, mentions the use of ox-flesh on marriage occasions (X. 85. 13);

and from the fact that a dead body had, during the funeral rites, to be enveloped in cow's flesh (X. 16. 7), it can be inferred that the use of flesh for spiritual purposes was common, as it was as food.

In addition to the flesh of goats, sheep, oxen and buffaloes, there seems to have been consumed in R̥g-vēdic times the flesh of the horse. The authors of the *Vēdic Index* argue that, while it is true that an inference of man's diet may be made from the sacrificial victims in the other cases, it cannot be equally made in the case of the horse-flesh. They recognize that the use of it was widespread in different countries and times, but they believe that it is more likely that the aim of the *Aśvamēdha* was to impart the magic strength, vigour and speed of the horse to the worshipper, and that its occurrence was not a demonstration of flesh as diet. The R̥g-vēda refers to the *Aśvamēdha* (I. 162. 3, 10, 11) and the offer of the toasted flesh to the gods, and the consumption of the holy offerings by one and all irrespective of caste or colour.

An interesting question in connection with this topic is fish-eating. Fish is mentioned in the R̥g-vēda (VII. 18. 6; X. 68. 8), and there is reference to its being caught in nets (VIII. 67); but it is not generally held by scholars that it was an article of diet.

Occasional references like a Svaghni's (gamester) breaking the wings of a bird, and the references to the chase of horses, deer, etc., probably indicate the existence of the custom of eating the flesh of other animals (I. 92. 10).

It is an interesting question whether salt was used by the Āryans of the R̥g-vēdic times. It

is not positively mentioned in the R̥g-vēda, and is found only in later Vēdic literature. The close connection of the Āryans with the Sindh valley and their habitation in the Panjāb, where the Salt Range and other areas of salt give every facility for the manufacture of the article, would make one presume that they were acquainted with it. And yet, curiously enough (Indian History is nothing if it does not present problems of perplexity), we find no reference to the salt industry in the earliest parts of the Vēdas. As Prof. Keith and Macdonell point out, *Lavana* is mentioned only once even in the Atharva-vēda, "and not after that until the latest part of the Brāhmaṇas, where it is regarded as of extremely high value. This silence in the early period is somewhat surprising if the regions then occupied by the Indians were the Panjab and the Indus valley where salt abounds; it would at first sight seem less curious if the home of the early Vēdic Indian is taken to be Kurukshētra. It is however quite conceivable that a necessary commodity might happen to be passed over without literary mention in a region where it is very common, but to be referred to in a locality where it is not found and consequently become highly prized." (*Vēdic Index*, II, p. 230).

DRESS.

The history of the Āryan dress is very interesting to the student of evolution. The most primitive and ancient material of clothing seems to have been the *ajina*, the skin of a goat (*aja*) or a gazelle. A relic of wearing skins existed even in later times when a sacrificer had to be an *ajinavāsin* like the Maruts or storm-gods. Sages living in forests (X. 136. 2) have clung to this mode of

dress at all times, and Rshis occasionally received presentations of tanned hides amongst other things. Technically known as *mala*, the *aiina* was raised to the rank of a compulsory symbol of resignation in the age of Buddhism and Jainism.

An equally ancient and primitive mode of dressing which was later on retained in ritualistic cult was the wearing of grass or bark of trees. The *barasi* or bark-garment was adhered to by sages, and the garment of *kuśa* grass was worn by the wife of a sacrificer, as the *Śatapatha Brāhmaṇa* observes. The old popular custom of wearing grass or leaves exists even now among primitive people like the Juangs of Orissa.

If skins, grass and barks of trees were the earliest materials of dress, they were replaced very early by cotton, wool and silk fabrics. In addition to the doubtful words of *atka* and *drapi* (which have been taken by some to mean the axle and coat of mail), the *Rg-vēda* uses the words *Paridhāna*, *vasana*, *vastra* and *vasas* to indicate clothing. The *vasas* was at first woven in sheep's wool. God Pūshan is described as a *vasavāya* (e.g., weaver) of such garments. In course of time not only was cotton utilised for weaving, but wool and silk also as the raw materials, and fine garments (*suvasana* and *surabhi*) became very popular. *Peshas* or embroidered garments came to be commonly worn by females. The art of elegant and attractive wear in fact became common. The *vadhuya* was worn by a bride and then given away to the Brahmans. The *samulya* was worn as a woollen garment or shirt at night during marriage, and technical terms in regard to texture, the fringes, and borders came into

existence. The *chināmśuka* or silk dress became commonly manufactured at Kausāmbi and Pānini observes that the *kauśeya vastra* or dress made of *kosa* or cocoon became a common fashion. The *Mahābhārata* says that silks of celestial origin were produced in N. Kuru. Similarly, Kāmbōja was famous for blankets of wool of the soft fur of mice and animals living in holes, of the hair of cats inlaid with threads of insects, etc. Skins of antelopes, bamboo fibre, barks of trees were also employed. The Epics describe the refinement of these in eloquent terms. The *Artha Śāstra* gives even copious information, and a fascinatingly interesting list of varieties.

Thus not only was cotton utilised for weaving, but wool and silk also. The woollen *ūrṇa* and *kumbaḷa* (blankets) were well known, and *shālās* or shawls were also made of it. The silk manufactured at Kausāmbi in later Vēdic times, seems to have been imported from China from about B. C. 1400. Side by side with these the arts of dyeing, tailoring and making various kinds of robes made progress.

Mr. Abhinav Chandra Das has made some interesting suggestions in regard to the differences of male and female dressing. "The female costume consisted of a *nīvī* or under-garment, bound in a knot below the navel, over which a garment or cloth was worn in the shape of a skirt or petticoat, and the whole body was covered by a scarf, mantle or shawl. The male costume consisted of an under-garment, also called *nur*, which consisted of a piece of cloth round the waist, the ends passing between the legs, and tucked up behind, the whole forming something like shorts (*kaupīna*), over which a garment was

worn much like a *dhōti* of the present day, and the body was covered by a mantle or scarf. The lower parts of the body immediately below the navel were regarded as unclean (*amedhya*), and had to be completely covered up from view of the objects of sacrifice." Mr. Das suggests that, as this was difficult for the females in consequence of the absence of shorts in their wear, the curious ceremonial was introduced, of swathing her waist with *munja* grass like a belt (*rasnā*, *mēkhalā*) and making her sit 'yoked' to the altar till the end of the sacrifice so that the *ājya* offered to the gods was visible only to the cleaner parts of her body. "A device like this would not certainly have been necessitated or resorted to, if she had worn breeches or trousers, or worn the *nīvī* in the manner of the males. The common female dress, therefore, consisted of a garment worn in the shape of a skirt over the under-wear called the *nīvī*, and a scarf or mantle covering the upper part of the body including the head, and reaching down to the knees or ankles. Whether she wore any head-gear or veil is not very clear. But, considering the severity of the cold climate in ancient Saptasindhu, we may surmise that she wore something like a turban on her head, which was probably of a dainty shape. It is still a custom among the Hindu women of the cis-Sutlej States in the hills to put on dainty turbans on their heads, with no veils over their faces. They look exceedingly pretty in their head-gears, and have very likely preserved the ancient custom. Probably, no such turbans were worn at home, as women have been described in the *Rg-vēda* as appearing with plaits of hairs dangling over their backs (*Rg. X. 114. 3*).

Of course, this does not necessarily imply that they wore no turbans at home. But they were indispensable on ceremonial occasions. Even in Bengal which has discarded head-gears, both in the case of males and females, the bridegroom and the bride have to put on special crowns on the occasion of the performance of their nuptials, which is probably a relic of the old custom. The images of the goddesses are still made with special female crowns on their heads, which goes to show that it was a custom among women in Ancient India to put on head-dress." (*Rg-vēdic Culture*, p. 215.)

As regards the dress in Sindh, we have some bits of information. The composite character of the population caused a variety of dressing. Two illustrated statues show a man wearing a long shawl drawn over the left shoulder and under the right, so as to leave the right arm free, and ample enough to cover the seated figure down to the feet. It is not clear whether a tunic or loin-cloth was worn beneath the shawl. Some of the terracotta figures represent men as completely nude except for the head dresses and ornaments; but Sir John Marshall naturally infers from it that it would not be safe to say that it was customary for the men of the poor or any other class to go nude. He points out that these particular terracottas might indicate some male deities. The same remark, he points out, applies to the female figurines of clay which are found in the same locality and probably refer to the Mother Goddess. These figures wear nothing more than a band about the loin and this band has been suggested to be made of cotton, but sometimes of wool. It was not unlike the Sumerian *kaunakes*,

On the other hand, the bronze figure of a nude girl indicates a dancer presumably of aboriginal stock who may reasonably be supposed to wear nothing beyond ornaments during dance, though it would be rash to suppose that they ordinarily went naked. As to the head and head dress, the men wore short beards and whiskers, with the upper lips sometimes shaven (as in Sumer) and sometimes not. Their hair was taken back from the forehead and either cut short behind or coiled in a knot at the back of the head with a fillet to support it. These fillets were thin bands of beaten gold with holes for cords at the ends, but the poorer ones were presumably made of cotton or other cheaper material. One female figure has a cap curling into a point behind, and another has a taller one with rolled brim. The bronze dancing girl's tresses are coiled in a heavy mass "which starts from above the left ear and falls over the right shoulder, while in the terracottas it is generally hidden beneath a more or less elaborate coiffure, which in the case of one of the pregnant *exboto* figures takes the form of a modern turban". The hair of the Mother Goddess is crescent-shaped, pointed and with cup-shaped attachments on either side of the head supported by bands.

It would be a very interesting thing to compare the dress of the early Vedic Āryan, of the Sindh man or woman, and a person of the aboriginal stock, belonging to the hill tribes, Muṇḍa, Mongolian or Dravidian. We have got no trustworthy material which throws light upon the subject; but it can hardly be doubted that the more primitive a community was, the larger was the tendency to forego the decencies of dress.

ORNAMENTS

The Rg-vēda contains occasional references to the ornaments worn by men and women. Both men and women used to make their hair attractive by braiding it in a variety of ways (*stuka*). The plaited hair (*opasa*) was artificial where there was no sufficient natural growth. On top of it there was worn a horn-like ornament (*kumba* or *kurīra*) both on ordinary and auspicious occasions. The neck was adorned by a *maṇi* strung to a thread, and it seems to have been regarded as much as a charm as a jewel. The *maṇi* has been variously interpreted. It has been suggested to be sun-stone, a crystal used as a burning glass, a pearl, diamond, etc. Another celebrated neck-ornament was the *nishka*, made either of gold or silver, and later on used as a medium of currency. More doubtful is the case of *mana*, which has been taken by some as some ornament or possibly weight, like a kindred term prevalent in Greece and Rome. It is believed that the word was Semitic in origin, Greece having borrowed it from the Phoenicians, Rome from Carthage, and India from Babylon. Keith interprets the word merely as *desire* and regards the theory of Babylonian borrowing as very problematical. The Vedic Āryan also adorned himself with *karnaśobhana* on the ears; with *Rukma*, a plate-like or a sun-disc-like ornament on the chest; *khadis* on the arms and ankles and rings on fingers. We shall see presently that the later Vedic literature saw considerable development in this respect. At all times flowers (including the lotus) played an important part.

The personal ornaments worn by the people of Sindh were of a variegated type, and there can be hardly a doubt that some of them at

least were common between them and the Vedic Āryans. As Sir John Marshall says, all classes alike wore necklaces, fillets, armlets and finger rings without distinction of sex; and women wore usually girdles, ear rings and anklets. Mr. Mackay enumerates the material, the character and the technique of these in great detail. The ornaments, including the girdles, bracelets, bangles, fillets, rings, ear-studs, pins and buttons, etc., are suitable in some cases for the rich and in other cases for the poor. The former are in gold, silver, faience, ivory and semi-precious stones; and the latter in shell, bone, copper and even terracotta. Beads of carnelian in which the boring has been done with great skill, spacers and terminals of bronze or copper with traces of gold work, are common. Not only are the beads of different shapes, but the gold, silver and copper or bronze implements, the glazed, steatite and coloured stones, soft green jadeite beads with discs of golds the fine sense for colour possessed by the Indus jewellers, the bracelets of different colours and materials and inscriptions. Some bangles are still commonly worn in Gujarat. Bangles of true glass are not found in the Indus valley nor was glass used for the manufacture of any other object; and Sir John Marshall notes that this is a marvel as the secret of glass-making was known in Mesopotamia in the third millennium B.C. and in Egypt in pre-dynastic times, and even in the Chalco-lithic deposits in Baluchistan and Sistan by Sir Aurel Stein. It is remarkable to note, however, that glass was used in South India.

HOUSING AND FURNITURE.

The Vedic Indian's *gr̥ha*, which was also known by the names of *hastya*, *harmya*-

dhāma, *dama*, had provision for the accommodation of the family, cattle and sheep. It consisted of several rooms and doors (*dvāra*). Two hymns of the Atharva-vēda (III. 12 and IX. 3) give details of the parts of the house. We cannot say how far it was the mode in earlier times, but very probably it was. It was set upon a good site, and had pillars (*upamits*), beams (*pratimits*), cross-beams (*parimits*). The roof was formed of bamboo ribs which ended in a ridge at the top, and the sides of which were covered by thatch. The Toda huts and the Buddhistic chaitya halls of the wagon-shape have been suggested to be on the same model. There was provision for fireplace, wife's room (*patninām sadanam*), sitting room (*sadas*), a room for slings or hanging vessels (*sikya*), a grain room (*havirdhāna*), etc. The *sadas* has been sometimes translated as subsidiary building. Very elaborate ceremonies are described in the Atharva-vēda on occasions of new construction or removal to some other house.

It is believed by the generality of scholars that the pre-Buddhistic or even pre-Asūkan architecture was entirely in wood, and that the only other material used was clay for finishing the walls. It is very difficult to believe that stone was entirely unknown, unless we suppose that the Sindh people had absolutely no influence on the Vedic Āryans in this respect. It may be that the description given in the later Vēdas applies only to thatched *āśramas* or sacrificial houses. Palaces and rich men's houses might, like military works, have been constructed of stone. We have got no tangible evidences of it, however. The contrast with Sindh culture is in this respect indeed striking. The most singular fea-

ture of the Sindh culture is the advanced character of the urban life. The town planning was elaborate. The city was divided into elaborate wards. The streets were broad, well laid and properly aligned. The principal streets had proper orientation. The houses and buildings corresponded to the roads and streets. The corners of the street were rounded, and the buildings, though plain on the outside, were excellently provided with kitchens, bath rooms, drains, and conveniences like soak-pits, dust-bin, etc. The burnt bricks used in the structures are substantial and the rooms, verandahs, galleries, storeys, hydropathic establishments, etc., indicate a highly advanced idea of domestic convenience. Many of the rooms and cross walls show reconstructions. The less open parts are built with sun bricks. The walls, courtyards, doorways, passages, wells, and bath rooms indicate great comfort. The brick pavement around the wells shows the depressions made by the dumping of water pots. The bath rooms are carefully paved. The levels of the lower and upper structure are carefully worked out. Earthenware drain pipes embedded in masonry with bricks laid in gypsum show the study of utility. Some of the walls are massive and rise to a height of more than twelve feet. The entrance into courtyards and chambers and the parts of the houses and other things indicate intelligent plan. Open spaces were appreciated because of the probable value for light erections of thatch. The bricks are carefully moulded and well burnt. Occasionally there were second storeys. Sir John Marshall suggests that the construction indicates that as no roofing tiles or traces of true arches or domes are available, the roofs may have been of thatch or mud over beams and matting or brush-wood. "The breaking of bond, the carefully cut wedge-shaped bricks of the wells, the true bonding of walls, the rounding of the exterior corner of Room 17 in House VIII, and the well-marked batter of the higher walls, are all evidences of an advanced technique, while the numerous and carefully laid brick and earthenware drains, the fine pavements of the bath room, the rubbish bin and cesspool, as well as the existence of four wells in so small an area,

indicate a high standard of comfort and a marked feeling for the conveniences of life such as is rarely found in other civilizations of this age."

DOMESTIC UTENSILS AND FURNITURE.

From a large number of technical words in connection with the vessels used in sacrifices, we can infer what were in use in homes for domestic purposes. The vessels named are the *amatra* into which the *Sōma* was poured in its liquid form, and out of which the libation to the gods was made; the *asēchana* which seems to have been used for holding meat-juice or ghee; the *kadru*; the *kalaṣa* which seems to have been a common word for a pot or jar, made of gourd, clay or wood; the *kumbha* or pot which was usually made of clay; the *kosa* or bucket for drawing water from a well or for holding *Sōma*; the *chamu* which seems to have been a mortar in which *Sōma* was crushed or a vessel into which it was poured after preparation; the *charu* or kettle which had a lid and hooks by which it could be hung over a fire, and which was made of iron or bronze; the *dru*, *drōṇa*, *pisila* which were made in wood; the *juju* or ladle which had the shape of a tong, and in which butter was offered to the gods; the *pāchana* or cooking vessel; the *pātra* or drinking vessel which was made either of wood or clay; the *pannajaṇa*, a vessel for washing the feet; and the *pariṇahya* or household utensil of which the wife was in charge. There was thus a considerable variety of pots, buckets, kettles, ladles, cooking vessels, dishes, and other things. Some of them were made of clay, some of wood, and still others of metals and alloys. The later Vedic literature describes other vessels in addition to those described above.

As regards furniture, the Rg-vēda mentions the *talpa* or bed made of wood like the *ulumbara*; the *vahya*, a special couch for women; and the *prōshṭha* or bench. A number of furniture are mentioned in later Vedic literature, and some of them might have existed in earlier times too.

(To be continued.)

THE MAIN AIM OF EDUCATION.*

By MR. D. DEVAPITCHAI,
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AS I view the big assembly of teachers who have gathered here from various corners of this district, I cannot help asking myself this question: "Why this assembly?" "On whose behalf have we come here at all?" The answer is: "On behalf of the child." Yes, indeed, it is so!

The child! (for the purpose of this paper, let 'child' denote the student in all stages from babyhood to adolescence). The child! What tremendous possibilities lie hidden in this seemingly little thing! this raw product sent from Heaven! O! the native energies that lie dormant within this tiny nut-shell are great indeed! Some day it may develop into a big tree and will give shade and fruit to a great many. This little bud when it bursts will diffuse its fragrance or mal-odour through its three-fold vents—Thought, Word and Deed—and will change the history of the world in a smaller or greater degree. "The child is father of the man." Side by side with these thoughts about the child, we shall consider about the Being who called the child into being.

God! What a vast subject it is! How near He is to all of us! What a great debt of gratitude we owe to Him for our existence and for all the blessings of this life! It is better we do not try and describe His awful Majesty, His goodness, etc., as we all know Him, feel Him and possess Him in a greater or smaller degree according to our respective diligence in worship and service.

God! What a great lover of children He is! He is of purer eyes than to behold evil. So, the innocence of children attracts them to Him. He giveth His angels charge concerning them and guards them as the apple of His eye. He says in one place: "Take heed that ye despise not one of these little ones" and in another, "It is not the will of your Father which is in Heaven, that one of these little ones should perish." So, God and child are very intimately connected with each other.

Now let us see how we generally view education. We are apt to connect the child with commerce. "This child should one day be a leading merchant and must be in affluent circumstances." Or we say, "This child should one day develop into a literary genius." Some might want him to be a platform orator and sway multitudes to the line of his thought. Again, we connect him with the land and want him to be an intelligent partner in the commonwealth that is to come and so forth. But, if we sincerely ask our consciences, whether we view him aright in his relation to God, we ought to be ashamed and confess that there were occasional flashes of his unique relationship with his Creator and flashes of the help and equipment he seeks at our hands in order to enable him to love and serve his Creator better, but they were but nomentary considerations which were not steadily followed up and adequately translated into action. In the work-a-day world, in the hurry of modern civilisation, we forget that the God-consciousness of the child should be developed to such

* A paper read at the Annual Conference of the Tinnevely District Teachers' Guild.

an extent that he will not be a prey to every talker of words and that his knowledge does not turn out to be "one purchased by the loss of power," to use Wordsworth's phrase. That poet says :

"Simplicity in habit, truth in speech,
Be these the daily strengtheners of their
 minds ;
May books and Nature be their early joy,
And knowledge, rightly honoured with that
 name,
Knowledge, not purchased by the loss of
 power."

Such an education as described above is not at all possible without making the child see himself in relation to God. "Education," in the words of Friedrich Froebel, "should lead and guide man to clearness concerning himself and in himself, to peace with nature and to unity with God."

In this age we are not wanting in theories. A lover of children says : "Knowledge regarding the child is rapidly accumulating. Clever people in many lands are devoting all their energies to a scientific and thorough study of the child, every phase and aspect of his mental and spiritual life. The volumes that deal with the child now form a great library."

But unless the ultimate goal is that of leading the child into a personal and deep religious life of his own, we convert the child into an engine of wickedness which will pervert the right ways of God. So, the true aim, the main aim of education is to fulfil the aim of creation which is very beautifully enshrined in the well-known and oft quoted Tamil saying:

“படைத்தான் படைப்பெல்லாம் மனுவுக்காக ;
மனுவைப் படைத்தான் தன்னிவணங்க,”

which, when translated is "God created all things for Man; He also created Man so that he may worship Him."

Can it be argued therefore that all secular education be stopped and theology substituted in its place? No, not for a moment. Psychologists have proved that all the mental powers supplement and reinforce one another. The student's reasoning powers, his beautiful emotions, his tremendous will power, his retentive memory, his powers of observation, any rhetorical power, etc., will only help him on in his exercise of godliness, if he but loves to retain God in his knowledge,

But the thing is, if we don't lay a solid religious foundation in the child, we cannot say what may happen to him in these days when atheism and ungodliness are rampant. We might have the urge to do justice to moral and religious education, but, when we are "*busy here and there*" with our secular subjects, we let the *Main Thing* go or are wanting in proportion. The mind is but the vehicle for the soul, just as the body is the vehicle for the mind. These three things act and react on one another and what we do to the soul is amply repaid through the mind and the body.

Now, let us see how best these can be achieved. In the first place, who are the custodians of this gift of transforming the children, under the blessing and providence of God? Who are those but we, teachers, who are commissioned by God to mould the nation when it is young, plastic and docile? This great prerogative is ours.

Was it not Sivaji's teacher who inspired that monarch to be bold and patriotic? Nietzsche could instil hatred into the little child Kaiser who developed it to such an extraordinary degree as to become Destruction

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and Devastation personified ! We see the reflection of Gamaliel in Saul as the latter proceeds to Damascus to persecute those whom he thought to be heretics. In short, as is the Guru, so is the disciple.

The students of a certain seminary were wondering where their Principal got his exhaustless treasures of knowledge from. One day, one of the students who was most curious as to the cause of his wonderful sagacity, went to the Bangalow in his absence and hid himself behind the curtain in the recess. The Principal came home after his evening walk and knelt before his prayer desk over his well thumbed Bible, turned page after page, heaved sighs of contrition, muttered ejaculations of joy and finally said, in an affectionate tone, "I am alright with Thee, my God."

This is the secret of success—being alright with God. Are we alright with God? If there is anything amiss, any sin in us, He will graciously pardon and set us aright, reveal Himself to us more and more fully. He is calling us to-day. Shall we go to Him?

Then to impart godliness, we have to be prayerful. Here is a sonnet on Prayer by a godly man :—

" Lord, what a change within us, one short hour,
 Spent in Thy presence, doth avail to make !
 What heavy burdens from our bosoms take,
 What parched ground refresh, as with a shower,
 We kneel, and all around us seems to lower,
 We rise, and all the distant and the near
 Stand out in sunny outline, brave and clear,
 We kneel how weak ! we rise, how full of power !
 Why, therefore, should we do ourselves this wrong
 And others, that we are not always strong ;

That we are ever overborne with care ;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy, and strength and courage are with
Thee ? ”

I wish teachers would pray for their students sincerely and whole-heartedly every day. There was a teacher known as Forbes Robinson. He was a loving man. There was an ugly young man whom everybody in the college loathed. Forbes also shared this general abhorrence at first. It was so natural ! But he prayed for him, sought for opportunities to do him good and won his heart. Half an hour was the minimum time he allotted for prayer on behalf of any casual visitor. The time proportionately increased with acquaintance. Everybody he met in this world of time, he wanted to meet in God's eternal mansions.

That greatest Teacher, the God-man, of whom it was said, "Never man spake as this man," prayed day and night. He woke up early in the morning and went to the jungles and there prayed.

By prayer we can change lives. There is a book entitled "Life Changers" by Harold Begbie. One F. B. is spoken of. He is no other than that mysterious Y.M.C.A. man, F. Buchman. All the mystery about him was prayer. He transformed lives.

A girl of seventeen transformed a man who had committed eighteen murders and would have cared a jot to shed more blood. Matilda was her name. The man remonstrated, "I am a rock." She said, "I have seen ferns and trees on rocks" and by prayer and persuasive talk, she put the "Seed of the woman" in his dark, stony heart which did actually sprout and give abundant fruit. But we are entrusted

with innocent children. Cannot we transform them? Will it not be comparatively easier?

To change lives, a knowledge of psychology will be of great help. Man's faculties develop in a definite order. The human life is divided into six stages—babyhood, early childhood, later childhood, early adolescence, middle adolescence and later adolescence. Mr. Mammam, a lover of children, says: "In each of these periods, the religious training must follow the ways of the child mind at that time. God has made the child to be interested in certain lines of thought and action in each period and if we are to be co-operators with Him, we must follow the lines He has laid down and enter the gateways He has opened."

May I here observe that adolescence is the critical stage? We know the youth is the subject of new feelings. He is emerging into a new world. Sex feeling is at the bottom of many of the changes. It is not wrong. Marriage is a beautiful thing! What are we here for! Socrates used to call teachers as men-midwives to thought. We have to assist in the expression of a fructified conception. He was right. When the youth is wondering at the physical, mental and spiritual changes that are taking place in him, the teacher should step in and gently give him the solutions to the problems he is puzzled with. He must interpret to him the laws and working of nature. *Our India is losing thousands of robust, intelligent youth—the flower of the nation—who would otherwise serve God, Crown and Country, as the result of youthful vices, committed out of sheer ignorance of the sex-laws.* The premature desire to enjoy sex relationship is the root cause of many physical diseases and moral ailments in the life of many a modern youth.

Our young men and women should be thoroughly conversant with ascertaining the will of God in the choice of a vocation, in the choice of a life-companion, etc., by waiting on God.

A top heavy curriculum is likely to churn all philosophy out of the teacher. What shall we do? Let us pray and steer the boat of faith in spite of it.

Finally let me repeat the saying,

"படைத்தான் படைப்பெல்லாம் மனுவுக்காக;
மனுவைப் படைத்தான் தன்னை வணங்க."

May we do more life changing work this year? May we, like little children, sit at the feet of God and learn how to change the character of our pupils? Shall we learn to pray aright and teach our children to pray effectively? O, let us steer clear of atheism which is fast spreading in the West (Russia, for instance). It has come to India too. We believe in retribution beyond the grave. We will one day be brought to answer before God's tribunal. Then all the paraphernalia of modern education will melt away like a cloud. "Then every man's work shall be made manifest. For the day shall declare it, because it shall be revealed by fire and the fire shall try every man's work of what sort it is. If any man's work abide, he shall receive a reward." Therefore, let us have an eye on the *Main Aim of Education* which is nothing but the wole aim of the Creator, *i.e.*, to bring the child in all its stages into direct contact with God, that he may be delivered from the snares of this world and sustained in his trials and that he may really enjoy this world and finally obtain eternal life.

SCOUTING AS EDUCATION.

BY MR. D. PURUSHOTHAM,
Chittoor.

INTRODUCTION.

EDUCATION is necessary for the development of the race and for the very existence of our nation. In true education we advance to the unknown by the known. True education is outside the school. Education is the battle ground and burial ground of impracticable theories and so one has to learn the lessons and harmonise the results of one's experience.

PRESENT EDUCATION.

The ordinary training of 80 per cent. of our boys ends in the elementary schools and they are not given as much chance of gaining character, health or enjoyment of life as is desirable. The present system of caging the children in schools, under pretence of educating them and taming them as animals are tamed, is not for their own sakes but generally to prevent them from being troublesome to the parents. Schools and colleges have become prisons for boys and girls. Nothing of sympathy and freedom is there. The present institutions are crushing out all our individuality. The education that all have been receiving for the past hundred years, has miserably failed in solving the food problem, but has considerably developed the spirit of selfishness. Half the troubles of mankind come from ignorance. Education is out of touch with life. It has taught expensive habits and false standards of life. Our religious and literary culture is getting to be more and more beyond the grasp of our youngsters. Napoleon, when asked when the education of a boy should be begun, replied that it should be commenced before twenty

years of his birth. He meant to say that the parents of the boys should be educated for twenty years before a son is born to them.

PLACE OF SCOUTING.

There can be no faith in mechanical examinations and in mere lifeless book learning. The materialistic clerk-making education is sapping our very vitals. The kind of education allotted to us is so ragged and insufficient that there is only one immediate and practical way of improving it ever so little, *i.e.*, through Scouting. Education has recognised Scouting as a potent aid to what we are all seeking through it, namely, preparation for life. The pupils might be made healthy in conscience, healthy in ideals, healthy in character and healthy in home life. In Scouting, the education is all-round—physical, moral, mental, social, religious and vocational. The practice of appealing to the imagination is what makes Scouting with plenty of action, humour, and drama different from other educational methods and movements. We know that imagination breeds unconventional methods. We require more of applied science, more of political training, more of coaching on civic rights, duties and socialism and not merely the intellectual training as given by our schools. We must teach the boys instead of glueing their eyes to books—Sandford Merton books, Eyes and No Eyes series—but to look out of the door and see what the world means and what they can contribute in their own humble way.

Our Gurukulas of old, our ancient Universities of Nalanda and Takshasila were really

with innocent children. Cannot we transform them? Will it not be comparatively easier?

To change lives, a knowledge of psychology will be of great help. Man's faculties develop in a definite order. The human life is divided into six stages—babyhood, early childhood, later childhood, early adolescence, middle adolescence and later adolescence. Mr. Mamman, a lover of children, says: "In each of these periods, the religious training must follow the ways of the child mind at that time. God has made the child to be interested in certain lines of thought and action in each period and if we are to be co-operators with Him, we must follow the lines He has laid down and enter the gateways He has opened."

May I here observe that adolescence is the critical stage? We know the youth is the subject of new feelings. He is emerging into a new world. Sex feeling is at the bottom of many of the changes. It is not wrong. Marriage is a beautiful thing! What are we here for! Socrates used to call teachers as men-midwives to thought. We have to assist in the expression of a fructified conception. He was right. When the youth is wondering at the physical, mental and spiritual changes that are taking place in him, the teacher should step in and gently give him the solutions to the problems he is puzzled with. He must interpret to him the laws and working of nature. *Our India is losing thousands of robust, intelligent youth—the flower of the nation—who would otherwise serve God, Crown and Country, as the result of youthful vices, committed out of sheer ignorance of the sex-laws. The premature desire to enjoy sex relationship is the root cause of many physical diseases and moral ailments in the life of many a modern youth.*

Our young men and women should be thoroughly conversant with ascertaining the will of God in the choice of a vocation, in the choice of a life-companion, etc., by waiting on God.

A top heavy curriculum is likely to churn all philosophy out of the teacher. What shall we do? Let us pray and steer the boat of faith in spite of it.

Finally let me repeat the saying,

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the centres where the youths of India, rich and poor, prince and peasant, received such required training. *Brahmacharya* or student-ship (25 years of our early life) ought to be spent in the development of the latent faculties and thus make them fit, to take up the responsibilities. We have to revive *Brahmacharya* in a humble way,—the sooner the better.

The method adopted in Scouting is *practical education*, as opposed to instructional, where, the boy is made to learn the good life of a citizen by individual impulses. There must be a reduction of cramming to the very minimum, and there should be ample opportunity for the development of initiative and resourcefulness. The Scout learns as much, if not more, by his mistakes, as by the things he does right.

If Scouting is made very attractive, then it is unnecessary to ask the parents to admit their boys. But parents also require to be rightly taught that Scouting is complementary to the work of the class-room, and that, to a large measure, it supplies many deficiencies in our system of education.

The Scout system paves the way to success in any land. It is a system of regular training with plenty of variety. Boys in general have always plenty of energy pent up in them. Inasmuch as we have an admirable kind of raw material in them, it is our bounden duty to see that the finished product also is of the same quality, if not better. I need not therefore dilate on its value in promoting healthy activity in the place of slackness; and presence of mind in the case of accidents, success in all undertakings easily and unflinching obedience to rules and the law-abiding habit; taking success or defeat

with equal calmness and playing the game in co-operation with the team for his side. Scouting is a sort of laboratory, indeed, where the morals and ideals imbibed in the class-room can be immediately put into practice.

Boys never behave well unless they are made responsible for keeping their names untarnished. Try and see that the whole work of the school, except the actual literary education, being carried out by the Scout leaders. Let them conduct the physical drill, classes march in and out of the class-room and make reports of absentees. Unpunctuality and indiscipline and other minor faults might be dealt with by the school court of honour, composed of leaders. In Scouting, there are no special privileges for anything but approved and tested merit and talent.

Results are nothing when compared with the methods and principles. The Scout is taught that all things are sacred, all days holy, all events profitable and all men divine. He is made to understand his duty and to see that he faithfully discharges all his obligations to his family, to his commands, to his village, community, country and to the world to the very best of his ability. This movement wishes to free man from sordid materialism by inspiring him with the ideal of the service of others. Scouting is nothing short of our renowned system of *Ashrama* which has its own individualistic tone and training, cultural and vocational. Lord Baden Powell of Gilwell has won his right place on the scroll of fame by reminding us that a better world is only possible through the care of the education of the young, according to our old principles. There is no class distinction, no caste and no privileges there.

PART OF GUIDING.

The education of the women folk is the foundation for all kinds of social reforms. In Girl Guiding, girls are educated through its special training, to improve their moral character and to advance in life. Saraswati, the goddess of learning, belongs to the female sex. How can you account when I say that Lady Officers of the movement are running Scout troops more efficiently? Let our sisters resolve to help the movement as well as the growing generation by giving them the right lead so that the disease of desire would give its place to love for others.

"That man, I think, has had a liberal education who has been so trained in youth that

his body is the ready servant of his will and does with ease and pleasure all the work that it is capable of; and whose intellect is ever ready like a steam-engine to be turned to any kind of work and whose mind is stored with fundamental truths of nature, art and life." He is sure to make the best of nature and she of him—she as his mother and he her best admirer and mouth-piece. That is why Scouts do not complain of rain and wind, but, rather love the miracles of Nature. And so, I have noted after some years of experience of a Scout and Scouter, that Scouting is one of the best kinds of liberal education, which is good for boys and girls at present, for the hope of the future. Is it not worth while to give this all the support one can?

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PUBLIC SCHOOL EDUCATION IN INDIA.

BY THE GENERAL SECRETARY,
The All-India Feudatories' Educational Association, Delhi.

IV

PUBLIC Schools of the type to which I have referred in my previous letters are wanted in this country for two special reasons, *viz.*, (1) to obviate the necessity of sending out young boys to foreign countries and (2) to found institutions in India which will be distinctly Indian in their moral and spiritual outlook and which will develop at the same time the best features of the English Public Schools. It is needless here to dwell at length upon the evils and disadvantages which result from the removal to distant foreign lands of young boys at the most impressionable age of their life. They are obvious and need no recapitulation within the limited scope of this letter. I will, therefore, confine myself only to the question of the assimilation of the best features of English life with the traditional culture of our country.

So far as the general education and training of boys in our public schools is concerned, I am strongly of the opinion that in order to create the atmosphere of an ideal English public school, the greatest care should be bestowed on the selection and appointment of teachers and instructors and the school staff in general. To begin with I would suggest that with the exception of teachers required to teach oriental languages, the rest of the entire school staff must be recruited from England who should preferably be men of distinguished talents and experience selected from the various English Public Schools. I mean no disparagement to Indian teachers many among whom are doubtless men of stirring merit and character.

My object is that the institution of the present type of Public Schools being a new experiment in this country, it is both desirable and necessary, for the present at any rate, that the tutorial and instructional staff should be drawn from the public schools in England. I am anxious to place our new public schools out of the rut of the old system when our educational institutions had the reputation of being corporations not of scholars but of administrators which did not deal so much with the training of men as with the examination of candidates; which indeed were concerned not so much with learning, physical training, or the building up of the character of the students, but whose chief consideration was the test of mere book knowledge through the mechanical process of periodical examinations. I do not wish our new public schools to be fettered by examination tests only: I want their teachers to enjoy that freedom which teachers must be given: and we need teachers who would encourage our boys to value training for its own sake and not merely as a means for obtaining marketable qualifications. We want *culture and character* and not a scramble for "the parchment roll" only.

In the appeal published by the founders of the Indian Public School Society in 1927, it was suggested that among the distinctive features of the proposed Indian Public School "A mosque and a Hindu temple and, if there is a sufficient number of Sikh students, a Sikh Gurudwara, will be provided within the grounds of the school, and attendance at

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these places of worship will be encouraged. Adequate arrangements will be made for the religious instruction of the boys." As it stands, the proposal is a most welcome one, but I fear the execution of the idea is likely to present serious difficulties. Indian culture, Indian traditions, indeed the whole fabric of Indian social life is based to a large extent upon religion which in many oriental countries still plays a great part in the life of a nation. The question of religious instruction in Indian public schools is fraught with difficulties and obstacles because unfortunately religion has somehow taken the form of communalism in our country which threatens to invade the peaceful flow of our social and political life also. In his Convocation Address to the University of Mysore recently Mr. C. Y. Chintamani, an ex-Education Minister of the United Provinces Government, has rightly made these observations: "The place of religion in education has engaged the best thought of the wisest men in two continents for generations and yet remains, I fear, an unsolved problem. I am as far as ever I was from any idea of educational institutions being converted into centres of sectarian strife or theological contention: that would indeed be a disaster of the first magnitude, but the conviction has been strengthening in me that this can be avoided, and, yet, instruction in the broad principles of religion—the most important of which are, I believe, common to all religious systems—can be imparted to the great advantage of the individual as well as the nation."

I do not know how far the idea of introducing a mosque, a temple, a church or a Gurudwara in a public school would be feasible or advisable seeing that these temples and mosques and Gurudwaras have often been the cause of not a little trouble latterly. Personally I would exclude theological controversies from the public schools, and confine myself only to the study of those

broad humanitarian ideas and principles of life which are common to all civilised religions. To quote the words of Lord Macaulay, "Every human being, be he idolator, Mahometan, Jew, Papist, Socinian, Deist, or Atheist, naturally loves life, shrinks from pain, desires comforts which can be enjoyed only in communities where property is secure. To be murdered, to be tortured, to be robbed, to be sold into slavery—these are evidently evils from which men of every religion wish to be protected; and therefore, it will hardly be disputed that men of every religion, and of no religion, have thus far a common interest in being well governed." The central idea of the Public School Education in India is "to destroy all social, communal, religious or provincial prejudices which have impeded the development of an Indian nationality." Our boys should, in course of time, take their stand as a brother to a brother in the body-politic of the country. Religious instruction in our schools should therefore be confined to the ethical development of their minds and ideas in such a way that they may be enabled to see the good points of every religion without imbibing the bigotry of any. The evils of present day communalism should be a sufficient warning to us against the propagation of any religious instruction which may be liable to excite among us discontent dangerous to public order or national solidarity. The bright side of every religion must be known to the boys in such a way that they may be able to stand firm against the pitfalls of sheer sectarianism.

The necessity of imparting physical training needs no special stressing by me. The principle of "a sound mind in a sound body" is only too well-known to every one among us. All I need, therefore, suggest is that in addition to the usual course of physical training, and games, every public school boy ought to undergo a course of drilling and musketry also, so that the complaint of

MR. MERRY AND HIS ADVENTURES.

BY MR. R. BANGARUSWAMI, B.A., F.R.E.S. (Lond.)

Srivaikuntam.

NOT an allegorical, fantastic or fictitious figure, this Mr. Merry : but a gentleman of the flesh-blood-and-bone variety who looked at life from all angles, rightly, acutely and obtusely.

Robert Merry—soldier, traveller, Jacobin, poet, adventurer, man of letters, libertine, orator, dilettante, and what not—was born in 1755. At twenty he became a soldier, but he soon left the army and became a bankrupt. Merry then did the only possible thing he could : he took to travel and left his creditors for good.

But though money gave him up, Cupid didn't. He fell head over ears in love with a dancer. "He wooed and won the flower." The time and date of the marriage was fixed. Let Charles Lamb relate the rest : "The morning came : and at the Star and Garter, Richmond, the place appointed for the breakfasting, accompanied with one English friend, he impatiently awaited what reinforcements the bride should bring to grace the ceremony. A rich muster she had made. They came in six coaches, the whole corps du ballet—French, Italian, men and women. Monsieur De Bu, the famous *pirouetter* of the day, led his fair spouse, but craggy from the banks of the Seine. The Prima Donna had sent her excuse. But the first and second Buffa were there ; and Signor Sc., and Signor Ch., and Madame V., with a countless cavalcade besides of choruses, figurantes, at the sight of whom Merry afterwards declared that 'then for the first time it struck him seriously that he was about to marry a dancer.' But there was no help for it. Besides it was her day : these

were in fact, her friends and kinsfolk. The assemblage though whimsical, was all very natural. But when the bride handing out of the last coach a still more extraordinary figure than the rest, presented to him as her father, the gentleman *that was to give her away*—no less a person than Signor Delpini himself—with a sort of pride, as much as to say 'See what I have brought to do us honour!'—the thought of so extraordinary a paternity quite overcame him ; and slipping away under some pretence from the bride and her modest adherents poor Merry took horse from the backyard to the nearest sea-coast, from which he shipped himself to America." What are we to say about a man who could do that ?

Wayward and whimsical though he was, Merry had plenty of dash and devilry about him. He went to Florence and wooed the Muse of Poetry. He also had an intrigue with one Countess Cowper. Then he came back to London and found avenues for his verses and pastures for his love. Under the pen-name "Della Crusca" he published in the *World* a few verses entitled "Adieu and Recall to Love". Hanna Cowley, a playwright and wife of a captain in the East India Company, published a reply to these verses signing herself "Anna Matilda." Della Crusca and Anna Matilda went on answering each other's verses : Della Crusca writing things as—

"Eager I'd traverse Lybia's plain,
The tawny lion's dread domain,
To meet thee there : nor flagging fear
Should ever on my cheek appear

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MR. MERRY AND HIS ADVENTURES.

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For even the forest's king obeys
Majestic women's portent gaze,"

Anna Matilda's verses were equally high-flown as in these lines—

"Thou who art Fancy's favourite child
May'st sweetly paint the long past hour,
When the slave of Cupid's power,
Thou couldst the tear of rapture weep,
And feed on agcny, and banish sleep."

This poetic flirtation in print continued unabashed till 1789, when the two met for the first time and decided to close this eventful chapter in their life.

The French Revolution came and brought about a revolution in Merry's life. Liberty claimed him as one of her votaries. And Merry looked busy in Freedom's cause, poetizing, pamphleteering, and bombinating without end. All this, however, did not

prevent him from making love to an actress, Miss Elizabeth Brunton, and proposing marriage—in spite of his previous experience. She accepted and they married. Merry led her to France where he was mistaken for one Abbe Maury and chased by the mob. Though he was within an ace of being captured, his good luck which never deserted him enabled him to escape.

Merry once again returned to England only to leave it for America with his wife where she once more entered the stage and regained her popularity and success. For his part Merry spent his time in writing and speaking.

Merry turned out into a fat man. But disease came upon him, and dropsy killed him (1798).

Though Merry was dead, Della Crusca was not. For he found imitators—new Della Cruscans.

But not Anna Matildas.

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dearth of suitable material for the military requirements of the country may be removed. I am sure that with necessary alterations in the existing buildings of Chandbagh (Doon School), well-ventilated, airy and healthy rooms shall be plentifully available for all boys. With regard to messing arrangements, I agree that all boys should dine together in one common dining hall so that the evil of touch-me-not-ism and religious or racial prejudices may be eliminated once and for all. The question of food is also important. Side by side with European arrangements, *Deshi Khana*, vegetarian or non-vegetarian, according to requirements, should also be supplied to the boys at proper intervals which I am sure they will relish and greatly appreciate.

My last proposal is that efforts should be made to make the school a self-sufficient and self-supporting institution. Classes to encourage manual work, such as carpentry, joinery, gardening, farming, poultry farming should be introduced and the school should have its own laundry and dairy arrangements.

It is said boys learn more from the boys than they learn in the class rooms. Our object should be to make an all-round useful man of every boy so that he may know something of everything that every useful citizen is expected to learn and know.

I admit ample funds will be needed to bring about a complete consummation of the ideal that I have indicated above. I feel sure, however, that when parents would be convinced that they can have in India all the advantages expected from their boys' education in England they would be only too willing to avail themselves of the opportunity afforded by the public school here, and would also be willing to contribute substantially to make the institution worth the name of India. I earnestly appeal to all lovers of education in India, to the generosity of our great Princes and landed aristocracy as well as to the magnates of commerce and industry to interest themselves in the public schools of their country on which must depend the future well-being and greatness of India.

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or the Vinayaka Purana, we hear of the "Chathurthy Vratham" highly sacred to this god, having been observed and celebrated by the Goddess Parvati, Lord Subramanya and a host of others.

What then are the days sacred to this deity?

Any day or hour is sacred to His worship. But the most sacred of all is the "Chathurthy Vratham." This Chathurthy occurs in each fortnight, but the sacrosanct or the most sacred time is the Chathurthy or the fourth day of the bright fortnight in the month of Sravana or Avani. On this sacred day Saivites take their holy bath early in the morning, and proceed to have a dharsan or holy sight of this god. In Trichinopoly where there exists a hill in the centre of the town having the image of Vinayaka at its top, we find, on that particular day, a large

number of people proceeding to have a view of the god seated there. Moreover on this day which is one of the gazetted holidays, Saivites cook all sorts of sweets, the most conspicuous of them being the *Modhakam* or *Kolakkattai*, which is simply rice flour made in different shapes with sweets placed inside. In temples, we find elaborate *archanas* and offerings made and in all Saivite temples, we can see a Ratham or small car carrying the image of this god, drawn through the main streets of the place. This Chathurthy Vratham is of different kinds and one form of it, known as the "Sankata Chathurthy," is considered universally sacred. The method of starting or getting initiated into this observance as well as the scholastic procedure, has been detailed in the Puranas and the worshippers have full confidence that their prayers and *archanas* to this God on the Chathurthy day are of no small value in mitigating the many evils to which they are, and may be, subject.

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Practical in treatment, and comprehensive in scope, this book merits introduction in all the High School classes at the first opportunity.

Wren and Martin's "High School English Composition" challenges attention, because—

- (1) It is the only book of its kind that meets all the requirements of High School students.
- (2) Every page bears marks of practical experience gained in teaching and examining Indian students.
- (3) It contains nothing that is not of practical use.
- (4) It is a comprehensive textbook of "General English," adapted to the requirements of High School students.
- (5) It is reliable, and can be relied upon to do what it claims to achieve.

COOPER, Publishers, BOMBAY.

NEWS AND NOTES.

FOREIGN.A REMARKABLE ATTEMPT TO REPLACE
"MATRICULATION" OR "COLLEGE
ENTRANCE" EXAMINATIONS
(UNITED STATES.)

The International Bureau of Education wishes to make known an interesting innovation. The review, *Progressive Education* of Nov. 1935, gives a detailed report of the work of the "Commission on the Relation of School and College," set up in October 1930 by the Progressive Education Association. This Commission consisted of 28 men and women from schools, colleges, and other educational institutions. It undertook two tasks: (1) to study the changes which seemed to be most needed; (2) to try to develop a plan of co-operation with the colleges that would appeal to them. The first resulted in a report which is available for those who wish it. The second gave rise to a plan, which was submitted informally to college representatives and then formally submitted to all the accredited colleges and Universities of the country, in May 1932. Nearly 300 colleges and Universities approved the proposal and gave assurance of co-operation.

"The plan provides that a small group of secondary schools be set free by the colleges to engage in experimental study of the work of the secondary school, and the colleges agree to accept students from these Schools for a period of five years, beginning in 1936, without regard to the course and unit requirements now generally in force for all students and without requiring the usual entrance examinations. Selection of candidates from these schools will be based, instead, upon the recommendations of the high school principals, and a carefully recorded history of each student's school life and of his activities and interests, as well as the

results of various types of examinations and tests, and other evidence of the quality and quantity of the candidate's work."

A Directing Committee was set up by the Commission and, after very careful consideration, it selected 30 schools of all types, representative of the whole range of American secondary education (large and small public high schools, private schools of the "progressive" country-day type, co-educational schools, boarding schools for boys, boarding schools for girls).

"In general, the aim of the experiments has been to make the work of the secondary schools and colleges more meaningful to the students; to help them to engage in long-distance planning and in developing a pattern for their schooling, reaching across the gap now existing between school and college; to discover and foster the unique quality of each individual and, at the same time, lead him into a consciousness of his social responsibility."

Almost all the schools began their new work in September 1933 with the class which will enter college in 1936. Five general tendencies are clear: greater continuity, better integration, more satisfactory adaptation to individual capacity, needs and interests, more vital subject matter, greater use of the environment.

"The Committee has recognized the necessity for expert service in evaluating the results of the new work. The schools and the colleges and the foundations providing our funds need to know promptly and clearly how effective the work is. For more than three years a Committee on Reports and Records, consisting of schools and college representatives under the chairmanship of Mr. Eugene R. Smith, has been at work on this problem. A special grant to the Progressive Education Association for the use of the

Commission made it possible for the Directing Committee to retain Mr. Ralph W. Tyler of the Bureau of Educational Research, Ohio State University, and a staff of capable assistants, to develop adequate ways of measuring results.

Each school has stated its purposes in detail and has then been advised how it can obtain evidence as to whether those purposes are being accomplished. The objectives are listed in terms of changes to be brought about in pupils. Each school is examined to discover where those changes may be observed—in the class-room, on the playground, in the assembly, in the general life of the school, and outside of school, especially at home. Some of the evidence is obtained by the usual examinations; some of it by the use of the newer types of standardized tests. But many of the more intangible results have to be measured in other ways.

Mr. Tyler and his assistants, in co-operation with many of the teachers in the schools, are developing means of gathering evidence concerning such desired outcomes as study habits; the ability to make investigations, to collect data, and to draw conclusions therefrom; the development of attitudes, such as co-operation, tolerance, and open-mindedness. Each school is keeping a record of observed behaviour of its pupils, and noting significant incidents which indicate whether the habits, characteristics, and attitudes desired are being developed.

Approximately one thousand students will enter college under the new plan each year for the specified period. The members of the first class have selected one hundred and forty different colleges...

The colleges have been unanimously cordial in their response, and they are prepared to receive the more abundant information concerning candidates which the schools are ready to furnish. This information will be used by the

colleges to make more satisfactory selection of students, and for purposes of guidance after students have entered. Some of the colleges intend to carry on at the higher level the same type of evaluation and personal study now in use in the schools.

The possible outcomes of this experimental study are many...

The project has now developed a most gratifying and genuine school-college co-operation. It is becoming increasingly clear that the work of the last three years of the secondary school and the first two years of college are essentially a unit."

A good deal of interesting relevant information on the plan is contained in the issue of *Progressive Education* quoted above.

WHAT THE THIRD REICH IS DOING TO
PROMOTE GOOD LITERATURE

By MR. HERBERT GUENTHER.

The German Poets' Academy.—The Functions of the Reich Literary Chamber.

In the Germany of to-day, those who profess to be highly cultivated do not stand in a class by themselves, as though "culture" were something to be sought after or not, as one pleased. Nor does the fact that the State and culture are one and the same, mean that art and literature have assumed a political character. "Culture" has become, rather, the outward expression of the nation as a whole, and embodies nothing more or less than a complete community of national thought. National Socialism, therefore, sees as one of its principal missions the need of perfect harmony between State and culture. One of the most important fields of activity included in its programme of national culture is the encouragement and promotion of good literature.

The supreme council in all matters pertaining to literature and poetry is the "Deutsche

Akademie der Dichtung" (German Academy of Poetry), which, in the words of the Minister of Culture, Dr. Rust, at the opening ceremonies, "shall be vested with absolute independence and freedom of decision. The President of the Academy is Hans Johst, a young dramatist whose works are most widely known on the German stage. The Vice-President is Rudolf G. Binding, who succeeded Hans Friedrich Blunk, Nordic poet. The Secretary is Werner Beumelburg, author of the soldiers' story, "Sperrfeuer um Deutschland." The senate, chosen on account of their practical and executive ability, consists of the above-mentioned, together with Hans Grimm, author of "Volk ohne Raum"; Agnes Miegel, famous composer of ballads; the poet Boerries. Freiherr von Muenchhausen, and the well-known masters of poesy, Herman Stehr, Enil Strauss, and Wilhelm Schaefer. Of those who belonged to the circle of great literary men before the National Socialist revolution, there remain in the Academy, Gerhart Hauptmann, the two former Presidents, Wilhelm von Scholz and Walter von Molo, Max Halbe, Ina Seidel, Wilhelm Schmidtbonn, Gottfried Benn, Oskar Loerke, Josef Ponten, Karl Schoenherr, and Eduard Stucken, author of the latest important Shakespeare novel. In 1933, the Minister of Culture made certain new appointments, in addition to the above-named officers and senate. They are: E. G. Kolbenheyer, Friedrich Griese, Peter Doerfler, and Will Vesper. Further, at the first session, the following were elected: Isolde Kurz, the 81-year old veteran of German poetry, and her Austrian contemporary, Enrica von Handel Manzetti; two illustrious exponents of the modern classical school, Rudolf Huch,—the "Reabe of the Twentieth Century"—and Johannes Schlaf, disciple of Gerhart Hauptmann and Naturalism, Gustav Frenssen, the Swiss-German Jakob Schaffner, and four younger authors; i.e., the labourer-poet Heinrich Lersch, who was a boiler-maker by occupation; Josef Magnus Wehner, author of the heart-rending war story, "7 before Verdun"; the Austrian Max Mell, and Hermann Claudius,

great-grandson of that most popular lyric poet of Goethe's time, Matthias Claudius. During the first year of the new Academy's existence, it has had to mourn the loss of three of its members; Hermann Bahr, Paul Ernst, and Theodor Daubler. To pick out any selection from the great number of talented names would scarcely be possible. The Poets' Academy of to-day embraces representatives of the older and the younger generation; every class of society, every region, every school of literary style which is of merit.

In the work of social reorganisation now going on, which will in time establish the German nation upon a new social basis, the cultural occupations and professions are among the first which have to be reformed, and are in fact a sort of advance guard of this reorgainsation. The Reich Chamber of Culture, as created by law, established seven separate sub-chambers into which all those connected with one of the several branches of cultural occupation were made members. For example, the Reich Chambers of Literature, the Press, Radio, Theatre, Music, Painting, and Film, all have their special task, "to keep in view the responsibility imposed upon German culture by the Reich and by the nation, and to regulate all economic and social relationships between and among those whose lives are devoted to the development of culture." The Reich Minister of Propaganda, Dr. Goebbels, is also President of the Reich Chamber of Culture, so that it merges into Government control, and is therewith taken out of the reach of any particular special interests. Its true object is to be the intellectual representative of the nation.

The Reich Literary Chamber, therefore, brings together into one group all those engaged in cultural work whose speciality is literature or writing, and includes not only authors and poets, but also publishers, librarians, book-sellers and dealers, proprietors of circulating libraries, literary societies, and literary endowments. Hans Friedrich Blank acts as President, assisted by

an Executive Council composed of authors, publishers, and dealers. Organized as it now is in committees of experts, the Chamber is in a far better position to fulfil its mission, than in former times when its powers and influences were weakened by internal schism and strife based on selfish and conflicting interests.

INDIAN.

SUMMER SCHOOL OF INDIAN MUSIC,
MADRAS, 1936

(FIFTEENTH SESSION)

AT THE KELLETT HIGH SCHOOL, TRIPPLICANE,
MADRAS

The Fifteenth Session of the Summer School of Indian Music will be held this year in the Kellett High School, Triplicane, Madras. The session will commence on the 29th April and close on the 9th June.

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 afternoons for the ben-fit of those joining the Course in Teaching Methods. An Orchestral section will be formed as usual 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:—

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Use such English Readers as could both be taught and learnt.

MARTIN'S ACTIVE ENGLISH READERS have these two characteristics, due to the fact that—

1. The Primer and Readers are written on sensible lines.
2. The whole series is interesting and live, and is carefully graded and systematically arranged.
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5. The subjects of the several lessons are carefully chosen, and present a varied collection of interesting stories and many topics of general interest.
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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 Examination of the Summer School or some other examination equivalent in standard to this will be admitted to the Honours course.

The fees for the session are as follows :—

Theory & Vocal Music	{	Rs. 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 FEE: Rs. 5.

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

ORCHESTRAL CLASS FEE: Rs. 3.

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

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. Mofussil students may make their own arrangements in Madras, if they choose.

All applications should be sent to Mr. P. Sambamoorthy, 8, 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, 1936.

AN ADDRESS TO M. R. RAO SAHIB ITTIYANATH NARAYANA MENON, AVL, M.A., B. LITT. (Oxon.),
Director of Public Instruction, Cochin State.

We, the members of the Cochin Teachers' Association and the Cochin Women Teachers' Association, beg to avail ourselves of this

opportunity of offering you our sincere felicitations on the honour of 'Rao Sahib' recently conferred upon you by His Most Gracious Majesty, the late lamented King George V, Emperor of India, and beg to present you with this address as a humble token of our love and regard for you.

Your brilliant educational career, your speedy rise from the position of a Lecturer and a District Educational Officer in British India to the position of the Director of Public Instruction in the most advanced of Indian States, your able administration of the affairs of the Department, your thorough knowledge of the Art and Science of Education, and above all, your admirable and scholarly Report of the Survey of Education in the State, have won for you widespread fame and the deep regard of all.

Blessed with the talent of speech and possessing the personality of your illustrious father, you have dedicated yourself to serve your motherland as an educationist, while more lucrative positions were within your easy grasp. You are truly one of Cochin's noblest sons, most deserving of this recognition from His Majesty's Government.

As your subordinates, we have had ample opportunity of knowing you more or less intimately and have been struck with your winning manners and your qualities of kindness, generosity, patience, love of discipline and justice. This title received at so early an age by you augurs greater honours for you at no distant date.

Respected Sir, since you took charge, Education in this State has made steady progress and further developments are still in mould. Your relationship with our Associations has been very intimate and cordial and you have fostered all the selfless endeavours of the Associations to better the lot of teachers and to improve the system of teaching. You have never hesitated to identify yourself with us in all our legitimate aspirations, even to the extent of fighting for our cause. We acknowledge with gratitude all the services rendered to us by you during the five years of your office here,

Considerations of time and space compel us to conclude. We beg you to accept this token of our unbounded joy and hearty felicitations; and we pray that the Giver of all good things may give you a long lease of happy and prosperous life and lead you on to greater honour and glory.

THE XXVII PROVINCIAL EDUCATIONAL CONFERENCE, SALEM.

The Secretaries of the XXVII Provincial Educational Conference write:

A meeting of the Reception Committee of the above Conference was held recently in the London Mission High School with Mr. A. Ramaswamy Gounder, President, Salem District Teachers' Guild, in the chair. Mr. G. F. F. Foulks, M. L. C., Zamindar of Salem, was elected Chairman of the Reception Committee and Mr. A. Ramaswami Gounder as Vice-Chairman of the Committee. Various Sub-Committees, such as Hospitality, Exhibition, Halls and Conference, Guide Book and Directory, Physical Education, etc., were formed for carrying on the work of the Conference.

It is also resolved to publish a Guide Book for the information of the delegates containing information, general as well as educational, about the district.

Educational Publishers and Scientific firms and others interested in inserting their advertisements in the Guide Book are requested to communicate with the Conference Secretaries for particulars. Educational Institutions in the province are once again requested to prepare exhibits and to send them in time to reach the Exhibition Secretary. Any information regarding the above can be had from the Conference Secretaries.

THE INDIAN SOCIETY OF SHORTHAND TEACHERS.

As notified in the press and through circulation, a meeting of Shorthand Teachers to form 'The Indian Society of Shorthand Teachers,' the first of the kind in India, was held in the premises of the Laxmi Tutorial and Commercial Institute, Dadar, Bombay, at 9 A.M. on Sunday, the 22nd March 1936. Mr. R. S. Ramaswamy

Iyer, M.A., L.T., was voted to the chair. After a few introductory remarks from the chair, Mr. R. D. Sule, P.C.T., F.C.T.S. (Inc.), one of the Conveners of the meeting, welcomed the shorthand teachers who had assembled and stressed on the necessity of a Society of this kind in India to safeguard the interests of its members and to strive for their all-round betterment on modern lines.

The draft bye-laws framed by the Conveners, were adopted after discussion, with suitable modifications. The objects of the Society are, *inter alia* :—

- (1) To foster a spirit of comradeship and union among shorthand teachers;
- (2) To exchange thoughts and ideas in, and develop, the art and science of shorthand writing and its teaching;
- (3) To afford facilities for practical training in the teaching of the art;
- (4) To run a journal on modern lines as the official organ of the Society for the advancement of its objects;
- (5) To hold tests of proficiency in teaching shorthand and award Diplomas;
- (6) To hold conferences, discourses, demonstrations, lectures, etc., for the benefit of the members;
- (7) To do everything that is incidental and conducive to the attainment of the above objects.

The following office-bearers were elected :—

President :—Mr. R. S. Ramaswamy Iyer, M.A., L.T., G.D.A. Exam.

Chairman :—Mr. Rajaninath D. Sule, P.T.C., F.C.T.S. (Inc.), F.M.I.S.

Secretary & Treasurer :—Mr. R. S. V. Iyer, P.C.T., F.C.T.S., G.D.A. Exam.

Members of the Committee :—Messrs. M. A. Subba Ram and S. S. Nath, P.C.T., F.C.T.S. (Inc.)

A Sub-Committee under the Chairmanship of Mr. R. S. Sadasivan, B.Sc., P.C.T., was appointed to frame a scheme for the Diploma Examinations of the Society.

The President in his concluding remarks made a stirring appeal to all shorthand teachers in India to muster strong and make the Society fulfil its mission.

All particulars regarding the Society can be had from the Hon. Secretary, c/o the Laxmi Tutorial and Commercial Institute, Dadar, Bombay.

REVIEWS AND NOTICES.

LIGHT AND SOUND BY H. G. LAMBERT AND P. E. ANDREWS. UNIVERSITY TUTORIAL PRESS, LTD. (1935) *Price 2s. 3d.*

The book is a companion volume to the authors' *Heat* in the well-known Elementary Science Series. It is intended for pupils preparing for the General Science of the Secondary School Certificate Examinations. Part I deals with elementary principles of Light and Part II with those of Sound.

The plan adopted for the course of exercises and the care taken in the selection of experiments are noteworthy. The apparatus required is of the simplest and experimental instructions are full, so much so, any average boy or girl who carefully reads the book and performs the experiments related therein cannot fail to get a thorough grounding in the fundamentals of the subject.

Wherever it is possible to introduce examples which the pupil is familiar with in his everyday life it has been done in order to give an air of reality to the subject. At the end of each chapter is found revision questions which if carefully answered will benefit the pupil considerably.

The get-up of the book with its neat diagrams is highly commendable.

SUNSHINE, WIND AND RAIN BY A. L. THORNTON. MACMILLAN & CO., LTD. 1936. *Price 1s. 3d.*

It will be agreed by one and all that the atmosphere is a realm of nature in which many wonderful things happen. In writing this book it is the aim of the author to give to the young pupils some knowledge and understanding of these aerial wonders.

There seems to be no doubt regarding the success of the author. He has written in simple

language and lucid style a very useful, interesting and entertaining book of 114 pages, dealing elaborately with weather lore, weather maps observatory, the sun and the earth. It is profusely illustrated with clear line-diagrams. The test questions and some other things 'to think about and do' at the end of each chapter cannot but make a student think to get a grasp of the subject. The book is one of Macmillan's Senior School Series of which F. W. Chambers, formerly of the Board of Education, is the General Editor.

THE HOMELAND BY H. J. ODELL. MACMILLAN AND CO., LTD. 1936. *Price 1s. 3d.* Pp. 124.

This is another of Macmillan's Senior School Series—Geography Terminal Books—of which F. W. Chambers is the General Editor. It deals very lucidly and elaborately with the geography of the British Isles. There are twelve chapters dealing with trade, commerce, industry, the chief ports, population and climate of the British Isles. The last chapter is devoted to a detailed study of the geography of London.

The book is quite fit to be studied by the Indian high school boys.

EARTH AND MAN BY ANDRADE AND HUXLEY. BASIL BLACKWELL, OXFORD. 1935. Pp. 342. *Price 3s.*

This book constitutes Vol. IV of the series, 'An Introduction to Science.' The aim of the authors in publishing these volumes is "to present science 'not as a school subject' but as a living body of knowledge which is interwoven into everything around us, whether machines, manufactured articles, life in the fields or the mysteries of the laboratory." In other words, the idea seems to be to stimulate interest and impart a general outlook of science,

APRIL 1936.]

REVIEWS AND NOTICES.

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The first three books dealing with 'Things around us,' 'Science and Life,' and 'Forces at Work' are bound to be interesting as their very names suggest and the fourth book now issued is devoted to a study of the Earth—its history and climates—and the use to which it has been put by man with the aid of science to serve his ends. The soil and its scientific problems, modern scientific agriculture and artificial manures, the stream of life based on heredity and environment—each one of these is treated in detail in the course of seven chapters. The last chapter sums up the history of science from early times till to-day.

It is very unusual for Indian boys to turn out of their routine lessons. Much less is it in their nature to own books of general interest: but so far as general science goes, the four books by Andrade and Huxley, costing comparatively less will, it is hoped, find a place in the general library of every school, nay, of every student.

THE TEACHING OF SAINT PAUL AS IT IS REVEALED IN THE FIRST EPISTLE TO THE CORINTHIANS BY STANLEY WOOD. GEORGE GILL & SONS, LTD. *Price 1s. 6d.*

This little book, intended as part of the author's "New Testament History," is a useful aid to Biblical study.

THE ILIAD AND THE ODYSSEY. EXTRACTS FROM THE TRANSLATIONS BY LANG, LEAF AND MYERS AND BUTCHER AND LANG, SELECTED AND EDITED BY H. M. KING AND H. SPOONER. MACMILLAN & CO., LTD. THE SCHOLAR'S LIBRARY. Pp. xxxiii and 253, *Price 2s. 6d.*

The plan of this volume is to be greatly commended. It will serve as an excellent introduction to Homer. Prose translation has been used for this book, as safer than verse transla-

tion. The life and date of Homer, and the appreciation of Homer in European countries are well described in the Introduction. Two useful maps and notes at the end are also provided, and are calculated to make the study of Homer quite easy to the young reader.

TALES OF INDIA: SENIOR: XI. KING KARNA'S HEROIC SACRIFICE, XII. THE STORY OF KING HARISCHANDRA, XIII. THE STORY OF CHANDRAHAS, XIV. THE STORY OF USHA AND ANIRUDHA, BY RAI BAHADUR A. C. MUKERJI, M.A., I.E.S. MACMILLAN & CO., LTD. Pp. 29, 46, 45, AND 42 RESPECTIVELY. *Price XI 2 as. AND THE OTHERS 3 as. EACH.*

These stories from Hindu epics and legend are clearly told and would suit the junior classes in our high schools.

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THE EDUCATIONAL REVIEW.

We congratulate Sir S. Radhakrishnan on his appointment as the Spalding Professor of Eastern Ethics at the University of Oxford. It is hardly necessary to point out that this is the first occasion when an Indian has been appointed Professor at the University and this is also the first occasion when Eastern religions and ethics are being recognised as worthy of special study at that great centre of learning. We have no doubt that Sir S. Radhakrishnan will discharge his duties with distinction and bring new honours to India and the East. Eastern religion and philosophy have recently begun to rouse keen attention in Western countries, but an organised professorship at the University of Oxford will go a long way towards their effective and authoritative interpretation to the Western world.

We have great pleasure in supporting the appeal which has just been issued for a memorial to the late Mr. George W. Russell, the well-known Irish writer, who took such keen interest in the religious and

philosophic thought of the East, particularly of India. Under the well-known initials of 'A. E.' he produced a large number of volumes of poetry and prose, full of Oriental thought and he undoubtedly did much to familiarise the Western world with the message of the Vedanta and the Upanishads. A Committee has been formed, under the leadership of Mr. W. B. Yeats, to perpetuate his memory. The organisers have issued an appeal in these words which are not at all exaggerated:—

In the dedication of his great gifts to Ireland and to humanity 'A. E.' left in his life-time memorials more enduring than any monument which his country or his friends can erect. Few Irishmen have touched the life of their country so fruitfully at so many points or with loftier purpose or more disinterested intention. The generous spirit in which he worked has been recognised far outside his country's borders, and his country's honour has been exalted by his own virtue. He was a leader of his generation in literature, in art, in economics and in public affairs. From his earliest manhood, as a French writer has said of him, he shook out ideas like sparks from a torch from which each one lit his

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own fire, and almost every phase of Ireland's development in his life-time was enriched and ennobled by his endeavours. He has vitally influenced those who have had the critical task of national reconstruction placed upon them, and that influence has penetrated the fabric of the new State. It has become part of Irish history and in that sense a memorial of his life's action is superfluous.

But the recognition of its great men and public testimony to their devotion is the measure of a country's dignity and self-respect, and to many, here and abroad, it is as well a duty of friendship which they will not willingly forego.

To discharge this debt of honour and friendship it is now proposed, subject to the extent of the funds at the disposal of the Council, to establish a public memorial in the capital of his country, and to create such endowment as may encourage Irish men and women to emulate his cultural and social activities.

We hope it will meet with some response in India with whose political aspirations 'A. E.' sympathised very deeply and in whom she had a warm and enthusiastic friend. Donations from friends in India can be sent to Dr. J. H. Cousins, "Krishna Cottage," Madanapalle, Madras Presidency. Dr. J. H. Cousins had the privilege of knowing 'A. E.' personally and working with him for the Irish literary renaissance.

The University of Madras deserves to be congratulated on the completion of the Tamil Lexicon started by it years ago. It is true the enterprise has had a somewhat chequered history, particularly in its earlier stages, and it could have been finished much sooner, if some serious mistakes had not been made in the earlier stages. But the lapse of a few decades should not be

grudged in the case of a lexicon of this enormous size and importance, specially when people can remember the time taken by the French Academy for the completion of its French Dictionary. Rao Bahadur K. V. Krishnasawmi Iyar, its Honorary Editor for several years, and his assistants deserve to be congratulated on the successful conclusion of their labours. The Dictionary has already accomplished the difficult task of compiling more than a hundred thousand words and we are glad to find it is also proposed to issue a supplementary volume, so as to make the dictionary more up-to-date. The success of this enterprise should serve as an object-lesson to the other Universities of India. If each of them will hold itself responsible for the production of a dictionary for the main language in its jurisdiction it will undoubtedly be a great achievement.

The present unemployment of the educated middle class has stamped Education and Unemployment. ed people into reactionary theories regarding the value of education. Doubts

have been expressed about the value of education itself, as if education was responsible for unemployment. It is true that the educational system of a country should avoid dumping a large number of people without any obvious means of employment and sometimes even with a strong handicap for employment, but the question of intellectual illumination is evidently independent of the problem of employment. Let not the present economic crisis in the world, which is not peculiar to India, lead us into a wrong estimate of things. Whatever we attempt to do for the relief of unemployment, we cannot forsake our fundamental faith in the value of education to humanity. Writing on the subject of the Problem of Intellectual

Proletarianism in the Bulletin of the Institute of International Education, Dr. Stephen Duggan says:—

Is a social system stronger if it contains young people well educated or with only elementary education? Posing our real problem even more directly, is a well educated unemployed person a greater danger to society than one with only a smattering of education or none at all? The immediate problem is, of course, how to provide jobs of any kind where none are available and I admit I am offering no solution. But I submit that we have not sufficiently applied our minds to discovering the type of education best suited to the students and have sometimes lowered standards to meet their level, thereby neglecting the better minds. What we have most needed is a system of guidance and distribution into vocations based upon an accurate knowledge of the situation so that the right man gets the right job. But expansionism rather than educational statesmanship has been our course. If the principle mentioned could be realized and if there could be associated with that realization the understanding that there are other satisfactions resulting from a college education than success as measured by the magazines, the suffering of an intellectual proletarianism in the European sense would probably be much lessened.

While it is no use thinking of bringing up University students in a hot-house, it is necessary at the same time to safeguard them from the numerous temptations of crowded cities. There has been a good deal of complaint regarding the moral conditions of the student-world of Lahore and the matter came up prominently before the attention of the Punjab University Enquiry Committee. In the course of the budget

session of the Punjab Legislative Council, the Minister for Education explained the disciplinary steps that were being taken to control the life of students at that University centre. Certain cafe's and cinemas have been declared out of bounds. A rule has been framed that every student should be at his residence by 9-30 P. M. in winter and 10 P. M. in summer, or hold a signed permit from his superintendent or guardian as the case may be, giving his registered number and stating the object of his absence. No student will be allowed to remain in any public place of entertainment or refreshment after 9-30 P. M. The University has also constituted a Proctorial Board in which ten colleges have participated. The following rules have been framed for the appointment of Proctors and the exercise of supervision on students outside college:

1. Each college will appoint a Proctor and one or two Pro-Proctors as required, whose main function will consist in observing the behaviour of University students outside the college walls and reporting improper conduct and breaches of University and College rules to the Vice-Chancellor who will report the matter to the Principal concerned.

2. The names of Proctors and if necessary Pro-Proctors will be notified by the University and each will be supplied by the University with a proctorial badge for use when required.

3. All students of affiliated colleges must give correctly their names and registered number to any Proctor or Pro-Proctor on demand.

4. All students must wear some mark distinguishing their college, e.g., blazer, tie, etc., or else carry a card of identity, and that this should be compulsory after lighting-up time.

5. Every student should be in his residence by 9-30 P.M. in winter and 10 P.M. in sum-

mer or hold a signed permit from his superintendent or guardian as the case may be giving his registered number and stating the object of his absence provided that no student should be in any public place of entertainment or refreshment after 9-30 P.M.

6. No student should be in any place or at any show that has been placed out of bounds by the University or College authorities.

7. Parents and guardians of students resident in Lahore who are not in hostels should be invited to co-operate with the colleges by enforcing the same rule.

These are steps in the right direction and they deserve attention at other University centres in India.

The Educational Department of the Government of Bengal has issued a press note on the medical inspection of pupils which is worthy of wide notice. Out of 4934 boys examined during 1933-34, nearly 50 % were found to be defectives. Defects of the eye account for nearly 30 % of the defectives, the commonest eye defect being defective vision with myopia. Enlargement of the tonsils is responsible for 27 % and diseases of the digestive system for 22 %. Nearly 10 % were found to have bad teeth and 35 % were victims of malnutrition. It is distressing to make the discovery that 90 % of the pupils took no physical exercise and 87 % went without tiffin, 10 % having tiffin from street-hawkers. These are statistics which should cause anxiety to those interested in the welfare of the younger generation and we have no

doubt that conditions are not much better elsewhere. The mere medical inspection of pupils does not ensure good health, unless it is followed by facilities for educational clinics and enlightened parental co-operation. But the first step in the process is the periodical medical inspection of pupils and the discovery of the actual facts concerning the health of our children.

We cannot obviously sympathise with proposals for the artificial restriction of the number of students entering our Universities, but there are

two facts which we wish to make clear. It is no use arguing that India has 350 millions and therefore the number of University students is not too large for such a population, because the number should be judged, not in relation to the total population, but in relation to the literate population. There is no doubt that the Indian educational system is top-heavy and future efforts must be largely in the direction of speeding up literacy. The second fact which cannot be disputed is that there is enormous waste in the Indian educational system, in all its stages. Some idea of the waste in the University system can be obtained from the fact that less than a fifth of the students entering a University emerge with a degree at the other end usually after four years of stay. This is particularly unfortunate, as the education of each student costs enormous money to the Government which gives grants and to the parents who keep up students at college. A poor country like

India cannot afford such wasteful expenditure, especially when the bulk of the people are not getting facilities for even the rudiments of education. It is possible that conditions could be improved a good deal by improving the conditions of efficiency in our colleges, but it is difficult to resist the conclusion that a large number of our students enter Universities at present without really being in a position to profit by college education.

A document of considerable interest to the educational world in India is the recent report of a committee appointed in Hyderabad under the presidency of Mr. A. H. Mackenzie, to make recommendations for educational reorganisation in the State. It is interesting to note that many witnesses who appeared before the committee drew attention to the fact that it was a misnomer to call Urdu the vernacular of the State, and it was not the mother-tongue of the bulk of the people. The committee has arrived at the interesting conclusion that the Nizam's College should be disaffiliated from the University of Madras and run as an independent branch of the Osmania University retaining *English as its medium of instruction*. It is proposed that in the reorganisation of the elementary educational system, an agricultural bias should be given to pupils in rural areas and in the urban areas, facilities should be provided for training in the lower branches of industry and commerce. It is also proposed that the existing Intermediate Colleges should be converted

into technical and vocational institutions. The most interesting proposal however is that at least a crore of rupees should be spent every year on primary education in the State. If this recommendation is accepted, we have no doubt that it will lead to great improvement in the present educational conditions in the State, the percentage of literacy being notoriously poor. We hope that early orders will be passed by the authorities concerned on the recommendations of the committee which seem to show sound judgment and experience.

We extend a cordial welcome to the new Viceroy, His Excellency Lord Linlithgow, who will take charge of his exalted office in the third week of this month. Having visited India a few years back as President of the Royal Commission on Indian Agriculture, he has acquired intimate knowledge of conditions of life in this country and we have no doubt he will benefit by the experience. As the prosperity of agriculture is intimately connected with education, the Commission rightly recommended that there should be an attempt at the spread of literacy in the land. Among the interesting suggestions made by the commission was one that scholarships for elementary education should be given to young mothers, because the education of a mother is the education of a family. It is unfortunate that this recommendation should not have been acted upon by any Government in India yet If, during his Viceroyalty, Lord Linlithgow will do something for solving the two great problems in this country, education and agriculture, he will have done enough.

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(Vide St. George Gazette, Part I-B, dated 22nd December 1925.)

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ECONOMIC LIFE, IDEAS AND RECONSTRUCTIONS IN VEDIC TIMES.

By PROF. V. RANGACHARYA, M.A., Madras.

(Continued from Page 246.)

Such was the standard of life in the age of the Rg-vēda; and it indicates how there was already a multiplicity of wants and, as the result of it, the devotion on the part of the people to a multiplicity of economic pursuits. The love of wealth (*Rayi*) in the form of horses, cattle, etc., was already a powerful incentive to men (I. 73. 1; II. 21. 6; III. 1. 19, etc.); and the love of property (*Rekṣas*), either self-earned or ancestral, was a common characteristic (VI. 20. 7; VII. 4. 7; I. 31. 14, etc.). Owners showed their claim by branding their cattle with special marks (*lakṣhaṇa* or *lakshman*) as the Atharva-vēda indicates (VI. 141. 2). The institution of property or wealth led to the rise of the Vaisyas in course of time as a distinct class and to the rise of inheritance laws or customs. Lands and houses were coveted, and the notions of adding to wealth by trade and usury were powerful. The conditions were thus favourable for the progressive realisation of economic welfare.

II.

SURVIVALS OF FOREST ECONOMY.

But while the motive for economic betterment was already in existence, it did not operate equally as between different communities or as between different areas. There was, apparently, a lack of uniformity or equality in progress. There were parts where man were still savages devoted to the primitive forest economy, to the occupations of the chase, fishing (*pāsa*) and collections of forest produce, and who were practically untouched by what was going on around them. There were plenty of forests still to be cleared; and they were clearly distinguished from villages (*grāma*), homes (*amā*), and cultivated lands (*kṛṣhi*). Even in the later Vēdic times when big States flourished and did much for the clearance of forests, the extension of cultivation, and the construction of roads, forests covered an extensive area of the country. It is not surprising that the Vēdic Āryan notes the common phenomena of *Agni* eating the woods

(I. 65. 4 and II. 14. 2), as a king eats the rich, when he was urged by the wind through the forests shearing the hair of the earth as it were. The passage seems to be practically an echo of what takes place even now. As W. Crooke observes, the sub-Himālaya of the north-west "is broken into sharp rugged peaks, with precipitous ravines, and clothed so densely with jungle that it affords a safe asylum for the larger fauna, the wild elephant, the tiger and the sambhar stag. This forms the most valuable part of the forest tract protected by the State. Here, during the hot season when the scrub and undergrowth are as dry as tinder, a spark let fall by some careless cowherd or traveller may result in a serious conflagration, and the forest officer must ever be on the alert to hasten to the scene of danger and isolate or extinguish the flames." (*North-Western Province of India*, p. 14). Again, "the chief danger to the timber is from forest fires. When all the undergrowth is parched in the fierce heat of an Indian summer, a spark from a herdsman's pipe, or even the very friction of the branches against each other by the wind, is sufficient, on the authority of Thucydides, if it were not corroborated by Indian evidence, to start a destructive conflagration. No more awful sight than a mountain side, on the Vindhyan or Siwalik range, in the grasp of the fire demon can well be imagined. In 1893-94 attempts were made to protect 2807 square miles, of which 186 were burned." (*Ibid*, p. 35).

And yet, says the optimistic Vēdic Āryan, the forest Goddess is not murderous! On the other hand men eat the fruits she gives and rest there! She is the mother of wild beasts, and she is fragrant and unctuous-scented.

She yields abundance of food. "Goddess of wilds and forests, who seemest to vanish from the sight!" exclaims the hymnist, "how is it that thou seekest not the village? Art thou not afraid?" The singer *naively* asks her why she tenants the forlorn and trackless woods, the dark and dreary solitudes, and does not find her way to the cheerful haunts of men! He then imagines that, when the lowing of the bull is heard, it is answered by a screech, and the two combine to make a weird music which, like lyre, preaches the praise of the Goddess! Similarly, the grass-hopper (*Trṇaskanda*) is answered and swelled by the shrill of other animals, all sounding like twinkling bells at which the Lady of the Wood exults! "And yonder cattle seem to graze, what seems a dwelling place appears: or else at eve the Lady of the Forest seems to free the wains. Here one is calling to his cow, another there hath felled a tree: at eve the dweller in the wood fancies that somebody hath screamed. The Goddess never slays, unless some murderous enemy approaches! Man eats of savoury fruit, and then takes, even as he wills, his rest. Now have I praised the Forest Queen, sweet-scented, redolent of balm, the mother of all sylvan things, who kills not but hath stores of food!" It is a beautiful example of the Āryan's appreciation of nature, and expression of joy, gratitude, fear and religious sense, engendered by the existence of forests. The forest economy lingered throughout the Vēdic age. The hill tribes living in them had dealings with the Āryans in honey and other forest products. They caught birds in ingenious ways. The Āryans themselves often engaged in the chase. They hunted game with bow and arrow, and with dogs, and snared lions and antelopes in pits. The forest

economy which survived in the case of many primitive tribes had not much influence on the general economic progress; but it led to the rise of exchange transactions even with communities which were still ignorant of settled economic pursuits.

It is difficult to say who are the representatives of the early forest tribes. There is no doubt that some of them have become civilised and contributed to the cleaner agricultural, pastoral and other communities; but others on the other hand are still in their old primitive conditions. Some of them have become the unclean castes devoted to occupations like basket-making, brewing, toddy-drawing, etc. The Kalwar brewers of North India who correspond to the Shanar, Ilavars and Bilavars of South India might be descended from primitive tribes going back to early times. The Mahars are toddy-drawers, the Kallals and the scavenger caste of the Choorhas might belong to the same ancestry. The Luniyas or Nuniyas who manufacture salt can perhaps be traced to the same age as the Chamars or markers of leather, the Dom basket-makers and mat-makers, while the Malis devoted to agriculture of a primitive fashion can be traced to the tribes which practised agriculture in primitive times. The case of the agricultural Jats, Kumbohs, Arrains, Sainis and Ghirahs is not so clear. Many of the cowherd and shepherd castes can also be traced to the early times. The servant caste, the fishermen and boat-men belong to the same category. The Jhiwars of the Panjāb and Sindh who are both fishermen and water-carriers and many of whom have become Muslims might have also had their early representatives. The criminal tribes, wood-cutters, herbalists, snake-catchers can be traced perhaps to the same times.

III.

SURVIVALS OF PASTORAL LIFE.

Side by side with the survival of forest economy there was that of the pastoral economy in Vēdic times. Several passages refer to the Āryan rearing of flocks and herds. Numerous similes and metaphors show their intimate acquaintance with them. The economic value is evident from the reference to their rearing on a large scale.

Big herds are frequently referred to in the *dānastutis*. The gods were approached with prayers for the bestowal of kine in plenty. Sabhās, which were like cattle-fens known by the name of *gōshṭhi*, discussed the wealth in cows; and individual wealth was calculated on the basis of the number of cattle owned. Forays for cattle (*gavishṭi*, *gavyā*) were common, and the Bharata host was frequently engaged in raids for cows. Individual ownership of cows, again, led to their being adopted as standards of valuation and exchange. A man in criminal cases was equated to 100 cows. Even domestic life pre-supposes pastoral culture. The daughter of the house was a milk-maid and, as Prof. Max Duncker observes, even the consort of a prince was named in later times after the buffalo-cow. The prince himself was known as *gōpa*, a state of things which could have arisen only on the basis of the important function discharged by the *gōpālas*. Domestic and public life was based on the intimacy with animal life.

THE LOVE OF ANIMALS.

Nothing is more pleasing in the Vēdic hymns than the tender love shown to the animals. The gods were approached with prayers for protecting, feeding, increasing, and fertilising herds; for leading them from good pastures to better ones; for bestowing on them

immunity from misfortunes on the way. The Āryan villagers could not imagine Agni's solicitude to living creatures in higher terms than a herdsman's moving round his cattle. Nor could they imagine Śatakr̥tu's satisfaction with their songs as keener than that of the love which cattle had for the pasture lands! The R̥g-vēdic Āryans felt assured that, in return for libation and worship, Pāshan followed the kine so that all of them returned safe and sound, so that "none was lost, none injured, or sent into a pit and broke his limb." One hymnist proudly says that his kine pastured where they willed. Many hymns refer to the musical lowing of the cows to their calves, to their swimming in the streams for the possession of which, therefore, as for the possession of pastures and houses, men rushed in furious competition. A sage compares the rush of his thoughts to the rush of a cow to the stalls! Another says that, as the kine brought good fortune, they should rest in the pens and be happy! "Here let them stay, prolific, many-coloured, yielding milk for many mornings for Indra's sake!" Immediately the singer assures himself that, accommodated in that manner and blessed with the grace of the gods, the kine would be never lost, or injured by thieves, or harrassed by the evil-minded. "The master of the kine lives many a year with these, the cows whereby he pours his gifts and serves the gods. The charger with his dusty brow overtakes them not! Nor to the shambles do they take their way! These cows, the cattle of the pious worshipper, roam over wide pastures immune from danger. The cows are like Bhaga, like Indra, like part of fresh Sōma. O cows, fatten the worn-out and wasted, make the unlovely lovely, and shower prosperity on my house with your auspicious lowings, with your greatness glorified in our assembly."

THE PICTURE OF THE VILLAGE CATTLE.

The picture afforded by the village cattle and their movements is charming. The cattle were accommodated in stalls, (*sālas*), taken out to the *gōshthas* or *Vrajas* (open grazing grounds) during the morning (*prātah*), and, after some interval in the pasture land (*svasāra*) accommodated at midday at a place called *Samgarini*. Apparently, the cows were joined then by the calves, and milk was extracted a second time. The animals were once again taken to the *gōshtha*, and eventually driven home for the *Sāyam-dōha* (evening milking). The later Brāhmaṇic literature refers to this daily routine.

SOME SOCIAL AND ECONOMIC TERMS.

It is believed that the importance of cattle in Āryan life is obvious in the existence of some interesting social and economic terms. The very term *gōtra* or clan into which the Āryans were divided is believed to have come into existence as the result of the combination of several families for the protection of the cows in herds or in stalls. As cattle was the most valued property of the Āryans, and as combination amongst several families was necessary for their efficient protection against human and other enemies, a group of families apparently came, in the view of some scholars, to regard themselves as members of a single body or *gōtra*. It became necessary in course of time, apparently, for each Āryan family to belong to one or other of such *gōtras*. The *gōtras* were headed by *gōtrapatis* or *Rshis*, who were probably the original leaders or organizers of individual clans. The word *gōshtha*, the place where cattle used to graze or stand and lie down and rest, was thus allied to the term *gōtra*, and indicates the pastoral basis of Āryan social life. As regards econo-

mic terms, many of them are derived from the products of the cow. *Gō* frequently means milk; but rarely the flesh of the animal. In many passages it designates leather used as the material of various objects, as a bow string, or a sling, or thongs to fasten part of the chariot; or reins, or the lash of a whip. So also *charman* was synonymous with *gō*. Such a large number of things connected with *gō* prove, more than anything else, the pastoral background of Āryan social life. Sweet indeed is the picture afforded by the simple pastoral landscape with its still, beautiful, and simple atmosphere.

The importance of cattle-breeding in Vēdic times seems to be evident from the references to different kinds of cows and bulls. They were of different colours—light (*śukra*), red (*rōhita*), dappled (*pr̥shni*), black (*kṛshna*) and blaze-faced. The draught oxen were specially bred and trained. The prevalence of technical terms like *dityavah* (two-year-old), *pashlwah* (four-year-old), *stūri* (barren), already enumerated, is another evidence of technical attention and knowledge. The ears of the bulls and cows were marked by figures in order to distinguish their ownership. We have thus references to *ashṭakarṇis* to cows which had the mark of the sickle on the ear, and so on.

HOW FAR DID SINDH CULTURE CONTRIBUTE?

It is interesting but difficult to trace the connection between the Vēdic and Sindh peoples in this respect. It is well-known that the most interesting of the animal remains in Sindh valley are those of the humped Indian bulls. They have been found in every stratum of the site; and Sir John Marshall

concludes from this that the Indus valley must have been specially rich in this fine breed of cattle. He further shows that the Indus breed "is allied to, if not identical with, the magnificent white and grey breed still common in Sind, Northern Gujarāt, and Rajputana, but wholly different from the small humped cattle of Central India and the Dakkan." The humped bull was also known in Baluchistan.

Writing in 1908, Sir George Watt observes: "The Indian animal (*Bos Indicus* or humped bull) differs from the tame ox of Europe and North Asia in structure, general coloration, voice and habit. Its origin is unknown, but according to Blyth it was probably African. No ancestral form has as yet been discovered among the Indian fossil bovines." *The Commercial Products of India*, p. 732). Watt's remarks, it is obvious, require revision in the light of later discoveries in Sindh, West Persia and Mesopotamia, but it is unknown whether it was identical with and therefore an evidence of negotiation in the type of the Brāhmaṇi bull or the humped bull (technically called the *Bos Indicus*) in the figuring in Sindh seals. Mr. E. Mackay observes that "there is still some doubt as to the country in which this animal originated, whether it was in Africa or India," and that these figures, however, prove that the humped variety was known in India in very early times. The same animal appears on a carved vessel in the second period of Susa. According to some scholars it appeared in Mesopotamia only after 1000 B. C., but evidences of sculpture and seals have been given by others to prove that it was known there from about 2400 B. C. The humped bull has been traced in Palestine by Petrie to about 950 B. C. The coloured pottery figure of a bull

found by Prof. Herzfeld in Irān in the early Bronze Age is regarded by him as the short-horned bull, but Mr. Mackay sees a definite hump in it, and so an Indian breed possibly. When it is remembered that the humped bull was not found in Egypt until the eighteenth dynasty, and that its appearance in Mesopotamia is comparatively late, it is almost patent that it is peculiarly Indian. The occurrence of it in Sindh and Sura suggests inter-communication. Mr. Mackay believes that this communication took place by land rather than by sea. Models of this type of cattle have been found by Sir Aurel Stein both in North and South Baluchistan on Chalcolithic sites and later. This seems to indicate, as Mackay observes, that it was indigenous to India rather than to Africa. In addition to the humped variety, there is a humpless short-horned species in the terracottas of the Indus valley and Baluchistan. It is very difficult to say how far this and other varieties were allied to those of South India and how far there was negotiation or cross-breeding. The unemployment of horses in agriculture and even in transport invested the oxen for draught purposes with immense importance from the earliest times in India unlike in Europe where they have been always valued more for their milk and meat than their utility in tillage and transport. The sacredness of the animals, moreover, increased this lack of breeding for food purposes though it is possible to exaggerate this aspect of the question. But the availability of local breeds from the earliest times made negotiations comparatively unnecessary. "There are," says Sir George Watt, "many breeds of indigenous cattle. Nearly all the pure stocks are of one colour, white or grey... Except in the north-east of Madras, all Indian

cattle are horned. The hump is prominent, and more highly developed in some breeds. Bullocks which are suited for slow and heavy work have usually massy heads, long pendulous ears, thick short necks, coarse leg bones, big feet, much loose skin on the neck, dewlap and sheath, and no particular droop in the hind quarters. Those best suited for quick work have clean heads, fiery temples, short erect ears, thin necks, compact rounded bodies, small hard feet, a very decided droop in the hind quarters, and little or no loose skin on the neck, dewlap and sheath. Indian oxen, it may thus be observed, are distinguished collectively from the breeds of Europe by the hump on the shoulders, by the deep undulating dewlap, and by the short grint in place of the ringing bellow of the European ox." (Watt, p. 734). The Indian breeds were in fact suited to the varieties of soil, climate and food. In deltaic tracts, for example, the oxen are always inferior to the buffaloes. Imported varieties have no milk yielding powers as the indigenous ones. "Hansi hissar cows will not prove as satisfactory say in Jabbalpur, as they will in Delhi or Meerut." The further they travel east or south, the damper the climate becomes, the more is the decrease in the yield. For the plains of lower India foreign strains have proved generally unsatisfactory. The breeds of the Panjab, Gujarat and Mysore have always been good draught animals. Those of the Central Provinces and South India (Gainis) are unsurpassed for trotting anywhere. The breeds of Nellore, Kathiawar and Hansi hissar of the Panjab are excellent as milk cows. Watt points out that for various reasons like the peasant industry of agriculture, the want of capital, etc., no development of the cattle breed was scientifically made in early Hindu times.

It is difficult under these circumstances to say what was the nature of the negotiation in this respect. It has been suggested that there was the bull cult largely prevalent in Sindh and further and that it might have contributed to the later 'Saivism.' In the Rg-vēdic India the bull played no important part. It was the cow that was prized and held sacred. In this respect there was greater approach to the Mesopotamian mother goddess of the cow rather than the sacred bull of Sindh. Perhaps the inference can be drawn from these facts, that the Vēdic Āryans were more attached to pastoral life than the people of Sindh. Though the humped bull might have existed in the Panjab (as in other parts), it was the local breeds of the cow that influenced the economic life of the Vēdic Āryans. Probably the Sindhians were interested more in draught varieties than milch-cows unlike the Āryans. It is difficult to be dogmatic, however, on the point; for Gujarāt, Kāthiāwār and Sindh have produced in historical times varieties not defective in milching powers. On the whole, however, the superiority of the cow when compared with the bull in the economic life of Vēdic India seems to indicate the existence of a breed like the Bansi variety of the Panjāb, which is even now famous for its milk and ghee.

THE BUFFALO.

The pastoral survivals in Rg-vēdic economy have thus far been illustrated from the case of cattle. We may now glance at the other animals with which the Vēdic people were acquainted. First to be mentioned is the buffalo, generally known as the Indian ox, the *Mahisha* or *Muhishi* of the Vēdas, and the *erumai* of the Tamilians, and the *khoolda*

of Hindustan. It is probable that the Āryans became acquainted with this animal either from the Dravidians or the people of Sindh. There have been discovered in the latter area three seals in Mohenjo Daro containing the figure of the buffalo. They show the typical belligerent animal of the modern village. The nose is turned up sniffing the air, and there is a basket-like manger before it. The small number of seals containing the buffalo, at the same time, seems to show its comparative rareness in Sindh. On the other hand, the buffalo has been very largely associated with the Dravidian world. Can we infer from this that the Sindh buffalo was an importation from the east or south? In modern Hinduism the buffalo is the vehicle of Yama, the god of death. As the death-demon, he is slain by Dēvi, on which account she is known as Mahishāsūramardhani. It is for this reason that it is sacrificed to the mother-goddess. The buffalo is also a dark demon of the water, as well as a corn-spirit to be propitiated when the grain is coming into ear. Sir John Marshall suggests that the buffalo-cult of late Hinduism might have had its origin in Sindh. But there seem to be more reasons for tracing them to the Dravidians. The Indian ox is indigenous to the land. Even in Ceylon it has been regarded as the only indigenous ruminant of the island. It was domesticated very early, though domesticity has not been quite successful in getting rid of its innate wildness. It has been figuring largely in the South Dakkan in the three varieties of Hulloo in the Nilgiris, Gujarati, and Chokkatoo in the Kṛṣṇa region. The Hulloo breed, the most indigenous breed, has fashioned the pastoral life of the earliest Dravidians as represented by the Todas. The Toda hamlet is known by the

singularly pastoral term of *Mand* (herd). The Toda families have even now, in each case, more than one *mand* to which they migrate in the course of the year. Their food consists mainly of buffalo-flesh. The bride-price among them consists of the same animals. To supply the dead with milk they kill many of the beasts. The spirits of men and buffaloes are supposed to leap together to the other world. The buffalo-bell round the neck of the best animal is the chief object of worship. The gods are prayed to for the welfare of humanity on the one hand and buffaloes on the other. The later Hindu buffalo-cult seems to have derived its features from these. On the other hand, the buffalo as a demon of water may have been conceived by the Sindh people though the fancy can be explained elsewhere too on the ground that the animal is fond of water, and is practically semi-aquatic. The Hindu cult in short might be a mixture of the Dravidian, Sindh and Āryan contributions. The Āryan prejudice against the animal as compared with the cow is illustrated by the proverbs :

"Will the dung of the buffalo serve for sacrificial purposes?" and

"the eight-year-old buffalo is at a loss to find its way to the tank."

On the other hand, the Dravidian regard for it is illustrated by the proverb :

"A house is made great by buffalo and a high ground by cornstack!"

GOAT AND SHEEP.

Another animal to be domesticated and reared was the goat or sheep. Many terms are found in the Vēdas to denote them, e. g., *aja*, *chaga*, *basta*, *mahaja*, *mēsha*, *mēshi*,

lodka (red goat?), etc. The goat was valued for its milk, on account of which God Pūshan played an important part in the Vēdic rituals. Goats and sheep were placed under goatherds and shepherds. The wool of sheep was employed for the Soma filter, and the woollen clothing, of which God Pūshan was fond, seems to have been the earliest kind of textiles to be manufactured. The goat figures in the Sindh seals, pottery and tablets, and must have been equally familiar in the Dravidian world. The history of the domestication of goats and sheep is very obscure. It is held by some scholars that a species of wild goat (*capra aegagrus*) found from Asia Minor to Sindh, was the principal from which the tame goats are derived. If this is a fact, the Vēdic goat might have originated from this. The high value of the flesh of the goat of this type, the use of its skin as water and flour bags, the use of its horn by mendicants and trumpet-eers, and the availability of bazaar stones in its stomach, make this theory probable. But as against it, there is the theory that the type known as *Markhor*, which is found in the Himalayan tracts west of the Beas, and in Kashmir, Ladakh, Baltistan and Afghanistan and Baluchistan, and which is the grandest of all the wild goats in appearance, gave rise to some of the races of domestic goats, particularly those with spiral horns. Then again there is the Himalayan Ibex (*pashm*) further east and north, frequenting even the limits of perpetual snow, and possessing a kind of fur which is highly valuable for making shawls, stockings and gloves. The domestic goat was thus of mixed origin in the early Vēdic world. The type available in the plains and hills of different parts of India indicates a long chain of negotiations

and crossings. The hill pats of the Dakkan, Sindh, Rajputana and Baluchistan are famous for their hair-yielding capacity and spiral horns. With regard to sheep as distinguished from goats there is a similar variety, of which the south Indian breeds are by no means unimportant. The large majority give fleece of hair rather than wool; but Coimbatore, Mysore, Rajputana, and Patna are wool-producing varieties. Throughout the Vedic age the growth of these numerous varieties was taking place in the different parts of India; and the pastoral economy distinguished very many communities.

THE HORSE.

Another very important domesticated animal of the Rg-vēdic times was the horse.*

It is found in several names like *akra*, *atya* (racing horse), *aśva*, *asu* (steed), *dana* (chariot-horse), *pūrvavaḥ* (leader), *vājin* (puller), *madhyamavaḥ* (driving with middling speed), *prashṭ* (side-horse), *marya* (stallion), *mahā-suhaya*, *Rājāśva* (strong), *Rōhita* (red), *vaṇvā* (mare), *sapti* (swift), etc. These words indicate the speed, the strength and the variety of these beasts. The horses were used for riding, for racing and for drawing chariots and cars. They were stalled and allowed to go for grazing, and managed by special attendants (*aśvapāla*) with reins (*vaśmi*), halters (*aśvābhidhani*), and whips (*aśvajani*) from the last of which the Dravidian *śavukku* seems to have been derived. The horses are described in all sorts of colours, which seems to indicate different breeds and training. And regarded as the proudest possessions of heroes they were the objects of the

* The horse was introduced into Egypt during the reign of Hyksos kings about B. C. 1700, according to some from Tartary. It came to Arabia about the same time.

highest sacrifice. It is a question of controversy whether the horse was used in battle. The word *aji* has been taken by some to mean only a race and not a battle, and this seems to be an untenable view. Horses have played such an important part in Indian warfare that it is impossible to imagine a time when it was not in use. In any case the horse-race was very popular throughout the Vēdic period. The race course (*urvi*) was broad, semi-circular and measured. Prizes were given to the best competitors. The maintainers of the race course were called *ajipatis*. The animals which took part in the race were well-washed and adorned. The races were run during the Rājāsūya and other occasions. It is not believed that the horse was used for agricultural purposes, though the opinion is by no means unanimous.

THE HORSE IN THE SINDH CULTURE.

It is known from the excavations of Sindh valley that the horse did not play an important part there. From the fossil-remains of the fragment of a jaw, Col. Sewell derives the existence at Mohenjo Daro of a breed of horse akin to a modern horse and the country breed of Western India. Prof. Langden believes that the horse was known in Mesopotamia about B. C. 2500, and it might have found its way to the Indus valley also. But Sir John Marshall points out that the horse-skeleton has been found only in later surfaces; that there is no representation of it in earlier remains; and that, though it is an open question, there is no reason at present for inferring that the horse was known at Mohenjo Daro in Chalco-lithic times. The Vēdic Āryans probably owed their success against the Sindhyans to their horses. The growth of the Aśvamādhā-cult was due to the desire for the imparting of

the vigour and strength of the animal to the sacrificer. The Indus and Sarasvati breeds are referred to in the later Vēdas.

THE ASS.

The consideration of the horse takes us to that of the ass. This animal is referred to in the Rg-vēda, under the names of *gardabha* and *rāsabha*. Its inferiority to the horse is recognized, but its value as bearer of burdens is appreciated. The mixed character of the asinine breed, its smallness and expensiveness in eating, is also referred to. A bad singer in the Vēda (I. 29. 5) has been contemptuously compared to an ass, and in later literature too there is mention of a teacher named *gardabhimukha*. The term applied for a mule, the offspring of an ass and a mare, is the *aśvatara*. Though it figures only in later Vēdic literature, it was useful even in earlier times as the drawer of a car, though inferior to the horse.

THE DOG.

The dog was another domesticated animal of early Vēdic times. It is described as a carrier of burdens in one passage (VIII. 46. 8). Yama, Indra and Rudra had dogs in their service; and men employed them to watch houses and to hunt boars, though not lions. The usefulness of dogs made them objects of presentation. Eventually, however, they came to be regarded as impure, unfit to be in holy places, and eatable only when there was nothing else available. The services of the animal as a watcher, hunter and even as an article of diet under extreme circumstances are referred to in one very interesting hymn (VII. 55). Saramā, the divine dog, is addressed as the "Protector of the house and remover of disease," who could be a friend and giver of happiness. He is asked not to display his teeth against the

Āryan,—teeth bristling like lancets,—but go quietly to sleep. "Attack the pilferer or thief. Why dost thou assail the worshippers of Indra? Rend the hog, and let the hog rend thee! Don't attack or intimidate the worshippers of Indra! Go quietly to sleep!" The hymnist then adds: "Let the mother, father, dog, son-in-law, one and all relations, men and women, sleep. We put to sleep all the women who are lying in the courtyard in litter or the bed,—the women decorated with holiday perfumes." Orthodox writers say that Vasishṭha who composed this hymn once tried to steal food from the *kūshāgāra* (larder) of Varuṇa was barked at by the dogs, and then composed the hymn to lull them to sleep, thus furnishing a charm to future burglars and thieves! But it is possible to explain the hymn as a charm, saving the reputation of Vasishṭha as well as the later commentators.

• The value of dogs led to a professional class of dog-keepers and the rearing of special breeds. A special breed (*machala*) of Berār is referred to in the later Vēdas. The chase must have popularised it in the various courts. We know from the Sindh remains that both the common dog and the high-bred hound were domesticated. Col. Sewell finds a common ancestry for these with the types of Central Asia, Australia, and Palaeolithic Russia. The figures of the dog are usually roughly modelled as if made by children. From this fact, and from the fact that they are provided with collars, it has been inferred that the animal was a pet as well as a guard. It has also been suggested from the example of a collared dog tied to a post that the house animals must have been sometimes too fierce to be allowed at large. A figure of the mastiff, which shows good workmanship unlike in the case of the domestic

animals, shows that the Sindh house-mastiff was like the modern British mastiff, and unlike the breeds of Mesopotamia. It has been suggested that it was the same as the modern Sindh type engaged commonly in worrying boar. Sir John Marshall adds that it was probably the ancestor of the gallant lion-hunting hound seen by Alexander many centuries later, and described by Aelian. The dog was also apparently a sacred animal or a taboo in Sindh. These facts would seem to indicate that the Rg-vēdic dog was not improbably identical with, or allied to, the Sindh variety.

THE ELEPHANT.

Next to the dog may be mentioned the elephant. The Rg-vēda refers to *Ibhyas* or rich men possessing *ibhas* or elephants (*hastins*). These 'animals with the hand' were already famous. They were tamed by professionals (*hastipās*) and used to catch others, on which account they were known as *vāraṇas*. The use of the elephant in war during Vēdic times is questioned by some scholars. There is reference in one hymn (X. 106. 6) to two mad elephants bending their fore-quarters and smiting the foe, and in another (VIII. 45. 5) to elephants fighting in mountains. These are not conclusive. A hymn in the tenth book (X. 44. 9) is supposed by Wilson to refer to the trampling of enemies by goad-driven elephants; but the sense is by no means approved by all, and it seems to be the opinion of the majority of scholars that the elephant-corps came to figure in wars only in later times, and that the Rg-vēda contains only evidences of the maintenance of elephants by kings and nobles for riding and for shows and processions. We know from the discovery of fragments of bones, of ivory,

and a large tusk in the Sindh remains, that the Indo-Sumerians were, as Col. Sewell observes, not only perfectly well acquainted with the elephant, but that "the animal actually lived in this region, either in the wild state or as a domestic animal, probably the latter." Col. Sewell adds: "At the present day wild elephants are still found along the base of the Himalayas, but formerly their range was more extensive; even as late as A. D. 1600, the elephant was found in the wild state in Malwa, and Nimar, and up to the latter half of the last century in the Chanda district of the Central Provinces."

THE CAMEL.

The *uchtra* or *ushtra* (camel) was also domesticated (VIII. 46. 28). It was used as a beast of burden, often yoked in fours! It is well known that the camel is of common use in Sindh. Amongst the archaeological discoveries in ancient Sindh only one example of its remains has been available. But this proves the identity of the then and later camels. It is very probable that the Āryan domestication of the camel was understood from the Sindhians. Its use, however, could not have been on a large scale. Mr. A. Das suggests that the camel was not only used for carrying war supplies, but used to form fighting units. But the passage on which he relies (I. 138. 2) seems hardly capable of such interpretation.

It is unnecessary to give reference to the minor live-stock domesticated by the early Aryans. It is enough to say that the hymns indicate the riches of the people in terms of animals. Some of these were the common folks' property. Others were owned by the rich. Some were useful for common purposes; others as pets or adornments.

(To be Continued.)

SOME SUGGESTIONS FOR RECONSTRUCTION OF EDUCATION IN THE UNITED PROVINCES.

BY MR. R. R. KHANNA,
Lucknow.

PRIMARY EDUCATION.

WHEN compulsory primary education was introduced, it was hoped that the spread of education would result in creating an educated electorate, capable of taking an intelligent part in its environment and that this would raise the standard of citizen efficiency. The experience of other countries in mass literacy had encouraged us in India to expect beneficent results from compulsory primary education. To what extent these results have been attained it is difficult to say. From the published figures, showing the difference in numbers of pupils enrolled in the first primary class and the numbers who go through primary education successfully at the end of five years, the conclusion is irresistible that there is a terrible amount of wastage. An analysis of the causes of this waste is desirable. It is well-known that a considerable number of pupils consists of unwilling learners: the parents are also unconvinced of the need or efficacy of this primary education, from their economic point of view. An ordinary parent cannot afford to let his boy go to school between the ages of 6 and 11. It seems to him a pity that five years should be spent in learning something, which will be of no use either to the boy or to the family to which he belongs. From the larger point of view of the country, it is more than doubtful whether the boy who has undergone primary education is a better economic unit to society or even more capable of intelligent interest in public affairs. To what extent a person who has undergone the primary school course can cast his vote intelligently, can be gauged from the intelligence exercised by literate electorates within the University like the Union elections. The Union is a purely

student body. All members have passed the Intermediate examination, and have attained the average age of 17. Even at this stage, it is difficult for these young men to exercise their vote intelligently, without being swayed by communal considerations, or by other catch-phrases or slogans. I am not in a position to pronounce an opinion about their elders. I am told that they are no better and that in the rural areas votes are made for the villager, not by him. There is no doubt that the mass remains an unintelligent and frivolous electorate. Even after the whole province has attained literacy through primary education, what will be the political and economic value of this attainment? Let us face facts squarely. It would therefore seem that while reconstructing education, patch work must be avoided, and fundamentals must be re-examined in the light of results already obtained from previous experiments. In a poor province the importance of training a boy between the age 6 and 11 to learn the vocation of his father, and not to acquire new tastes and aspirations of the Baboo variety, unless he has the necessary brains or power of application cannot be over-emphasised. As a matter of fact most of the ills of unemployment to-day are the result of encouraging unwilling and unfit pupils through the channel of primary, secondary, Intermediate and later University education without any thought of their capacity. Most of these boys have out-grown any inclination to do the work of their parents; they are unfit for the severer task of beginning a new line of work, small or great, at the end of their educational career. On the other hand intelligent village lohars, barhais, etc., are scarce. In some localities a rupee a day is

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demanding by quite unintelligent men. If the conclusions and inferences mentioned above are correct, the future development of primary education must be sought along different lines and not merely yielded on old lines because it is the popular cry of the day. Some suggestions are given below for consideration.

(a) Night schools should be organised extensively. Not only boys between the ages of 6 and 11 but also adults desiring to learn reading and writing should be encouraged to put in three hours' work per evening, after their day's work is done. During most part of the year the time between 7 to 10 P. M. will be found quite suitable. It can be varied with the climate. The problem of buildings will be automatically solved by using the existing school buildings in two shifts, once during the day for whole-time learners and again in the evening for part-time pupils. The extra cost for lights and more teachers will be comparatively smaller than that required for wide expansion of primary education for day scholars only.

(b) Educational reconstruction to be comprehensive in scope must provide for instruction in subjects other than mere reading, writing and arithmetic. It should not be impossible for the Education Department to employ ten or fifteen touring teachers who will stay in each centre for a week or ten days at a time, and during that period to conduct a course of lectures and demonstrations in the following subjects in the evenings:—

(i) Improved agricultural methods (capable of adaptation).

(ii) Inexpensive methods of improving village and rural sanitation (to suit localities).

(iii) Methods for preventing Malaria, Cholera, Small-pox and Tuberculosis.

(iv) Personal Hygiene.

(v) Recent developments in Science with a view to dispel unnecessary superstition.

This list is not exhaustive nor does it concern the Education Department only. It should not be impossible to obtain graduates on the basic pay of Rs. 50 per mensem with another Rs. 50 thrown in for travelling who will undergo a course of education in these subjects at the Universities, and after a competitive examination, may be employed to undertake these tasks. They can be entrusted with a magic lantern and slides appropriate to the subjects of lectures. These lectures should be open to day scholars, as also to pupils of the night schools. Fifteen teachers fully equipped with ten lectures each, on different subjects, going round the province, through rural as well as urban areas, in a systematic manner, will be able to attain far better results than lacs of rupees spent on primary education of the present variety. In addition to these paid whole-time lecturers, it should be possible to organise batches of young men, University graduates, who return to their homes during the vacations, to deliver courses of talks on various subjects in an honorary capacity. They should learn their work at each of the University centres. An Honorary Organiser for the spread of general education through vacation courses can undertake the task of training a few students willing to do the work. Time hangs heavy on the hands of most of these students during vacations. They are unable to take the initiative as individual members. As members of an organised society under the patronage of the Education Department. They can do real good work. Recruitment to paid appointments referred to above can be confined to the successful apprentices. This organising society will require some funds to cover the cost of travelling of these honorary men, to areas within ten to fifteen miles of each individual's residence: also some initial expenses. The cost will be very small in proportion to the good that can be done by the method. What is required is a capable leader, determined to work, and a small financial backing!

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GURU—THE TEACHER.

BY H. E. PROF. NICHOLAS DE ROERICH,
Naggar.

ONCE in Finland I sat on the shores of Lake Ladoga with a farm lad. A middle-aged man passed us by and my small companion stood up and with great reverence took off his cap. I asked him after, "Who was this man?" And with special seriousness, the boy answered, "He is a teacher." I again asked, "Is he your teacher?" "No," answered the boy, "he is the teacher from the neighbouring school." "Then, you know him personally?" I persisted. "No," he answered, with astonishment..... "Then why did you greet him with such reverence?" Still more seriously my little companion answered, "Because he is a teacher."

Almost a similar incident happened to me on the banks of the Rhine near Cologne. Again with joyous amazement I saw how some young man greeted a school teacher. I recall the most uplifting memories of my teacher, Professor Kuinjy, the famous Russian artist. His life story could fill the most inspiring pages of a biography for the young generation. He was a simple shepherd boy in the Crimea. Only by incessant, ardent effort towards art, was he able to conquer all obstacles and finally become not only a highly esteemed artist and a man of great means, but also a real *Guru* for his pupils in the high Hindu conception.

Three times he tried to enter the Imperial Academy of Fine Arts and three times he was refused. The third time, twenty-nine competitors were admitted and not one of them left his name in the history of art. But only one, Kuinjy, was refused.—The Council of the Academy was not of the *Gurus*, and certainly was short-sighted. But the young man was persistent and instead of uselessly

trying, he painted a landscape and presented it to the Academy for Exhibition. And he received two honours without passing the examination. From early morning he worked. But at noon he climbed up to the terraced roof of his house in Petrograd where, with the shot marking each midday, thousands of birds completely surrounded him. And he fed them, speaking of them and studying them as a loving father. Sometimes, very rarely, he invited us, his disciples, to this famous roof. And we heard remarkable stories about the personalities of the birds, about their individual habits and the ways to approach them. At this moment, this short, stockily built man with his leonine head, became as gentle as Saint Francis. Once I saw him very downcast during the entire day. One of his beloved butterflies had broken its wing and he had invented some very skilful means to mend it, but his invention was too heavy and in this noble effort he was unsuccessful.

But with pupils and artists, he knew how to be firm. Very often he repeated: "If you are an artist, even in prison you shall become one." Once a man came to his studio with some very fine sketches and studies. Kuinjy praised them. But the man said: "Well, I am unfortunate because I cannot afford to continue painting." "Why?" compassionately asked Kuinjy. And the man said that he had a family to support and he had a position from ten to six. Then Kuinjy asked him piercingly, "And from four to ten in the morning, what do you do?" "When?" asked the man. Kuinjy explained, "Certainly in the morning." "In the morning I sleep," answered the man. Kuinjy then raised his voice and said, "Well, you shall outsleep

your entire life. Don't you know that from four to nine is the best creative time? And it is not necessary to work on your art more than five hours daily." Then Kuinjy added, "When I worked as a retoucher in a photograph studio, I also had my position from ten to six. But from four to nine, I had quite enough time to become an artist."

Sometimes, when the pupil dreamed about some special conditions for his work, Kuinjy laughed, "If you are so delicate that you have to be put in a glass case, then better perish as soon as possible, because our life does not need such an exotic plant." But when he saw that his disciple conquered circumstances and went victoriously through the ocean of earth-storms, his eyes sparkled and in full voice, he shouted, "Neither sun nor frost can destroy you. This is the way. If you have something to say, you will be able to manifest your message in spite of all conditions in the world."

I recall how once he came to my studio on the sixth floor, which at that time was without an elevator, and severely criticized my painting. Thus, he left practically nothing of my original conception, and in much uproar he went away. But in less than half an hour, I heard again his heavy steps, and he knocked on the door. Again he climbed the long steps in his heavy fur coat, and panting said, "Well, I hope you shall not take everything I said seriously. Everyone can have his point of view. I felt badly when I realized that perhaps you took too seriously all our discussion. Everything can be approached in different ways, and really, truth is infinite."

And sometimes, in the greatest secrecy, he entrusted one of his disciples to bring some money anonymously from him to some of the poorest students. And he entrusted this only when he was completely confident that this secret was not revealed. It happened once

that in the Academy, revolt against the Vice-President Count Tolstoy arose, and as no one could calm the anger of the students, the situation became very serious. Then finally at the general meeting came Kuinjy, and everyone became silent. Then he said, "Well, I am no judge. I do not know if your cause be just or not, but I personally ask you to begin your work, because you have come here to become artists." The meeting was ended at once, and everyone returned to the class rooms, because Kuinjy himself had asked. Such was the authority of the *Guru*.

From where his conception of real Guruship, in the refined eastern understanding, arose I do not know. Certainly in him it was a sincere self-expression, without any superficial intention. This was his style and in the sincerity of this style, he conquered not only as an artist but also as a powerful vital type, who gave to his disciples the same broad inflexible power to reach their goal.

Long afterwards in India, I saw such figures of *Gurus* and I have seen the faithful disciples who without any servile obeisance, but rather with great enthusiasm of spirit, venerated their *Gurus* with that full sensitiveness of thought which is so characteristic of India.

I have heard a lovely story about a small Hindu who found his Teacher. He was asked: "Is it possible that the sun would grow dark to you if you would see it without the Teacher?"

The boy smiled, "The sun would remain as the sun but in the presence of the Teacher twelve suns shine to me."

India's sun of wisdom shall shine because on the shores of a river there sits a boy who knows the Teacher.

In the same teachings of India it is said: "Blessed are you, India! Because you alone have guarded the concept of Teacher and

disciple. The *Guru* can dispel the attack of sleep. The *Guru* can raise up the drooping spirit. Woe to him who has dared to lay claim falsely to some one as his Teacher and who lightly pronounces the word Teacher, while honoring himself! Verily, flowers that spirit which understood the path of ascent; and he fails who drooped in duplicity of thought.

One may ask a Hindu boy if he wishes to possess a *Guru*. No word is needed in reply. Because the boy's eyes will express desire, striving and devotion. The fire of *Aryavarta* will glow in his eyes. The stream of *Rig Vedas* will glow on the slopes of the mountains.

"Who can describe in words the entire possession of the Teacher? Either there is the realization of it, as a serpent of knowledge or lacking this, there is darkness, sleep, obsession. There is no need to terrify but one should tell all who have approached *Yoga*: "Your support is the Teacher. Your shield is devotion to the Teacher. Your destruction is indifference and duplicity."

"He who smiles alike on friends and foes of the Teacher is unworthy. He who does not betray the Teacher, even by reticence when speech is needed, may enter the step of the threshold."

Thus speaks *Agni Yoga* which foresees the splendid future of humanity if humanity will master its possessions.

Not only in India but in the whole East we have the same conception of the Teacher. Certainly in many Eastern countries, now the storm of the coming civilization roars. You can imagine how many misunderstood conceptions may harm this supreme feeling of the hierarchy of knowledge. So many symbols and beautiful signs are swept away through such superficial mechanization of life. And still, even in the most remote places you can distinguish this instinctive

understanding of Guruship. How can one express in the customary words the dignity, the noble understanding, of accepting the chalice of knowledge?

The sense of conviction is the most hidden quality of high creation in art. The most skillful criticism cannot explain why we believe and cherish many of the Italian and Netherland Primitives, why so much in modernism cannot be explained and still convince. This quality of inner rhythm, of inner contracts of color and line, this hidden law of dynamic proportions cannot be fully expressed by the conventional phrases; and still they exist and they govern our creations. Certainly there exists some inexpressible conceptions. I remember how in one philosophical society one of the most important contemporary poet-philosophers ceased to attend the meetings. And when he was asked the reason, he shrugged his shoulders and said, "Because they speak of the unspeakable." And still everything unspeakable and unconvincing in common conversation, becomes clear and convincing under the benevolent touch of the master. Every art creation is as a dynamo, charged with infinite uplifting energy, a real generator of enthusiasm. Certainly this is comparative. Some of the creations are charged with this primary energy for one hour, and some for eternity—this is relativity. But the most uplifting moment is when the Teacher and the disciples sometimes even in a half-silent way are touching this fountain of the Beautiful. Everyone knows how often, without a word, one rhythmic gesture covers the abyss of misunderstanding. And is it not the misunderstanding that we have to conquer? Verily, where can there be evil, especially in the vast field of Beauty? Certainly there can be ignorance and ugliness born of ignorance; there can be the offspring of ignorance, misunderstanding. In our day, of so much confusion and corruption, when the spirit is bound

with heavy chains of conventionality, how we need to watch each beginning of misunderstanding, and how we must extinguish these ugly parasites which grow so rapidly and pervert the most beautiful garden into a jungle of refuse.

And who can heal this disease of ugliness? Only the Teacher. In what aspect can he act? As a *Guru*. Is it so difficult and so inapplicable for our days?

I am happy to speak to Teachers. All of you know better than any one else the inner meaning of the sacred conception of *Guru* and teacher. If we all know it, one may ask then, why speak of it? But we also know the strength of prayer; we know the meaning of incantation, we know the charms of chants; then, let us know what is the meaning of *Guru*, what is the meaning of a teacher of life and still in the best moments of our life we shall repeat this high conception. Because in repeating it, we are cementing the space with the best stones of the future.

Evolution, young generation, future heroes of a country, future martyrs of wisdom and beauty, we know our responsibility before you! With every affirmation of the Beautiful and of the highest, we are creating the quality of the future life. Is it possible to create this future life and some happiness for the coming generations, without joy and enthusiasm? And from where does this flame of enthusiasm, of incessant creative ecstasy come? Certainly it comes from the flowers of the field of beauty. If we shall take from life all expressions of beauty, we shall change the entire history of humanity.

The teachers of art—are they not the teachers of synthesis? In old teachings, art and beauty are explained as the highest concep-

tions. You recall the story from the *Upanishads*, when during the search for *Brahma*, *Brahma* was found in the smile of beautiful Ima. Lakshmi, the Goddess of Happiness, is the most beautiful goddess. Ugliness really has nothing to do with happiness. In our service to art and beauty, is it not the most gratifying and uplifting feeling, to know that we serve the real synthesis of the coming evolution? And in spreading the seeds of beauty we are creating the beautiful life. Where and how can we amalgamate all the strange formations of the conglomerate of contemporary life? Verily, verily, only the veil of beauty can cover and magically transform the grimace of misunderstanding into the enlightened bliss of real knowledge. Not only for teachers but for the pupils also life is so complicated. How to find the balance between the healthy body and the ugliness of exaggerated sports? How to compromise the highest grace of the dance with the dulness and conventionality of some of the extreme modern dances? How to pacify the noble striving for music with some of the disturbing jazz of today?

How to connect the highest spiritual factor with the lowest state of matter? Are these antitheses quite unapproachable, or can a true unifying basis be found, not alone in dreams and thought but here also on earth? Modern thought demands facts. The most calculating positivism wants to draw heaven to earth. Let us recall what one of the most positive contemporary philosophers, Prof. Nicholas Lossky, all in his remarkable studies, "Matter and Life," says: "After all that has been stated, it is not difficult to give a conception of the most characteristic traits of the teaching of matter in the system of organic world perception. If matter originates in the highest

existence—existence, which is also capable of creating forms of reality other than matter—then the laws of material nature are conditioned to a far greater extent than physicists admit. Naturally one doubts, that the formula of each law should permit a wide range of conditions, most of which are even still uncrystallized; thus the law is not always an exact one, in other words it is usually too broad.

"For instance, to expect that under all conditions, water will boil at one hundred degrees is to take the complexity of nature too little into account; in addition to the necessary temperature, a normal atmospheric pressure is needed, chemical purity of the water, etc. The physicist recognizes these incalculable additional conditions, but as he deals with matter alone he has become accustomed to think of all these conditions as being purely physical.

"Therefore in establishing the most common laws, such for instance as the law of the indestructibility of matter when the question concerns the general nature of matter, the physicist presumes that there is no need to include the additional details into the formula of the law. Even further to the mind of such a physicist, who tends towards materialism, any limitation of this law seems inconceivable. And truly, so long as we remain in the domain of material processes, the annihilation of matter through physical means, pressure or impetus, seems inadmissible and even inconceivable.

"But let us presume that matter is not the only form of existence in nature, and further, let us presume that matter is something evolving subject to the action of the highest principles of the elements, then the place of

matter in nature becomes far less durable than the mind of a materialist considers.

"Thus it is not difficult to conceive also conditions when the annihilation of a particle of matter is also possible."

Thus we see that even in the conception of the most positive scientist is clearly expressed the relativity of matter. In this relativity is an open window for the highest conceptions. Let them approach our earth. Let them saturate the coming evolution not only as an external transfiguration but also as the evolution of the innermost being. The facts are needed but the understanding of these facts should be without hypocrisy and superstition. In the field of teaching it is a special joy to expel not only ignorance but that ugly offshoot of ignorance, superstition, and the freedom of discipline enters where ugly superstition is destroyed. The self-denying study of the facts open to us the highest degree of matter. The cosmic ray is no longer a fairy tale but has entered the laboratory of the scientist, and the scientific mind knows how many more rays and forms of energy can enter our life and can be applied for the upliftment of every hearth. The benevolent transfiguration of life is on the threshold; even more, it knocked on our portals because so many things may be disturbed at once without delay. How many social problems can be solved without hostility, but with only one condition, that they be solved in a beautiful way! Well, we can evoke the energies from the space; we can enlighten our life with powerful rays, but these rays shall be beautiful—as beautiful as is the conception of evolution.

Our responsibility before the Beautiful is great! If we feel it, we can demand the

same responsibility to this highest principle from our pupils. If we know that this is a necessity, as during an ocean storm, we can require of our companions the same attention to the keenest demand of the moment.

We are introducing, by all means, art into all manifestations of life. We are striving to show the quality of creative labour, but this quality can be recognised only when we know what is the ecstasy before the beautiful; and this ecstasy is not that of a transfixed image, but this is motion, this is all-vibrating *Nirvana*, not only the falsely-conceived *Nirvana* of immobility—but the *Nirvana* of the noblest and most intensive activity. In all ancient teachings, we have heard about the nobility of action. How can they be noble, if they are not beautiful? You are the teachers of art; you are the emissaries of beauty; you know the responsibility before the coming

generation, and in this is manifested your joy and your invincible power. Your actions are the noble actions.

And to you, my young unseen friends, we are sending our call. We know how difficult it is for you to begin the struggle for light and achievement. But the obstacles are only new possibilities to create beneficent energy. Without battle, there is no victory. And how can you avoid the venomous arrows of dark enemy? By approaching your enemy so closely that we shall lack space even to send an arrow. And after all, nothing enlightened may be achieved without travail. So, blessed be labour. And blessed be you, young friends, who are walking in victory! The *Gurus* of the past and future are with you.

Gurus, to you, my invocation and my reverence!

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SOME REFLECTIONS OF A TEACHER.

BY MR. D. N. KRISHNAYYA, M. A., B. ED.,
Virajpet, Coorg.

THE months of March and April have been very strenuous months for the students. During these months the students must have been busy refreshing their minds of what they had already learnt and answering or preparing to answer the questions set for the different examinations. Some students who are conscientious by nature must have worked hard and answered well. But the majority of the students who somehow or other want to get through the examination must have committed to memory the answers for all the questions suggested to them by their teachers and more than that, in the case of students appearing for some public examinations, answers for the questions sent to them by their friends in the presidency towns, as questions likely to appear for the examinations. Some students who have no aptitude to do any serious mental work must have been seriously hunting after such probable questions and getting ready the answers written on slips of paper or on blotting paper, etc., to be used in the examination hall, if necessary. Such students would have taken the trouble of knowing who their examiners were and who valued their answer papers. Immediately after the examination, perhaps some students must have written to their friends in some other districts to ascertain their marks from the assistant examiners in those districts. Sometimes in writing to their friends, some students expose their ignorance of a knowledge of Geography. For example, a student had written to the writer of this article some years ago, to ascertain his marks from an examiner in Ganjam on the way of the writer from Godavari to Coorg. This instance is after all not so glaring as students writing that London is in Asia or that Delhi is in Europe.

For the teachers too, these two months are busy months. Though all the teachers may not have the S. S. L. C. papers to value, they will have their class examination papers to assign marks. This work is very tedious. For one who is conscientious enough to go through every paper minutely, so that no injustice is done to any student, valuation of answer papers is really a hard job. In the valuation of the English papers, one finds it very difficult to finish more than ten papers at a stretch. The difficulty of valuation is all the more now when the question paper is set on the new model with quite a good number of small questions all requiring very short answers.

While valuing the papers, a contemplative teacher cannot but think that the fate of many students will be hanging on the balance of his judgment and that he will be to some extent instrumental in making or marring the career of many of his examinees. Then may come the reflection to his mind whether the examination is a proper test of the capacity of a student. Nowadays the examination system, as it is in vogue, has come in for much criticism, and we believe rightly so. Much of our valuing is subjective, depending on our whims and fancies. The standard of valuing a paper differs with different examiners. This has been well pointed out by the American educationist, Daniel Starch. He says: "A paper in English was submitted to 142 teachers of English. The grades varied from 50 to 97, the passing grade being 75. Twenty-six teachers or 18% marked the paper a failure, on the other hand 14 of the group marked it 90 or above, indicating that in their opinion it was a very superior paper. Mathematics and history papers graded by teachers showed similar variations." All this is due to lack of

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standards in marking answer papers. Even in the case of one examiner, the marks he gives differs at different times for the answers written exactly alike. Thus it might so happen that some at least of the deserving will have been detained, and some undeserving students pushed up.

But all the time during these two months the teachers may feel elated at their own importance. For at no other time is the teacher recognised or noticed by the parents of their pupils or by the public in general, though from platforms on many an occasion, we hear of the nobility of the calling of the teachers, the self-sacrifice of the teachers and of many such high ideals about the teachers. Some parents will not have known which teacher teach their children. But at the time of the valuation of the answer papers the teachers find hosts of parents coming to their houses enquiring for the marks of their children, and requesting the teachers to give some more marks to their children in case they have failed.

In the midst of all this, a thoughtful teacher may wonder why there is the clash of interests among boys between sports and studies. In almost every school we find two types of students; one of grown-up, tall and muscular boys who are good only at sports and games, and another of young but smart looking boys who are always well up in their studies. These two types are mostly apart from each other and rarely do we see a student who is good at sports and games, being good at his books. We find the former type on the increase and this may be due to the world-wide importance that is given to the physical side of education. No doubt games and sports are essential for boys and girls to acquire a good physique, but we find that even for that, there must be a limit. We find that in some schools, two months before the annual school day sports, students getting

up at half past four or five o'clock and practising to run. But we do not find many students putting forth any serious effort to study even a month before the examination. Months before tournaments and matches, we find students playing morning and evening in preparation for these events, and the talk of the students from morning to evening will be about the tournaments. Why is so much importance placed on the physical side of education? No doubt a strong constitution is needed in these days to weather the storms of life. But so also is required a cultured brain, and more so in these days of keen competition and disappointment in life. It is good for one to be a sportsman, but we doubt whether it would enable one to eke out one's livelihood, unless one is a professional, in which case too, there is the difficulty of securing employment in India. Even in the Police and Forest departments, nowadays men with some educational qualification are preferred and in these days of educated unemployment there is no lack of able bodied educated men to fill up any post carrying a salary of even fifteen rupees a month. Therefore mere proficiency in games and sportsmanship may not be of much avail in these days, without a complete secondary education. Still the majority of the students do not bestow that amount of attention that is due to studies. Many of them are sceptical about the advantages of the education that they are receiving. Whatever might be the cultural value of education, people look only from the material standpoint at the utility of it. But nowadays, it is becoming more and more difficult for the educated men to secure appointments. Hence the students, even of the high schools, take a gloomy view of the future and do not attend to their studies as they ought to. But this is taking a false step; for as long as they are at school they should do their work properly unmindful of what is likely to happen at some future time. Students at least should have that philosophy that tomorrow will take care of itself, if we do our duty well to-day. Why should the young minds take upon themselves the miseries of life so soon as that? There is enough and more to think of it later in life. But what is wanted is that they should do their day's work satisfactorily to them and to others.

BUT WHAT ABOUT THE SILENT WORKERS!

BY MR. D. P. RAO,
Lalitpur (U. P.)

AS a rule there is not a single man but has some strong points in his life. No man has, indeed, sunk so low as not to be imitated by some one or other. Life would, at once, be a dull thing—a mere drudgery to a man who is all the while but a gratuitous actor playing his part to the empty benches. If fortune so favours some one that it stores or reserves a special quality or virtue, for its favourite to attract public notice, there must be some hidden virtue—a trait of the mind, found in a man on the lowest scale of society. Thus while a man 'struts and frets his hour on the stage', there will always be some one or other to watch and imitate him even though he may have the touch of a little prig or a boss. There will always be some bright element; some ray of hope, in his character to encourage and to redeem him. And while there is so much earnestness, anxiety, craze or mania for following a pioneer of trade, a sage or a saint, a statesman or a soldier, the mealy cap of the Miller of the Dee might be the sort of thing that a king may well envy.

Even Robin Hood and Little John, in spite of their criminal instincts, could boast of a pedigree, since there must have been some strong back-ground—some powerful signs of sustaining force of a go-ahead nature, in the long line of their ancestors, by virtue of which they could withstand time and nature for so long. It is, doubtless, a marvellous thing to live in the midst of divers opposing forces of nature who, at times, wars against her own children with her red teeth and sharp claws. Thus to have lived is to have served, as Stevenson has so often said, even if

a man's hair may have grown gray and his teeth broken on mere camp bread. This is surely a consideration in life. And to take a brave stand in life's struggle and to make a strong dash through every phase of it, is something commendable. The truth of this remark would be brought home better if we could only realise how often many a precious life of promise and performance has been cut short by time during the blossom of its youth. Alas! Keats and Shelley could not be spared a little longer, from the 'fret and fever' of life, to enjoy the full noon-tide hour of a glorious sunshine. Even Byron could not stand, for long, the torrent and the rage of his burning heart and had to die broken-hearted. He went to Greece to seek action but found death instead.

But while this is so, it is not to be inferred that it is necessarily a long life that matters. There may be men growing like an oak, to fall bald and sere like a dry log of wood. Where is the beauty? A crowded hour of glorious life may be worth an age and be entitled to our admiration. A flower of a day may be as good and beautiful to attract us and so a little and short, beautiful life in miniature.

Again, we generally find that while cloister and hearth, sickle and scythe, hamlet and grove, appear nonetheless beautiful and charming by the very air of simplicity and calm surroundings, the Whitehall and the palace attract greater public interest and attention. The apparent cause lies in the fact that while the affairs of rural and urban life are of little moment as they are confined to a narrow sphere of existence and concern, the

issues resulting from the lives lived in the royal palaces have a greater bearing on public life. They touch a wider fringe of humanity and consequently capture more of public interest and care and sympathy. It is, therefore, little wonder if there is still, as there has been in the past, an increasing tendency in the people to read and write the biographies of kings and princes with some sustained pleasure and interest.

Even the great tragedies that Shakespeare wrote are those of kings and princes or noble men, since it is only the great who have climbed up the ladder of ambition and fallen from their heights; while a man who is at the bottom of the ladder need hardly fear a fall.

But what about the lives of those secret and silent workers, great masters of pen and ink who have all along remained content with their sweet and innocent avocations in life

and yet have benefited mankind to the utmost, without ever firing a single shot or fighting a single fight! They all, forsooth, did their duty and knew it not. The work was their wages of life! What shall be said of these uncrowned kings of real and everlasting power who have exercised an undisputed sway and do it still, over a vast sphere of human thought and existence? Are they not the true pioneers of the human race and silent and ungrudging martyrs of their faith? They have lived to a great purpose, clear and definite, and struggled through to the end. It is then in these hidden lives in which some Nelson of deathless fame or some mute Milton lie, so often entombed by time, that there will be found much of the ordinary and the extraordinary, the beautiful and sublime, much, indeed, to instruct and inspire, to amuse and to enliven.

THE GERMAN UNIVERSITIES.

BY PROFESSOR REIN,
Hamburg.

A FEATURE common to all German Universities is the thoroughness of the academic training provided by them. Apart from that, there are great individual differences, so that foreign students will find it worth their while to pursue their studies at more than one University, whenever this is thought advisable. Changes can be made at the close of any six-months term (semester).

Compared with many foreign University systems, the German system must be described as one of great uniformity. All the Universities are Government institutions, enjoying a large measure of self-government. At the head of each is a Principal, who is nominated by the Government in conformity

with the proposals submitted by the teaching staff. As a rule, there are five faculties, *viz*, Divinity, Law, Philosophy, Mathematics and Natural Science, and Medicine. The affairs of each faculty are conducted by the Dean who must be one of the professors-in-ordinary and who is appointed in the same manner as the Principal.

In addition to the Universities proper, there are a number of institutions of University rank, *e.g.*, the technical, commercial, mining, veterinary, agricultural and other colleges, institutes of forestry, and the academies for the training of teachers, for political science, sports, music, and the arts.

BY MR. P. R. KRISHNASWAMI, M.A., Madras.

The principal methods of teaching are: lectures, practical work, seminar work, and independent study. The lectures are arranged in courses giving a general view of the subject concerned or dealing with some particular aspect of it. Practical work takes the form of discussions of select subjects, the aim being to enable students to acquire a thorough knowledge of the methods of scientific investigation. The practical work of students of technical, medical and biologic subjects is carried on in the laboratories and clinics affiliated to the University. The seminars are composed of teachers and a limited number of students, the latter being engaged in scientific work on a fairly large scale which is frequently used as a basis for the dissertations subsequently required. For the purposes of independent study, students have at their disposal a number of well-stocked libraries, so that it is easily possible for them to have direct access to the sources. Generally speaking, there are no inter-semester or other intermediary examinations. At the close of their studies, students may submit themselves if they choose to do so—to an academic examination (for the doctor's degree) or to a State examination. The former consists in the presentation of a thesis (Dissertation) and in a *viva voce* test. The number of semesters which candidates for a doctor's degree are required to have spent over their studies varies between six and eleven; but the "diploma" examinations for engineers, architects, commercial or agricultural students, etc., may be made after from four to eight semesters. Foreigners are admitted to most of the academic examinations and to those for a diploma, but not (as a rule) to the actual Government examinations (except with the consent of the competent authorities), as these are intended to furnish evidence of the special qualifications required to be possessed by certain

categories of public servants, e.g., judges, teachers, administrative officials, etc. In most instances, the time spent at a non-German University is recognised up to a maximum of two or three semesters.

The compulsory periods of study vary according to the faculties whose examination the candidate desires to pass. In the Faculty of Medicine, for example, it generally amounts to eleven semesters, five of which are required before admission to the preliminary examination, whilst candidates may submit themselves to the Government examination itself after a further period of six semesters, in addition to which several more years are needed for post-graduate study. In dentistry and veterinary science eight semesters are required. Law studies involve academic preparation extending over several semesters, at the close of which candidates may go in for their preliminary law examination. During the interval between that and the final (Government) examination, which must last several years, candidates prepare themselves for their future career by doing practical work at the courts, for public authorities, or in lawyers' offices. No fixed curricula can be laid down for the study of German philology and German literature, as the choice of subjects must largely depend on personal preference. The number of semesters required varies from six to eight, after which the candidates may go in for their degree examination (Ph. D.)

In addition to the regular courses of study, certain German Universities have made arrangements for holiday courses, some of the lectures being delivered in languages other than German. Certificates are issued at the termination of the courses to those who apply for them. During the current year, the holiday courses will be held in July. They will be over sufficiently early to enable their members to visit the Olympic Games which will take place in Berlin from August 1st to 16th.

A FAMOUS Puranic story has formed the subject of two pictures exhibited in the city, at the Crown and at the Kinema Central. One version of the story has emphasised in its name the protection of the honour of Draupadi, and the other, following the popular idea, has called attention to the disrobing of Draupadi. In both these pictures we are privileged to witness scenes of the heroic age as described in the Mahabharata, and which are so dear to the Hindu heart. Large men with clubs in hand, devoted women to whom honour is dearer than life, men rushing to fight with reckless courage when heated by revengeful passion, and invincible faith in the intercession of the Supreme Being while enduring the severest distresses, these are the features of that heroic age, scenes of which are conjured up by these pictures.

The Lakshmi Films must be congratulated on bringing together a number of highly educated and talented actors and actresses. Mr. T. Raghavachari, the pride of our stage, sustained the part of Duryodhana with his usual dignity. I have seen him in the role of Hiranyakasipu, as Shylock in English, and as the drunken Emperor of Delhi in a Tamil play. Whatever part he acts acquires a new dignity in him. Duryodhana may be wicked at heart, but he must preserve an indispensable degree of decorum to be the conspicuous figure that he was in that heroic age. Envy and chagrin fill his heart as he beholds the splendour of the Rajasuya Yaga performed by his cousins, the Pandavas. The Hall of Illusion built by the Pandavas was a marvellous work of art and it served the double purpose of extorting the admiration of Duryodhana and victimising him in a practical way. Duryodhana, walking as warily as

possible in that artful hall, knocks his head against a wall where he has expected vacant space, and drops into a pond which he has mistaken for solid ground. A woman's giggle is heard aloft, and Duryodhana is mortified to know that it has proceeded from Draupadi, the chaste wife of his cousins. Duryodhana can hardly endure the insult to his royal dignity. He is of course the personification of the inflated ego, but he is not incapable of restraining himself for a short moment. His illustrious uncle, Sakuni, meets him at the right moment, sees the young prince downcast and speechless for shame. Duryodhana feels he has no more life in him, for honour which he deems dearer than life has been devastated. Sakuni learns quickly the injuries under which the nephew smarts. "This is not where we should take counsel now, let us go home and there I can unfold to you how you may take effective revenge against these cousins of yours. I have power to devise a plan for your purposes." Duryodhana knows at once that Sakuni can be as good as his word.

This incident is somewhat crudely managed in the Saraswathi Talkie version. Mr. Suryanarayana Row's violent acting is in contrast to the restraint and self-possession of Mr. Raghavachari.

The story of the dicing is full of significance and needs to be handled delicately. Dharmaraja is the soul of honour, and he cannot deny a request made to him as a prince, on the grounds of prudence and safety. He yields to Duryodhana's suggestion for dicing, probably on the impulse of the moment, and the gambling away of all that he owned (with all that he did not own) is done too quickly for deliberate thought to

prevent it. This impression is what is gained at the Lakshmi Film picture and seems a proper interpretation of the epic story. The Saraswathi Talkie does not so lightly manage the progress of this part of the action.

Passing on quickly to the main incident of the story, the open insult offered to Draupadi in the royal hall of the Kauravas, we must wonder at the barbarity of the times by which a wicked king would wish to take revenge on his cousins by dragging their wife into the court for a form of open and coarse insult. Explanation has to be offered for the particular form of insult, the disrobing of Draupadi. The Lakshmi Films version offers this appropriately. In the clear voice of Mr. Raghavachari we listen to the formulation that the disgracing of men lies in disarming them, in obliging them to lay down their *astra*, while the disgracing of a woman lies in relieving her of her *vastra*. The Saraswathi Talkie picture does not trouble itself to explain this root-principle of the *Vastra-paharanam*. The actor in the latter picture beckons to Dussasana with a coarsely suggestive nod, the disrobing of Draupadi. Wicked as Duryodhana is, our dramatic versions must needs preserve his royal dignity in which he sits apart, employing others to carry out his unrighteous purposes.

The episode of young Vikarna offering an exposition of the moral bearings of the dicing is again managed more effectively in the Lakshmi Films version. Vikarna is shown there as the leader of a group of young fellows, pursuing a radical and possibly revolutionary school of thought.

The part played by Bhanumati distinguishes again the two versions. It is a tribute to the Hindu ideal of the chaste wife that the most illustrious wicked personages of Puranic lore

are still blessed with wives of exalted virtue. Both Ravana and Hiranyakasipu had noble wives. In the Lakshmi Films version, the intercession of Bhanumati with Duryodhana in behalf of Draupadi is a touching detail: "The insult to Draupadi is an insult equally offered to me," declares Bhanumati. We wish indeed that Srimati Padmavati Devi had spoken these words with more intense indignation than she showed. But the conception of the situation clearly does credit to the composer of the story.

In one way the entire story is concentrated on the brotherly protection which the Lord Krishna offers to Draupadi, when in distress. Draupadi has unwavering faith in the Lord. A little incident serves to illustrate her whole-hearted faith. Walking about in his garden Krishna accidentally injures his little finger while plucking fruit, and Draupadi instantly and unhesitatingly tears off her sari to bandage Krishna's finger. This is the version of the Lakshmi Films story. In the other one, Krishna reclines on a couch and while eating a stick of sugarcane, injures himself when peeling it off. Decidedly Krishna makes an undignified appearance in the latter version.

The scene where the according of honours to Krishna as the first guest at the Yaga serves to provoke Sisupala to speak maligningly of Krishna, is full of dramatic effect. The words as we get them in the Saraswathi Talkie version are telling. Sisupala commits the culminating crime to invite divine punishment on himself when he asks challengingly in words of unconsciously profound irony about Krishna's credentials: "What has he of family, ancestry, of birth in a city of renown, of fame, of worthiness in an assembly? What has he of learning, and manliness? Is he reputed for his virtues?

Has he charity? Is he venerable in age? For what wonderful reason may you have chosen him, for worship? Are you intoxicated by your prosperity?"

In the richness of stage setting the Saraswathi Talkie wins the palm. Miss Kannamba as Draupadi is superb both in appearance and in singing. The words which she utters are of extraordinary power and appeal. "Will the great men in this assembly endure this wickedness? Will they condone it? Are they bereft of compassion? Have they disappeared and will they not speak to oppose wickedness? Will they not move at

this act of atrocity, of pulling violently by the hair the spouse of the lord of the earth, at this act of blindness caused by pride, of sinful impetuosity, and of insufferable iniquity?"

The comic episode at the beginning of the Lakshmi Films story of the five-wived Brahmin proceeding to the Rajasuya is an unwarranted superfluity. The exhibition of the classic dance by Ragini Devi and Gopinath in the court of Duryodhana is an undoubted attraction in that picture. In conclusion we would wish that our actors would practise restraint and self-possession even in the most impassioned situations.

VOCATIONAL EDUCATION FOR BOYS AT THE SECONDARY STAGE.

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INTRODUCTION.

THERE is no subject of educational reform that is engrossing the minds of educational thinkers at the present moment so much as the subject of Vocational Education. And there is no subject of more immediate importance. Perhaps the only other subject that may be said to be nearly as important is the question of universal elementary education.

UNEMPLOYMENT.

During the last ten years, the problem of vocational education has received further importance owing to the increasing unemployment among the educated. The extent of this unemployment has not been assessed by any agency, but Sir M. Visveswarayya puts it at 1½ millions—an alarming figure considering that even the total number of those illiterate and educated in our land is but a

fraction of the total population. This prompted a Resolution being brought up for discussion before the Legislative Assembly in 1926 for the appointment of a Committee to investigate the problem of unemployment and suggest remedial measures. The Government expressed the opinion that no useful purpose could be served by a Committee set up by the Central Government, and preferred to refer the matter to Local Governments. The Local Governments appointed Committees; but beyond well-written reports, pious hopes and wishes, the investigation entrusted to Local Governments has yielded no tangible results.

ACADEMIC STANDARDS.

Another and more recent development which has helped to focus attention on the problem of vocational education is the dissatisfaction that is growing and has come

almost to a head in University and academic circles about the deterioration of academic standards. The Universities' Conference that met in March 1934 passed, among others, a Resolution containing the following words:— "A practical solution of the problem of unemployment can only be found in a radical readjustment of the present system of schools in such a way that a large number of pupils shall be diverted at the completion of their secondary education either to occupations or to separate vocational institutions." The Central Government issued a circular to the Local Governments in February 1935 drawing their attention to the Resolutions of the Universities' Conference, and recommending for their consideration a remodelling of the entire educational system providing in it courses of practical and vocational instruction, so that the evils arising from a purely literary and academic education might be minimised. The circular of the Govt. of India contains the following significant paragraph well worth careful consideration by all those interested in the spread of vocational education in our country. "Though of course, subjects such as Manual Training, Drawing, and Nature Study, should be developed in all secondary schools and though pupils of these schools should be encouraged to take part in practical pursuits, it is debatable whether the inclusion of vocational subjects along with literary subjects in the ordinary secondary schools and colleges is the best means of achieving the object, which the Universities' Conference had in view. To be successful, vocational training requires somewhat expensive equipment and above all experienced and practical teaching. It seems obvious, therefore, that resources should not be dissipated but should, as far as possible, be con-

centrated in the institutions designed for the purpose. Moreover, there is danger that haphazard intermingling of vocational and general study may defeat the very object, which it sets out to achieve. Pupils may be tempted by bait of somewhat superficial and desultory vocational training to prolong unnecessarily the literary studies and thereby to drift aimlessly into paths which are unsuitable to them. This danger should be avoided. It is on these grounds, among others, that the proposal of the Universities' Conference that vocational training should ordinarily be provided in separate vocational institutions also deserves attention. The Government of India realise that education by itself cannot create new industries and thereby increase opportunities of employment, but boys, who complete the shortened secondary course, as proposed, and subsequently benefit by the form of vocational training, would be more likely to be absorbed into industrial occupations and to make most of industrial opportunities than are many of those who now graduate or fail to graduate at a comparatively advanced age. In any case, they would probably receive education better adapted to their capabilities."

Sir Tej Bahadur Sapru has been interesting himself in the question of unemployment, and the Central Advisory Board of Education (which has been recently set up), after having the benefit of listening to his views, formulated certain proposals only a few months ago. These proposals are designed to make definite provision for vocational or pre-vocational instruction in schools imparting general education, and for more sustained efforts being made to see that those who could not profitably pursue higher studies should be diverted for other channels so that the ends

of higher education may be more adequately met with the help of better controlled material.

This, in brief, is the reason why this problem has come to the forefront during recent times. One cannot help feeling, however, that the origin of interest is from quarters that seem to be more interested in preserving the quality of higher education unimpaired than in visualising the definite prospects, the necessity, the feasibility and the other favourable circumstances that should attend the introduction of any fruitful system of vocational education. It is diversion somehow or other that seems to be desired, rather than any anxiety to tackle the problem of vocational education by itself as an integral one, in relation to the numerous factors that should be taken into account before the problem can be solved with any degree of success.

ENGLISH EDUCATION IN INDIA.

English education as it has obtained in India during the last hundred years may itself be said to have been a kind of vocational education. We may choose to call it liberal education or general education in speaking of its content at the present time; but at its very inception the authors of the system designed it to get recruits for running the subordinate branches of the administration of the country. As has often been pointed out, it turned out clerks in large numbers, and it was looked upon by the public at large as a means to unlock the gates of Government service where a knowledge of English is a necessary accomplishment. Its occupational value has been, till recently, more in the public mind than its cultural value. Now, however, that the supply more than exceeds the demand, and the problem of the educated unemployed is assuming serious proportions, its place in

national economy is getting to be greatly discredited, notwithstanding its value as liberal or cultural education. The educational structure as it obtains at present has failed of its purpose in subserving national needs.

This, indeed, is the fate of any system of education, liberal or vocational, when it turns out material which cannot adjust itself to existing national needs. Public education is a social undertaking, and through it the progress and prosperity of society is sought to be achieved. To a limited extent one may speak of education for education's sake when speaking of the aim of general education, which lies in training the latent faculties of individuals in a community—their power of observation and judgment, their memory and imagination, their capacity for reasoning and appreciation. All schemes of primary and minimum general education which is considered as the birth-right of every citizen in every enlightened country, are intended to train these faculties, and such training may be said to be an end in itself. But when we speak of vocational or occupational education or training for a livelihood—we expect a definite objective to be achieved, a certain tangible result to be gained. It would be absurd to speak of vocational education for its own sake. For it is a deliberate process intended to train its recipient to a well-defined goal. The ends of social economy, the industrial and economic needs obtaining in our country at the present time or likely to obtain in the near future, therefore, determine the kind, and extent of vocational courses that can be introduced. Unemployment among those with merely general education is a sad enough evil, but unemployment among those with professional training might prove positively dangerous to social peace.

THE TRIANGLE OF VOCATIONAL EDUCATION.

1. *Industrial and Economic Needs.* Proceeding from the above considerations, it may be laid down that the first hypothesis of vocational education is the present industrial and economic needs of the country, or the needs likely to arise in the near future. This is the base of what might be called the triangle of vocational education.

Now it is a patent fact that the country's economic structure suffers from want of balance owing to the large numbers of those who live a life of parasitism, and the great disproportion that exists between the numbers engaged in agriculture and industries. While 44 % of the total population are agricultural workers, many of these earning but a precarious livelihood from agriculture pursued on small patches of land and using crude methods, only 7.3 % are industrial workers. The country has lapsed to a deplorable extent in regard to her industrial life owing to unrestricted foreign competition during the last century. Her wealth has been depleted and she is now at the bottom in the list of civilised countries in the matter of economic well-being. Private enterprise by itself cannot in the nature of the case cope with the situation. Vigorous, nation-wide efforts, initiated and supported by the State, are required before the economic and industrial life of the country can be rehabilitated. Definite plans, such as those propounded by Sir M. Visveswarayya in his "Planned Economy for India" (1934) have to be pursued if India is to be lifted out of the morass. As Sir M. Visveswarayya observes in the Preface to his book, "The country is in a position to-day—as it never was before—to advance to the front at a

bound. The people have most of the facilities required for a big step forward. Enormous numbers of trained men and huge masses of uneducated population are waiting by the roadside to be picked up, drilled and put to work to increase production and service." When industrial undertakings—big and small—come into existence as a result of State effort or stimulated and aided by the State, the necessary need will then have been created for large numbers of trained men. Without this necessary circumstance, it would be vain to expect vocational education to take root in the country and flourish and bring about an economic revival.

The history of vocational education in the industrially advanced countries of the West bears out the contention made above. Industries came into existence, and institutions to train workers for them followed. Even in America it was so late as 1917 that the National Vocational Act was passed, containing provisions for making grants from the Federal Government, under certain conditions, to the States for the purpose of developing and administering vocational education. America does not lack private philanthropists who have made enormous endowments for educational foundations, but over and above these it was felt necessary that the Federal Government should bind itself by statute to make grants for the purpose of organising and strengthening vocational education. These grants when made to the several States carry with them the obligation on the part of the latter to provide their own grant, and there is similar provision making it obligatory for local bodies to contribute their own quota. Since the passing of the Act vocational education is said to have made great strides and enormous

sums have been made available to make these institutions efficient. The situation in our country demands that the Central Government, the Provincial Governments and local bodies should all join hands without further delay, pool their resources, in the first instance, to start industries or offer facilities to private individuals or corporations to start them, and, in the second instance, to bring into existence a net-work of institutions for the purpose of imparting vocational education. In the absence of such a definite policy and plans on the part of the State for national recovery in the economic sphere, implemented by the allotment of liberal grants, all stray efforts made by private organisations, or even Government Departments, are bound to fall lamentably short of the objective to be reached. Regional economic surveys have to be undertaken to collect information regarding the facilities that exist in different localities for new industries to be started, dying industries to be strengthened and revived, agricultural improvements to be taken on hand, professions that need to be reinforced, etc., so that plans may be prepared, and efforts put forth may be properly co-ordinated with the existing requirements. Unless such knowledge is available, there is risk of misdirection of effort.

The intensely practical and organised way in which America or England or Japan organise their resources to keep their economic life in a prosperous condition extort our admiration, and enthusiastic Indians who visit these countries and see the highly complex but none the less thoroughly organised industrial structure, get so impressed that they hasten to advise their fellow-countrymen to do likewise. We cannot,

however, transplant any part of their structure into our land. We may study their methods and profit by their example, but the structure raised in our land must take due note of Indian needs and Indian conditions.

2. *Hereditary Crafts and Professions.* Another circumstance which conditions any fruitful system of vocational education in India is the existence already, in however decayed a form, of old hereditary crafts and professions obtaining on a caste basis. This may be called the second side of the triangle of vocational education. Thus we have numbers of professions and crafts still surviving with more or less vitality, in spite of all modern competition and still catering, to a very considerable extent, to the needs of the community. We have thus the weavers, the carpenters, the blacksmiths, the goldsmiths, the tailors, the washermen, the oilmen, the potters, the leather-workers, etc. It would not do to ignore them, and introduce in a hurry fresh recruits into these professions. Not only would the new recruits be at a disadvantage owing to their higher standards of living but an unfair competition would be forced upon craftsmen who have done well in their day and deserve every decent chance in ours.

It is not, however, suggested that these crafts should be left alone. In many of these the technical processes followed admit of great improvement. The methods and devices that have been invented in Western countries have to be borrowed and the Indian craftsmen provided with the knowledge of the latest improvements in regard to the equipment and pursuit of their crafts. There are many such reforms in every craft, now followed on a hereditary basis almost

unchanged for generations. The young men belonging to these crafts, if they could be made to realise the great advantages that would accrue to them by adopting the latest methods, and the full scope that exists for the fulfilment of their ambitions, would only be too glad to utilise their inherited skills and aptitudes.

The glamour that surrounds the soft, 'black-coated' professions has proved a strong temptation to many young men, and regret has often come too late after contact with hard realities. Vocational schools should make it a part of their programme to offer special facilities to the sons of artisans and craftsmen after their period of general education is over, and take all measures to see that the hereditary skill is conserved and developed for the good of the community.

New recruits to these crafts, when special aptitudes are seen to exist, need not, however, be excluded. It is, however, necessary to exercise great caution in admitting such new recruits for reasons already stated.

NEW TRADES AND CRAFTS.

Outside these old-world crafts, numerous new trades and occupations have sprung up in the conditions of modern life. These new professions may be said to have come to stay, and to be making fairly steady progress, needing trained hands, and implying some amount of general education for being intelligently pursued. Some of these have an artistic bias and basis, like music, painting and drawing (commercial), spray-work, photography, photo-processes of block-making, etc. Some presuppose some amount of chemical and scientific knowledge like the manufacture of soaps, inks, polishes, tooth-powder, syrups, dyeing, silvering of glass, electro-plating,

dry-cell manufacture, pharmacy and to an extent tanning, in so far as it can be pursued on a small scale. Again there are professions like composing and printing, type-writing, shorthand (English and vernacular), accounting, commercial correspondence, banking, co-operation, electric wiring and fitting, telegraphy, etc., which have already received considerable enough attention so as to make the supply of trained hands already in excess of the limited demand that exists for them. In training recruits for these new professions that have come into existence, it is necessary that a rough estimate should be available of the demand and attempts should be made to see that the supply and demand agree approximately.

3. *The Individual and His Needs and Aptitudes.* The third side of our triangle of vocational education is the individual, his private needs, his preferences and predilections, his aptitudes, and habits, and his temperament. It is here that the educator, the educational administrator and the educational expert come to play a large part. Only far too many of our young men at school merely drift along with no definite aim as to their later life, entertain ambitions much beyond their abilities to achieve, or the country's general conditions warrant. As has been remarked by an investigator who applied some tests to a group of American High School pupils, "No less than 47 % of these pupils had chosen work which lay considerably beyond their mental reach, while 7 % had under-rated their intelligence and chosen vocations considerably below their mental level." "The lower an individual stands in mentality" writes the investigator (Feingold), "the higher seems to be his vocational ambition." (*The Case for Vocational Guidance by*

August Macrae—1934). In regard to Indian High School pupils, however, it would be truer to remark that a considerable number of them have no definite ideas at all, but wait like Micawber "for something to turn up." "The statistics indicate—that many pupils prolong unduly their literary studies and are thereby in danger of losing their bent for more practical pursuits." (Letter from the Government of India addressed to the Local Governments in February 1935). And when literary studies are finished and an occupation has to be chosen, it is accident that plays a much larger part than any design or previous training deliberately undertaken for the same. It is, therefore, not a matter of surprise that the chief motive operating in the minds of those who desire to enter life is an appointment, preferably under Government, where there is security and assurance of regular monthly emoluments, in preference to occupations which may yield more gains but are less secure. For instance, in reply to a Questionnaire issued to High School pupils in Mysore in 1930-31, under the auspices of the Mysore Secondary Education League, out of the 600 pupils who sent in replies, 44 % chose Government appointments, 14 % private employment, 35.3 % 'independent' careers while 6.7 % had no ideas, even as a matter of speculation. The same inquiry revealed that the amenities of town and city life proved a great attraction. 50.4 % of them wished to be employed in cities, 25.9 % wished to be in towns, only 16.6 % preferred village life while 7.1 % had no ideas in the matter.

Another regrettable feature of the drift to which many young men reconcile themselves is the acquiescence in a life of parasitism. This may be due to reasons beyond the con-

trol of the young men. Whatever the reasons a new ideology vigorously and persistently propagated that no individual physically fit should permit himself to live the life of a parasite, seems to be a crying need. Lincoln said: "Educated people must labour. Otherwise education itself would become a positive and intolerable evil. No country can sustain in idleness more than a small percentage of its numbers. The great majority must labour at something productive." And in our own country, Mahatma Gandhi has interpreted the famous teaching of *Karma Yoga* as expounded in the *Gita* in a literal way, that he who does not labour but partakes of the common stock is verily a thief.

PRACTICAL INSTRUCTION.

It must, however, be stated that in this matter Indian young men find the 'times out of joint' and are more sinned against than sinning. Literary education, from the elementary to the College grades has been so purely academic, so much a matter of mere reading and writing and exercising their memory that young men trained in this system should not be blamed, if, when they grow to adolescence, they are singularly inept at practical work and have no inclinations, much less aptitudes, for occupations requiring manual skill. It is true that according to the accepted theories of Educational Science, provision is made in the courses of studies in Elementary and Middle Schools for practical instruction of some kind. But they adorn the syllabuses and are rarely reduced to practice. And yet unless due prominence is given to practical instruction at the lower stages, we shall never have laid the true foundation for any scheme of prevocational or vocational education at a later stage.

The chief difficulty, however, for the proper provision of practical instruction in our Primary and Middle Schools has been the lack of equipment, absence of well-planned, graded and purposeful training, and a wholly inadequate appreciation of the part that such instruction plays in the education of youth.

The problem of equipment for every school need not prove so formidable a difficulty as appears at first sight if practical instruction classes could be opened on a co-operative basis—several institutions in a town contributing towards the maintenance of, and sending their children by shifts to, a single well-equipped Practical Training Institute. And expenditure could be kept down to a considerable extent by the enthusiasm and resourcefulness on the part of instructors in the matter of utilising raw material cheaply available in the locality, and turning out saleable material like fans, fancy articles out of coloured papers, envelopes, mats, buttons, etc.

Educationists agree that not merely the mind and the body but the hand and the eye have to be trained before any person's education may be said to be complete. Every pupil needs this training. "We have also to realise," says a recent writer, "that the mere academic type of boys—the linguist, the historian, and the mathematician—have much to gain if their curriculum includes some amount of manual and art. They too, need work besides literary composition, which is definitely creative. They too, need some corrective for the long hours spent in purely intellectual tasks....By introducing art and craft work at all stages, we deal with the problem more scientifically and secure a

higher output of first-rate thinking during the time directed to the 'class-room' subjects...These studies, therefore, should continue to receive a warm welcome in the schools. Without forgetting the primarily intellectual character of secondary education, we should realise that arts and crafts, properly used, can broaden the intellectual basis on which we build; at the same time they will be an essential ingredient of that more harmonious system towards which we are working and to which the best thinking of the day is urging us, a system in which physical culture shall unite with the training of the mind and hand and eye."

It is not merely in the interests of harmonious education that we need better and more practical instruction in our Primary and Secondary Schools, but with a view to the discovery of aptitudes, and for habit-forming purposes. These aptitudes are manifested fairly early in life, but when they get inhibited owing to lack of opportunity for their development, it becomes difficult when the adolescent stage is reached for the individual to bend his will for the recovery and utilisation of these lost aptitudes. And the habits that courses of practical instruction foster are of no less importance. It has been observed that one of the main differences between General Education and Vocational Education consists of the fact that while the former aims at faculty training, the latter aims at habit-training. And the earlier opportunities exist for such habit-training, the better—for they would help so far as Indian pupils are concerned to neutralise the disinclination and lack of temperament that are formidable obstacles in the way of Indian youth taking readily to practical and technical pursuits at a later stage.

PREVOCATIONAL COURSES.

Due provision must thus be made for compulsory practical instruction at the elementary stage, and to the largest number possible at the secondary stage. (This is only a compromise in lieu of the ideal of compulsory training for all owing to practical difficulties under our present conditions, like want of sufficient resources in equipment and by way of trained instructors.) The nature of Practical Instruction at the secondary stage will depend upon the facilities available, but for purposes of illustration, the following may be suggested: gardening, card board modelling and book binding, hand carding and spinning, fret-work, spray-work, drawing and painting, simple carpentry work, simple lathe work, weaving of net-bags, tape, etc.

It is along with such practical instruction that we should consider the question of introducing prevocational courses in secondary schools. These would be optional and would provide for the preliminary training of those, with a non-academic bent of mind, or those whose private circumstances require their early entry into an occupation, so that they might be fit to finish off later with a full-fledged vocational course. Thus, for instance, a two-year prevocational course at the end of the secondary stage, with an S.S.L.C. Certificate, would lead to a diploma course of a longer or shorter duration in a Technical Institute.

The basis and traditions of our secondary schools being purely intellectual, it would be doing violence to accepted nomenclature to term the courses provided in them, of not more than seven or eight hours a week at the most, as vocational courses. They can, in reality, be no more than prevocational courses, and much

confusion of thought that unfortunately prevails would be avoided if this clear distinction was clearly realised, and its implications always borne in mind. "There is danger that haphazard intermingling of vocational and general study may defeat the very object which it sets out to achieve." This warning sounded in the Government of India Circular already referred to deserves to be laid to heart. While, therefore, the prevocational courses provided at the secondary stage could serve as a watershed for the diversion of youthful talents, it would be too much to expect of the courses that might be introduced at this stage, where academic studies still preponderate, as fitting its recipients to enter immediately upon wage-earning professions or occupations. It is only in well-equipped Technical or Vocational Institutes that such training could be given under conditions nearly approximating to those that the trainees may have to face in real life. "The saddest mistake which may well-meaning enthusiasts in the new movement have made," remark the authors (Charles A. Porser and Charles R. Allen) of *Vocational Education in a Democracy*, "has been the attempt to give the same students some sort of a course of instruction which will at one and the same time fit them for College and for immediate wage earning. Vocational training should follow, not accompany, general education, and it should be built upon the largest foundation of general education which the youth is willing and able to lay before he undertakes training for an occupation or pursuit. Once, however, he has entered upon this training, its controlling purpose should be to equip him for the work he wants to do."

The courses that may be introduced at the higher secondary stage for prevocational

training may be broadly classified into five groups: (1) artistic, including such subjects as Music, Drawing and Painting, as applied to commerce for purposes of advertisement, book-illustration cartoons, etc., photography and process work, carving, engraving and inlay work; (2) Chemical industries like the manufacture of soaps, inks, polishes, syrups, dyeing, silvering of glass, electro-plating, dry cell manufacture, pharmacy and tanning; (3) Mechanical and Electrical like Mechanical shop and fitters' work, foundry and moulding; electric wiring and fitting, Printing; (4)* Agriculture, rural economics, Pedagogics; (5) Commercial subjects like Accountancy, Banking, Practice of Commerce, Co-operation, etc.

Considering present standards of attainment in English on the part of secondary students, one would suggest type-writing and shorthand to follow a full-fledged secondary course, instead of recommending it, as often happens now with sad results, to those who do not make good in the academic subjects at the secondary stage.

VOCATIONAL COURSES.

Such training as may be provided in general institutions will not suffice for attaining professional standards in the first four groups mentioned above. All that can be attempted in two years is to give the background of theory necessary, and a certain amount of practice. Where, however, courses in continuation are not available in existing

* Mr. S. V. Rama Moorthy, M. A., I. C. S., in a lecture delivered last year (10-2-35) advocated that 50 % of the students should be given agriculture, 30 % industrial mechanics and 20% other subjects. The widespread interest in rural reconstruction would indicate the need for a course in Rural Economics. Pedagogics would lead to a short course in a normal school and train teachers for Elementary Schools.

technical institutions, arrangements must be made by the education authority, with private companies when necessary, to provide places for these 'apprentices.' In subjects of group 5 above, the courses that may be provided in schools may themselves prove adequate. It is only then, so far as the teaching of commercial subjects is concerned, that vocational courses can be said to be feasible at the secondary stage in the existing general educational institutions.

The above suggestions assume that the young pupil is able to choose and enter upon a prevocational course in the Fifth Form stage. Can he or his guardians take a wise decision when the pupil is yet so young? Public disapproval of such early specialisation, as is well-known, is strong in India. But if prevocational or vocational education is to be introduced in the secondary stage at all, such early specialisation seems inevitable. And it is to ensure that the choice shall be wise, that practical instruction classes at the earlier stages are suggested for the discovery of aptitudes. Individual records of such aptitudes shall have to be maintained and be available to high school authorities and guardians. Another provision that seems necessary under present conditions is to make it possible for a pupil taking a prevocational course to revert to the general course, either in the middle or at the end of it. Thus, for instance, at the end of one year, a prevocational course student may, by producing satisfactory evidence of his ability to cope with the general course leading to a college, be taken back to that course. Or at the end of the course, he may be permitted to take up only the group of subjects leading to the college Classes and not be required to take the whole course over again. This can be

easily provided for by introducing group passes at the end of the secondary stage, Group A comprising subjects compulsory for those going up to the college as well as those taking up the prevocational course, Group B comprising the optional subjects. Such provisions are necessary so that the early choice in the V Form may not prove irrevocable, and will go a long way in allaying public apprehension in the matter.

VOCATIONAL GUIDANCE.

Another device much advocated and to some extent practised in Western countries is the provision for expert 'Vocational guidance.' Much has been written upon it, and we learn that a course in the subject figures in the curriculum of the Instruction of Education in the London University.* From a very illuminating book called "Prediction of Vocational Success" published in 1934 recording the investigations and results of Prof. E. L. Thorndike with five others†, one gathers however that such prediction by experts, is on the whole less reliable than the untutored likes and impulses of the pupil himself. The judgments of the pupils themselves, young as they are, have been found to correspond more nearly to their later careers than the decisions of their guardians or the findings of outside experts. The recommendations of the Government of India Circular to the Local Governments 'to provide for training suitable experts who would advise young men and women in regard to their aptitude and fitness

* There is, besides, in England a Vocational Guidance Department attached to the National Institute of Industrial Psychology.

† The investigation was conducted between 1921 and 1932 to inquire into the possibilities of guidance at the age of 14. 1807 cases are presented in the report. The errors in vocational advice are exposed and the report concludes, "that employers may fail to get labour proportionate to their wages paid, and employees may not secure wages proportionate to their ability."

for particular careers suited to different regions' seems, therefore, somewhat premature.

There is need, however, for the creation of Juvenile Employment Bureaus in every province. These will prove a great blessing in the way of providing reliable data and means of employment, and situations vacant to young men who otherwise are without guidance of any sort and sometimes prove gullible victims of unscrupulous pseudo-employers.

CONCLUSION.

If Vocational Education has not made as much headway, as the need that has long been felt for it would warrant, it is because the problem has been tackled only from the side of the individual, his needs, fancied and real; in other words, mostly from the side of the educationists. But as we have tried to point out above, there are two other factors of equal importance to be taken into consideration, *viz.*, firstly the development of economic and industrial life in the country and the active support on the part of the State to effect rapid development, and secondly, the existence of crafts and professions with age-long traditions and with guild organisation more or less effective, surviving to the present day, and faced with severe competition from the more highly organised and capitalised economic and industrial systems of modern times. The consideration of the first of these factors necessarily raises high political issues, which, for the time being, are beyond the purview of the educational reformer. The second of these factors would point to the necessity of conducting economic surveys in every region with a view to arrive at data regarding the utility and extent of existing trades and crafts, lines along which they need to be reorganised, or reinforced, the scope that exists for imparting formal instruction in these in public institutions, etc. Until these two aspects are borne in mind, and the problem of Vocational Educa-

tion is approached from all the three sides, with the State, merchants, employees, industrialists, and educationists laying plans in close co-operation, no satisfactory solution seems to be possible. Meanwhile, the educationist has no need to sit with folded hands. The problem of devising suitable instruction for the hand and the eye, practical instruction or manual training, by whatever name it may be called, devolves primarily on him. And this, if successfully attempted, will lay the foundation of all prevocational or vocational training, and create the atmosphere for practical training which is so much needed as a corrective to the purely academic training at present in vogue. When this atmosphere is created, and individual aptitudes developed and explored, a great step forward will have been taken in the direction of educational reform in our country. One may then trust that the present urge for introduction of profitable vocational courses will bear fruit in due course, other circumstances operating favourably to give that urge the necessary scope and conditions for early and effective fulfilment.

W. E. H. LEKY AS A HISTORIAN.

A SURVEY IN CRITICISM.

BY MR. P. S. SITARAMAN,

Tinnevely.

IN studying the development of historical conceptions in the nineteenth century and the special contributions made by historians to the progress of human thought and the evolution of human affairs, one's attention is drawn naturally to Lecky whose writings show in a remarkable degree philosophic tastes and tendencies and prove his affinity with Seeley. Both had poetic talents, though not of a high order but of considerable merit. The history of the Rise and Influence of the spirit of Rationalism in Europe is a monumental work of a genius displaying considerable depth of thought, profundity of scholarship, novelty of treatment, and freshness and vigour of presentation without any bias or partisan learnings. The subject dealt with is purely a philosophical one requiring considerable elucidation of fundamental conceptions that agitated the better minds of Europe, and the treatment is so much historical that facts are marshalled in due order and abstract ideas are illustrated

in a cogency of manner and logicity with due regard to originality and succinct exposition. Principles are so enunciated and facts reviewed in a glaring light that evolution of theories and doctrines is brought into prominence. The history of European morals from Augustus to Charlemagne, which is regarded as the greatest of his works is another production of rare merit and incomparable facility, being as it is, neither a chronicle of historical events nor a treatise on ethical systems. The moral conceptions that prevailed are reviewed, their rise and influence graphically pictured and their decline is set forth in clear perspective. The treatment of monasticism is not fair nor sympathetic from the standpoint of facts, as he was guided in his judgments by facts of the present time.

His history of England in the eighteenth century is another contribution to the development of historical thought, well planned and documented with facts, showing his mastery of principles, his philosophical insight and

penetration, discernment and reflection, on some of the enduring and permanent forces of national life. There is no distortion of facts nor misrepresentation of truths for the sake of ardent patriotism; but there is that supreme glow of fire and enthusiasm which kindles every topic touched upon. His 'Map of life' is another supreme work of his reflective spirit.

His Democracy and Liberty restates his position as a philosophical writer of history. Though he was a Liberal in politics, his mind was cast in conservative mould. Though he admired the modern democracy for certain of the salient features he was keenly alive to some of the fundamental defects inherent in it. He had no absolute sympathy with the doctrines of the Manchester school of liberalism because he fully believed that the modern democracy in spite of its protagonists had a tendency to restrict the rights of the individual and restrain economic individualism and freedom of contract. As a philosophic historian satisfying the requisites of historical criticism with a due sense of proportion and clear perspicuity, he may be regarded as one of the foremost men of his time. Though at times he does not rise to the sublime heights of Gibbon or the stately eloquence of Burke or the orational bombast of Macaulay or to the ornate gorgeousness of Addington Symonds, it cannot be doubted that there is raciness in his language and literary flavour in his exposition with a certain amount of simplicity and elegance of diction. In some passages where he does not leave the reader in obscurity or gets himself entangled in a labyrinth of rhetoric, his thoughts show evolution and logic and the argument of his standpoint is supremely persuasive and consistent and never fallacious. There is neither the extreme partisanship of Froude nor the

extreme advocacy of Seeley, though in some passages he is excessively slipshod and even fond of insisting upon a particular principle. He is not absolutely free from faults incidental to the writers of history but a particular viewpoint on which he lays stress is brought out with a vigour and argumentative skill and insight. He is not a historian to be relegated into oblivion as having said his last say, but deserves to be read by students of political philosophy with zest and extreme enthusiasm. As Burke, he brings out certain prominent truths on the affairs of national life and enunciates doctrines dogmatically with least pretension to show that those doctrines are the seeds out of which national forces germinate. His criticisms are as sound as they are compelling but never leave the reader in a haze of intellectual speculation. Political speculation has its own issues in national events and in Lecky it finds clarification and justification by a reference of facts to principles.

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THE GREAT MOGHULS AS STUDENTS AND SCHOLARS.

BY MR. ABDUL GHAFUR, M.A., M.Sc., *Aligarh.*

ALL the Moghul emperors were highly accomplished rulers with a taste for art and literature. Babar, the founder of the dynasty, was a good poet of Persian and Turkish, and some of the best hours of his life, as he tells us in his *Memoirs*, were those which he spent on a river trip where he extemporised verses in playful competition with his comrades. He was master of a style in prose, easy and fluent, transparently sincere and outspoken, bold and vigorous. His description of the natural sceneries of Kabul, the convivial gatherings, the wine parties, the hard knocks on the battlefield and the silken idleness and abandon to the pleasure of nature are all depicted with such force and sincerity that they always charm us as delightfully as the miniatures of the court painters of that accomplished ruler. Himself the master of a simple and direct style, he could hardly tolerate a confused and crabbed way of writing and in one of his letters to Humayun he has criticised his charades and riddles which, according to him, were totally out of place in prose.

Babar was a poet of the Turkish and Persian languages and wrote a few books in prose and verse. He has also left a book of verses in Turkish. He had a passion for good books which could hardly be restrained during a siege and he always looked for valuable manuscripts after the storming of a fort. He writes after the siege of Milwat: "I found Ghazi Khan's book library and found in it a number of valuable books. Some of them I gave to Humayun and some I sent to

Kamran. There was also a large number of theological books, but I did not on the whole find so many books of value as, from their appearance, I had expected."

Humayun, the successor of Babar, was a great scholar of mathematics and astronomy. His love for these sciences could hardly be crushed by his misfortunes and wanderings. When a fugitive outside India, he used to take regular lessons from a celebrated mathematician. On his way to the Shah Tahmasp of Persia, he reached Tabriz. With a small retinue of old, decrepit but loyal servants and the equipage of an exile he entered the city gates and one of his first acts was to send his faithful attendant, Beg Mahommed Akhsta Begi, to search for some Kurra or astronomical globes. The word Kurra in Persian means both a globe and a colt. The servant went out and returned with a herd of colts, neighing and kicking out furiously. The mild and gentle tempered king highly enjoyed the unconscious mistake of his servant.

The science was really a passion of his life and this attachment was often revealed in unexpected places. For example the king built seven halls of audience and named them after the seven planets. "He gave public audience according to the planet of the day and the furniture and the paintings, as also the dresses of the attendants, bore symbols emblematic of the planet." Humayun met his fatal fell in the Sher Mandal, a structure raised by Sher Shah in the Purana Qila of Delhi and later on appropriated by

Humayun for the purpose of a royal observatory. On that evening the king wished to make some observations on the rise of Venus and he got on the roof of the Sher Mandal with some of the royal astronomers. Soon after the Muezzin calling out for the evening prayers, the king desired to sit down in order to show respect to the call for prayers. As he was about to take his seat, his foot slipped and he rolled down the staircase. He never recovered from this fatal fall.

Humayun was a great bibliophile and he always kept a good collection of books with him. Some of his more favourite copies were carried along with him during journeys. Once when he was staying at Cambay, the members of the Kauli tribe stole away a splendid copy of the *Timur Nama* which had been copied by the celebrated calligraphist, Mulla Sultan Ali, and illustrated by the master of Mughal miniature painting, Ustad Bihzad. The king was very much perturbed at the loss of the valuable manuscript which was fortunately recovered from the tribe. He has left a Diwan in Persian poetry and an astrolabe invented by him and known by the name of *Astarlab-i-Humayuni* which was very popular with Indian astrolabe makers for years.

Akbar the Great was put early to school although he did not profit much by his schooling; his inclinations lay more towards pigeon fancying, hunting and manly exercises than the Three Rs. Although he was the despair of his several tutors who were continuously changed, nevertheless he acquired a good taste for the fine arts and poetry. It is related that once in his early age he drew the figure of a corpse whose limbs were severed.

When asked whose portrait it was, he said that it was the dead body of Hemu whom he hoped to lay low in battle. This anecdote shows that he must have gained some skill in drawing and perhaps in painting. As for his knack for versification, he is known to have composed several verses on particular occasions. Towards his tutors and religious savants, Akbar had been taught to show profound respect from his early childhood. Once he came with a saffron coloured dress before Shaikh Abdun Nabi, the Sadr. The colour being specially obnoxious to the orthodox Mulla, the Shaikh chastised him with the birch-rod. When Akbar complained to the Queen Dowager, his mother, she consoled him with the remark that he should be proud that it would be recorded of him that he bore patiently the chastisement of a poor old man out of respect for his learning.

Akbar took great pains in selecting the best tutors for his sons. The most learned and enlightened scholar and poet of his age, Fazi, the brother of Abul Fazi, was appointed the first tutor of Salim who was later on placed in charge of Shaikh Abdus Samad, the famous painter of the court of Akbar, who touched up some of the work of Bihzad and who was the master of the court painters. It was perhaps from him that Jahangir learnt his excellent sense of criticism for line and colour. Some of the officials of the court of Akbar were great patrons of the fine arts and one of them was well-known for his discriminating eye for a Persian miniature. An interesting anecdote is told of the great patron of art and learning, Abdur Rahim Khankhana. One day a painter brought to him a work of his in which a lady of fashion was reclining on a sofa after her bath and an attendant maiden was rubbing the soles of

her feet. Khankhana at once ordered a reward of four thousand rupees for the painter and allowed him to depart. The painter who was a man of some self-respect and spirit refused to be turned away like a beggar with the reward and refused to accept the price unless he was told the excellence which the great connoisseur saw in the work. Khankhana told him that he did not appreciate the languorous beauty of the lady or the details of the painting. What attracted him more was the sense of titillation visible on the face produced by the rubbing of the feet.

Another son, Prince Murad, known by the nickname of Pahari Raja, was placed under the Jesuit Fathers who were celebrated as pedagogues during the Middle Ages. He was to learn Portuguese and read and write after the European fashion. "On one occasion the king having come to see what his son was learning bade him read aloud to him the exercise which the Fathers had given him to write. The exercise commenced with the words "in the name of God," on hearing which H. M. at once told him to add the words "and of Jesus Christ, the true prophet and the son of God". Abul Fazi gives in the *Ain* a system of education recommended by the king in which special emphasis was laid on the principle of gradation of lessons and the liberal aspects of education.

Jahangir, the pleasure-loving son of Akbar, was a great lover of books. Fortunately some of the books bearing the autographs of the emperor have been preserved and they show a bold, royal hand in clear characters. He must have practised calligraphy in the beginning. Moreover it is conclusively proved by comparing the copies containing his autographs that he used to catalogue and

check the more important manuscripts in the royal library himself. On the literary side, he was a poet and good critic. In prose he had inherited the frank and outspoken style of his worthy ancestor, Babar, tinged with a sense of kingly reserve and restraint. One of the most favourite presents which he bestowed on his officials was the copies written by distinguished penmen and illustrated by skilful masters.

Shah Jahan did not lag behind in patronising art and learning during his reign. All of us are familiar with the well-known story how he exalted his librarian to the highest honour of the realm because he had kept the royal library so neat and clean. He was a great patron of the art of calligraphy and like his father whose interest lay more in painting, he handsomely rewarded the great penmen of his times. He was so fond of the works of Mulla Mir Ali, a distinguished calligraphist of Hirat, that whoever presented any piece written by him obtained the rank of one Hundred Horse.

Aurangzeb, the last of the Great Moghuls, took special pains in training and educating his sons. In some of his letters to one of his sons which have been translated by Sir Jadu Nath Sarkar, he deprecates his neglect of the study of the Turkish language and expresses regret on the huge allowance his Turkish tutor is drawing without any benefit accruing therefrom. He advises him to take more seriously to the study of the language and recommends the oral and conversational method. In one letter he had advised his son to take *Akbar Nama* as his model for the proper style in Persian and when he had copied the great master with vengeance, that is, with all his pedantic phrases and involved

constructions, he rebuked him for slavish copying and imitation : such corrections and improvements in the styles of letters are often met in the Memoirs of Babar who often touched up the epistolary style of his son Humayun. It will be a revelation to many that the first book on Hindu religion, ethics, philosophy, poetry, and prosody written with the express purpose of teaching a prince was written in the reign of Aurangzeb under whom the Persian book *The Present of India* was composed for the purpose. The ill-fated elder brother of Aurangzeb, Dara Shikoh, translated the *Upanishads* and composed several other works on mysticism. One of the best pictures of this learned prince that I have seen is one in which he is visiting the famous mystic Baba Lal with whom he held a discourse for some days ; the conversation was noted down by a celebrated Persian poet of the age, Chandar Bhan Brahmin.

The famous European traveller Manucci who came to India in the reign of Aurangzeb

has written an account of the education of the Moghul princes in the following words :

"When the little princes of whom I have spoken above have reached the age of five, they are taught to read and write the paternal tongue which is the Tartar or the ancient speech of the Turks, after which they are made over to learned men and courteous eunuchs who bring them up with great strictness and teach them the liberal and military arts. The teachers take the greatest care to hinder the princes from acquiring bad habits. Usually to amuse them, they have acted before them many comedies or their teachers conduct before them legal argumentation, actions at law or some imbroglia after which judgments are pronounced. They show them combats and fights and similar things, the whole with a view to their having, should they ever obtain rule, some knowledge of the world's business and be able to judge in every matter without passion."

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SCOUTING AS SERVICE.

BY MR. D. PURUSHOTHAM,

Chittoor.

SCOUTING helps those that help themselves. All service is honourable. India needs, besides orators and debators, silent workers and silent servants for the homeland. Each little act of service returns to the doer in the shape of added power to serve more. To give up one's property or one's time with the hope of a direct return to oneself in a large measure cannot be called service. It is service only when one sacrifices oneself. Sacrifice implies absence of reward. Scouting teaches that service to the country which ends in service to humanity at large. Charity begins at home.

I believe that Scouting is primarily meant to serve one's own country. The very oath of the Scout, contained in the First Promise, would prove this and herein lies all the limitations as well as the virtues of the Scout movement. You might know that some countries even now find it difficult or impossible to take to this movement, because of the oath of allegiance insisted upon in the Scout Promise. There are many organizations in other countries, which are being run, more or less on the same lines but with little changes here and there to suit their convenience. So, the Scout movement lays stress on action. Time was when Milton sang in praise of noble thoughts, apart from any considerations of their practice and practicability. That school of pious wishes is, happily, disappearing ; the world is veering round to the idea of deeds as opposed to words, and the old adages "By their fruits, ye shall know

them" and "you should do your duty without reference to the reward" of the Holy Bible and the Gita are being brought to the fore now, especially by the Scout movement.

Poverty and weakness cannot be regarded as excuses for one to lead a low life ; for one is not poor if one solemnly resolves to do a noble thing ; and one is not weak, if one is strong in the power of ideals. The smallest actual good is better than the swelling sentences and splendid phrases of the most magnificent promises of impossibilities. All know that even a blind man may fully succeed in describing colours.

A good turn is never lost. What service does the country need at the present time ? We must help our industries, control our education, strengthen our community and be prepared to strain every nerve in this stupendous task. Modern India, in its struggle for its self-realisation need men of self-sacrificing spirit and the Boy Scouts of to-day may, I am quite confident, be able to supply the need to a great extent. The book of our country lies open to us and the answer is there. The difficulty for the willing sufferers is that they do not know what to do about it, where to go for advice, what service is to be rendered and to whom. Our band of workers are often successful in making their enthusiasm blossom forth, but they fail to carry on till fruition.

Scouting is not a club or a social gathering or a company. It is definitely and solely a sacrifice of self. Where this spirit is, the

other things prosper; where it is not, they miserably fail. The equipment of the Scout, his special training of body and mind, enable him to do acts of service, which others less fortunate would gladly do but cannot.

Opportunities for service exist both within and without the movement, for all those who have undivided interest and much leisure and for those who have but little interest. It is not the magnitude of service or the time given, but it is the quality of service, that counts. Such service must be *regular*, which is the very essence of Scouting. It must be constructive; the constructive policy being "Look wide." Let the Scouts and Scouters go to the villages (rural parts) and play their legitimate part towards the illiterates and thus spread the *Mantram* of Scouting. Let them explain the significance of the Scout badge and for what it stands. Let them have the Scout sign (Scout badge) painted on the doors of the Scout head-quarters and club-room in each place, and their houses to show that the Scouts there are ready to help all at any time. If the Scouts mean business, then let them divide themselves into various parties—one to attend to the village sanitation, another to its education, a third to its industries, a fourth to its labour, a fifth to its entertainment and a sixth to its security and relief whenever threatened by high-handed men, and so on. Scouts can co-operate with the villagers in the formation of village roads on every *Amavasya* day at least. They may form into Bhajana parties and perform Bhajanas in the villages at least on every Sunday. The last but not the least is, their enlightening the masses about the present great men of the world and their achievements, which I sincerely believe will be

very gratefully appreciated by the masses. On the whole, Scouting is a wonderful instrument for good, provided it is rightly understood and carefully applied. Let us try.

PRESCIENCE OF SPRING.

BY

MR. LOUIS M. EILSHEMIUS, A.M., ETC.,
New York City.

I hear the flutes of Southland blowing
As now the Southwinds o'er our land are going.
They bear on them the tunes of palm and shine.
And soon they all will on our lawns recline;
And then again the trees will sprout
And one and all may wander free about
With cheer and shout.

While the winter-blasts are away and away—
And there is not a sign left here of snowing
I see the birds come flying fleetly,
And in the trees their nests they trim so neatly
I feel a sense that must have life full soon,
That bursts in bloom when sound the lutes of
June.

And while these signs all tell me true
That soon the skies will warm and shine so blue
For me and you—
Then am I glad the Winter is dead and gone.
And Nature smiles again on us so meetly!

SOUTH INDIAN FESTIVALS.

XI. THE BIRTH OF LORD SRI KRISHNA.

BY MR. L. N. GUBIL SUNDARESAN, *Trichy.*

THIS day comes once in a year and the 8th of September this year will be observed as a very religious and auspicious day throughout the length and breadth of India by the Hindus.

"Whenever evil-doers multiply and whenever the virtuous are harassed, I will be born in the universe to suppress the evil-mongers and protect the virtuous." So said Lord Sri Krishna to Arjuna on the field of Kurukshetra and as good as his word, incarnated in this world as one of the ten Avatars or holy descents of Maha Vishnu or the Lord Protector. The exact day of his advent in this world has been and is being celebrated by the Hindus from times immemorial.

Sri Jayanti or Gokulashtami, as this day is termed, is one of the famous of Hindu festivals. The *Bagavatam* which is one of the eighteen main Puranas of the Hindus, and which describes in detail the birth and achievements of the Lord, gives the following particulars: Oppressed and ill-treated by the devilish Rakshasas, the virtuous Brahmans and the holy sages approached Maha Vishnu and entreated Him to be so gracious on them as to do away with the evil-doers that oppressed them all along, and free them from their annoyance. Maha Vishnu took pity on them and promised them that He would see that their anxiety was removed.

Now, there was in those days a very strong and powerful warrior-king by name Kamsa. His only sister Devaki was married to a pious

Kshatriya by name Vasudeva. During the last day of the marriage, when the procession which is part of the bridal ceremony was in progress there came a voice from the heavens to the effect that the very marriage which Kamsa celebrated so grandly and with pomp would prove disadvantageous to him and that the eighth child engendered of their happy union would kill him. King Kamsa was astounded at hearing this and straightway raised his sword to kill the couple. Good counsel, however, prevailed and Kamsa consented to wait till the eighth child was born. Now came the sage Narada on the scene. Calling Kamsa he said: "Well, Kamsa, you have agreed to wait till the eighth child be born. But do not you see that it is very difficult to ascertain which child born of their union is the eighth one?" Kamsa on hearing this determined to destroy each child as soon as it was born and actually murdered each child. When, however, Devaki was lying with child the eighth time, Lord Sri Vishnu played a trick. He appeared as a beautiful child before the couple that were in prison, and they were in ecstasy when they saw the child.

Now, there was born at the same time in Gokula or the herd's farm a daughter to one Nandagopa and his wife Yasodha, and Lord Sri Krishna willed that his child form must be taken to Gokula, and that the girl child must be substituted in his stead. At once the fetters that enchained the hands and feet of Vasudeva and Devaki broke: for what are

these poor iron fetters in the august presence of the Lord whose grace could do away with the eternal fetters of *Samsara*, and help a purified soul to attain everlasting bliss? The child was taken as originally planned and safely placed in Gokula, and the female child was brought back to prison instead.

The next morning, king Kamsa came as usual, bid the child to be brought from the prison, and cut it with his sword. The child, which, the Purana says, was but an incarnation of Naga, evaded the stroke and exclaimed as it disappeared: 'Oh king, why do you kill me, while your slayer is being brought up in Gokulam?' Kamsa grew disconcerted at this and tried his best to murder the child at Gokulam. But his efforts were in vain. Then the Purana goes on to narrate the splendid achievements of the Lord.

This in fact is an account of the birth or holy descent of Lord Sri Krishna. This day coincides with the Ashtami Tithi, Rohani Nakshatram, in the dark fortnight of the Tamil month of Avani, and that day is celebrated every year as His Birth-day. Hindus, men and women, take their holy bath early in the morning and many eatables are placed before the Lord as "Naivadyam" or offering. Puja or worship is offered in honour of the Lord. The special

feature of the celebration is, however, the "Uriyadi" or the breaking of the milk or curd pots, indulged in by the Lord and His play-mates, while young at the Ayar Padi, or the shepherd quarters.

A short description of it will not be out of place in this connection:—A long wooden rod coated or smeared with slippery paste is planted just in front of a temple or religious hall, and on the top of it are tied all kinds of eatables and at times also silver or gold coins and any one who can climb to the top can get hold of them. So to get possession of these, young men get upon the shoulders of men standing close to the wooden rod one upon another and the last, after a hard struggle—for all the while water is profusely pumped on him by people who are in possession of syringes or pumps brought for the purpose—reaches the top. This sight is generally enjoyed by a number of people collected there for the purpose, and such evenings are very enjoyable.

So much then regarding the description of the festival. This and similar ones illustrate the love and reverence of the Hindu for worthy things of custom, which, while on the one hand, explain or show the reverence and love the Hindus have for their cherished God-heads, also go to establish a sort of desirable unity in the nation.

THE TWENTY-SEVENTH PROVINCIAL EDUCATIONAL CONFERENCE, SALEM.

WELCOME ADDRESS

By Mr. G. F. F. FOULKES, M. L. C., Salem.

ON behalf of the Reception Committee, I have the pleasure to greet and welcome you, the delegates to the Twenty-Seventh Provincial Educational Conference, in Salem.

The education of the rising generation has formed one of the chief problems and has taxed the keenest brains of mankind during the past 6,000 years. Nevertheless, education is such an elusive subject that no common definition has yet been formulated which can be made to cover the aims of education in all its objectives. The reason for this seems to lie in the fact that the times and circumstances in which successive generations of men live, vary so very much both in the environment of the same people and in the genius of each of the peoples who form the inhabitants of our globe. As a generalisation, it may be said that education is the endeavour on the part of each existing adult generation to fit the rising generation for their duties in life.

It is a law of human nature that the life of any generation has to be lived according to the environment into which it is born. Consequently, a national system of education should aim at developing the life of the child as an individual and at the same time it should fit the child to fill its place in the social life of the community as a whole.

But there is no such thing as a perfect system of education because what is perfect for any given generation may not be perfect for a generation fourth removed from it in the future.

In short, the theory underlying the principles of education is the aim to adjust the claim of the individual to live his life as much as possible in harmony with the claims of the community upon the individual. And it follows from this that the education of girls is as important as that of boys. Only in this way can there be any real harmony between the liberty of the individual and the claims of society upon the individual.

Moreover, the imparting of education is an individual matter and the teaching will be efficient or otherwise according to the varying capacity and personality of the teachers to whom the young have been entrusted.

It will be the duty of the Subjects Committee to decide which aspects of the educational system of this province are to come up for discussion during the Conference. I have ventured to dwell on the principles which underlie the educational systems because your discussions and resolutions will be the more practical and fruitful the more you keep in mind these principles. We frequently hear the complaint that our present system of education is a disappointing one. Undoubtedly, one of the reasons why there is such a deplorable lack of sympathy of parents for teachers has its origin in the dissatisfaction felt by the mass of people in the poor results which have been attained in spite of the excellent material and high natural aptitude of the inhabitants of this province of Madras.

I think this feeling of disappointment is due to the belief that the present system of education which has been adopted is an ill-balanced one. There is a general feeling that it is not enough to confine the education to mere book-learning and to test that book-learning by periodical examinations. Nor is it enough to confine this kind of learning to the boys to the neglect of the girls of the country. Book-learning there must be, but it ought to be accompanied and supplemented by those branches of education which fall under the headings of character training; deportment training; and the physical training of the body. There is now an increasing endeavour to develop physical training; but in how many schools is there any conscious effort to stimulate the building up of the character of the young or to attempt the more simple and easier task of teaching young people what constitutes good manners and courteous behaviour?

There is a general consensus of opinion as to the desirability of securing a close and friendly relationship between teacher and pupil. I think that one of the means by which this objective may be attained is the opening of Hostels or, what is called in England, Boarding Houses for boys attending a school. In this district of Salem, Boarding Houses have been opened in three secondary schools on co-operative lines. The District Board supplies the necessary minimum of furniture and equipment, and pays the monthly rent of the buildings which are hired for use as hostels. The hostel is run on co-operative lines on the dividend system under the supervision of the Warden in consultation with the senior boys. The average cost per boy per mensem comes to about Rs. 6. It has been found that the number of boys who can con-

veniently be accommodated in a hostel should not exceed 35. When the movement was started it was hoped that every boy who had no relations or friends of his family living at the school centre, should be able to find accommodation in a hostel. But, unfortunately, sufficient numbers of the type of building required for a hostel have not been forthcoming, and many boys who would be glad to live in a hostel are debarred from doing so. My own hope is that an adequate supply of hostels for every school will one day be considered to be a part of the necessary equipment for the school; and that funds will be forthcoming to house every pupil whose parents desire that they should come within what ought to be the good influence and happy atmosphere of a hostel. It is probable that hostels specially built for the purpose will cost Rs. 6,000 each.

Other means of bringing teacher and pupil together in close and friendly contact outside the class-room are the formation of Committees of boys, with a master as adviser and chairman, to manage such school activities as Dramatic Societies, Choral Societies, Debating Societies, Gymnastic Clubs, School Library and so on.

The lack of harmony and contact between the parents of the boys and the masters of a school has often been made the subject of deprecation; and of emphasising a weak point in the existing system of education in vogue in this province. Probably the strongest tie of all for the purpose of knitting parents, master, and boys of a school together into one harmonic whole is the Old Boys' Association. Several schools have formed such associations, but in how many instances in this province can it be said that these associations are serving any real or good purpose? The growth of the associations must necessarily be a slow process until there is a general feeling of appreciation regarding their value

as an important adjunct to a well-balanced educational system. At present the enrolment of the names and addresses of old boys is a difficult and tiresome matter, which is incidentally evidence of the lack of interest and pride of the old boys in their school and of the apathy of the school staff towards their old pupils. For the present, and as a preparation for future development, it must suffice if a headmaster can make his roll of old boys as complete as he can together with an endeavour to induce a growing number of old boys to attend the Annual Prize Day of their school. In all cases, also, a headmaster should try to form a committee of old boys and, at least, keep himself in personal touch with them.

If it is true that a successful and well-balanced system of education depends largely on the quality and personality of the individual teacher, then it is manifest that too much care cannot be devoted to helping a teacher to perfect himself in his chosen profession in life. One way of encouraging a teacher to maintain a high standard of tuition is the holding of Refresher Courses in Pedagogics lasting for three months; and I believe it would not be excessive if teachers were given facilities to attend one such course every five years. Nor can I see any reason why special courses of one month each should not be designed for the benefit of headmasters. Not the least valuable part of all such courses lies in the opportunity given to teachers to mix together informally in their leisure time and exchange ideas and experiences.

It is, I believe, a matter of general agreement, that properly qualified and selected Inspectors of Schools are a real help to the staff of a school. If this is the case, it is obvious that there are at present too few of these pillars of the educational system, if it is accepted that every school should be inspected at least three times a year.

Both of the above methods of obtaining a good standard of efficiency for the teaching staff of the country are a matter of urgency and importance; especially at the present time when there is an increasing clamant demand for universal and compulsory education. Wherein is any national benefit likely to accrue from opening large numbers of additional schools unless you have first secured the means of raising the numbers and calibre of teachers required? After that it is necessary to furnish them with the training and knowledge requisite to discharge their responsibilities to the youth of the country entrusted to their charge. In a properly ordered expansion of education it will require two years of preparation for every additional school it is decided to open. Moreover, in every district there are certain areas wherein the population welcomes the idea of expansion of education and there are other but larger areas where expansion is regarded askance. It will be a waste of money to expand the schools in the latter areas until the former areas have been fully served. Consequently it will not be an easy matter to discriminate between an area where compulsory education may be expected to yield good results and other areas where compulsory education will be certain to lead to disappointment and waste of money.

In conclusion, I hope that the proceedings of the Conference may lead to some permanent improvement in our educational methods and that every delegate may enjoy his stay in Salem. I am afraid that Salem Town has no special attractions in itself. The principal industry of the townsmen is hand-weaving, with the details of which you are already probably familiar. For those of you, however, who can spare an extra day it will be worth your while to visit the Mettur Dam or there is the famous waterfall at Hoganakal or during this hot season a drive round the hill station of Yercaud might prove a pleasant change for you.

A CHANGE OF POLICY IN THE RIGHT DIRECTION

The pioneer work done by Messrs. Wren and Martin in their several text-books of English Grammar and Composition remains unsurpassed both in treatment and completeness, as can be seen by anyone from even a cursory perusal of the following books, now widely in use in our High Schools :—

- | | |
|----------------------------------|--------------------------------------|
| (1) High School English Grammar. | (3) High School English Composition. |
| (2) A Shorter English Grammar. | (4) High School English. |

The above fact requires to be emphasized in view of the importance now rightly attached to ENGLISH USAGE in the New English Syllabus of the Madras Secondary School-Leaving Certificate.

☞ Once more *practical grammar* has come into its own, and it is but natural that Messrs. Wren and Martin, who initiated the movement by their text-books of Grammar and Composition written on *modern lines*, should feel gratified to see their ideas accepted by educational authorities all over the country.

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PRESIDENTIAL ADDRESS

BY DIWAN BAHADUR S. E. RUNGANADHAN, M. A.

I THANK you for the great honour you have done me by inviting me to preside over the deliberations of the Twenty-Seventh Provincial Educational Conference, held under the auspices of the South India Teachers' Union. As one who has spent over thirty years of his life in the service of education, it gives me a peculiar pleasure to find myself in the midst of such a large body of men who have dedicated themselves to the same service. My own experience has lain largely in the field of University education, and I am afraid I am not as well equipped as you are with first-hand knowledge to deal adequately with the many problems connected with primary and secondary education. However, I venture to speak to you as one of yourselves. Though the several stages of education may have their own peculiar problems, and their objectives may vary, yet we have to guard against the error of regarding these stages as separate. They are all connected one with another, and they must be treated as parts of a unitary whole, in which the College professor and the primary schoolmaster regard one another as colleagues in a common enterprise.

As the question of educational reconstruction is still engaging the attention of the country, and as an important resolution to be moved before the Conference appeals to the Ministry of Education in Madras to review the whole question of educational reform in all its stages and urges upon it the need for consulting organised teaching opinion before any action is taken, I may be pardoned if my remarks are largely directed towards some aspects of this vital problem,

The Government publication, "Education in India in 1933-34", reviewing educational advance during the past two decades, admits that Universities are still overcrowded, secondary education is too stereotyped, primary education is still too little related to the surrounding conditions of life, and unemployment presents a grave problem, but goes on to say that nevertheless there has been 'very real progress'. The report states: "Provinces long regarded as backward have in many ways come up to the level of advanced provinces. Communities which scarcely ever recorded pupils above the primary stage now have considerable representation at the university stage. Untouchability has been definitely eradicated in several provinces in so far as the schools are concerned, and the progress of education amongst the depressed classes has been considerable. Women's education has spread with remarkable rapidity and the educationally backward communities amongst women, such as Muslim women, have shown immense improvement. Physical instruction and athletics have developed out of all recognition and movements like the Olympic organisations, the Boy Scouts movement, the Girl Guides movement, the Red Cross movement, etc., have taken firm root. Village life has widened and schemes for rural uplift, village clubs, thrift societies and even village broadcasting are no longer unknown.The need for caution in the quantitative expansion of mass education has been fully recognised and consolidation and concentration are being attempted in most provinces."

While most of these statements may be true of the Punjab, which, owing to peculiarly favourable circumstances, has been forging ahead educationally, I am afraid that very few of them are applicable to our own province. On the other side of the picture, it must be set down that the percentage of pupils to the total population is still only 6.5, that over twenty-two thousand villages in the presidency have no schools of any sort, that out of 33 lacs of girls of school-going age only 8 lacs are at school, and that owing to the lack of adequate grants to aided schools, which form the backbone of the educational system in this province, many of these institutions are becoming inefficient.

The system of education in India has been the subject of criticism for many years past. The Sadler Commission issued an elaborate report nearly twenty years ago after an exhaustive enquiry into the condition of the high schools and colleges in Bengal. The Hartog Committee appointed six years ago, made a valuable contribution towards the study of educational problems by their exposure of some of the weaknesses and defects of our system and their suggestion of suitable remedies. Since then the growing volume of unemployment among the educated classes has brought the question of educational reform to the forefront and the Central Government and some of the Provincial Governments have been devoting their attention to it. The Government of the United Provinces published nearly two years ago a resolution giving in some detail their proposals for reform "with a view to eliciting public opinion on them."

The Government of Bengal issued a similar resolution more recently giving in outline

their scheme of school reconstruction, and calling upon educational experts and public bodies to express their views on the scheme. And only a fortnight ago, the daily papers published the recommendations of the Committee appointed by the Government of Mysore to reorganise pre-university education in the State. I do not know what action our own Government have taken or propose to take in the matter, but I would commend to our educational authorities the words of H. E. the Viceroy who said in his first speech at Delhi, "My anxiety is not to talk about agricultural improvement, but to bring it about." In view of the urgent need for the reform of our school system I would go farther and suggest to them the words of Macbeth as a motto

"It were well
It were done quickly."

For the complexity and magnitude of the problems confronting us are such that even if a beginning were made immediately it would take several years for any comprehensive scheme of reconstruction to be carried through. There would, first of all, have to be a careful preliminary survey of all the schools in the Presidency with a view to their redistribution on some settled plan. Then, expert committees would have to be appointed to decide about the location of particular types of schools and to frame suitable syllabuses for these schools. As any large scheme of reorganisation would inevitably involve increased expenditure, it would take time to give effect to the scheme in suitable instalments. And above all, time would be required to educate public opinion in favour of the proposed changes and to secure general support for them. No educational reorganization can prove successful unless it has the strong

support of the public. It is undeniable that there is still a considerable amount of prejudice among people against any type of education other than literary. It would be necessary to secure the co-operation of the great body of teachers in the country, of political leaders and of the public press in order to eradicate this prejudice.

The fundamental defect of our system of education has been summed up in two sentences by the Hartog Committee. Though often quoted they will bear repetition.

"All sections of the community have little, if any, choice of the type of school for their children. The present type of High and English Middle School has established itself so strongly that other forms of education are opposed and mistrusted, and there is a marked tendency to regard the passage from the lowest class of a primary school to the highest class of a high school as the normal procedure for every pupil." It is unnecessary for me, addressing a body of teachers, to dwell on the evils of this system—the waste of effort and money involved in it, the deleterious effects on the character of the boys and on school discipline and the enormous volume of unemployment to which it has led. I should like to refer, however, to some of the proposals which have been made to remedy these evils by the provision of varied forms of training to suit the different capacities and circumstances of children.

The reorganisation and expansion of primary education, which is of vital importance to the country presents peculiar difficulties.

It is undoubtedly true that there is a great deal of wastage and stagnation in the lower standards of elementary schools and that a

good proportion of even those who complete the course lapse into illiteracy. There is evidence to show also that even in rural areas there is a certain amount of overlapping between aided and local body schools, and that there are many schools which are inefficient and ineffective. It is not clear, however, how far the policy of consolidation and concentration recently adopted by the Government has effected any real improvement of existing conditions. But even if it has been successful, it is obvious that an improvement in the quality of the existing schools is not enough. It is absolutely essential that Government should at the same time steadily pursue a definite and vigorous programme of expansion and compulsion.

There is fairly general agreement as to the lines of reform in regard to primary education. Educational opinion is inclined to the view that a school course extending over four years should be sufficient to secure permanent literacy. In the second place, the elementary schools situated in rural areas, and they constitute more than 90 % of such schools in the Presidency, should have a rural bias. One of the main defects of our present system of education is that it has no roots in the life of the people and is not relevant to their needs. While the instruction given in all elementary schools may be the same, the village school should relate that instruction to the conditions of rural life. The general subject of Rural Science, dealing with sanitation, health, village administration, agriculture, cottage industries, 'gardening, co-operation and so on, would provide a suitable correlating agency, and the aims and ideals of rural reconstruction should be made to permeate the whole curriculum. Nor should we leave the uneducated adult out of the village educational picture.

The primary school should be made the centre of village life, the inspiration for adult education and the chief motive power of rural progress. If that should be our aim, two things are essential. One is that the teachers in our elementary schools should be men who have come from rural areas with the interests of the village at heart, and who have received a suitable training. And secondly there should be a proper co-ordination of the various departments of Government working in rural areas such as those of Agriculture, Public Health, Education and Forestry. I believe that this co-ordination has been established in the Punjab in the form of a Central Rural Community Board and of District Community Councils.

Similar co-ordination would be needed in our province, if the scope of the village school is to be enlarged so as to make it serve as a village welfare centre. In spite of financial stringency, Government should assist the development of primary and adult education to the fullest extent possible, and make adequate provision for the training of vernacular teachers. The success of this work will depend not only on the efforts of Government, but on the co-operation of local bodies and of all voluntary organisations which are interested in the welfare of the villages. There can be no real progress in the country until new life is awakened in the villages. And new life will be awakened in them only when education in some form or other reaches the homes of the villages.

When these desirable changes are brought about, one may reasonably hope that a great deal of the wastage in Elementary Schools will disappear. Its complete elimination is not possible until there is an improvement in

the economic condition of the masses. I would remind Elementary School teachers, however, that they could do much to reduce the evil even now. If they made their teaching intellectually stimulating and raised the efficiency of their schools, they would soon find that their pupils would be unwilling to leave them.

Above the primary stage, it has been suggested that secondary education should be divided into two well marked stages, middle and high. The former would extend over a period of three or four years and have an examination at the end of the course, and the latter would lead to the Secondary School Leaving Certificate Examination.

I am not aware of the reasons for the unpopularity of the old Middle Schools in this Presidency, but I consider that their revival and extension would be of distinct advantage to the country.

The Middle Schools would, as suggested by the Central Advisory Board, provide a course of general education, and prepare the student either for higher education or for specialised practical courses. The High Schools would carry on the general education of the student and prepare him either for admission to Universities or for various forms of vocational training.

An integral part of the scheme of reorganisation proposed is that there should be a properly graduated series of technical, vocational and professional schools to work in co-operation with the general institutions.

It is rightly felt that manual training or handicraft should be made compulsory in the lower classes and optional in the higher classes of all general schools. The value of handwork

as a part of mental discipline and as an instrument of education is so widely recognised that I am sure it will receive the importance it deserves. Such work would be pre-vocational and would provide a salutary corrective to the literary type of education in the ordinary schools.

As regards vocational training, it has been rightly held that it should be given in separate institutions rather than as an alternative to the general courses in the ordinary schools. If that is to be so, then there is need for the provision of a large number of technical and crafts schools in this Presidency. It would be necessary, however, if technical unemployment is to be avoided, to make a careful survey of the economic needs of the province and to see that these schools are located at suitable centres. I would, in this connection, suggest that attempts should be made to revise and encourage such of the indigenous crafts as have fallen into decay.

The attempts which are being made by the French Government in their West African colonies to encourage native arts and crafts provide an impressive example of what a Government could do in this direction. After a preliminary investigation into the arts and crafts of the various districts, the Government authorities drew up plans for the starting of regional crafts schools at the headquarters of each of the seven colonies which constitute French West Africa. One such school has been organised in French Sudan and a second is being organised in French Guinea. Expert craftsmen are invited to work at these schools, which are under European directors. The craftsmen, in some cases, work along their own lines, while in others, European technique was able to contribute to the improvement

and development of the craft. These schools are thus becoming centres of inspiration for craftsmen throughout the country.

When these industrial and crafts schools are established, it is obvious that they should all be brought under some unified control. At present we find that the industrial schools are under the Department of Industries and have no connection with the educational department. Similarly the agricultural and commercial schools in this Presidency exist as independent institutions and have not been organised and fitted into the general scheme of education. It would be necessary to bring all the general and vocational schools under the control of a single Board or Department, if the reorganisation is to be a success. Then again, suitable arrangements would have to be made with the representatives of railway companies, commercial firms and industrial concerns to ensure that the pupils in the vocational schools go through an organised course of apprenticeship after their period of training.

As the provision of these technical schools would involve large expenditure, Government should be prepared to encourage private agencies to start and run such schools and give liberal grants towards their maintenance.

The success of the whole scheme would largely depend on the measure of support which it receives from the public. With a view to securing this support, teachers should establish and maintain as close a relation with the parents of their pupils as possible. Parent-Teacher Associations should be formed, and regular meetings arranged. Such Associations would aid greatly in establishing co-operation between school and home. When a diversion of pupils to vocational courses is found desir-

able, the parents should be convinced that such courses were best adapted to their children's aptitudes and would prove most beneficial to them in the long run.

It is generally agreed that if education is to be really effective at the secondary stage, the teaching and examination in all non-language subjects should be conducted in the vernacular, with English as a compulsory second language in the higher forms. Not only does a foreign medium impose an undue strain on the pupil, but it creates an air of unreality about everything which he learns. Because of this smoke screen of foreign words, he is unable to see things in clear outline and in proper perspective. He leaves school therefore with a mass of unassimilated knowledge, with nebulous ideas and an imperfectly mastered medium of expression. I am afraid we cannot entirely exonerate ourselves from blame in regard to this matter.

The following sentences occur in the Government Educational Despatches of 1854 :—

"It is neither our aim nor desire to substitute the English language for the vernacular dialects of the country.....In any general system of education, the English language should be taught where there is a demand for it; but such instruction should always be combined with a careful attention to the vernacular language of the people."

I am afraid that it was our eagerness to secure the benefits of English education which led to the demand for the teaching of English even in the lowest classes and relegated the vernaculars to a very subordinate position in the school curriculum. However, we are all agreed now that the vernaculars are the proper media of instruction in our schools, and I hope, that even without com-

pulsion on the part of Government, most, if not all, our schools will soon adopt them for the purpose of teaching. The teachers could do a great deal to assist the movement for vernacularisation by the production of suitable text-books in the languages of South India. One of the main arguments advanced against the adoption of the vernaculars as the media of instruction is the absence of text-books, particularly on scientific subjects. The difficulty of coining suitable technical terms is undoubtedly great, but it is not insuperable. There are the purists on the one hand, who will not accept a word in its English dress but insist on its meaning being elaborately paraphrased in the vernacular. On the other hand, we have the Pundits who hold that the new terms should be coined from Sanskrit. Apart from these, there is the old method of simple transliteration.

While I am entirely in favour of preserving the purity of the vernaculars, I yet think that they should freely borrow foreign terms for which there are no equivalents in our own languages. Every living language grows by the assimilation of such foreign elements. The South Indian languages have absorbed a number of Urdu and English words already, and their purity will not be impaired by the introduction of foreign words for which they have no equivalents.

The general middle and high school courses should be so devised as to provide the elements of a sound liberal education for all those who go through them. There seems to be an apprehension in the minds of some already that the proposed reorganisation of the school system would lead to the restriction of the benefits of education. So far as I am able to judge, it strikes me that the aim of the changes proposed is not to restrict the

benefits of education but to adjust the educational facilities in the country to the different aptitudes and circumstances of pupils. Even under the reformed scheme, it should be possible for the poorest village boy who gives evidence of special intelligence and capacity to climb the educational ladder and go on to the University with the help of free places and scholarships. In my opinion, any programme of educational reform should include a large increase in the number of Government scholarships and in the value of these scholarships to enable poor and intelligent boys and girls to obtain the highest education they are fitted to receive. The Board of Education's report for 1934 contains some interesting facts and figures relating to the career from elementary school to University open to promising pupils irrespective of family circumstances. Nearly 80 per cent. of pupils admitted to secondary schools came direct from public elementary schools, and more than half of these pupils were admitted free. Of those admitted to private or aided secondary schools, 65 per cent. were given free places. This large percentage of free education is one of the factors that account for the absence of wastage in secondary education in England.

The present S. S. L. C. course should be so revised as to avoid early specialisation and make provision for a knowledge of subjects which is necessary for general culture. The schools should be freed from the domination of the University and the bondage of a rigid external examination. The present S.S.L.C. examination should be replaced by a simpler test which should not be competitive but relative to the school as well as to the individual student. The school record of the student should be given due recognition, so that he might be

encouraged to put forth his best efforts right through the course. It would also be necessary to so reconstitute the S.S.L.C. Board as to make it representative of varied interests. At present, it has been computed that out of 18,000 candidates for the public examination, one-third are declared eligible and only half of these actually go on to the University. And yet there has been a steady increase in recent years in the number of University representatives on the Board.

With the removal of the incubus of the public examination largely controlled by the Universities, and the renewed recognition of the school record of students, it may be hoped that secondary education will become really effective. The present position is so bad that some critics have seriously questioned whether the schools give any education at all. The last Quinquennial Report states :—

"Schools are too often merely coaching establishments and neither seek nor achieve any training of the mind in discipline, leadership and corporate action or any proper training of the body." The energies of the student are almost entirely absorbed in cramming for the public examination and in trying to get through it by the easiest and quickest methods available. The reported leakage of papers in connection with the recent S.S.L.C. Examination at certain centres throws a lurid light on the unhealthy influence of the present system on the character and outlook of many of our students. The secondary stage is, in some respects, the most vital part of the educational system, as it is concerned with the training of the adolescent. It is at this stage that the student's habits are formed and his character shaped and it is here that education should above everything else be a discipline in the evaluation of right standards.

The reorganisation of secondary schools may necessitate the closure of a few inefficient and unnecessary ones and a redistribution of other schools. I hope, however, that Government will take the opportunity of encouraging by liberal grants the establishment of a large number of residential schools in the Presidency. Educational experience points to the great value of a common life of residence issuing in various corporate activities which are both a discipline and a stimulus to the student. A residential school exercises a comprehensive and continuous daily influence on the student which mere attendance at classes and games cannot exert, promotes *esprit de corps*, and provides exceptional opportunities for inculcating ideals of conduct and for building up worthy traditions. If quality and efficiency are supremely desirable in education, then expenditure on these schools would be a wise investment.

Special attention would also have to be paid in any scheme of school reform to the provision for physical training. What has been done in this direction already does not fully meet the needs of the situation. The schools should provide adequate playgrounds for their pupils and encourage all forms of extra-curricular activities. If the object of the school is not only to impart knowledge but to train and fit young men for leadership and service in the community, then these extra-curricular activities should form a very necessary part of school education. The type and extent of such activities and the manner in which they are to be co-ordinated with intra-mural activities are problems which can be solved only after careful consideration and experiment. Such matters are, however, now receiving the attention they deserve. They are being investigated, for instance, by

the Association for Education in Citizenship recently formed in England.

It is scarcely necessary for me to say that any scheme of reconstruction must make greatly enlarged provision for courses suitable for girls. Though there has been some progress in the education of girls in our own province, the disparity between the position of boys and girls is still so great that special efforts are necessary for the expansion of girls' education. It is fortunate that there is not much prejudice in this presidency in regard to co-education in the earlier stages. The report on Education in India for 1933-34 states that in Madras there are considerably more girls in boys' primary schools than there are girls in girls' primary schools. If the success of these co-educational schools depends, as has been suggested, on their being taught by women, then the need arises for the creation of a large body of trained women teachers. But in addition to these co-educational institutions there is an urgent need for the opening of a large number of separate schools for girls and for the enforcement of compulsion. The denial of educational opportunities for a large section of our girls and women would only perpetuate the weakness of the nation. As regards the curriculum of studies for girls at the secondary stage, it is generally agreed that while there should be provision for a course similar to that for boys for such of those girls as desire to go on to the University, there is need for an alternative course for the large majority of girls who are destined for married life. Such a course would lay special emphasis on subjects like domestic science, hygiene and welfare work. There has been a remarkable awakening of Indian women in recent years, and it is encouraging to find that an ever-

increasing number of them are themselves beginning to tackle the many problems that confront them. Government may count on the enthusiastic support and co-operation of the educated womanhood of the country in the working out of any suitable scheme for the reform and expansion of our schools for girls.

If the secondary school system were re-fashioned in the manner indicated, Universities should be able to control their standards of admission through their own examinations for Matriculation. The diversion of a large number of students at the earlier stages of education should enable the Universities to admit only those who were fitted to pursue higher studies. It may be reasonably hoped then that the quality of academic work at our Universities would improve and that they would be in a position to maintain the highest standards of learning and research and to give professional and specialised training. But in addition to all this, it is necessary that the Universities should attempt to serve the community by training their students in practical citizenship also. The general assumption is that the disinterested pursuit of knowledge is in itself a training both for individual living and citizenship. Hence the lack of relation between many of our academic studies and the actual conditions of our environment. It is necessary that for practical citizenship emphasis should be placed on those aspects of knowledge which have special contemporary value. In order that the main problems of our time may receive adequate treatment, the social sciences should occupy a prominent place in the curriculum. Universities which have departments of history, politics and economics should, as part of their extension work, provide for evening or

summer courses in subjects connected with their departments and if necessary award diplomas and certificates in them. Such diplomas and certificates may be granted in subjects like rural economics and co-operation, Municipal and Public Administration, and social science. I may point out that some of the provincial Universities in England have instituted such courses and that there is a flourishing school of social science and administration at the University of Liverpool. It is increasingly recognised in all western countries that it is an important function of Universities to give to the ordinary citizen, through its extension and adult education work, some general understanding of contemporary life and its problems.

The Universities should also arrange for summer schools and refresher courses for the benefit of teachers. Little or no research work is done in this country in connection with teaching. In view of the many educational problems which confront us, there is need for an institute of Applied Psychology in South India. It should be possible for the five Universities in this part of India to start a central institute where educational experiments could be carried on and to which teachers could be sent to do research in applied psychology.

Whatever form educational reconstruction may take in this country, it has to be remembered that such reconstruction will inevitably involve a much larger expenditure of public funds than in the past. If the Provincial Governments are unable to find the money, it is to be hoped that the Central Government will come to their aid. The Government of India, rightly realising that education is a matter of national importance, have revived the Central Advisory Board as a clearing

house of ideas and a reservoir of information in all things connected with education. It would render a great service to the country by giving, in addition, such financial assistance to the provinces as may be necessary for some years to come, for carrying out their programmes of educational reform.

It is impossible to disguise the fact that a large number of primary and secondary schools in this Presidency are in a deplorably inefficient state owing to lack of adequate financial aid from the Government. Many of the aided secondary schools have no libraries worth the name and their equipment is meagre. The teachers in these aided and local body schools are miserably paid and their salaries are very often kept in arrears for months. On the plea of retrenchment school managements have imposed cuts ranging from 10 to 35 per cent. on their already inadequate salaries. The tenure of teachers again is often very precarious owing to the absence of recognised rules for the appointment, promotion and removal of school teachers. The present conditions of service tend to smother all true vocational instinct in the teacher and to leave him with a chilling sense of being a mere hireling. Is it any wonder that he is often cold and lifeless with little or no enthusiasm for this work? It is well to remember that no educational reform can be really effective until the teacher is induced to take a living interest in his work. And this can only be done by paying him adequately and by improving his status. The local Government have themselves admitted that the present grant-in aid code is illiberal and needs revision. But though the matter has been under consideration for several years, nothing has yet been done to improve the grants to private institutions and to lay down standard scales of pay for teachers. It is to be hoped that the scales of pay to be fixed will be such as to attract the profession

of teaching and to retain in it the services of the best and the most gifted in the land.

For education is the most important of all the services to the community. Political and economic interests may be dominant at the moment, but the time is not far off when education will come to be regarded as the supreme concern of every civilised community. We have seen how in certain countries in the west the resources of the whole nation have been pressed into the service of a wrong kind of education for purely political and economic ends. How much more necessary is it then to mobilise all our available resources to serve the cause of true education, which alone can liberate the human spirit from the bondage of ignorance and custom and prejudice and promote right relations among men?

I would appeal to the teachers here to take as wide and as high a view of education as possible. The larger the vision of the teacher, the greater will be the success of his mission. It has been truly said that teaching is much more than a technique, it is a life and an example. It is by his personal contact and personal example that the teacher lights the flame of enthusiasm in his pupils not only for knowledge but for all great and worthy causes. A stupendous task awaits the teacher in our country. Not only ignorance and superstition, but communal and sectarian antagonisms, and social evils of various kinds have to be uprooted, if there is to be any national solidarity and progress. Endeavour therefore to make the education that you give, a discipline in independent and right thinking, in tolerance, and in co-operation for the common good. Then alone will education fulfil its great purpose of enabling every man to play his part worthily in life and to assist his fellow men with generous sympathy in the making of a better and happier world,

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RESOLUTIONS PASSED BY THE SUBJECTS COMMITTEE.

I. *Condolence* (a) This Conference places on record its deep sense of sorrow at the demise of His Majesty the King Emperor George V.

(b) This Conference places on record its deep sense of sorrow at the untimely demise of Mrs. Jawaharlal Nehru, Rao Bahadur P. V. Seshu Aiyar, Mr. J. P. Cotelingam, Mr. C. R. Namasivaya Mudaliar, Mr. H. Champion, Mr. D. H. Boulton, I.C.S., and Mr. G. Vaidyanathaswami Aiyar of Erode.

II. *Loyalty*. This Conference sends its loyal greetings to His Majesty the King Emperor Edward VIII and prays for his long life and prosperity.

III. *Educational Reform*. This Conference appeals to the Government of Madras to review the whole question of Educational Reform in all its stages and urges upon it the imperative need for taking organised teaching opinion into its confidence in the planning and carrying out of such reform.

IV. *Educational Finance*. This Conference requests the Government to take steps to have Educational Finance re-organised and placed on a satisfactory footing and suggests the liberalisation of the Grant-in-aid Code on the lines suggested by Mr. Statham in his Report on Secondary Education.

V. *Educational Services in Non Government Schools*. This Conference recommends to the Government of Madras that steps be taken to introduce in the Madras Legislature, legislation for the stabilisation of Service Conditions and tenure of teachers in Non-Government Schools on the lines of the Draft Bill of the S. I. T. U.

VI. *Educational Literature*. This Conference requests the authorities of Training Colleges and Schools and the Department of Education to issue from time to time informative pamphlets on Modern and Current Questions

relating to Education and Educational Services similar to the publications issued by the Board of Education in England and the Department of Education in the United States of America.

VII. *Elementary Education*. In view of the widening of the franchise, this Conference invites the attention of the Ministry of Education to the urgency of the need for free and compulsory education for all boys and girls of the province, and requests the District Guilds of Trichinopoly and Tinnevely to study the problem in all its aspects and submit their reports before the end of September 1936.

VIII. *Educational Reconstruction*. This Conference is of opinion (1) that secondary education should be self-contained, (2) that it should be divided into well-defined stages with provision for a liberal education during the first four years, (3) that diversified courses should be provided in the next two years to meet the requirements of cultural, industrial and vocational education taking care to see that a minimum course of cultural instruction be imparted in all these branches, and this Conference requests the Madras Teachers' Guild to make a comprehensive study of the problem of secondary education and submit a report before the end of September 1936.

IX. *Educational Bodies and the S. I. T. U.* This Conference is of opinion that organised teaching opinion as represented in the S.I.T.U. should be given adequate representation as a constituency by itself on every educational committee and body.

X. *Secondary Education Boards*. This Conference considers that the time has come for making secondary education boards statutory bodies with the powers to award recognition, to assess grants and arbitrate in cases of tenure disputes in educational institutions.

XI. *S. S. L. C. Board*. This Conference is of opinion that as in the case of Syndic members of the Madras University, the members of the S.S.L.C. Board should not be examiners.

XII. Organisation and Registration of Teachers. This Conference requests the Government to co-operate with and encourage the attempts of teachers to organise themselves under the S.I.T.U. and urges on the Government the need for the formation of a registry of Teachers' Council to deal with the questions of recruitment and professional conduct of teachers.

XIII. Oriental Learning and University Course of Study. This Conference requests the authorities of the Madras University to see (a) that *bonafide* teachers possessing certificates of Proficiency in Oriental Learning be admitted to the B.A. examination without the production of certificates of attendance in a recognised institution, (b) that the Entrance, Preliminary and Final in Oriental Titles Examinations be treated as separate qualifications for Middle and High Schools and Colleges, (c) that the age limit be fixed at 20 instead of 25 for appearing as private candidates for the Preliminary and Final Examinations, (d) that the compartmental system of passing be introduced for the Oriental Titles Examinations.

XIV. Scales of Pay and G. O. No. 4619. (a) This Conference is of opinion that the scales of salaries for Board and Municipal Secondary School Teachers as sanctioned by the G. O. 4619 and the subsequent G. O.'s are inadequate and require liberalisation.

(b) It authorises the following Committee with power to add to prepare a detailed memorandum and wait on a deputation on the authorities concerned.

1. S.I.T.U. Secretary (Ex-Officio).
2. Mr. V. Rajagopala Iyer, Udumalpet.
3. " A. S. Venkataraman, Chittoor.
4. " T. S. Arunachalam Pillai, Iyempet, Tanjore.
5. " B. N. Sangameswaran, Salem.
6. " M. Mulley.
7. " P. Ramaswamy Iyengar, Dharmavaram.

XV. Physical Education in Schools. This Conference in view of the need for increasing the

physical fitness of Indian youth of both sexes, urges on the educational authorities the necessity of developing physical education, both theoretical and practical and making it integral in school and college curricula.

XVI. Economic Council Education Sub-Committee. This Conference views with great surprise and disappointment the fact that, at the present stage of educational thought and practice in India, the terms of reference to the Sub-Committee of the Provincial Economic Council should be restricted to devising ways of introducing compulsory education only for boys of the school-going age in all villages and towns with a population of 5,000 and over, and recommends that primary education be made compulsory for both boys and girls of school-going age.

XVII. English in the S.S.L.C. This Conference protests against the raising of the minimum to 40% in English at this late hour and requests the authorities not to enforce it for the S.S.L.C. Examination 1936.

XVIII. Tamil Equivalents for Technical Terms. This Conference resolves that Vernacularisation of Studies be given effect to immediately and appeals to all teachers and educationists in the province to co-operate fully with the Special Conference to be held by the Madras Tamil Sangam in Madras in the coming July for the final examination and scrutiny of the expressions suggested by their previous Conferences.

XIX. Disabilities of Ele. School Masters. This Conference requests the Working Committee of the S.I.T.U. to submit a comprehensive memorandum to the Government of Madras dealing with the disabilities Elementary teachers in the province labour under such as (1) conflicting G. O.'s, (2) the lack of adequate number of holidays, (3) others of an administrative character.

NEWS AND NOTES.

INDIAN.

SCOUTS ANNIVERSARY CELEBRATION, POLUR.

The First Polur Troop Scouts celebrated their anniversary day with great eclat on Friday, the 1st May, under the presidency of Mr. M. N. Vadivalu Mudaliar, B.A., L.T., Headmaster, B. H. School, Polur, at the Boys' Elementary School grounds. Most of the officers and elite of the town were present. There was a grand uniform rally of Boy Scouts with a crowded programme of varied items and games. After the Scout Master read the annual report, the President rose amidst cheers to deliver his concluding speech. He thanked the public for their support and interest in the Scout movement, then began to expatiate on the several advantages of being a Scout and the ideals the movement stands for, and in the end exhorted the Scouts to live upto those ideals and be worthy citizens of their mother land. The District Scout Commissioner, Mr. T. S. Krishnaswamy Mudaliar, then began his sweet little speech, in the course of which he expressed his satisfaction with the noble work the Scouts are used to do every year during festival days at Vilvarni, Padaivedu and Trivannamalai, and advised the non-Scouts to enrol themselves in large numbers in the Scout troop. After a hearty vote of cheers to the President and to the District Scout Commissioner, Tiruvannamalai, the function came to a close.

VICEROY'S MESSAGE PROCLAMATION SCOUT PARADE.

A grand proclamation parade of Scouts of the First Polur Troop was held in the Taluk Office grounds at 7 A.M. on 11-5-36. They conjoined with the local Police parade. The Scouts and Scouters were in their uniform. The Tahsildar took the salute and the message from the Viceroy and Governor-General was read out. The Sub-Magistrate, the Headmaster, Board High School, and several of his Assistants were also present among others.

A JUNIOR RED CROSS HEALTH EXHIBITION.

Along with the School Day function of the George Middle School, a Junior Red Cross Health Exhibition was held on 23rd April 1936, presided over by the District Educational Officer, Mr. D. Samuel, M.A., L.T.

The Exhibition was organized by the Junior Red Cross Group of the school under the guidance of Counsellor, Mr. G. Radhakrishnan. The visitors were struck by the tidiness of arrangement and the artistic display of charts, posters and models.

The local Panchayat Board evinced great sympathy by donating liberally towards the expenses. Mr. K. S. Kanakasabapathy Pillai, the Correspondent, lent his whole-hearted support to make it a grand success. The Madras Provincial Branch of the Indian Red Cross Society kindly lent for the occasion a box of interesting exhibits. The Thirthapathi High School, Ambasamudram, lent their physiological models and actual specimens of preserved human heart and lungs.

Three posters, mainly the work of the Juniors, caught every one's eye.

1. *Junior Red Cross.*—A tell-tale poster giving through pictures the history and activities of the movement.

2. *Well-balanced Food.*—Palmistry of health—showing outstretched right palm giving different constituents of food and vitamins, surrounded by picture-cuttings of vegetables, pulses, soya beans, cereals, roots, nuts and fruits, a fine goat at the bottom, finishing the poster.

3. *Disease Germs and Diseases.*—Venerable Pasteur in the centre with a microscope and different kinds of germs all-round, with pictures of life-history of the fly and the mosquito. Colour plates of diseased conditions at the bottom completed the poster.

The Exhibition was kept open for two days. It was well appreciated by the public. Mr. D. Samuel, the President, complimented the Counsellor and the group, on the steady and useful work they were doing and wished them all success.

PUBLISHERS' NOTICE.

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

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THE EDUCATIONAL REVIEW.

We congratulate Dr. S. Krishnaswami Iyengar on the attainment of his sixty-sixth birth-day which event was celebrated by the presentation of a Commemoration Volume to him, containing contributions from a large circle of friends and admirers. Dr. S. Krishnaswami Iyengar has laboured for several decades in the field of Indian historical research and has to his credit a large volume of original work. Several branches of South Indian History have received considerable attention as the result of his efforts and he has thrown new light on many problems. With Sir Jadunath Sarkar, he is among our veteran historians and we hope he will be spared for many more years, to add further useful and valuable work to his long record. The Commemoration Volume which has been sponsored by Profs. C. S. Srinivasachari and V. Ranga-chari and Mr. V. R. Dikshitar is an attractive volume of about five hundred

pages, with an intrinsic value of its own, independently of its association with the happy event of the sixty-sixth birth-day of an eminent historian. It comprises seventy contributions, relating to General Indian History, South Indian History Religion and Philosophy, Language and Literature, Art and Archaeology. In view of recent developments in historical research, it is appropriate that there should be a section on Greater India. Java and Bali are now within the ordinary range of Indian History and the volume furnishes a good deal of valuable material on the subject.

It is interesting to note that a number of distinguished persons in the English-speaking world, including Sir Hari Singh Gour representing India, have issued a manifesto urging English as a world-language and pointing out that a simplified and a more rational spelling of the English language will serve to make

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it even more popular. English is now spoken by about two hundred millions of people and with a simple system of grammar, it would even deserve wider adoption. The signatories include Lord Baden-Powell, Mr. Aldous Huxley, Prof. Gilbert Murray, H. G. Wells and others and we have no doubt it will receive wide attention. The manifesto says: "There is now a widely expressed and increasing desire that the possibility and desirability of simplifying English spelling and pronunciation should be investigated and considered by a small representative committee including scholars, teachers, publishers and business men. We desire to support the request for such a committee." Reference is also made to the inconvenient use of two scripts in English, one for writing and another for printing. It is extremely probable that the movement will gather strength and facilitate the wider use of the language in the world. India cannot afford to ignore the significance of this gesture from some of the most influential people of the civilised world regarding the adoption of a language, which has already made considerable advance in this country and whose fortunes also seem to be intimately bound up with even the political destinies of India.

We congratulate the South India Teachers' Union on the success which has attended the recent Provincial Educational Conference held under its auspices at Salem.

Diwan Bahadur S. E. Runganadhan who presided on the occasion made a speech full of earnestness for the advancement of real education and the efficiency of the teaching profession. His appeal for the development of professional efficiency was particularly welcome, as educational conferences are of no value unless the members constituting it are going to improve their own moral and intellectual standards and make an effective contribution to educational work. Considerable attention was rightly bestowed on the revision of the S. S. L. C. scheme, a subject of apparently perennial interest in the Madras Presidency in view of the constant attempts made to tinker with it. Apparently the Madras Presidency is never to have the privilege of having a more or less permanent scheme for the examination. Parents and pupils and everybody concerned seem to feel embarrassed at the numerous changes being made by the authorities concerned, with almost the fatal facility of quick-change artists! The Conference did well in bestowing some attention on the organisation of the profession and the advancement of the South India Teachers' Union. Very little pressure can be exercised either on the government authorities concerned or on the public until the members of the teaching profession unite in large numbers and evolve a professional organisation whose demands will be almost all-compelling.

An institution in Great Britain which deserves to be imitated in this country, particularly in Presidencies like Madras, where we have more than one University, is the University Grants Committee which acts as an advisory body for the distribution of parliamentary grants to the various Universities. Its influence and undoubted prestige have been utilised, since its formation, in strengthening the finances of the Universities and in giving useful and valuable guidance to these institutions. The latest report of the University Grants Committee is as usual a valuable document even apart from the proposals of financial distribution, containing a number of educational ideas. Grave doubts have been expressed regarding the present policy of having a large number of lectures. The Committee is not certain if the lectures cannot be reduced in number and tutorial and seminar classes increased. It has only to be observed in passing that in a poor country like India, lecturing is done on a large scale, only because financial limitations prevent tutorial and seminar work. The following paragraph in the report cannot be without interest to India :

"Lectures are an essential part of university instruction in modern conditions, but at the same time the lecture may sometimes bulk disproportionately in the whole body of instruction which the student receives. It is a question whether the ordinary student is not required to attend too many lectures, to mark and learn a great deal more than he can inwardly digest. We believe that university opinion is very widely

awake to the dangers and deficiencies of the compulsory lecture system as it now exists ; and that there is substantial agreement as to the direction in which a remedy is to be sought. Lectures might be fewer and need not be compulsory if a greater use could be made of the seminar or tutorial system. The distinctive advantage of this system is that the teacher meets the individual student or a group of students small enough to make possible a real discussion in which all present can take part, so that between the minds of student and teacher there is real give and take."

The acceptance of large government grants makes it difficult for a University to retain its independence, but it is well-known that parliamentary grants have been given to Universities in Britain with minimum interference from the state, an aspect which has received attention in this year's report also. In the course of a letter addressed to the University Grants Committee announcing increased grants, the Chancellor of the Exchequer said :

"The university system of this country differs from the elementary and secondary education systems in that it is a State-aided service, but not one created or directed by the State. It is a system of autonomous organisations with deeply-rooted traditions of academic independence and freedom from State control. If this character, consistently emphasised as essential in all the reports of the University Grants Committee, is to be maintained, as in my judgment it should be, and as I believe is the wish and determination of every university and collegiate body, it is necessary that economic independence shall also be maintained. This condition places a limit upon the extent to which the universities should look to the State as a principal source of revenue."

This is obviously a point to be widely advertised in India, so that it may be noted not only by the Government, but also by educational bodies who very rarely seem to realise that pathetic appeals to Government and abject dependence on them for every thing concerned is hardly consistent with the ideal of autonomy. Another valuable point emphasised by the Committee is the need for constant exchange of teachers among the Universities:

"We trust that the general body of university teachers will constantly remind themselves of the virtues of a pioneering spirit. In particular, we feel that a special obligation lies on the younger men in the Universities of Oxford and Cambridge to be ready to leave, if only temporarily, those citadels of learning, which, owing to their long past and to the constant devotion of benefactors, are so richly endowed with the amenities of university life."

The whole report, copies of which can be had from His Majesty's Stationery Office, is worthy of close attention by all interested in University Education in India.

That Canada and Australia have been able to steal a march over England in educational matters, in spite of their being comparatively new colonies is a matter which has been well-known for years to all visitors to these parts of the British Empire. An examination of the latest number of the *New South Wales Education Gazette* confirms this opinion. In addition to the Bird and Animal Sanctuaries which have been formed in various parts of the State, all

educational institutions have been encouraged to join in a scheme of looking after birds and animals and preventing their indiscriminate killing. All public school teachers are ex-officio rangers under the Birds and Animals Protection Act and the area within a mile radius from all public schools is a sanctuary for bird and animals. Apart from the services which these teachers can render to the State in this work of preserving bird and animal sanctuaries, the moral influence of bringing children within the operation of such a benevolent scheme will be immense. The authorities are not unmindful of the possibilities of using educational institutions for beneficent activities in connection with all aspects of national work.

India has still to make any headway in the matter of educational broadcasting. Efforts are being made

everywhere in the civilised world to bring the benefits of broadcasting to school children, not so much as a substitute for teaching, but as a stimulus to inspire interest in subjects and to make work at school more attractive. Elaborate investigations have been made in Australia regarding broadcasting in schools and suggestions have been invited from teachers regarding programmes in schools. The general opinion regarding the popularity of subjects for broadcasting seems to be that they are in the following order:—Geography, history, music, English, nature study, health and mathematics. The talks which teach-

ers consider of most educational value are those on geography and history and on English. Some suggest the inclusion of suitable historical plays, stories, mental hygiene talks and grammar. Invited for suggestions, some teachers asked for the earlier availability of programmes indicating the topics more fully, so that the pupils might be better prepared for the talks and afterwards to make records and carry out the speaker's suggestions for further study of the topics. Other suggestions include addresses by prominent men; introduction of the dramatic element where possible, especially in English; tours through factories, mines, etc.; imaginary talks with noted figures in history.

The World Federation of Educational Associations has arranged that the 18th May should be observed as a Goodwill Day all over the world and advantage should be taken of the occasion to instil the lesson of international peace and brotherhood in the children. The idea has been taken up enthusiastically in many countries of the world though not in India. An example is furnished by Wales whose children will broadcast a message of Goodwill to the whole world on that day:

Boys and girls of all the world, we, the boys and girls of Wales, greet you across land and sea.

We greet you, on this Goodwill Day, in the name of the explorers, the navigators, the pioneers of the centuries who went out into the unknown and who, for us, pushed back the boundaries of knowledge. On ocean after ocean, in continent after continent, they laid bare the secrets, accepting hardship and danger because they were determined to find and never to yield.

We rejoice in them all, those who conquered and those who are conquering the impossible.

Shall we in the same high spirit join in the noblest quest of all, the quest of peace among all peoples? And shall we to-day pledge ourselves afresh to the greatest adventure of all mankind?

By our friendship and by our courage we, too, will conquer.

We are glad to see discussions in some Indian journals regarding the teaching of Sanskrit. While progress has

been maintained in the teaching of several subjects in our institutions, the teaching of classical languages has not progressed at all. The Sanskrit Pandit knows only one method of teaching, calling on pupils to memorise and repeat texts and even commentaries and the absence of intelligent processes is a serious handicap. The result is a certain amount of repulsion to the subject with the result that Sanskrit is becoming less and less popular in our institutions except in areas where it is artificially propped up as a compulsory subject. An aspect of the primitive teaching expresses itself in the teaching of grammar. Grammar is looked upon, not as a means to an end, but as an end in itself and made to bulk too much in the curriculum. It is no wonder that pupils do not find the subject interesting and there is a tendency to avoid it wherever possible. The imperishable beauties of Sanskrit literature are undoubtedly capable of rousing great inspiration when presented in an attractive form, but not when smothered under the dry details of grammar. Yet another mistake is the severity in Sanskrit examinations unlike examinations in Persian. The whole subjects of Sanskrit teaching requires careful and detailed examination.

COMPOSITION.

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LAUDABLE ENEMIES.

BY H. E. PROF. NICHOLAS DE ROERICH,
Naggar.

IN the American monthly, *Inspiration*, there has appeared an article under the thought-provoking title "I was kicked upstairs by my enemies." The author tells us how his actual success in life was due to his feud. The story begins:

"Have you ever noticed how opposition sometimes is the making of a man? How enemies sometimes succeed only in 'boosting' the man they try to 'break'? As president of a successful company in the office equipment field, I am what I am largely because some business enemies of mine hatched a plot to throw me out of their way and start me 'on the toboggan.' It is all very pleasant now to contemplate serenely the course of events, from my vantage point in the president's office; but it was a far cry from pleasure during the miserable years I spent when I was their near-victim. I was a half-demented man for a few months, while I thrashed around as helplessly as a trout caught squarely on the hook of a beautifully coloured fly. Yes, beautifully coloured fly is a good parallel. My enemies did a very good job of it. They won their game with me in every way for several years—but, as I say, I can now sit here serenely

and ask: 'where are they?' They got what they wanted and found it different from what they expected; whereas I got what I didn't want, and have made a lot out of it—more than I had ever hoped for."

And the author concludes his instructive narrative: "I regard these 'enemies' simply as chess-men in the game of life, who, by attempting to checkmate me, were themselves relegated to the rear. I sharpened my wits on them and used their villainy to step forward. I am firmly convinced that opposition and impending disaster frequently draw qualities out of a man he did not know he possessed; and sometimes as I look at my 16-year-old son and feel inclined to shelter him from troubles and from enemies, I wonder whether this is not a complete mistake. Throughout nature one sees how opposition develops qualities and I doubt whether man is an exception. I can say with a significant meaning: 'Thank God for my enemies'; they most magnanimously kicked me so far upstairs that I now stand far above them."

How many such significant cases take place continuously! One can always say to the

enemies : You will impede and we shall build. You will delay the structure and we shall temper our skill. You will aim all your arrows and we shall uplift our shields. While you will compose subtle strategies, we shall already occupy a new site. And where we shall have but one way, you will have in persecution to try hundreds. Your trenches will but point out to us the mountain path. And when we direct our movements, you will have to compile a voluminous book of denials. But we shall be unimpeded by these compilations.

Truly, it is not pleasant for you to enumerate all that is done against your regulations. Your fingers will become numb, as you count upon them all cases of forbiddances and denials. Yet at the end of all actions, the strength will remain with us. Because we dispelled fear and acquired patience, and we can no longer be disappointed. And we will smile at each of your grimaces, your schemes and your silences. And this, not because we are specially anointed, but because we do not love the dictionaries of negation. And we enter each battle only on a constructive plan.

For the hundredth time we smilingly say : "Thanks to you, enemies and persecutors. You have taught us resourcefulness and indefatigability. Thanks to you, we have found glorious mountains with inexhaustible beds of ore. Thanks to your fury, the hoofs of our horses are shod with pure silver, beyond the means of our persecutors. Thanks to you, our tents glow with a blue light.

You yearn to learn who we are in reality ; where are our dwellings ; who are our fellow-voyagers. Because you have invented so many slanders about us, that you yourselves are hopelessly entangled. Where is the limit ?

At the same time several keen people insist that it is not only useful but highly profitable for you to go our way, and that no one who has walked with us has lost anything, but has rather received new possibilities.

Would you know where is our dwelling place ? We have many homes in many lands, and vigilant friends guard our dwellings. We will not divulge their names, nor shall we probe into the habitation of your friends. Nor shall we seek to convert them. Many are travelling with us and in all corners of the world, upon the heights flame friendly beacon fires. Around them the benevolent traveller will always find a place. And verily, travellers hasten to them. For besides the printed word and the post, communications are despatched by invisible forces, and with one sigh, joy, sorrow and help are transported through the world faster than the wind. And like a fiery wall, stand the battlements of friends.

This is such a significant time. You need not hope to attract to your cause many youths, for they also are the designated ones. In the most varied countries they also are thinking of one thing—and they easily find the key to the mystery. This mystery leads youth to the glorious beacon fire, and our youth now is aware that the cruel every-day can be transformed into a festival of labour, love and achievement. They have the valiant consciousness that something glorious and radiant is ordained for them. And from that mighty fire, none can repulse them.

We have known those who after their hours of labour, come silently, asking us how to live. And their hands, reddened from toil, nervously twitch over the whole list of necessary, unuttered problems. To these hands one does not give a stone instead of the bread of knowledge.

We remember how in twilight they came, beseeching us not to depart. One could not tell these young friends that it was not away from them that we are departing, but for their sake we were going, in order to bring to them the treasure casket.

And now you denying ones, you again ask how we can understand each other without disputes. Thus a friend contributes that which is most needed ; a friend does not waste time. Thus is the quarrel being transformed into a discussion. And the most primitive sense of rhythm and measure is being transformed into the discipline of freedom. And the comprehension of unity, which doubts not, but searches for illumination, transforms all life. And then, there is still some word which you can find only yourself, consciously unwavering and righteously striving.

Often you are angry and lose your temper, but you should be just the opposite. You slander and condemn and through this you fill the air with boomerangs which afterwards snap your own forehead. "Poor Makar" complains at the cones which painfully strike him, but he has strewn them himself.

You do not object to becoming important and to surrounding yourself with presumption, forgetting that self-importance is the surest sign of vulgarity. Now you speak of science and yet new experiments appear suspicious to you.

Now you laugh about seclusion and you yourself do not realize the most practical usages of the laboratory of life. You yourself are seeking to escape as soon as possible from an over-smoky room.

You often hide yourself and express doubt, while doubt is the most insidious poison

invented by vicious beings. Now you doubt and betray and do not wish to learn that both of these negations are the product of ignorance which is in no wise akin to children—on the contrary, it grows with years into a very ugly garden.

Now you are shocked if you are accused of prejudices, while your entire life is crowded with them. And you will not concede one of your customary habits, which are obscuring the most simple, practical understanding. You fear so much to become ridiculous, that you provoke smiles. And you are shocked at the call : Be new ! be new ! Not as on a stage, but in your own life.

You value property as highly as if you were preparing to take it with you to the grave. You do not like to hear the talk of death because it still exists for you, and you have given to cemeteries a great portion of the world. And you carefully outline your ritual of funeral processions as though this procedure was worthy of the greatest attention. And you eschew the word attainment because for you it is linked with conventionalities. According to your ideas, it is a strange and improper matter to be occupied in life with these ideals of attainment in service for humanity.

Nor let us even mention your deep reverence for financial matters. It is not only a necessity with you, but a cult is contained for you in the sham formulae of the contemporary world. You dream to gild your rusty shield. But while you will evoke the destruction, we will turn toward creative Lakshmi.

Just now evil is active and the Star of the Mother of the world surrounds the earth with its rays of future creations.

You accuse us of nebulous inconsistencies, but we are occupied with the most practical experiments. And how silently are our friends working, searching for the means of new experiments for good!

In irritation you named our discoveries "panther's leaps." You were ever ready to judge us utterly without knowledge of what we are doing. Although you pretend to condemn those who speak of that which they do not know, yet you yourself are acting so. Where is that justice for which you have sewn such clumsy theatrical togs for yourself?

When, to your joy, you believe that we have disappeared, we will be again approaching by a new path. However, let us not quarrel; we must even praise you. Your activity is useful to us, and all your most cunning schemes give us the possibility of continuing the most instructive of chess-games.

And if a constructive goodwill shall be promoted even by you, laudable enemies, let this be so, if only the blessed construction benefits thereby.

Light conquers darkness!

THE PHILOSOPHY OF THE ASSIGNMENT.

BY MR. S. VISWANATHA IYER, B.A., B.T.,

Madras.

IN newspaper offices the term "assignment" is used to denote the managing editor's allotment of a particular task of reporting to a particular member of the staff. The instructions are usually written in a book called the 'assignment book.' This word assignment is used in a broader sense for class-room purposes. Its chief object is to induce in the student a state of mind favourable to composition. Employed in this sense, the term includes the announcement of the subject, stimulation of interest in the subject, arousal of a desire to write upon it, suggestion of a method of procedure in writing and precautions against wasted effort. It is proposed to consider each point in detail here.

The first topic suggests the interesting question whether it is better for the student to select his own subject or for the teacher to select a subject for him. Advantages

may be urged on both sides. On the one hand, it may be said, first, that to choose a proper subject for an essay is a valuable mental exercise. It not only trains the student's judgment; it increases his knowledge by compelling him to search his mental stores and take stock of his available resources. Secondly, the exercise is of practical value to the student because it is a task which he will be compelled to perform often in later years. In the school of life, there will be no teacher at his side to choose his subject for him. On the other hand, it is clear, that much of the mental effort expended in choosing is of no practical value, because it is misdirected and desultory. The student in search of a subject ought to use his judgment theoretically, but practically he does no such thing. Instead of ransacking his mental stores and making comparisons of competing subjects, he casts his eye

lazily and unobservedly over the field of things in general. Delaying his choice at the eleventh hour, he chooses at last in a panic and quite at random. Such a procedure as this is relaxing rather than strengthening. Secondly, to meet the argument that training in choice of a subject is useful in later life, the reply may be made that in the actual struggle for existence choice among unlimited possibilities is extremely rare. It may be said that choice of any kind is the exception rather than the rule. Men who make a business of writing do not spend much time or energy in choosing subjects; subjects are chosen for them. For example, reporters on newspapers are told explicitly what they shall write. It is very rare that they have an opportunity to select their subjects. It is the same with lawyers, doctors and other professional men. The only exception to this rule is the person who is taken unawares; the man who is called upon unexpectedly to say something at a banquet. In such an emergency, choosing an appropriate subject is doubtless an advantage. Setting this exceptional case aside, certain positive advantages can accrue from the teacher's taking the selection. He can in this way consult the genuine needs of the students and can also devise a progressive series of topics, covering a definite range of the subject matter.

If the teacher is to choose the subject for the students, he should consider the principles of his choice. The chosen subject should not only be interesting to the teacher, but also be so to the students. But, teachers are apt to neglect the first principle. There cannot be a greater mistake than this. After the essays are written, the teacher ought to read them with interest and a kindling enthusiasm. In the second place, the subject should be potentially interesting to the students and adapted to their powers. This is not a serious limitation upon the teacher's choice,

as some teachers are apt to think. To call upon the students to give expression to their interests, does not necessarily mean that the teacher is to follow passively the students' whims and fancies. It should be the teacher's business to detect and encourage not interests at large, but vital interests, healthy interests. Again, there are such things as unhealthy interests and these it is his business to suppress.

Assuming that a subject has been found, which is interesting to the teacher and potentially interesting to the members of the class, the next step is to make the interest actual. This can be done in the first place, by connecting the subject with the other subjects already known to be interesting. It is necessary for him to learn their likes and dislikes and take stock of their ideas. Secondly, he must employ suspense and thereby must appeal to curiosity. This can be done in a host of ways. He can develop the subject in story form up to a point of absorbing interest and then by breaking off suddenly in the middle and leaving to the student the task of writing the conclusion. An alert and enthusiastic teacher will take delight in exercising his ingenuity to find new devices for creating suspense. By this means, many old and hackneyed subjects may be given a new lease of life. Thirdly, turning abstractions into concrete images is another way of creating interest. For this purpose, the teacher should freely use illustrations, examples and allusions. These devices, it is needless to say, will appeal to the imagination. Actual pictures, in many cases, will work wonders in making the dry bones live. Finally, the teacher's own sympathy and enthusiasm would be a more powerful stimulus. But certain cautions are to be observed. It is essential that the emotion should be genuine. Interest pumped up for the occasion will leave the student cold,

Equally important is the arousal of a desire to write upon the subject. Such a desire will spring from two healthy impulses, the impulse to give expression to one's thoughts and feelings and the impulse to communicate one's thoughts and feelings. Both these motive powers should be utilised to the full.

It is appropriate and desirable that the teacher should assist the student in blocking out his work. He may suggest a method of analysis, an order of topic and a mode of beginning and concluding. The appropriate length of the composition, the due proportion of the parts to the whole, the method of development, the adaptation of matter and manner to the needs of the readers—all these things may be spoken of in the assignment, though their extent and emphasis are matters to be decided *ad hoc* in individual cases.

Finally, since prevention is better than cure, the teacher may, at the close, caution the student against prevailing errors and endeavour to forestall possible misconcep-

tions. Such cautions should not be thrown at random. They should be aimed at the besetting sins of the class. The faults of the individuals should receive individual attention. To close the assignment with a lecture on the errors of preceding essays is to destroy to some degree its dynamic effect.

The assignment is therefore a talk, briefly given by the teacher to the composition class. Its purpose is to throw the student into the proper mood or frame of mind for composing to the best advantage. This, it does by providing him with an interesting subject to write about, by making him feel that he is capable of writing about it, by showing to him that other persons want him to write about it, and by giving him some intimation of the best method of attacking it. It may also include cautions against misconception or error. The effect of the whole should be to create a natural situation, real or imaginary, in which the student's powers of expression and communication are stimulated to their normal maximum.

AN EVALUATION OF THE POETRY OF THOMAS GRAY.

By MR. P. S. SITARAMAN, B.A.,
Tinnevely.

LITERARY criticism does not confine itself to a mere elucidation of an author's personal merits, his artistic purposes, and his glowing thoughts and impulses which find articulation in his writings but extends its province over the times, the currents and cross-currents of the stream of thought, and the tendencies of poetical evolution during which an author's genius matures and flowers into effusions. While writing an eulogistic appreciation of Thomas Gray in a brilliant monograph, the poet Mason compares him to

Pindar, in those magnificent lines of extreme beauty "a Homer's fire in Milton's strains and a Pindar's rapture in the lyre of Gray." How far this magnificent panegyric is tenable in the case of Gray, whose production was scanty in an age of prose, is a matter that deserves literary investigation by a reference to the times in which he was destined to produce and the thoughts and impulses that were mostly the product of the times. That Gray's poetry astonished many of his contemporaries who were accustomed to the prevalent mode

of versification and that he had to gain his way into the lime-light of literature by slow degrees has been amply demonstrated by the disparaging criticism on Johnson on Gray's poetical achievements. Adam Smith, another admirer of Gray, was the first to realise that in Gray was joined the sublimity of Milton and the elegance and harmony of Pope. Even Sir James Mackintosh of later times did not fail to find in Gray, a finished artist of peculiar poetical fervour and intensity of emotion.

The *Elegy* in praise of which much has been written, though a work of extreme beauty, high wrought and high-strung with emotion, does not exhibit in full Gray's high poetical instincts, and it has come to enjoy extreme popularity as a work of art. The simplicity of expression and directness of what is fundamental and universal in man, the pathetic side of life, the appreciation of natural background and the influence of natural environment on human emotions strike the reader's sensibilities and make him realise that poetry has a more exalted function in interpreting the purposes of existence and educating him to an adequate appreciation of what is beautiful in life and art. Knowledge, sentiment, serious reflection, humour and penetration he had in abundance, but the poetry-loving public of his day, purely unimaginative and never stirred to its deepest powers of mind and soul, found in Gray a deplorable failure of poetical inspiration and an exotic born out of time. The age was purely intellectual and argumentative, narrowed by a set of stereo-typed conventions and hide-bound by certain canons but never interpretative or emotional.

Gray's poetry was not only stunted in its output by reason of the age in which he lived, both in quality and quantity but had to

endure violent attacks from the pens of scurrilous writers whose vision had neither the faculty divine nor their range had been widened by scholarship, intellectual endowment and profound inspiration. The poetry of the eighteenth century was marked by ingenious turns and conceits, antithesis and ratiocination rather than inspiration. Matthew Arnold in his concise critical estimate of the 18th century poetry affirms that "it does not take us much below the surface of things, and it does not give us the emotion of seeing things in their truth and beauty. The language of genuine poetry, on the other hand, is the language of one composing with his eye on the object, its evolution is that of a thing which has been plunged in the poet's soul until it comes forth naturally and necessarily." So far as diction is concerned, Gray said himself that the style he aimed was extreme conciseness of expression, yet pure, perspicuous and musical, and what he achieved in spite of certain drawbacks was real excellence in style. He was neither purely classical nor purely romantic according to our notional difference but shared the virtues and flaws of both in an age of transition which ushered in the complete severance of both schools of poetry and made romanticism a liberal achievement in art and thought. His Pindaric odes and other minor poems, his *Elegy* and *Progress of Poesy* show the extreme possibilities of scientific expression, as the vehicle of deeper emotions, flights and bursts of imagination and deeper evolution of poetical thought. As years roll on, bringing new changes in thought and expression, he with a scanty output, holds an assured place in literature—a position unshakeable and unchallenged by new experiments, evincing in clearer perspective the inter-relation between external nature and the springs of life.

THE conditions of modern secondary education in many parts of India, and of the Madras Presidency in particular, are not favourable to the rise of outstanding educationists who, by their genius and force of character, can make a lasting and beneficial contribution to its cause. Occasionally, however, we come across persons of a type superior to the rest, who, within the limits of an over-directed system, are still able not only to hold their own, but to advance the cause of true education in spite of a discouraging environment. To this latter class belongs Mr. S. K. Devasikhamani, the veteran headmaster of our Presidency, who retired recently after nearly forty-five years of devoted service in the cause of education.

Born in 1871 at Nazareth, Tinnevely District, of a highly respectable Christian family, he was educated at Sawyerpuram and Tuticorin and after a successful career at school and college graduated in Mathematics in 1893. He was one of the favourite pupils of the Rev. J. A. Sharrock, M.A., a most upright and straightforward Christian missionary of the early pioneer type. At a time when graduates were few and Government service was thought to be the *summum bonum* of human life, Mr. Devasikhamani deliberately chose teaching as his great vocation in life. In 1893, he took up a place in the S. P. G. High School, Nandyal, Kurnool District, where he remained for eight years, first as an assistant master and from 1898 as its first Christian Headmaster. He had to leave Nandyal under doctor's advice and for two years he was appointed Headmaster of the U. F. C. M. High School, Chingleput.

Next we see him in the Sarah Tucker College, Palamcottah, as Lecturer in Mathematics. While here he shone as a great church-worker and leader of the Indian Christian community whose cause he championed without any fear. While at Nandyal, he made the High School a model school in every way, in discipline and in popularity, in efficiency and in usefulness. Even to this day he lives in the affectionate memory of the citizens of Nandyal, among whose pioneers of education he occupies a distinguished place. Quite recently in 1934 they invited him to participate in the rejoicings of the Golden Jubilee of the school and they unveiled his portrait in the school and did themselves honour by honouring their early builder and benefactor.

For over twenty-eight years (1908-1936) he has been Headmaster of the S. P. G. High School in Trichinopoly, (latterly known as Bishop Heber School) and piloted the institution with credit and distinction, and made its name justly renowned in this Presidency. If to-day, in spite of the unfortunate closure of the college, the educational work of the S. P. G. in Trichinopoly is crowned with success, it is in no small measure due to the fact that, long ago, Mr. Devasikhamani and other revered men had laid the foundation on sound and solid lines.

It is not easy within the limits of a short article to dwell at length on, and do adequate justice to, the manifold educational activities of Mr. Devasikhamani during his long service of forty-four years. At camps and conferences, at committee meetings as well as large gatherings he has played a not inactive part. He

has played a not inactive part. He has held converse with missionaries, European and Indian, educational officers, old and new, inspecting commissions, missionary and lay, and gathered a rich and fruitful experience during more than four decades of active service. If he could be persuaded to write his autobiography, it would be of surpassing interest and value as an epitome of educational history, not only within recent times, but reaching far enough back into the past that is fast growing dim. In his role as headmaster his thoughts were bound up with the school committed to his care. Always alive to its needs, and eager to secure for it the benefits of every new and progressive movement, he was either the first, or among the first few, to vary the even tenor of high school life in this presidency, by founding a school magazine, organising school excursions and Scout patrols, and introducing the House system, and the equally valuable system of school prefects, which seeks to train boys in the difficult art of self-discipline and self-government. The range of his activities has been wide and comprehensive. For well over a decade he has represented the Headmasters' constituency as a member of the Academic Council or the Senate, or both. He was for some time a member of the S. S. L. C. Board, and a member of the Text-Book Committee. Years ago he was a member of the Trichinopoly District Board, and by doing his civic duties without fear or favour he brought credit and distinction to the profession of which he is a shining light. In 1930, he was asked by the South Indian Teachers' Union to organise a North Indian tour to enable over 300 teachers of this Presidency to attend the first All-Asia Educational Conference in Benares. He and Mr. Yagnanarayana Iyer had to work at it unceasingly for three months before a special train could be arranged.

He has several useful publications to his credit. All tourists who visit the sacred rock of Trichinopoly owe a debt of gratitude to him for his interesting little book on *The Rock and its Temples*. It is not merely an excellent guide book, but is valuable for its rich background of local history. *Sivaji at Partakgarh*, the first book in Tamil to clear the character of Sivaji in his relation to Afzul Khan, will always hold its own in its appeal to the young. His *Progressive Course in English*, Junior and Senior, are excellent readers of their kind. The selections have been made with rare skill and judgment, with a view 'not only to amuse the reader but to enlarge his mind and to elevate his character.' Dr. Thurman, the head of the Negro Christian Delegation which recently visited India, was much taken by the charm and interest of these books and made no secret of his appreciation. The senior book has been recently prescribed as a Text-Book for the Travancore S. S. L. C. Examination of 1937. Mr. Devasikhamani's most recent book is 'a labour of love.' It is *A Short History of the Madras Diocese* in Tamil written under the authority of the Madras Diocesan Centenary Committee. It is a very remarkable book in many ways—from our point of view it is an incontestable proof of Mr. Devasikhamani's ability and insight as a writer of Church history. That it is written in Tamil gives the book an additional value in view of its greater reach and appeal and it shows the author at his best as a lover of Tamil and as its devoted servant.

Labours, such as these, have not gone without their meed of public recognition. All over the presidency Mr. Devasikhamani's name is familiar, not only in educational circles, but in other fields as well. The pro-

fession did him its greatest honour, when it elected him President of the Provincial Educational Conference held at Coimbatore in 1930. Who knows, perhaps, the next Birthday Honours list may show that Government too has not been slow in recognising the value of his services.

Mr. Devasikhamani is a person of extraordinary energy and ability. Though he is now three score years and more, he is young in spirit and intellectually alert. It is this, more than any other, that has saved him from the fossilising effects of age and made him competent to deal with educational problems in a truly modern and scientific spirit of inquiry. At an age when other men would think of 'blest retirement' and rest, he feels

with that doughty ancient that 'old age hath yet his honour and his toil', and it is dull 'to rust unburnished, not to shine in use'. He has still several years of useful public service before him; and we can confidently assert that in any new sphere of activity which he may choose, religious or social or political, he will bring to bear upon the work before him all his ripe experience and knowledge of affairs, his energy and enthusiasm, his organising ability and his eminently practical turn of mind.

To few is it given to have laboured so long and with such distinction, to fewer still the spirit, yearning in desire:

"To strive, to seek, to find, and not to yield."

MENTAL HYGIENE AND CHILDHOOD.

BY MR. M. V. AMRITH, B.A., HON. (*Mad.*), M.A. (*Cal.*),
Madras.

THE importance of physical hygiene is recognised everywhere, but there are very few, indeed, who are even aware that there is such a thing as Mental Hygiene. To the common man there is no such thing as mental health—either a man is sane or he is insane. About the vast array of mental sufferers who cannot be called insane—people suffering from anxieties, fears, worries, phobias, compulsions, obsessive thinking, sexual perversions, like homo-sexuality, fetichism, etc., psycho-sexual impotence or frigidity, drug-addicts, conversion hysterias, melancholia, depression, and general unhappiness—he knows little or nothing. Even if he knows about these conditions, he thinks they are irremediable.

It is wrong, however, to think that these maladies are incurable. All the above-mentioned disorders are amenable to psychological treatment. Psycho-analysis, for instance, yields good results. It has, however, the treble disadvantage of being lengthy, costly, and painful. Besides, owing to the fewness of analysts, only a microscopic minority amongst these millions of mental sufferers can be so treated. The problem is, therefore, one of prevention rather than of cure. Can these neuroses be prevented by any means? That will be the first and foremost question in Mental Hygiene.

CAUSES OF MENTAL DISORDERS.

Now for curing or preventing any malady, we must first of all know the cause of the

malady. What then are the causes of mental disorders? Almost all psychiatrists are now agreed that the causes lie in faulty psychic development in infancy. A man falls ill, not because of present troubles, worries or disappointments, but because these present troubles reactivate infantile conflicts and fixations. So for preventing mental ill-health, we should direct our attention to the baby or child in the nursery rather than to the youth or grown man. Mental development depends on the hereditary endowment (the innate instincts) and the influence of the environment (in this case, the upbringing of the child by parents, teachers, etc.) We cannot do anything about the hereditary endowment, so our question reduces itself to this—what is the ideal environment which will allow a child to grow to its full stature, free from harmful fixations and repressions? Or, in other words, how should parents act towards their children in order that they may establish a sure foundation for their future mental health?

LIMITATIONS.

Before considering this problem, we should recognise two limitations. Our present psychological knowledge does not warrant us in coming to hasty conclusions that we have discovered the ideal upbringing. It cannot set to a point of rules, which, if followed implicitly, will allow the child to live happily ever afterwards. By this is not meant that there are no attempts in this direction by over-enthusiastic students of psychology. There are, in all conscience, plenty of half-baked psychologists with their magic-working systems—from the enthusiastic mother who has compounded a mixture on the basis of reading several books on child psychology, which mixture she ruthlessly forces down the throat of her unwilling child, to the modern

doctor with his dietetic and hygienic obsessions. In the second place, even if a child is brought up in the best and most ideal environment, there is no guarantee that he will never fall mentally ill. Our primitive instinctive endowment might be too much for even our best efforts. Time was when psycho-analysts were satisfied with striking environmental stimuli as originators of mental disorders, but later research has proved that neuroses and psychoses may arise even without any traumatic event in childhood. But undoubtedly a good upbringing minimises to a great extent the chances of future ill-health.

SOME FUNDAMENTAL PROBLEMS.

The first problem of fundamental importance in a baby's life is feeding. Of the very vital significance of proper feeding and of the far-reaching consequences that go with excessive oral frustration, there cannot be the slightest doubt. According to Abraham, optimism in adult life is based on a happy and care-free feeding time in infancy. Feeding to the infant is not merely a self-preservative need, it signifies and expresses love. And a baby to whom love is denied in the very first months of life can hardly grow up to be a socially valuable member of society. Frustration at this period gives rise to a degree of sadism which will sound utterly incredible to people who have been brought up in the Wordsworthian belief of the innocence and angelic goodness of childhood. Melanie Klein's analysis of children has brought fully this phase of the child's life to our awareness. This sadism, because of the helplessness of childhood, is turned more and more inwards, giving rise to masochism, an unconscious "sense of guilt", anxiety, etc. Thus is laid the surest foundation for future neurotic troubles.

Equally important is the treatment meted out by the parents in regard to the child's proper evacuation of the bowels, keeping clean, etc. There can be no question that many parents are horrified by dirt in any shape and regard it as a savage would regard a devil. The baby, on the other hand, is actively interested in his faeces, would like to play with them, even eat them; in other words, to the baby faeces are a valuable part of the body. One should not expect a child to be spotlessly clean in the first or second year of his life. People generally expect a child to reach a standard of perfection which grown-ups themselves fall far short of. Tolerance and gentle firmness are the key to the proper upbringing of a child. Parents should not react to the "naughtiness" of a child by being "naughty" themselves, however much they disguise this by high-sounding names like "sense of duty," "good form," etc. That a child has a sexual life is now widely known, but there are few parents who do not show horror if a child is found playing with his genitals or with those of other children. Lasting harm might result if the child is threatened with bodily mutilation or burdened with a sense of guilt on account of these habits. It is much better to turn the attention of the child to other matters.

A word might be said about the play-activities of children. These should be encouraged as much as possible, because play is the medium through which the child discovers, manipulates and masters the outside world. The child should be allowed to play as he likes in the company of children about his own age. It must be said that the average parent falls far short of this ideal. One is reminded of the mother who sent a maid to see what her boy, Johnny, was doing,

and to tell him not to do it, or the story of the little boy who, when asked, replied innocently that his name was "Jack Don't," because his mother so often used the two words together.

THE IDEAL ENVIRONMENT.

The ideal environment would be one in which the parents react to a child with love and not with hate. This is not so simple as it sounds. Conscious love can in many cases be an excellent cover for hate and jealousy. Real love would involve a genuine interest in the child's welfare and progress, apart from thoughts of the self; freedom from hysterical exploitation of the child for appeasing one's own longings or conflicts; reacting to the child with sympathy and understanding, and not with punishment, even when it is naughty, obstreperous, destructive, dirty, or obscene (which traits are, after all, the end products of deep-lying anxiety and guilt); and, above all, helping the child to do things for itself, to make good in the real, everyday world, to be constructive instead of destructive.

The present human environment of the child, as Dr. Edward Glover well puts it, "is charged with feelings of anxiety and hate, with envy and jealousy, with tyrannical impatience and with aggressive and sadistic impulses which seldom stop short of psychic cruelty and sometimes proceed to positive physical cruelty." Unless the truth of these remarks is fully realised and steps are taken to bring about a radical change in parental behaviour, there is no hope of the future generations being better than the present one, which is, in all conscience, pretty mad. The child is father to the man. Only when a child is given full opportunities for self-development along its own lines can a socialised adult result—an adult who has a loving and friendly attitude towards his fellows, rather than one (as at present) characterised by greed, hatred, avarice, and cruelty.

THE CENTENARY OF THE LONDON UNIVERSITY.

BY MR. ROBERT OAKE.

LONDON University celebrates this year the Centenary of its foundation. During the week June 29 to July 3, the hundredth anniversary of the grant of its Charter by William IV will be commemorated in functions, including an assembly for the award of honorary degrees, to which Universities all over the world will send delegates. The occasion will bring together a brave display of academic gowns, crimson and black, purple, gold, blue and green.

London was one of the last of the great capitals of Europe to provide itself with a University. It was stimulated to do so by Bentham and the Whigs who were responsible for the great reform of the eighteen-thirties—the reform of Parliament, of the Poor Law, of the Municipal Corporations.

A hundred years ago Oxford and Cambridge still imposed a religious test that debarred both Protestant Dissenters and Roman Catholics from taking their degrees, and it was partly with a view to providing University teaching for those excluded from Oxford and Cambridge that the first of the London Colleges, University College, was founded.

Religious rivalry aided the cause of learning. The action of the Whigs in opening the University College to all, whether or not they were members of the Church of England, was regarded as a challenge to the Established Church, and the Tories in their turn, under the leadership of the Duke of Wellington, secured funds for the establishment of King's College as a "college in which instruc-

tion in the doctrine and duties of Christianity as taught by the Church of England should be for ever combined with other branches of useful education."

The two rival institutions started work, but their pupils could not qualify for degrees for four or five years until, in November 1836, the University of London was founded by Royal Charter with power to examine and award degrees to the pupils of the University College, the King's College, and such other institutions as might be named by the Crown. Twenty years later the University was given power to examine students whether or not they had pursued their studies at a particular institution. In consequence large numbers of "external" students have been able to take London degrees after a course of private study.

The institutions within the University, preparing students for examination "internally" now number sixty-seven. They include Colleges for Women—with one devoted to Household and Social Science—Colleges of Science and Engineering, a School of Economics, Agricultural Colleges, Theological Colleges, Medical Schools attached to the great voluntary hospitals, a School of Hygiene and Tropical Medicine, institutes devoted to Veterinary Research, to Astronomy, to advanced studies in Archæology, to Oriental Studies, and to Slavonic and East European studies.

The colleges are housed in all parts of London. The University itself has had quarters successively in Somerset House, Marlborough

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The colleges are housed in all parts of London. The University itself has had quarters successively in Somerset House, Marlborough

House, Burlington House, and the Imperial Institute at South Kensington, but it has long needed a home of its own.

Magnificent new buildings are now being erected for it on a site in Bloomsbury immediately behind the British Museum, and by a happy coincidence the first wing will be ready for occupation this autumn, soon after the celebration of the University's Centenary. The site has an area of 10½ acres. It was purchased in 1927 with the assistance of a gift of £400,000 from the Rockefeller Foundation of America.

London has led the way in several departures from the traditional practice of Universities. The first was the recognition in 1836 that candidates for degrees in the classical languages, Greek and Latin, should first be required to show a minimum of proficiency in English. The second was the establishment of degrees in science for the first time in England, in 1860. Thirdly, London was the first academic body in the United Kingdom to admit women to its degrees. A cautious experiment was made in 1867 by awarding certificates on the results of a special examination for "female candidates, no male person being admitted." Women did not desire special treatment, however, and in 1878 every degree, honour and prize of the University was made accessible to women on equal terms with men.

That London values its University is shown by the great number of student—some 14,000—who are attending its various colleges. It is evidenced, too, by the generous contributions that have been made towards most of the new central buildings in Bloomsbury. The London County Council, the authorities of the Home Counties, Middlesex,

Kent, Surrey, Essex, Herts and Bucks, and the Borough Councils of Croydon, West Ham and East Ham, have all voted substantial grants to the building fund, while the University's new ceremonial hall will be built with the aid of subscriptions from the Corporation of the City of London and the various City Companies.

In addition to serving London, the University is coming to perform an imperial and international function. The unique facilities for specialised and advanced studies due to its situation in the capital of a great empire attract students from overseas in ever-increasing numbers. Moreover, its examinations for "external" students are held in centres all over the world, within the empire by the sanction of the Dominion or Dependency concerned, and in other countries by arrangement through the Foreign Office.

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INFANT TEACHING.

BY MR. D. KRISHNAYYA,
Hindupur.

‘THE highest for the lowest,’ is an educational maxim well worth the attention of all those interested in the sound education of children. The true basis of Elementary Education is infant teaching, as all know. The infants have particularly to be cared for as many of the pupils admitted into these standards drop off before coming up to the Fifth Standard—the ambition of the Elementary Education scheme. Statistics will disclose that generally 2 or 3 out of every 20 scholars in the Infant Class come up to the highest class and of these only a small minority of pupils pass the examination conducted by the educational authorities.

What the main causes of wastage and stagnation in the Elementary Education scheme are, form the main consideration of educationists. Many reasons are advanced which no doubt have a direct bearing on the subject. But one should admit that the infants are not generally educated on sound principles of educational reconstruction which is the main reason for this educational crux.

The pupils are not made to love their class, class-room, class-mates, class-teacher and the school, its play-ground and the garden. The infants are merely grouped and made to sit for a few hours both in the morning and afternoon sessions of school life. What the bent of mind of the infant is the teacher does not mind to care. His attention is almost entirely fixed in trying to manage his class so as not to disturb the class or classes adjoining. Often, the Infant Class is almost unwieldy so as not to give individual attention to the pupils, and the teacher, an untrained one or one with a Lower Grade Certificate. To add to this, Standards II and

III he will be obliged to manage in some cases falling in the group of the single teacher school. It is then indeed a problem how these three standards have to be effectively managed, controlled and instructed by a single teacher with the minimum educational qualification and with no peep into the psychology of the child.

Evidently the teacher, by circumstances unfavourable, pins himself to this condition in life and drags on somehow inasmuch as he has nothing better to think of. How in such cases the infants are cared for and what progress can be expected of may easily be judged. If little boys are not taken into confidence and if the teacher were not to play and dance to the whims and wishes of these infants, they do not care for authority but try to escape into those circles where they can be free and enjoy these.

So it is, from a serious study of child mind, various systems of education have come to be advocated from the view-point of the child. Experiments have been laboriously made and systems on actual educational experience have come to be advocated and are being advanced. ‘The play way of education’ is a new theory to the eastern mind and some parents even laugh at it when they see their children engaged more in play than in serious study as they say. The Kindergarten and the Montessori methods are mainly intended for the recreation and the construction of the child mind in a healthy atmosphere of school life.

Children like toys, games and a lot of fun. They are the funniest things in Nature. They like fine pictures and bright colours and love mischief of the highest kind. Their

energy is dynamic, finding a safety valve in a fund of play. Children love liberty and cling to it perhaps far more vehemently than to their pretty dolls, toys and sweetmeats. When the children are approached from the rich treasure of childish fancy, the teacher is much loved and he becomes their elder brother, playmate and instructor unconsciously. Teaching cannot be forced on them; but the children have to be drawn magically to educational games, exercises, picture albums containing letters and words. When the treasure chest of a child is examined we find a number of curiosities which are indeed very precious things to the child. Bits of coloured pencils, crayons, slate pencils, old cinema reels, peacock feathers and the like are the rich exhibits of the children's treasure chest and these should induce a true lover of the infants to have for himself a richer fancy treasure chest which is indeed the school museum to interest himself to the children and educate them ultimately almost without their understanding that they are learning while they seem to be actually playing. So, a lively interest has to be evinced in the teaching of the infants.

To do all this, some educationists advance women as the best teachers for young children; but we do not ordinarily get highly cultured women as teachers for young children and to satisfy their curiosity. The why and what of anything and everything the children wish to interest themselves in and any explanation not appealing to their taste are cast away as useless and the train of questions is all there ever marching. What difficulty is often experienced and how many reference books one has to consult to interest and satisfy them, one who has tried to answer children's questions can easily certify. Have we such women teachers is a problem. Children are associated with curiosity and their curiosity should be satisfied at all costs

in the interests of sound education of children. The psychology of the child is a treasure-house with delightful details, each of which the teacher has to carefully study, apply and observe and watch the result in infant teaching, but many infant teachers do not generally know what psychology treats of and what a real friend it is in sound teaching.

In the West, children form the special objects of study by all grades of educationists. So much so, English literature is rich in books written mainly from the view point of the child. From the Aesop's Fables down to the present day books, scholars, poets and educationists have devoted themselves and enriched literature with things suitable and interesting to them. The Printing Press has contributed not a little in the West in the growth of literature specially suited to the children. Every library, big or small, is full of books—bumper volumes, beautiful and attractive to suit the fancy of the children. They are generally printed on thick glazed paper in bold block letters full of pictures in natural colours, beautifully bound and gilt including the edges even.

How much we owe to the English publishers for such children's literature even in our country everybody knows. In oriental literature, books specially suited and edited from the view point of children are absolutely wanting and unless educated Indians make it a point to publish children's books in the various oriental languages, our children cannot be on an equal footing with their brothers and sisters in the West in the matter of their cultural uplift.

The want of suitable literature for the children in their respective mother-tongues is also a great handicap in the infant teaching in our country. If the children are approached from their view point and if education is imparted to them with work and play on the latest applied child psychology and if suitable literature in oriental languages is profusely thrown open for them as in the West, the problem of infant teaching in this country can be solved to a successful degree ere long.

AN EXAMINATION OF THE TANJORE INSCRIPTION FROM THE POINT OF VIEW OF SIVAJI'S BIRTH DATE.

BY MR. G. D. TAMASKAR, M.A.,

Jubbulpore.

MR. D. V. APTE of Poona wrote a long article of about thirty-five pages in Marathi in the "Shio-Charitra-Pradeep," published by the late Mr. S. M. Divekar, on the birth date of Sivaji, a summary of which was reproduced in the form of a pamphlet, published by the Maharashtra Publishing House, Ltd., Poona, under the joint authorship of Messrs. D. V. Apte and M. R. Paranjpe. In this discussion, some eight or nine authorities have been mentioned to uphold the theory of the new date. Of these, the "Shio-bharat," the "Jedhe-Shakavali" and the "Tanjore Inscription" are the chief. The "Shiva-bharat" is supposed to be the chiefest authority for the new date. The "Tanjore Inscription" draws upon the "Shiva-bharat" at least so far as the history of Sivaji from the time of his grand-father, Maloji, down to the invasion of Shaista Khan is concerned. This relationship between the two is so clear that no one can refute it, and it has already been accepted by the Poona scholars (see "Kesari," 6th December, 1927). So I propose to begin the discussion of the question with an examination of the "Tanjore Inscription" from this view-point.

For the history of Sivaji and his ancestors, the "Tanjore Inscription" has drawn upon not only the "Shiva-bharat" but also upon hearsay and some other unknown source. There are here and there many details which do not occur in the "Shiva-bharat" and which cannot be known from hearsay. On p. 7,* it mentions that Shahji got the throne

* For the sake of this discussion, I have used Mr. T. Sambamurti Row's edition (1907) of this Inscription. This does not materially differ from other editions except in the matter of punctuation.

of his Swarajya in the Saka year 1543 (1621 A. D.) of Durmati-samvatsar. The description of the battle of Bhatwadi (1624 A. D.) follows the "Shiva-bharat," but pages 9-13 contain much additional material. Similarly, there is much additional material on pages 16-18 and p. 20. Some other points, which are of importance for this discussion, will come in their proper places. I have, therefore, come to the conclusion that the "Tanjore Inscription" has drawn upon some source, not known yet, for this history of Sivaji and his ancestors. As much of this additional information relates to Muhammadan history, I suspect that the unknown source of "the Inscription" must be a Persian one.

As regards the date of the composition of "the Inscription" there can be no doubt. It clearly mentions at the end the 13th December 1803 A. D., as the date of its composition.

The aim of "the Inscription" is clearly to record the history of the Tanjore ruling family. What its ulterior purpose was we cannot say. Moreover, this is not material to our purpose. We have only to note that it records the history of Sivaji only incidentally. This part of the history is not its main purpose. Probably, it does so with a view to extol the Tanjore branch, for the history of Sivaji does, after all, lend grandeur to that of the Tanjore branch. But when it has to record a comparison between the two, it clearly tries to show the superiority of Ekoji

to Sivaji in ways more than one. This feature of "the Inscription" is a notable one and material to our purpose. We must, therefore, see it in some detail.

Mr. D. V. Apte accepts on p. 273 of the "Shio-charitra-Pradeep" that "the Inscription" wrongly mentions Jijabai as the second wife of Shahji. This it does, not at one place, but at several places, as on p. 7 and p. 15 directly and on p. 20 and p. 53 indirectly by calling Tukabai as the first wife. The wordings of p. 7, are well worthy of examination from this view-point. While making mention of Tukabai, the author of "the Inscription" does not forget to add the extolling words "Baisaheb"; but when it mentions the marriage of Jijabai with Shahji, it says: "There was some king called Yadaoraj, who requested Shahji to marry his daughter Jijabai as his second wife." Is there not here a clear attempt to extol the Tanjore branch and belittle Jijabai and her son? The mention of Jijabai as Shahji's second wife (and "the Inscription" never forgets this whenever there is a reference to her in it) and the insertion of respectful words after the name of Tukabai and the mention of the other in a disrespectful way can lead to no other inference. We can fortify our inferences by further illustrations. On p. 20, it mentions that Shahji thought Ekoji to be senior to Sivaji as the former was the son of the senior wife, and made him his 'heir-apparent.' A similar mention is found on p. 53. The policy ascribed to Sivaji on p. 28 and the words put into his mouth there definitely mean to lower him in public estimate. He has been shown there as unwilling to part with Sinhgarh in order to effect the release of his father, while Ekoji has been shown to have cared for his father

as a dutiful son. Thus Sivaji has been there pictured to be an ungrateful and undutiful son. But "the Inscription" has gone to the extent of mentioning that Sivaji destroyed mosques. Even the Muhammadan historians have not thus discredited him. All this cannot but be the feelings of Ekoji, who was mostly guided by Muhammadan advisers. The charge of the destruction of mosques cannot be otherwise explained. In short, any one who reads "the Inscription" cannot but read a studious attempt to lower Sivaji in public estimate, as compared with Ekoji. The composer of "the Inscription" cannot be directly held responsible for this. He inherited the feelings and, probably, the history, and incorporated them in his own record. It is therefore quite right to suspect that Ekoji had made an attempt to lower the position of Sivaji as compared with his own and thus to refute the claim of Sivaji to half of the Carnatic Jagir earned by their father.

How far does it support the birth-date, Saka 1551? In order to secure corroboration from "the Inscription" for the new date, Mr. D. V. Apte has observed on p. 273 of the "Shio-charitra-Pradeep" that (1) the said Inscription was not inscribed at the instance of Ekoji, (2) that no evidence can be read in it to show an intentional modification of the birth date of Sivaji, and (3) that, on the other hand, it clearly mentions that Sivaji was older than Ekoji. The first part of this statement is no doubt true, but that does not materially affect the point. It has already been said (and accepted by all) that the main source of "the Inscription" for the history of Sivaji was the "Shio-bharat," but having been written in the beginning of the nineteenth century, the writer thought it proper to insert the corresponding Christian year. Anyhow this render-

ing was wrongly done and is excusable. We ignore it altogether. Therefore, there does not arise the question of an intentional modification of the birth date. *It recorded what it got in its source.* We shall further see if its source itself is right or wrong in this matter. The third part of Mr. Apte's statement is not however the whole truth. On page 15, we find that Ekoji's birth is mentioned just after the mention of the birth of Sivaji in the Saka year 1551, with the word "simultaneously." Of course, on page 20, it clearly mentions that Sivaji was older than Ekoji. But on page 53, it very clearly mentions Ekoji as senior to Sivaji, and thus leads one to believe in the elderliness of the former. That Ekoji made an attempt to show his seniority to Sivaji is therefore well founded.

Now we come to the chief point, namely, the question of the birth date of Sivaji as advocated by this Inscription. It has been already said that on page 15, "the Inscription," depending upon the "Shio-bharat" for its main history of Sivaji, has mentioned Saka 1551 (which can correspond to either 1629 or 1630 A. D.) as his birth date. But it is worthy of note that it has not been able to be faithful to its main source probably on account of the fact that it has borrowed some of its material from other source or sources. (1) On page 20, it mentions very definitely that, after Sivaji had become of twelve years, he was sent away to Poona* in the Saka year 1562 (1640 A. D.) If Sivaji ran his thirteenth year in 1640 A. D. evidently he was born in

* The Inscription wrongly mentions Satara also with Poona. The distant people generally called, as many yet do, the capital of the Maratha kingdom as "Satara-Poona."

1627 A. D. (2) Though "the Inscription" confuses between Aurangzeb and Shah Jahan, it definitely mentions on page 16 that when Daryabhan marched against the Nizam Shahi, he was opposed by Shahaji (who had left his family in Shioneri) and that Jehangir ruled at Delhi at the time. This Emperor died on 29-10-1627 A. D. This statement also therefore supports the year 1627 as the birth-date of Sivaji. It is thus clear that "the Inscription" has had some other (probably, Persian) source to draw upon, and that the chronology of this other source agrees with the old date. But as there is much confusion and incorrectness, especially where its main source "the Shio-bharat" could not supply the matter some may reject the two facts, pointed out by us, which support the old date, and accept the date borrowed from the "Shio-bharat." We should therefore see if the date given by the "Shio-bharat" itself can be possibly correct. For this, an examination of this book is quite necessary.

APPENDIX I.

Our contention that the Tanjore branch tried to use the history of Sivaji for self-glorification is proved by a letter addressed by King Tuljaji of Tanjore to King George III and Queen Charlotte by way of thanks for the restoration of the family kingdom to him. The letter bears no date, but Rao Sahib Sardesai who published the letter in the second issue of the Bharat-Itihas-Samshodhak-Mandal Quarterly, is of opinion that it was addressed soon after the restoration, i.e., 11th April, 1776 A. D. He is also of opinion that "the whole writing, probably the composition also, belongs to Raja Tuljaji himself." We quote below the following from page 83 of the said issue:

चंजा ऊरचे राज्य नूतन कांही येकानी आम्हास दिवले नाहीव येकांचे आम्ही जोरावारीने अन्याये कडून घेतले

नाही बहुता दिवसा पासून आमचे वडील पिडीदरपिडी अनभवीत आलेपूर्वीं म्लेच्याचे प्राबल्य होऊन प्रलयेकाली पाणी येऊन सर्वप्रपंच बुडून गेल्या सारखे सकल देश हि मते छायानी आक्रमून सर्वत्राचा नाश करून सकल धर्मही बुडविलेल्यापूर्वीं वसा म्लेच्या क्रांतात देखील आमचे हिन्दुराज्य आम्हास कायेम होऊन चालले आमचे वडील पूर्विकाचे नाव त्यांची कीर्ती कांही झाकली नाहीं भमच्या भोसल्याच्या वंशात अमचे पूर्विक महाराज राजेश्री योरले शाहजी राजे श्री सिवाजी राजे छत्रपति व महाराजराजेश्री येकोजी राजे छत्रपति दोघे भाऊया पैकी महाराज राजेश्री सिवाजी राजे छत्रपति दिलीचे दावेदार मृणून प्रसिध्ध अत्यंत गूर बहुत प्रबलहोऊन तैश्या म्लेच्याक्रान्तात देखील हिन्दू धर्म स्थापून मूर्धन्ये कडून बहुत देशास अविकारी होऊन[न] ह्याप्रांती राज्यभार करीतहोते सिवाजी राजे गेलियानंतर त्यांचे नाव महाराज राजेश्री शाहूराजे छत्रपति बहुतप्राबल्ये कडून तमाम देशास चौथाई घेऊन त्याप्रांती राज्याधिकार करीत होते अद्यापि वंशपरंपरात्याची चौथाई चालत येते.

"Nobody gave us recently the kingdom of Tanjore, and we did not unjustly take with force the kingdom of any one. (This kingdom) we have been enjoying generation after generation. As the deluge would destroy the earth, so the Mlechhas, having become strong, overpowered the whole country, brought about destruction all round and destroyed religion also. Our Hindu Kingdom (however) continued constant with us from the time prior to it and even during

the domination of the Mlechhas. The fame of our ancestors is not hidden from any one. In our family of the Bhonsles there were the elder Shahji, two brothers, (namely), Shri Shivaji Raja Chhatrapati and Maharaj Rajeshri Ekoji Raja Chhatrapati. Out of these (two brothers) Maharaj Rajeshri Shivaji Raja Chhatrapati has been known as the opponent of the Delhi (emperors), as a great brave man, as very powerful. Even during the domination of the Mlechhas he re-established the Hindu religion and having become the master of the country of the North began to rule in this province also. At that time, Maharaj Rajeshri Ekoji Raja ruled at Tanjore. After the death of Shivaji Raja, his grand-son, Maharaj Rajeshri Shahu Raja Chhatrapati on account of his great power levied Chouth throughout that province and ruled there. His Chouth is being levied even now, generation to generation."

Incidentally, the above quotation proves another point of ours, which we have already mentioned, namely, that when the name of Sivaji and Ekoji occur in the same sentence, additional adjectives are used with the name of the latter rather than with that of the former; but when the name of Sivaji occurs singly in a sentence, all proper reverential language is used for him too. This shows very clearly how the Tanjore branch has tried to use the name of Sivaji for self-glorification, but has refused to recognise his seniority in age or superiority in qualifications, work or position.

THE HUMAN SEASONS.

BY SRI K. S. JAYA LAKSHMI,
Anantapur.

THE whole phenomenon of nature consists in four changes. And this is flux. Each of these changes is a season to humanity. In every characteristic one resembles the other, making itself renowned in its own discerned lineaments.

There is the spring in its blooming youth, full of lust, shining in its isolated grandeur and scattered splendour. Summer ushers spring with its scorching heat, compassionless, sparing not one of the beings that fall under its trap. Not far behind is autumn to succeed its predecessor with its pitiable plight of decay and degradation. Winter is the last ready to tread upon autumn with its biting cold, spreading its jealous wings on the beautiful and good, till they turn pale and nothing but a few tottering wrecks beyond recognition only survive. Thus nature is a cycle of these successive changes.

Humanity being a part of the mighty whole, nature, what is true of nature is inevitably true of humanity. A revolution in nature forecasts a revolution in humanity. Hence humanity as well revolves itself in these four changes. And man's life is nothing but a record of these temporary changes. There he shines first in beauty well matured. He is the blooming flower opening its petals to receive the pollen from its mate. His mind is fresh, inexperienced in worldly anxieties and sorrows, responding as a stimulus to external surroundings, and receiving impressions from the environment without the slightest endeavour. He perceives beauty everywhere, and beauty forms the theme of his conception. Perfection he obtains from the cosmos. Glory to him is in isolated grandeur. And magnificence he observes

in fragments of scattered splendour. Unfortunately man cannot lead his whole life in this state of perfection and happiness. He cannot appreciate this beauty to its fullest extent unless he understands the bitterness of ugliness; for judgment of good often needs the existence of bad. So before man reaches the point of satiety in his happiness, summer as a cancer to the bud is already upon him and he reaches that stage when he no more perceives beauty in things. Here he recapitulates the past and the reflection of the appreciation of beauty and happiness follows. In his declining stage of happiness, when his transitory youthful joys he recollects of the past focussing a portraiture of those happy incidents on his memory. And this renders him relief from his grief reconciling him to his lot. Under this chaos of repugnances and repulsions to the sublunary possessions there is an opportunity given to man to devote himself to serenity. When peace is maintained out of the disorderly confusion in his mind man once more speculates over his actions—both good and bad. He feels for his crimes; and this is repentance. Repentance is the atonement for his sins and spiritualising his soul brings him salvation. Thus man approaches nearer to God gradually by breaking the ties of love that bind him to the material world. Now, time leads him to continue his journey in autumn when his sense of appreciation of beauty is deadened and blunted. He passes unheeding the beautiful, as an ordinary, brook in the vicinity which is seen daily and thus provokes no more interest and anxiety to the usual on-looker. In winter every object shrinks to the biting cold and loses its beauty and shape,

becoming emaciated and pale. So also man undergoes the same suffering, finally yielding himself to the invincible and impregnable icy hands of his foe—death.

But for these changes man would ever be unwilling to retire from this world and understand the mysterious performance of his creator. Thus the omnipotence of God exists

in these two things—that he is a creator and destroyer. Thus God reveals to man the secrets of nature's profoundest love though sometimes he falls in the dubious trap of the world's momentary pleasures forgetting his purpose to fulfil that which is entrusted to him in this world—to understand nature—manifestation of God.

UNEMPLOYMENT.

REMEDIES.

BY MR. D. PURUSHOTHAM,
Chittoor.

THE grinding poverty and the unrest of the Indians in general are due to the lack of remunerative employment for the educated middle classes and to the pressure on the land of the uneducated masses. Poverty is attested by the low level of earnings, a large number of unemployed and lastly offer of services at low wages. In all the civilized countries there are the complete statistics of all the unemployed.

It has become a fashion to sneer at anyone with a certificate—whether S. S. L. C. or something bigger than that for varying prices. Pupils, who are not selected for the Public Examination or get plucked in it, far from feeling shame or remorse, chuckle over the event, as if that is all they were after, and crowds join in applauding the cranks and confirming them further in their crooked opinion. Philistines and Pharisees are thus having their day now.

WHAT NOW.

There are graduates who have mortgaged or sold their lands, if any, in the hope of getting a degree and a highly paid job as a necessary consequence, as was the case some

fifty years back. Men with certificates in those days were able to put them to good account, get at least Rs. 30; an income far exceeding the return from any other investment in its proportion and regularity. Such an event is rarer now. Receipt of the certificate nowadays only closes the door on a life of hope and irresponsibility, and opens another into a vista of brambles and thickets. We are met after the scholastic career, not with the word "congratulations" but with the words "what now", which only freeze enthusiasm and blasts hope.

In seeking the solution for the growing problem, we have to keep in mind that, whatever may be the remedies, it will affect some class, and so long as that class refuses to shoulder the burden cast upon it, the menace will be there, perhaps stronger than ever.

PRIDE OF CASTE.

First, the caste system has to be examined dispassionately. It has antiquity in its favour; but every renaissance, reformation or revolution cannot spare things, simply because they are ancient. Their usefulness will be and must be the deciding factor, after all other

arguments are concluded. Is the caste system in any way beneficial? It might have been, if it were really a voluntary division of labour. If each activity is made pleasant in its own way, then there can be no question of any one of them being superior to the rest. Not so in the case of the caste system when considered as a division of labour. The Brahmin would never willingly exchange his easy and pleasant life of meditation for that of the sweeper, which, to say the least, is downright hellish. The division supposed to underlie the caste system, could never have been an arrangement freely entered into. It is very probably a system invented and enforced by the mighty class, the Aryan invaders. Whether the Brahmins hatched the plan or not, it must have been enforced by the joint effort of them, the Kshatriyas and the Vaisyas who got off well in the dispensation; one with his love of meditation provided for, another with the animal instinct of pugnacity secured, and the third with the very natural desire of acquisition safeguarded. The Sudras and the Adi-Dravidas suffered the worst, and no wonder they protest against the entire caste system to-day.

But the protest is made for the purpose of demolishing the screen in the restaurant which sets the limit to their entrance, or the threshold in the "sanctum sanctorum" of the temple where the superior caste priest can alone officiate. Such a protest is useful in so far as it helps to weld the amorphous mass of Indians into one nation, but it should have in addition, as its objective, the removal of rusty notions regarding decent professions. The protest in that case will be echoed by the young men and women of the superior communities who are crushed now by the inhibitions of caste regarding employment. If our society comes to accept that all occupations are good for all, then the sense of degradation associated with many professions

would vanish and would liberate young men and women for honest toil and income. There is no use of writing big about rural uplift and dignity of labour and disowning a cousin or a nephew who took to cobbling or began to serve at a coffee hotel. Development of rural industries involves much menial work, rubbing of shoulders, and wallowing in the mire. Through press and propaganda remarks about the meanness of one's vocation should be elevated. One of the barricades against the solution of the unemployment problem will have then been demolished.

WANT OF INDUSTRIAL CONCERNS.

The economic life of the Indians is lopsided. Agriculture forms the best portion of our activities and even this is not as productive as desirable. Fragmentation prohibits large scale farming, and population subsisting on their income from land makes any kind of income absolutely insufficient. Industries are a crying need for the prolific peasants as well as for the other classes passing through the school and the college. A balance between the agricultural and the industrial occupations must be urgently established. But one important point faces us. Where is the sale for our products before the cheap and well finished foreign ones?

Unemployment as we know it to-day can be split into two kinds,—one variety of it affects the masses and the other the literate classes. Unemployment amongst the uneducated people is due to the introduction of machinery in India, the competition of the foreign with the indigenous products and just now also to the depression affecting the agricultural countries. How far this type of unemployment can be mitigated in India is largely a question of economics, just as the other type is largely a question of education. Of course the two have in common defective economics as one of the causes and a solu-

tion suggested for the former should not clash with that of the other.

In fact, some of the recipes suggested can be blamed for this very reason. When rural industries and increased manual labour are suggested for the relief of the idle masses by one school of thought, technological education is put forth as the only solution for unemployment amongst the literates. We should avoid creating an Ulster of mechanical experts trying to introduce goods through the machine, amidst an Ireland turning out goods by sheer manual labour, and individual skill.

Supposing, for one moment, that machinery should be tabooed and our indigenous craftsmen should be encouraged to produce what they could, only two conditions need be satisfied. The first is that the Indian should come to believe in the gospel of "Swadeshi", being satisfied with that which he produces locally without aspiring for others either necessities or luxuries—as earnestly as he believes in the 'Law of Karma', and the other is, the school education should be so changed as to induce the children or even compel them to go back to the villages. If the first condition is satisfied, almost a miracle will have happened, and the second will not present any serious difficulty.

BACK TO VILLAGES.

If, by going back to villages is meant going back to the land for self-cultivation or cultivation of others' land, then certain factors have to be taken into consideration. Is there land at all to be cultivated? Will the peasants endure the intruder? Who knows they will not try to screw out the newcomer by refusing any kind of help? The same might be the case with going back to village industries. The village people already suffer for want of work. If going back to the village on the other hand means inflicting

upon oneself a life of sacrifice, discipline, service and going out with the beggar's bowl for subsistence, it is alright as a desirable ideal. How far open-coated, single-starched, mull-fellows can take to this is not easy of answer.

CHANGES IN THE SCHOOL CURRICULUM.

The changes in the school curriculum should be somewhat on these lines. Up to V Class there should be a common curriculum for all in the Three Rs, local and international geography and history of the world. From Forms I to III instead of drawing, history and geography, agriculture and suitable rural industries should be taught together with a little English, Mathematics and Vernacular. Then an examination should be held and only those getting more than 40% in English, Mathematics and Vernacular should be allowed to read up to the School Final class and above. The rest should be directed to an intense study of rural industries and agriculture to the exclusion of all the spectacular subjects. These should be studied only by pupils having a certain attainment, who mean to take to a few necessary technical subjects, such as electricity, type-writing, sericulture, etc. For the college course, a very strict examination should be held so that the development of the minds of the really intelligent pupils might be safeguarded and drawn upon by the nation afterwards. Instead of that, the present condition is that even after fixing an absurd minimum in all the subjects, that too is tampered with and further concessions are allowed and the University gates thrown open. People battling with the minimum right from the beginning should be rigorously excluded from all chances of filching off a 'Degree' by fluke and thus including themselves amongst graduates. After their University course, these refuse to undertake to do what the people with lower qualifications are prepared for. Whereas if they have not

been allowed to go up the school course, their problem will not be distinct from that of the unemployed S. S. L. C.

CLOSE DOWN THE COLLEGES.

Of course lots of Arts Colleges will have to be closed in that case. There need be no regret, for they are now playing just the part of divorce courts of Reno and Riga. "Oh, please come here, we will secure a degree for you." Fortune is wasted not even on a problematical paying post, but on a positive clear-as-daylight nothing. Students know that degrees do not have the same old charm and power of getting wealth. Still they squander money on having one.

To assist them in shaking off their illusion, many of the colleges will have to transform themselves into colleges of rural industries and agriculture. In case the ideal of Arcadian life is rejected in favour of the *pukka* industrialism of the West, then the school curriculum should be modified somewhat thus. Up to the III Form, there should be general grinding in English, Mathematics and Vernacular. Then an examination must be held for those aspiring for the S. S. L. C. or to go up to the college. The rest should be made to study the technological subjects for three years and awarded certificates. These might be exempted from an elaborate study of English, Mathematics and Vernacular.

BOYS PATIENCE INCARNATE.

The starting of industries both by the Government and private enterprise must synchronise with the change in the school curriculum. There is no denying the statement that our present system of education engenders an absurd love of the quill as against any other implement. Boys who leave the school with their certificates are patience incarnate for the purpose of getting a clerical post. They will not even attempt to know

something of real life,—the real difficulty of earning an anna—by throwing themselves into a number of walks of life. What prevents them from taking agencies for so many of the Indian goods, so as to knock about in a really adventurous spirit, instead of gathering round a public library table, a pial or the railway platform, debauching their time in a meaningless way. When we read of helpless German boys earning their college fees by means of their fiddles or the American undergraduates spending their vacation, not in an idle or wasteful way, but in offering tuition, acting as errand boys and cleaning shoes, thus making another term in the college feasible, we applaud. But we also cry down insurance agents, we cry down newspaper correspondents, we are as self-complacent and critical as the Chinese Mandarins. We have amongst us, authors, story-tellers who, instead of extolling any profession as worthier than idleness, blow out a soap bubble story, scorning the ways of the insurance or the commission agents. What is the use of starting industrial concerns unless the commercial spirit is there, which will sell two sewing machines in a rich man's house, where there is no work for one?

APATHY OF THE STATE AND SOCIETY.

The State, if it wills, can do much with the co-operation of the community only. Its resources, in power and money, are available at one stroke to meet any exigency,—but for all peaceful and constructive activities they are not available, they disappear into ether. It is common knowledge that only a crisis makes the man. Let us grant the inability of the benign Government which after all is just one limb of the public, mainly devoted to self-defence. Luckily for us, the Government has not yet become brazen faced enough to

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prohibit Indians from engaging themselves in products of self-sufficiency. What prevents the capitalists from starting industries and industrial schools? What prevents Indians to take to the doctrine of 'Swadeshi' in a very earnest way? A nation intent upon buying Amrutanjana, to take an instance, cannot be forced or seduced into buying Eau-de-Cologne.

Unless we are cynics and cry with the Frenchman "The Public, the public, how many fools does it take to make the public?" we must marvel at the potentiality of a live and sincere body of citizens for useful work. How is that body to be created? How is our society with its divergent interests—religious, social, economic—to be converted into a body pulsating with a common aim having a rallying ground in spite of all the self-destructive and centrepetal forces in it? The Empire countries like France and England have in the cry "Empire in Danger" a powerful solvent for all domestic discords. Soviet Russia has a unifying factor, its ideology of communism. Japan and Italy have in the love of expansion a very effective means of unity. America has in its geographical detachment a powerful means of bringing attachment to its ideals and life. Whenever a crisis threatens them, they unite and get to work in a surprisingly small time.

Where are we in this picture? There has been no common ground until recently for the people of India except the Law of Karma which was very handy for sustaining a policy of cold indifference. The Law of Karma, although in its interpretation it is a wonderful gospel of incessant voluntary labour of love, is in practice observed as a sanction for all the evils existing and to be perpetrated.

Such an ideal observed as a religion will deal mercilessly with all vested interests, caste

privileges and purse privileges. The rich man will spend his money in a responsible manner. With each increment in his income, he will feel himself obliged and in honour bound to help more people earn food in an honest and honourable way. Thus in essence, the remedy for unemployment as well as for other problems lies in the purification of the individual. The best of systems and institutions must collapse sooner or later if the agents in charge are moral bankrupts. We are now so dangerously near offering religion as a solution that we must abruptly leave it off rather than wound susceptibilities by introducing rather an unfashionable solution.

IMMEDIATE RELIEF.

All these suggestions will be good for preventing the evil hereafter. What about the immediate relief to the unemployed? An ameliorative scheme is rather more vital than a preventive one.

The very first thing to be done is for the community to take a census of the unemployed people—S. S. L. C. onwards up to M. As. They might advertise in the newspapers that such people might send in their names, addresses, property, etc., to a special Department called the Unemployment Bureau, free of postal expenses. Then an enquiry should be held in each town or village by the Sub-Magistrate into the domestic circumstances of the unemployed man. If he is poor, with nothing or with a property yielding such low income as Rs. 10 for himself alone or not more than Rs. 30 for himself and a family of four members all depending on him only, he must be registered as an unemployed. The rest should be excluded. To prevent fraud and dishonest representations it should be announced that anyone who proves that one of the registered men does not satisfy the above conditions, should be entitled to all the property of the dis-

honest man and as an additional penalty the latter should be dismissed. The son-in-law of a rich man should be supposed to be in affluent means unless the contrary could be established by him when he seeks employment.

Such a list, though drawn up after a vexatious enquiry and poking of the nose into domestic circumstances, will be useful in so far as it might single out cases of genuine hardship which now lie merged amidst cases quite undeserving of public and Government sympathy. The son of a District Collector or a lawyer with ten lakhs behind and as much in prospect, if without employment, should not be bracketted with one, a son amidst so many of poor aged parents with a sorrowful hand-to-mouth existence behind and before. The Government and other public bodies should seek to absorb the list in useful services using any device possible. They may raise the age of entry into Government service, compulsorily retire many of the servants above a certain age and pay or having means of subsistence; reducing the salary of each cadre so as to absorb two or more where only one served with the minimum pay; opening new departments

and industries; abolishing pension benefits in the case of those who can do without them.

The Unemployment Act of 1934 in Great Britain failed leaving the confusion worse than ever. The Unemployment Insurance scheme also has suffered a confusion. Here, in India, every servant, public or private, should be enabled to contribute in proportion to his earnings in order to be able to draw a pension adjusted to the standard of living to which he is accustomed. The necessary heavy taxes may be levied upon the rich and the proceeds spent in establishing the minimum standard of living for the poor unemployed, so that a considerable net transfer of income can be effected. We do not advocate the confiscation of the wealth of the rich in any way and its distribution to the poor unemployed. These few ideas may seem fantastic or worse; but the unemployment problem may gather momentum and blow up the very fabric of the peace of the country. Indian society, because of the joint family system, is absorbing the shock of the avalanche. Too much cannot be expected of it. The benign Government might come to the rescue and share the burden with the public as well.

New Publications.

(MODERN INDIA STORY BOOKS)

By Mrs. CORRIE FEARON, Ed.B. (Edin.)

Superintendent, Child Education Department

Teachers' College, Saidapet.

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II. SOME FAMOUS FIGHTS

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ANDREW CARNEGIE : THE MILLIONAIRE PHILANTHROPIST.

BY MR. T. P. AMARASINGHE, *Colombo*.

"A ROLLING stone gathers no moss" is a proverb which, on account of its constant usage, has come to be taken by us as true. Yet several instances could be drawn from the lives of very famous men to enable us to conform to the view that "a rolling stone does gather moss" and that even in abundance. The life of Andrew Carnegie—bobbin boy, telegraph operator, railway superintendent, iron master and millionaire philanthropist—more than any other—enables us to come to the conclusion, fully and finally, that never was so rife and celebrated a saying more untrue. This is not the only contradiction, however, which offers itself to the reader of Carnegie's life. In fact the life of this great man is a series of contradictions culminating in the greatest contradiction of all—the common acceptance that the man who is once obsessed with a desire for wealth can never hope to enjoy life. Carnegie's life was one complete denial of this accepted view, for Carnegie to the very last was the real owner of his millions and was not owned by them. Millionaires there have been not a few, but millionaires who are also men are rare. Carnegie was the one man among millionaires who could be understood apart from his millions. This has come to make him the lodestar in the firmament of millionaires.

Carnegie's was a dual life. This, more than any other, must be carefully kept in mind when considering the life of the great man. On the one hand we see in him "the business man ruthless, hard as his own pig iron, who is

the maker of millions, the smasher of Trade Unions and the creator of the gigantic serfdom of the Steel Trust." On the other he appears to us "the wonderful rich uncle who has emerged from the mephitic glooms of Pittsburg and scattered largesse over all the earth," and the maker of Libraries, Peace Palaces, Universities and Hero Funds. To the stern, uncompromising socialist and to the intelligent labourer conscious of the social order which has condemned him to toil, even as an animal, in the gigantic steel works of Great Britain and America, Andrew Carnegie may well seem to be a very devil incarnate. For did he not destroy Trade Unionism—the last resort whither may retire oppressed workers with the express purpose of righting their grievances—by the help of thousands of soldiers? He it was who shut the door through which the labourer may pass into the promised land, and condemned the thousands of labourers in his own factories directly and in the factories of the empire indirectly to work twelve hours a day and seven days a week. He it was who put back the clock of democratic progress for many a day.

To the stern hard-hearted millionaire lured by the ever-increasing desire for wealth and to the lover of the capitalist order, Carnegie will appear in a very different light. To them he is the Angel of Peace, the setter-up of traditions which, if followed closely, would make millionaires of men, and the giver of life to the dying capitalist order so dear and near to them. In short Carnegie is to them a man after their own hearts.

The views afforded to the looker-on from both these angles are undoubtedly very much overdrawn, for Carnegie's life was a curious blend of righteousness and iniquity. A careful perusal of the life of this man, in the light of his dual nature, is therefore essential if we desire to make anything like an unbiassed estimate of the man. The "rich uncle" and the bringer of good things as well as the relentless business man, will certainly emerge at the end of our life sketch, shorn of much of that glamour arising out of the philanthropic work done in the evening of his life. It will be a figure at once warranting our scorn, love and admiration.

The life story of Andrew Carnegie, like those of most of the other great men who have come to adorn the pages of their country's history, is full of stirring triumphs over insurmountable odds. The birth-place of this great man was far removed from the scene of his activities which was to make him the millionaire philanthropist of a future age. In Dunfermline, in the heart of Scotland, was born to William Carnegie—a humble weaver—and his wife, a Miss Margaret Morrisson, a hundred years ago, on the 25th November last, Andrew Carnegie. Brought up amidst such surroundings, as those afforded by the noble estuary that had so delighted the gaze of Marmion :—

"The gallant Firth the eye might note,
Whose islands on its bosom float,
Like emeralds chased in gold :"

and some of the finest scenes "in the stern drama of Scottish History", a great love of his native town became instilled in him. Even though America became to him a more prosperous second home, his thoughts were ever and anon in the town of his infancy, as

his writings bear witness. To his last day, the town had to him an almost mystic charm. In later life, when he became a rich man, one of Carnegie's first wishes was to make the people of Dunfermline happy.

His early life was spent in the shop where his father worked the loom day in and day out. Of definite schooling he received little, but teachers like his mother and father and his uncle Lauder who did a lot to inculcate life-long principles into his mind, were not lacking. The poetry of Scotland, a life-long love of his, and the political ideas which influenced his whole life originated in their teachings. Of his childhood friendships, that with his cousin George Lauder was the most lasting. The two boys who were of the same age lived on through infancy inseparable playmates. At the end of their lives' journey—which was fourscore years from their birth—they met under touching circumstances. Just two months before Carnegie's death, George Lauder—the 'Dod' of his Dunfermline childhood—visited him at his home in Shadbrook, America. They spent weeks enjoying themselves at their favourite games—fishing, walking and even trying now and then a game of checkers—in spite of their being octogenarians. Lauder when he heard of Carnegie's death wrote the contented words, "My one consolation is that I am tottering on the same brink."

The friendship of these two children, the delightful companionship of Uncle Lauder, and the happy though frugal home of his childhood years were soon to be broken up. The merciless scourge known as the Industrial Revolution took its toll of the happy weaving trade of Dunfermline and in the "hungry forties" the Carnegie family was forced to depart to the United States, following in the wake of other Scottish families. This was in the year 1848. In one of his

writings Carnegie in describing his sad thoughts on leaving Scotland strikes a very pathetic note. Little did he realise then what wide vistas of wealth and greatness America, his adopted home, would open up to him which he accepting would make him the man we know to-day, when struggling in the arms of his beloved uncle waving bitter farewells to the glens of his native Scotland.

The Carnegie family took up residence in Allegheny City, Pennsylvania. The family found great difficulty in eking out a living and no sooner Andrew reached the age of twelve than he began to work as a bobbin-boy in a cotton factory, at a weekly wage of one dollar and twenty cents. Finding the place unsuited for his genius, we find the stone of his fortune rolling for the first time. But it would do well for us to mark that it rolled to gather the moss of experience. He entered a bobbin-manufacturing establishment where he worked for some time. This work too was short-lived for on his own confession feeling like "a bird in a cage," in the cellar of the factory, he sought the post of messenger boy in Pittsburg Telegraph Office, and was appointed at a weekly wage of two and a half dollars. As he entered on his new duties an event occurred which was to influence his life not a little. This was the announcement that Col. James Anderson, the founder of free libraries in West Pennsylvania, made of his intention to open his private library of 4,000 volumes "to working boys in Pittsburg." Carnegie in after life declared, "that it was his own personal experience which led him to value a library beyond all other forms of beneficence." To such an extent was he influenced by the event.

From being messenger, we see him becoming telegraph operator owing to his wonderful ability to transmit messages quickly and accurately. He showed his abilities in other ways too. He went to help one of the officials

in the new railway at the age of seventeen. Here he showed his administrative powers to be of a high order and was soon made a superintendent. During the American Civil War, Carnegie accompanied Scott, then Assistant Secretary for War, to the front. While absorbed in this work, he kept his mind ever receptive of good opportunities which would present themselves to him. The opportunity came when during the war days iron began to fetch high prices and, new rails being scarce, the railway systems of America were regarded as "fast becoming dangerous." Quick to grasp the opportunity Carnegie organised a rail manufacturing company and at the same time launched the Pittsburg Locomotive Works. This, however, did not suffice him. Seeing that fires were taking place in connexion with the Railway Wooden Bridges, he formed the Keystone Iron Bridge Company. Wealth flowed in to Carnegie, but with the frugality which is the Scotsman's he saved every penny and with the words 'business is business,' ever present in his mind marched on to secure more and more wealth. Carnegie disregarding the proverb rolled once more, this time by giving up his post on the railway and devoting himself to his new schemes. He went over to England in 1867 and on his return opened the "Edgar Thompson Steel Works", in order to smelt the metal he needed. By this means he eluded the expense of buying smelted iron. After this he bought the quarries from which the iron stone was dug, and then he took over the coal mines too. Trade being ever on the increase, in those days, Carnegie became enormously rich. Thirty-three years before, he had journeyed from his native town almost friendless and penniless to seek his fortune in America. By 1881 he was the foremost iron master in America and the capital of the concerns controlled by the Carnegie Brothers & Co., was estimated at five million dollars.

His wealth was daily multiplying until in 1888, a year after his marriage to Louise, daughter of J. W. Whitfield of New York, it had increased sixty times over.

In 1900 Carnegie issued his book, the *Gospel of Wealth*, to emphasise a doctrine, "the man who hoards his wealth instead of administering it as a fund for the service of his fellows should die 'unwept, unhonoured and unsung,'" he had proclaimed from many platforms. Many people sounded doubts as to whether he would practise what he preached. Accordingly Carnegie decided to "cease to struggle for more wealth" and to take up "the more serious and difficult task of wise distribution." Here we see the warning of the hard-hearted millionaire pursuing wealth with the eagerness of an eagle and the coming to life of the "rich uncle" and "the scatterer of largesse over all the earth." Had Carnegie died before 1900 he would have died "unwept, unhonoured and unsung." He lived for nineteen years more, during which time he made himself a great figure, loved and respected the world over.

How Carnegie distributed his vast hoard of wealth must needs be told. Countless are the men who have become rich but few indeed took to the task of wise distribution. Carnegie became one of this select few when he retired from business in 1900 and kept himself busy in the new task, for the rest of his life.

Innumerable are the things he did with his money. Here are a few of the most important. Pensions and welfare funds he set up for his work people, who had been the fabric of his successful life, and for "his old friends on the Railway." To Pittsburg he bestowed a great institute replete with Library, Museum

and Art Gallery. A Carnegie Fund in Scotland to give scholarships to the Universities for young Scottish boys and girls of promise. "Hero Funds" for different countries and a Peace Palace which to this very day houses the new International Court of Justice at the Hague.

Nor was this all. He set up certain funds in America as well as in England, enabling ex-Presidents and great men in the Governments of the two countries to live in peace and comfort in after-life. Incidentally it may be interesting to note that the great English politician, Lloyd George, receives approximately £5,000 from one of these funds. Further, remembering the great benefits and pleasures he derived from libraries, he spent by far the largest part of his wealth on the establishment of free lending libraries in the United States of America and Great Britain.

Determined that the good work should go on for generations Carnegie set about, just twenty years ago, to found his "Trust for the United Kingdom." It has for its aim the "improvement of the well-being of the masses of the people of Great Britain and Ireland." Carnegie also set down that "he wished it to devote special attention to libraries."

Aged and honoured Carnegie was living in Scotland when the fatal Great War began which completely disillusioned him. He who hated war and had visions of the "brotherhood of man" was very bitter while the war was raging. He lived to see the triumph of the allies and in his retreat at Shadbrook "when his days were in the yellow leaf," thought out ways and means of securing the "brotherhood of man." On the 11th August 1919 he died quietly in his sleep

at his home in Lennox, Massachusetts, leaving his wife and a daughter to moan his death. The very same year of his death saw the establishment of the League of Nations, a modification of a much cherished ideal of his.

To us in reviewing his life and work, his work in the field of libraries is the most important. The hundred years which lie between us and the time of his birth have tended to diminish the greatness of much of his work in this connection. To understand the full force of his achievement we must cast our minds back to the state of the two countries—Great Britain and America—in regard to libraries. The great work of educating the masses started by Bell and Lancaster seemed at that time destined to die a natural death owing to the lack of facilities in the matter of libraries. Apart from the learned libraries of Oxford and Cambridge and the British Museum, no libraries of the sort we have to-day, existed. Many men realised the need for libraries before Carnegie but quailed before the difficulties which arose and clouded the issue. Hence let it be known that Carnegie did not originate free lending libraries. They would have come in the normal run of history, but it was he who accelerated their coming and thereby came to be one of the greatest benefactors of the human race. After some years of campaigning a Parliamentary Committee was appointed to delve into the true nature of things and suggest remedies. The Committee soon revealed the true state of affairs. They pointed out how crime and ignorance went hand in hand.

Thus the need was brought to bear on Parliamentarians who decided to make a "new law allowing the city councils to build

libraries, if they wished, from the public money." But as is customary before all great changes come about, many put almost insurmountable obstacles on the way, which considerably slackened the first influx of libraries.

On the other side of the Atlantic was a youth eagerly devouring the books lent him from the lending library set up by that great pioneer in libraries—Col. Anderson. So delightful did he find the use of a library that with the true characteristics of the unselfish man he determined to share it with the rest of humanity. This boy was Andrew Carnegie, who, when rich in later life, was always ready to give money for founding libraries. Among the first libraries he set up was one in his native town of Dunfermline. "Later he began helping any city, whether in Britain or the United States, which would maintain a library." He created a record in the number of libraries he founded, which reached the grand total of three hundred in sixteen years.

This is how the millionaire parted company with others of his class. A paradox in the life of Carnegie now calls for mention. Carnegie, it is said, seeing wealth flowing to him sought ways and means of making "a serious breach" in his millions. Almost all his attempts were foiled; for as fast as he dispensed the balance accumulated. This struggle of Carnegie would be quite unintelligible to the masses of poverty-stricken humanity swarming the world on this the hundredth anniversary of his birth, for theirs is a struggle in quite a different direction. True Carnegie did great humanitarian work with his hoard of wealth, but it is strangely interesting to note that he never conceived a plan which would have removed for ever the stains that have clung to him in the indus-

trial field. He could have very well used that wealth and his last days "warring against the twelve-hour day and the seven-day week of the steel trust."

The frame of his mind which time and again declared, "Virtue must bring reward, vice punishment, work wages, sloth misery" and "No young man ever lived who has not had a chance," was wholly incompatible with the ideal of socialism, "Equality for all." Yet, in these days when democracy has seen its most triumphant gains and severest set-backs, it may do well for us to remember that he it was who made possible the swift and sure march of socialism. The irony of his career was a very bitter one indeed. He gave the masses libraries thus enabling them to probe into the hidden secrets of life. The day would surely have come when the masses, breaking through the existing capitalist order, would have gained for themselves their just inheritance, even if Carnegie had not taught them to do it with the libraries that arose out of his

wealth. But by his humanitarian activities in the realm of education he brought the world to a swifter realisation of the fact, that the degraded humanity on whose bodies he reared himself as a millionaire, would in the near future sweep up the institution nearest and dearest to his heart—the existing Capitalist Order. Nay more! "The steel trust, that most colossal monument that the Mammon of modern industry has conceived," which has made him a saint to millionaires is going to be blown up too. And he is responsible for it.

Andrew Carnegie has had his day while capitalism rules the world. As sure as night follows day, he will continue to hold the hearts of men in the socialist state of tomorrow. For, the socialists too will have to realise that he was the one man among men who most hastened the day for the coming of socialism. Thus like those of most of the world's benefactors, the name of Andrew Carnegie will be remembered through the ages yet unborn.

Strictly Based on the Departmental Instructions

MARTIN'S JUBILEE READINGS FOR HIGH SCHOOLS

EDITED BY

Henry Martin, M.A. (Oxon.), O.B.E.,

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With introduction, critical notes to clear up difficulties and exercises based on new model questions and grammar syllabus issued by the Department.

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XLII—50

ECONOMIC LIFE, IDEAS AND RECONSTRUCTIONS IN VEDIC TIMES.

BY PROF. V. RANGACHARYA, M.A., Madras.

(Continued from page 384.)

IV. AGRICULTURE.

Though the pastoral and forest economies prevailed largely in Vēdic India, the general condition may be pronounced to be one of agricultural life. And an integral circumstance of this agricultural economy was the rise of a net-work of permanent villages (*grāmas*) throughout the Āryan world. The villages were clearly divided from each other by forest or pasture lands, and often connected by roads. A collection of *grāmas* formed a *vishaya* and a number of *vishayas* the *jana-pada* or *rājya*. The *grāma* had for its smallest unit the *kula* (family), several families forming a clan (*gōtra*) which often founded the village. The Āryan *grāma* was just like the non-Āryan one in appearance, but the Āryans made themselves landlords in a large number of villages (as the early Anglo-Saxon conquerors in England), driving their enemies to the position of tenants. Vēdic evidence is clear that land was an early type of property acquired by the Āryan settlers. It was first distributed periodically among them but in course of time became the permanent property of individuals. Many hymns refer to the distribution of the village fields, horses and cattle between the tribesmen and the king. There is a difference of opinion in regard to the fact whether land was owned *originally* by the whole Āryan community or by individuals. Maine maintains that the communal ownership was the prevailing form; that it was due to the community of blood among the group of families inhabiting the village; that the

village "was not only a local group of land-holders, but something of a communistic type as regards the property in land." Baden Powell has shown that this theory is only true in regard to a particular type of village prevalent in the United (then North-west) Provinces, the Panjāb and Oudh, and that it is not true in regard to the rest of India, where 'the severalty type' is a more common feature; and he has given elaborate arguments to show that the latter type was the distinguishing feature of the non-Āryan economy. The Āryans, he concludes, took over the non-Āryan villages of individual land-holders and established the supremacy of their clans thus giving rise to the land-lord type of villages. The authors of the *Vēdic Index* have questioned even this. They point out that the institution of private property in land was already in vogue in Rg-vēdic times. They believe that land was never communal property in ancient India, and that the earliest Vēdic evidences indicate *ownership* either by families or by individuals. There was no law, for example, they say, that land could be sold, bequeathed, or mortgaged by any individual member without the consent of all the members of the community. Nor is it possible, they point out, that the Āryan sages and patriarchs enjoyed property in common with occupationists like the potter, the carpenter, and the goldsmith. The later Greek writers refer to communal villages; but the authors of the *Vēdic Index* believe that they were later and exceptional developments, and that the law of property in early Vēdic times was the law of

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ECONOMIC IDEAS IN VEDIC TIMES.

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the settler, each man being entitled to the ownership by the right of possession, occupation and reclamation. In course of time, they observe, the institution of Monarchy probably subjected the land-holder to a fee for protection in the form of a fixed share of the produce for the king, collected from each individual through the village government; but during the earlier periods of the settlement there was perhaps no such demand.

COMMUNAL AND PRIVATE LAND-HOLDINGS.

But the above view seems to be too one-sided. It is quite possible to imagine that, in some parts at least, there was in the initial stages of Āryan settlement, the ownership of the community. Such cases must naturally have happened both when the Āryans occupied new areas or took possession of non-Āryan villages. The settlers or possessors would naturally settle as equal colonists in villages, holding the non-Āryans as serfs or tenants. In a new Āryan village land must have been communal at first, and the distribution made by lot among Āryan families. It may be that, sometimes at least, the Āryan families belonged to a single clan and were bound by a homogeneity of blood. In this case the whole village might come to be owned by a single land-lord or rather the families belonging to him. Such clan settlements may be regarded as examples of communal ownership. Then again it may be that resourceless or precarious individual land-lords occasionally joined together and agreed to be jointly liable to some captains or rulers for the cultivation of the land as tenants, exchanging their freedom for security. Whether the village consisted of equal co-partners or individual land-lords, the growth of intensive cultivation led to the displacement

of joint holdings by proprietary holdings in most of the villages. That is why the system of individual or family property was the chief feature of the Vēdic village economy.

The predominance of agriculture led to the agrarian lands of the village being distinguished from other lands (like *khila* or grass), and subjected to scientific economic explanation. The lands were measured (I. 110, 5), laid out into fields (*kshātra*), ploughed (*kṛsh*), and sowed (*bapu*). The corn was reaped (*lūn*), and then threshed (*mṛn*) on the floor of the granery (*khaḷa*) and taken in carts to homes for being measured and stored. The plough (*lāṅgala*, *Sīra*) was in common use, and, curiously enough, of a much more advanced type than in Sindh. Sir John Marshall doubts whether in the latter country the hoe was still in use or was already replaced by the plough. Mr. Mackay regards certain large flint implements as possible plough-shares, but Sir John Marshall doubts it and holds the question to be an open one. It is very interesting to find elaborate references to the plough in early Vēdic literature. The ploughman is called *Kināsa* (IV. 57, 8), and the ploughshare *phāla* (IV. 37, 8 and X, 117, 7) or *stega* (X. 31, 9). The reference to the occupation of ploughing occurs in all parts of the Rg-vēda though more in the first and tenth books than the 'family' ones. Ploughing in fact was so common that the term *kṛshji* came to mean people in general, (e.g., I. 52, 11; III. 49, 1 and IV. 21, 2). Indra and Agni were the Lords of agriculturists. The invention of ploughing is attributed in the Atharva-vēda (VIII. 10, 24) to Pṛthi Vainya, and it perhaps records the genuine tradition. The Āsvins too are described in the Rg-vēda (I. 117, 21) as sowing grain by means of the

plough. The plough-land was called *urvarā* (cf. the Dravidian *uḷavu*) or *kshētra* as against the *ārtanā* or waste-land (VII. 49, 2). The art of manuring was understood, the manure used being *śakan*, *śukṛt* or *karīsha**, that is the dung of cattle. The Atharva-vēda says that the plough (*lāṅgala*, *sīra*) was drawn by teams of six, eight or even twelve oxen (VI. 91, 3), and the system seems to have been very early as some passages in the Rg-vēda (VIII. 6, 48 and X. 101, 4) seem to show. The animals were fastened to the yoke with leather ropes and driven by goads (*toda*). The plough is praised as the maker of the Aryan's food. Lance-pointed, lying well, smooth-handled, it was the source of plenty, says the Atharva-vēda, in cows, sheep, chariots, and above all plump wenches! The grain was cut with a sickle (*śṛṇī*), and then threshed, some sheaves being left in the *khaḷa* (threshing-floor) unsheaved as offerings to the good spirits of the fields.

IMPROVEMENT IN ITS TECHNIQUE.

The scientific skill of man was brought to aid nature not only in the form of manuring but also irrigation. The irrigation works included *hrada* or reservoir; *kulyās* or canals (cf. Dravidian *kālvāi*), *avatas* or wells, and *utsas* or springs (cf. Dravidian *uttu*). Water was drawn from the wells by pails or wooden buckets

*Rv. 161, 10; Av. VII. 4, 9 and XII. 4, 4. The Samhitas contain a few references to the word *karīsha*. It is mentioned in the Av. (III. 14, 3-4; XIX. 31, 3). It seems to be the same as the Dravidian *eru*. Amidst other agricultural terms may be mentioned the *Khanitra* or spade (I. 179, 6); *titan* or sieve or winnowing for purifying corn (X. 71, 2); *dātra* or sickle (VIII. 78, 10); *pharvara* which has been interpreted as a sower or a field in bloom (X. 106, 2); etc.

with good straps of leather. Not only were the fields irrigated in proper times, but they were cultivated ultimately with grains and pulses. The suitability of the soils to crop and the arts of rotation and transplanation were thus understood early; but it is better to deal with these developments in the next lecture as it was only in the later Vēdic period that they were pronounced.

One remarkable fact to be referred to at this stage is that ancient Sindh had also an advanced agriculture; but we have no such copious information as in regard to Vēdic India. As Sir John Marshall says, "Great cities with teaming population like Mohenjo-daro and Harappā could never have come into being save in a country which was capable of producing food on a big scale, and where the presence of a great river made transport, irrigation, and trade easy." (*Indus Civilization*, I. p. 27). Apparently, the development of the plough in Vēdic India to a much larger extent than in Sindh seems to indicate that agricultural development was in a larger scale in Vēdic India than further south. But it would be unwise to exaggerate any such possibility as we have not got sufficient information about Sindh. It is plain, however, that, as Mr. Mackay observes, the Chalcolithic civilization owed all its important part to its great river as the civilizations of North Africa and South Asia did. All of them were the off-spring of great rivers. "So long as Man was in the hunting or nomad stage, he might wander at will wherever he could find game or pasturage and sufficient water for his wants, and, even when he had turned to agriculture as a means of life, he might subsist in small communities, wherever cultivable land was available and

the rainfall adequate. But it was only on the banks of the great rivers that he could develop agriculture on a scale sufficient for the needs of a dense population; there only that he could organize society in great cities; and there only that he could maintain that commercial intercourse with distant communities which was indispensable for providing him with the necessities or luxuries of life and for quickening his inventive and intellectual faculties. And let it be remembered that the importance of the river was all the greater in the early days when there were no ploughs, no wheeled vehicles, few beasts of burden, and little or no means of fertilizing the land artificially; since it was the river that enriched the soil, and by its seasonal inundation lessened the labour of hoeing and provided regular irrigation for the growing crops, as well as a highway of which the produce of the land could be brought into the cities." The valleys of Sindh and the Panjāb, the broadest and the richest of those of Southern Asia, were just like the valleys of the Nile, Mesopotamia and Western Asia. Indeed the valleys of the Jumna and Ganges, and of the Oxus and other rivers of Transcaspiā, indicate the same feature of unity in Chalcolithic civilization side by side with diversity. There were very many common features among them, but local and national ones too in each. The domestication of animals, the cultivation of wheat, barley and other grains, the growing of fruits, the irrigation of land with artificial canals and embankments, and the navigation by river were among the basic elements of the entire Afrasian civilization. The Indus region was thus not isolated. It extended in all directions, and the future will show to what extent the India of the north-east, and south was touched by Sindh culture.

The point to be observed here is that in the importance attached to irrigation there was not much difference between early Vēdic India and Sindh.

THE OBSTACLES OVERCOME.

The Vēdic agriculturist had naturally a number of difficulties to contend with, and he took steps to remove them. He stored water when there was scarcity of rains and to prevent inundations caused by excessive rains. He took steps against the destructive activities of moles, birds, insects, and above all 'demons.' We are told that he kept the birds off by raising loud cries, and the demons off by uttering spells and incantations. The Atharva-vēda gives (VI. 50) a remarkable hymn addressed to the Aśvins and a Lord of noxious animals to save the farmer from these enemies. The suppliant asks the Aśvins to smite the borer, the *samāṅka* (a destructive insect), and the rat, to split their heads, crush their ribs, and shut their mouths so that they would leave the barley and other grains alone. "Oh Lord of borers, Lord of *vaghas*, with arid jaws, do ye listen to me! what devourers there are of the forest, and whatever devourers ye are, all of them do we grind up!" The agriculturist also took spiritual means against the destructive actions of lightning and the sun. (Atharva-vēda VII. 11).

THE CHIEF GRAINS CULTIVATED YAVA; UPAVAKA.

As regards the agricultural products in the Rg-Vēdic period, we have got fairly sufficient information. The most common grains cultivated were *yava* and *dhāna*. The term *yava* has been interpreted as the *dhāna* or grain in general sense by some scholars, but as barley by others, and wheat by still others.

It is now recognised that the earliest grains to be cultivated by man were barley and wheat in the more temperate parts of the world. Barley was cultivated in China, about B.C. 2700, and it has been found among the earliest Egyptian monuments. There can be no doubt that in India, it was the rice that was utilised by the primitive peoples and the Dravidians; but we know from Vedic literature that the grain cultivated by the early Aryans as their national cereal was *yava*, which has been identified, as has been already said, by the majority of scholars with barley and by some with wheat. Now we know from the discoveries in ancient Sindh that the peoples of that region cultivated these two grains. Specimens of wheat and barley have been discovered, and both these are of the types grown in the Panjāb to-day. The barley has also been discovered to be of the same type as is found in the pre-dynastic graves in Egypt. It is obvious from these that both these grains played a momentous part in the history of pre-Vedic and Vedic agriculture. It is certain that the name *yava* spread in the course of time to the south also and even to the further east, as the Marathi *vagi*, Kanarese *Jarva*, Javanese *Java*, etc. show. From the fact that it occurs in its Aryan name throughout the world, that it is used in early Vedic literature in the sense of *dhānya* in general, that it has been chosen as the goldsmith's weight in India, that it has been called *Indraja* and utilised for the preparation of the Vedic sura, it has been inferred that it was the favourite article with the early Aryans. It is clear from this that the non-Aryan India must have learnt its cultivation as the result of the contact with the more cultured people of the north, whether Vedic

or Sindhian. The term *upavāka* seems to have been also used to denote *Yava* in the Rg-Vēda and later literature; and the *karam-bha* prepared from it is frequently referred to throughout Vedic literature.

WHEAT.

Similarly *gōthuma* by which name wheat is known to the Vedic literature, is the name by which it is known amongst all the peoples of India,—as in the *Gahun* of Mahratti, *Godi* of Kanarese and Tulu, of *Godhuma* of Tamil and Telugu, but was never indigenous to South India in the form in which we know it. As a pre-historic grain it occurs in Egypt about 3300 B.C., in Mesopotamia and in Indus valley in more or less the same date, and later on in Vedic India. It is obvious that, though some variety of it might have been indigenous to the more southern parts, it was essentially a grain which came to the knowledge of South India as the result of the contact with either the Sindhians or more probably the Aryans. It thus affords an excellent example of early negotiation in economic matters. The absence of the pure Dravidian terms for *busa* or wheat-bran and *sojji* for the common preparation in every household, are indicative of the fact that it is North Indian. Even to-day it is a more important article of food in the Panjāb and the United Provinces and not in the rest of India.

RICE.

While it is more or less certain that, in regard to barley and wheat, South India borrowed from North India, the contrary seems to have been the case in regard to a large number of other grains. Of the cereals, rice is the most common article of consumption, and it is clear that the Aryans came to

know of its use when they became acquainted with the non-Aryans in the course of their expansion into Hindustan. Rice is the same as the Sanskrit *Vrihi*, the *ariṣi* of Tamil, the *aruz* of Arabic, the *roy* of Malayalam, the *ara* of Tulu. The Tamil term is believed to have been the source for all these, and it has been maintained that the grain was a Dravidian one learnt by the Aryans. When it is remembered that it is not mentioned in the Rg-Vēda, but occurs in the Atharva-vēda, the Brāhmaṇas and the Upanishads, it will be conceded that this view is plausible. "Writers are agreed," says Watt, "that the earliest mention of rice cultivation is connected with China, where, according to Stanislas Julien, a ceremony was celebrated in 2800 B.C. by Emperor Chin nung, in which the sowing of five kinds of grain, one being rice, is the chief observance. This, together with the well-known adaptability of large portions of China to rice cultivation, led De Candolle to presume the plant may have been a native of that country. He does not, however, restrict its wild habitat to China, but admits it has been found both in India and Australia under such conditions as to allow of little doubt that it is native to these countries as well." (Watt, p. 825). De Candolle believes that Indian rice cultivation was subsequent to that of China, though ancient. Watt says that "the chief wild habitat of the plant today is roughly from Southern India to Cochin China," and that this "coincides with the region through which the Dravidian invaders passed till they culminated in the Tamil civilisation. Cultivation appears in fact to have spread eastwards to China about 3000 B.C. and at perhaps a slightly more recent date, westwards and northwards throughout India to Persia, Central Asia, Arabia and ultimately

to Egypt and Europe." (*Ibid.* p. 825). Apparently, then, this tropical grain spread from Dravidian India to China and Australia on the one hand, and to Persia, Central Asia and Europe on the other. It is held by some that the Sanskrit *vrihi* was derived from the Persian *biranz* and that the Indo-Aryans knew its use 'even before they made themselves felt in Indian history'; but this view cannot stand scrutiny for two reasons. "In the first place the Persian word itself might be traced to Tamil. Secondary, the absence of the mention of the article in the Rg-vēda seems to be sufficient to indicate the Aryan ignorance of the grain at first. A corollary of this theory is that the Sanskrit *nīvāra* which, I believe, occurs for the first time in the *Śukla-yajur veda*, was an adaptation from the non-Sanskrit *nellu*, and the Sanskrit *kañchika* ('gruel') from the non-Sanskrit *kañji*. On the other hand, as cooked rice is known as *pattu* in Tamil (with which may be connected the Kanarese *pattu* and the Telugu *vaḍlu*), and as all these words are apparently derived from the Sans *pach* to cook, one is tempted to suppose that the art of cooking rice was introduced by the Aryans, unless we suppose that *pach* came from a root common to both." In any case, the article became so common amongst the Aryans that it came to be known by the general name *dhānya*. It was naturally an article of trade over a distant area. Primarily as a food-grain and secondarily as the source of sura it was valued. "The *Chūḍāmani nigaṇṭu* gives the names *vari*, *śol*, *vrihi*, *śāli* *yavam* and *nel* for paddy; *nannel* and *śanjali* to red paddy; *aivana* to the mountain paddy; *torai* to the field grain and *nīvāra* to the tank variety." This work is, of course, very late,

and cannot be given as an authority for the period with which we are dealing ; but it might embody traditional varieties of the grain produced for a long time in the past. It may be pointed out that rice has not been found in ancient Sindh, and it seems to corroborate the theory that it came to be known to the Aryans only later on.

The great feature of the economic history of the later Vedic period was the populariza-

tion, as the result of the negotiation between the Aryan and the non-Aryan worlds, of the vast majority of grains, pulses and millets which are the most important food-products of the Indian peoples. Later Vedic literature does not only refer to barley, wheat and rice, but to fresh grains and pulses, like *anupriyaguvas masūras*, *khalvas*, *khalakula*, *tila* and *māsha*. These will be described presently.

RURAL RECONSTRUCTION AND WHAT THE TEACHERS CAN DO FOR IT.

BY MR. D. N. KRISHNAYYA, M.A., B.ED.,
Virajpet, Coorg.

IN these days, everywhere in India, we hear the talk of the rural reconstruction, village uplift, etc. Many politicians and public workers are concentrating their attention on this important problem. The government too is doing what it can to ameliorate the condition of the villagers.

Rural Reconstruction training camps are being organised now and then. As such should we not, as teachers, as the educators of the coming generation, realise the extent of this important problem and see what little service we can do for the reconstruction of our villages?

The words 'Rural Reconstruction' mean that we construct once again the order of things that once existed—and that made the villages happy and prosperous. What is this order of things that existed once? India is mainly an agricultural country and abounds in villages. In the olden days these villages had an organisation which was highly conducive

to the attainment of economic, social, moral and intellectual excellence. The administrative system was democratic in nature. Every village had a headman who was very much respected and whose words were obeyed more than the judgment of a law court. He was always a strictly honest and impartial man and dispensed his judgments in consultation with other influential and respectable people of his village. This made him not only respected but also feared in the village. Consequently there were fewer truants in society and every one was doing his allotted task in the life of the community. Disputes were rare and such disputes were settled in the villages without having recourse to a law court. All the people in a family lived together, thus getting rid of the necessity of constant partition of property and the creation of the smaller units of cultivation.

Economically, the village was self-sufficient. The wants of the people were few and simple

and they were supplied in the village itself. Each one of the villagers was at once a consumer and a producer and hence had to depend on his neighbours for the satisfaction of some of his wants. So the ties of friendship, mutual help and solidarity of interest among the people in the village were very strong and lasting. In every ceremony or festival or marriage in the village, the services of people in the village were requisitioned. The sanitation of the village, the welfare of the poor and the indigent in the village were looked after by the villagers themselves. Education was not costly and hence almost all the people were learned. Neither was education looked upon as the means to a post under the government. Such a village was a place of happiness and a place worth living in.

But what has it become now? The old village organisation has been broken. The village headman's powers have become defunct. Mutual trust, co-operation and good-will among the villagers are missing. The joint family system no longer exists. Every individual in the family wants to follow his own way even to the detriment of the interests of his own family. The village has also lost the economic self-sufficiency of old. The cottage industries of old which were giving work to hundreds of people in the village have been ruined by the advent and growth of the mill industries of the towns and cities. This has not only thrown many cottage workers out of work, but has forced a large population of the villages to move to the towns in search of work.

There is a craze among all classes of people now to go and settle in the towns. The educated persons and the uneducated, the rich and the poor, all have begun to leave their villages for the towns. The retired officials

never like to go back to their villages. This tendency on the part of the people to leave their villages for the towns has a very injurious effect on the progress and the growth of the villages, and consequently on the progress of the country as a whole. As a result of this exodus of a large number of people from the villages to the towns, we see poverty, despair, ignorance, lack of skill and initiative, etc., staring us in the face in the villages to-day. People living in the villages are little more than mere illiterates or pure illiterates ; for persons who have even a smattering of English think it disgraceful to stick on to their fields and houses. Many land-owning families have completely left their villages leaving the management of the cultivation of their lands in the hands of the field writers or managers. We doubt whether the young men and women of many of those families have seen their ancestral lands. In many cases, persons who have left for the towns have lost contact with the members of their own family living in the villages. The field-writers or the managers having no permanent interest in the property or land they manage, do not exert themselves much for increasing the yield, but only try to embezzle as much as they can out of the revenues of these lands.

What is the remedy for this state of things? What share can the school-masters contribute in reconstructing the villages? Is it possible to reconstruct the village in the same way as it was in olden times? Of course, it is not possible to restore the old village organisation again. Circumstances have changed and every man has become individualistic in attitude. It is also not possible for any one body to tackle this problem. The problem is of so vast a nature that no one single organisation or public body can do much by itself. The

government through its different branches, the social workers, the religious heads and the teachers should work together to ameliorate the condition of the people in the villages in their own way.

In this little article let us see what the teachers in the towns and cities and in the villages can do in this direction. The teachers in the towns and cities can instil in the minds of their pupils and students a love of the country side by taking them on excursions to the rural areas and by showing them fine natural sceneries. They can picture to their pupils the life of the villagers, their toiling in their fields, their little sorrows and pleasures, etc., and can create in the minds of the pupils an interest about the welfare of the people in the village. They can also go to the villages themselves during their spare time and vacations and preach to the villagers on the working and the constitutions of the Village Panchayat system, the necessity of keeping their houses and the surroundings clean, evils of drinking impure water, the use of the co-operative societies, etc., and thus lift them from ignorance, and try to educate them.

But the burden of the work lies on the shoulders of the village school-masters. They are living in the villages themselves. The most important work they have to do is to make the people in the village change their outlook on life. The villagers are conservative by nature. They have no ambition to get on well in life. They meet every misfortune as inevitable and with resignation. The teachers should remove this defeatist attitude on life from the minds of the villagers and should fill them with courage and hope to do better things. For this the village school masters should mix freely with the villagers, should sympathise with them in all their difficulties and should suggest ways and means to them to improve their economic resources. They should organise weekly meetings in the vil-

lages wherein the villagers could be brought to discuss the village affairs, settle the disputes existing among them, devise measures for preventing the spread of contagious diseases and so on. In these meetings the teachers can give discourses to the villagers on epics like the Ramayana and Mahabharatha and on the lives of the eminent men of our country and other countries. They can also teach them the principles of co-operation, mutual help and thrift. They can also persuade the villagers to respect the authority of the village elders. Reading rooms and clubs can be started by them and the habit of reading by the villagers fostered.

A question may well be asked: What reward can the teacher expect for all this work in the village and whether it lies within his scope. There is no necessity to say that in the ordinary course of events, the teachers cannot expect any material gain. They should not always count their services in terms of money. The teacher's profession has been, from time immemorial, though noblest of all the professions, the sorriest of trades. Its nobility lies in its selfless service to mankind, in the self-sacrifice of its members for the uplift of mankind from ignorance and lethargy. If this profession of ours had been as lucrative as other learned professions of our times, there would have been no nobility attached to it at all. The only reward that the teachers can expect is the unbounded love and gratitude of the people whom they serve, and their own inward feelings of satisfaction that they are doing some good to the people amidst them. The villagers, if they so desire, can set apart a plot of land in the village for the use of the teacher or can cultivate it themselves and give the produce to the teacher. As to the scope of their work, there is no limit to the work that the teachers can do. The teachers need not be teachers of their pupils only, but can as well be teachers of all those who stand in need of their advice and guidance. This will raise the estimation of the teachers in the eyes of the public and in course of time the teachers might become a powerful force for the better in the country. May such a day dawn soon

A PLEA FOR INDO-ANGLICAN POETRY.

BY MR. MOHANLAL KASHYAP,
Beawar.

SINCE Sarojini Naidu deserted the muse's corner by her absorption in the dust and heat of politics for its somewhat ephemeral glories, the man-in-the-street took it for granted that the Indo-Anglican poetry had ceased to be produced henceforth. But the other and the more important productions of India's esteemed poets like Harindra Chattopadhyaya, Sri Aurabindo, his deceased brother, Manmohan Ghose, Prof. Seshadri and others have appreciably demonstrated the futility of this misconception. Needless to say, life has not yet become so dreary and dry in our country as to fail in inspiring the truly poetic souls. Younger sons and daughters of India steeped deep in the ocean of English poetry could not help being stirred by its emotional strength and poetic culture. Having suffered the sad doom of negligence and obscurity most of the Indo-Anglican poets have not gained the laurels they deserve.

The newspapermen in their own country would neglect them, the host of misguided countrymen would look at them with contempt for pursuing the muse in an alien language. But, should not they be congratulated for their rare and praiseworthy accomplishment of successfully expressing themselves in an alien tongue? Recognition is seldom their reward. Their progress is usually hampered by the unsympathetic reviewers who would endeavour to single out the technical errors without exactly realising the circumstances which led to a certain departure from conventionality.

In such a position, seldom is the reading public attracted towards the oriental rapture

embedded in English by Indian poets. Hence the scanty circulation of verse publications in India. In more than one case, confessions have been made to the writer of these lines by the publishers of verses in India that more copies of poetry volumes were sold in Great Britain than even in the land of their publication. This is indeed a miserable portent!

It was deplorably striking when once a capable and well-known Indian journalist expressed to me his ignorance of the name of Manmohan Ghose and that Sri Aurabindo ever wrote poetry and that Harin had proved to be a better poet than his sister, Sarojini.

Therefore, an endeavour is made in these columns to put forth a plea for greater recognition of our poets and to assign to them the ranks and honours they rightly deserve. The times are by no means remote, when the college text-books in our country will be required to include the works by Indian authors of English prose and poetry—revealing the heart and spirit of the Orient. The English skylarks and nightingales loom hazily against our vision. Why should not we hear our *kohil* sing in her characteristic oriental raptures? An agreeable attempt in this direction has been made by Sir Hari Singh Gour, the Vice-Chancellor of the Nagpur University. Sir Gour will, indeed, place the educational world in this country under a deep debt of gratitude if his measures turn out to be effective and are launched ere long. It will be an admirable debut. Intense patriotic feelings are obviously glowing under such projects.

This will help a good deal in making our able authors better known and well rewarded.

The coming generation of educated India will then unhesitatingly tender its wreaths of respect on those whose claims are by all means unquestioned. Thus education will have initiated an agreeable revolution in our poetry in its quality and quantity together. Should our educationists and ministers help to recognize the merits of their poets in educational quarters, a vital branch of educational reconstruction in India will be well consummated.

A large number of our editors and University-men who are responsible for preparing the syllabuses and text-books for various University examinations obviously seem to suffer from chronic inferiority-complex. They can hardly entertain any feeling of appreciation and recognition for the works of Indian authors. If several decades ago Sir Edmund Gosse could assure a couple of pages to be devoted to the works of Toru Dutt, to-day at least there is scope with cogent claims for a full chapter to be devoted to Indo-Anglican poetry in the history of modern English literature. Even in England to-day there is no room for such diehard conservatives who would persist in paying no recognition to the Indo-Anglican poets. Liberal-minded men of letters in England have never hesitated in expressing their sense of striking appreciation for the works of Indian poets who venture to labour in alien quarters. Several British anthologies have included poems of Sarojini Naidu, Aurabindo, Manmohan, Harin Chattopadhyaya, Prof. Seshadri, Bhushan and so on. Why then should not their motherland adore them?

Obviously even the premier Indian publishers have been sluggish and indifferent for the wider circulation and popularity of the works of Indian poets. India does not lack in smart publishing concerns. But the pity is that they do not venture and take an initiative in this connection. The scattered

works of Harin Chattopadhyaya are pretty large in number but no up-to-date edition of his works is available in the market. Recently, I hear, a Pondicherry publisher has undertaken to publish the complete works of Harin in serial form. There is not even a collected edition of Sarojini's works, who had her full share of recognition. Books of Manmohan's poetry are out of print and no endeavour to reprint them seems to have struck any publisher. No one would deny Prof. Seshadri's merits in sonnet-writing while you cannot obtain a copy of any of his books at Messrs. Taraporewala who hold the pretensions of a "*Treasure house of Books*."

Indian publishers have so far evinced a beggarly interest in this affair. No place and rank can be secured for our esteemed poets in the pantheon of Indo-Anglican poetry if their works are not published and circulated in collected up-to-date editions and varied forms and enthusiasm is not evoked amongst literary readers for their works. No attempt like Macmillan's *Contemporary Poets' Shilling Library* has yet been made by any enthusiastic publisher in India. So the younger craftsmen in this direction cannot hope to see the light at the right hour.

Indian periodicals and journals have been almost indifferent in making their poetry columns at all attractive. They accept all the chaff and trash submitted to them without endeavouring scrupulously to maintain a distinct standard. Several of the periodicals do not maintain any column at all for poetry. The number of such periodicals also is by no means small who degrade poetry in terms of a space-filling substance, rather than as a matter of importance. It is our ardent desire that the Indian editors and publishers should hasten and hunt after such writers who could give them glowing and critical appreciations of the Indo-Anglican poets, their life-sketches and finally acquaint them with their recent activities.

We delightfully envisage an hour to arrive shortly when the Indo-Anglican poets of our day will be entertained with warm sympathies and due recognition in the literary homes at least.

FOLK SCHOOLS FOR INDIA.

BY MR. A. G. VILVA ROY, B.A., L.T.,
Walajapet.

THE subject, Folk Schools for India, is so vital in its nature and the issues involved in it, so urgent that it would require our first attention and careful thought. I write this article not to carry on an academic discussion but to exhort those in charge of the attack on Demon Ignorance in the land to strive, if possible, to change tactics so as to overpower the enemy in a definite period of time.

The Folk School as applied to India has necessarily to mean an institution the like of which is not met with anywhere in the world. This follows from the fact that conditions in India are unique. When the problem with India is unique, it is but natural that the solution also is likewise unique. In any useful plan we evolve for the education of men, women and children in India, therefore, it is difficult to avoid a tinge of novelty.

The question arises, how is the problem in India unique? The fact that we have about ninety-three illiterates per hundred after many long decades of educational effort is in itself a feature unique enough. The second feature that renders the problem unique is the common elementary school which is about the only agency to-day organised on any appreciable scale attempting to educate the masses. The elementary school, it has to be admitted, is expected to touch mostly the children of school-age or roughly 14 per cent. of the total population. Taking the 93 illiterates in the hundred, therefore, the elementary schools are expected at best to take charge of 14 per cent. of 93 or only 13 illiterates. The third feature that renders the problem unique is the masses among whom the educational campaign is to succeed in

that they are poverty stricken. We need only go to an average village of the interior to convince ourselves of the fact that there are a large majority of people who toil hard from morning till evening to secure one meal a day and that, very poor in quality.

Under these circumstances, therefore, it is futile to look for precedents elsewhere. We have to evolve our own method of combating illiteracy. I offer my Folk School as one of the solutions of the problem before us. The Folk School I am describing here will be an improvement of the present elementary school so as to be a means of spreading literacy and culture among the rural folk.

Universal literacy is our first objective. We find there are two views regarding the method of achieving it. The first one and the one that has widely been striven to be put into practice is that all children of school-age must be made to pass through the elementary school and, as years grow, take the place of the existing illiterate adults. Thus the children of school-age to-day and the blessed children that would attain school-age hereafter, would, according to this view, all pass through the elementary school and grow into a generation of literate adults. The other school of thought recognises that even countries where the masses are better circumstanced, have not succeeded in putting to school every child of school-age. The number of school-age children, therefore, that would escape our elementary schools would yet be a good many in India: and these, according to the first school of thought, may have to bide time as illiterates. To avert this colossal neglect it is advocated that side by side with the effective schooling of the child-

ren of school-age there must be a direct and organised system of education for every adult man and every adult woman so that 100 per cent. literacy may not be a mere remote vision but a near reality. Besides, the need for the adults of the present generation to be literates is so great and imminent that they cannot be ignored all the time till the next generation arrived in their stead. The neglect might possibly wreck the future of the succeeding generation. Also by making the parents sample elementary education themselves we would be indubitably strengthening that 'public opinion' in favour of education, compulsory or otherwise, for children.

The latter view, clearly, is the one that has to be followed. Thus, if at all universal literacy is to be a reality in India, the education of school-age children and adults must go hand in hand.

SCHOOL-AGE CHILDREN.

Let us take up the education of school-age children first. It was pointed out that, even in theory, the elementary schools of to-day were, at the highest, capable of only 14 per cent. success calculated on the total population. In other words, they could turn into literates only 13 out of the 93 illiterates in the hundred. Certain obvious and admitted limitations would show that the elementary school does not produce literates at the maximum rate. Out of the thirteen school-age illiterates over six are girls and a few more belong to the Scheduled classes. A reference to statistics would show that girls in general and children of the Scheduled classes in particular, are enrolled in distressingly low numbers. As for the remaining few left in the thirteen and those that are already on the rolls of the elementary schools, reports from the different provinces and Indian States in India show that their attendance at school is most unsatisfactory.

Thus we see that the success of the present elementary school which is the biggest agency spreading literacy in India, is highly circumscribed and does not approximate to anywhere near the proper result. This delineation is not to belittle either the importance of the elementary schools or the part played by them in combating illiteracy; but only to indicate their scope as organised at present.

These defects in the elementary school are as old as elementary education itself. Generations of teachers and other educationists have worked in the field; yet the elementary school goes on as ever with the defects essentially the same. It is significant here to note that this is not precisely the case with the other branches of human activity. Take, for instance, Medicine or Transport. The excellence of the finished products that were available for human benefit from these branches twenty years ago has to-day been beaten by later experiments and inventions in the respective departments. Corresponding improvements in the field of elementary education are difficult to find, and it needs no saying that the want of the necessary spirit and determination for experimenting in the line is responsible for this condition.

Commissions and Committees on Primary Education in India have all described graphically how the school-age boy is employed by the common rustic during school hours and how they do it for the most part unavoidably. To tide over this difficulty the Hartog Committee have advocated adjustment to suit actual circumstances.

The average parent in a village finds himself unable to spare the services of his children aged seven years and over for any whole day in the year. Hence adjustments on the part of the parent and the child are highly limited. It is the school, therefore, that remains to be

adjusted. We have to devise a plan whereby a boy could attend school successfully in addition to his work elsewhere during the day. The more grown up school-age boys can attend school for two hours and a half for a session terminating before 9 or 9-30 in the morning and be free for the rest of the day to mind their bread-winning occupations. It is only a statement of fact to say that such boys now comprise pupils of Standards II to V. Hence the Standards above the First may meet in the morning session of the school. The Three R's alone could be given prominent attention during this session. The remaining subjects, usually termed as general knowledge subjects, could be taught them periodically at nights with the aid of a magic lantern and slides. By this arrangement all the subjects of the curriculum would be taught. Standard I might meet for two hours and a half at any convenient time during the rest of the day, all the subjects of the curriculum being taught during such sessions alone.

The following diagram would enable one to visualise the rearrangement of school hours advocated:—

	MORNING	AFTERNOON	NIGHT (Visual Instruction) Twice a week only
Time of session	7 to 9-30 or earlier	2 to 4-30 or earlier	8 to 9 or earlier
Standard or Standards that meet	II to V	I only	II to V
Subjects taught:	3 R's	All subjects	General Knowledge subjects.

Now it is required to prove that the efficiency of the elementary school does not suffer by this rearrangement of school hours.

In a day school, in general, working four hours and a half a day, not less than one half the total number of school hours per week is devoted to general knowledge subjects. By devoting two hours and a half per day to the Three R's, therefore, we make the essential subjects receive as much time and attention as they do in a common day school. For example, in one week, five periods are devoted to number work now and about ten periods to language work. By making provision for the same number of periods of the same duration for these subjects in the morning sessions of this type of school it must be clear that these subjects would receive as much attention as they commonly do anywhere.

By avoiding the First Standard which is the most disturbing class and the biggest class—often comprising one half the school and more—it must be possible to teach the Three R's to pupils in Standards II and above much more effectively than now, for the existing number of teachers in a school will teach a smaller number of pupils during each session.

As for the general knowledge subjects, they are at present taught mostly orally; and as such they are the more apt subjects to be taught under the limited conditions of illumination at nights; and it needs no great argument to show that visual instruction would be much more effective, appealing to the pupil as it would through the eye and the ear.

Standard I is to meet for two hours and a half some time during the rest of the day. Adverting to the number of hours of learning per day the Primary Education Committee of the North Western Frontier Province headed by Mr. R. Littlehales have opined that "three hours or even, in some cases, two

hours might suffice in the Kindergarten class." It would therefore be possible ordinarily to teach all the subjects of the curriculum in this standard in the single session of two and a half hours without any need to resort to visual instruction at nights. Besides, all the teachers of the school will have only this single standard to handle betwixt them when it meets and this would distinctly improve the efficiency of instruction in the bottom standard, thereby tangibly decreasing the stagnation and wastage that are rampant in it to-day. Single-teacher schools could likewise become more efficient. Hence, in this type of school it is fair to expect efficiency of instruction to suffer no loss; it could, on the other hand, be considerably better.

I do not suggest that this type of school should be introduced wherever there is a common day school at present. There are many villages where there would be no necessity for such a school. But, it has to be admitted, there are a very large number of villages where such a type of school is long overdue.

In several compulsory areas this plan should work much more effectively than a common day school, for the bogey of poverty cannot be raised after the introduction of this type of school.

It is likely there are a few parents in the villages where this type of school is introduced who might wish to have their children

attend school the whole day. There is nothing to prevent the children of Standards II and above from attending the reformed elementary schools in the afternoons as well. All that needs to be done is that such anxious parents should be prevailed upon to provide the children with a cheap note-book in which much individual work could be done without the teacher's immediate attention. The teacher could with advantage set the pupil enough assignments so as to keep the pupil busy throughout the afternoon at school. If this system could be accepted in principle it must be easily possible to get printed books containing suitable assignments for the purpose. The teacher would mostly announce the exercise to these pupils and mind his work with the children in Standard I. As the pupils that would be doing such assignments will be from the more grown-up group of children there need be no apprehension regarding their orderly conduct when left to themselves. If, on the other hand, the children belonged to Standard I it were best they are kept away from school during their off-time. It is needless to add that the school is at present not equipped at all for their retention without the direct supervision of the teacher. These children would be better fitted to learn during their school hours if they came in then afresh. Besides, we would be much more sympathetic with the lot of these children by allowing them during their off-time to have their own free play elsewhere than in the school.

The following time-tables are suggested :—
Standard I (say, 2.30 to 5 P. M.)

Days	30 Min.	5 Min.	30 Min.	5 Min.	30 Min.	5 Min.	30 Min.	15 Min.
Mon.	Conversation	INTERVAL	Transcription	INTERVAL	Number Work	INTERVAL	Stories & Songs	Games
Tues.	Language Work		Dictation		do.		Hand Work	do.
Wed.	do.		Drawing		do.		Gen. Know. Subjects	do.
Thurs.	do.		Dictation		do.		Hand Work	do.
Fri.	do.		Transcription		do.		Gen. Know. Subjects	do.
Sat.	Sense-Training		Drawing		Language Work		Stories and Songs	do.

Note :—A regular month-war syllabus for SENSE-TRAINING must be followed.

Duration of session :—Two hours and a half (say, from 6.30 to 9 A.M.)

Days	10 Min.	45 Min.	40 Min.	10 Min.	45 Min.
STANDARD II					
Monday		Number-Work	Dictation		Prose
Tuesday		do.	General Knowledge		Poetry
Wednesday		do.	Transcription		Prose
Thursday		do.	General Knowledge		Poetry
Friday		do.	Drawing		Prose
Saturday		Games.	Dictation		Dramatisation
STANDARD III					
Monday		Number-Work	do.	INTERVAL	Prose
Tuesday		do.	General Knowledge		Poetry
Wednesday		do.	Transcription		Prose
Thursday		do.	General Knowledge		Poetry
Friday		do.	Drawing		Prose
Saturday		Games	Dictation		Dramatisation
STANDARD IV					
Monday		Prose	Composition		Number-Work
Tuesday		Poetry	General Knowledge		do.
Wednesday		Prose	Letter-Writing		do.
Thursday		Poetry	General Knowledge		do.
Friday		Prose	General Knowledge		do.
Saturday		Games	Drawing		Dramatisation

Note :— There will be lantern lectures on Wednesdays. The two periods set apart for the teaching of the general knowledge subjects on Tuesdays and Thursdays are meant to prepare for, and test the pupils on, the lantern show on Wednesday.

2. Gardening could be done during these periods in the months of October, November and December in the higher classes when slides on Nature Study would be shown.

3. Visual Instruction on Wednesday nights would comprise one hundred lantern lectures, viz., 27 on Hygiene; 10 on Rural Knowledge; 25 on Geography; 13 on History and elements of morality; 7 on Civics; 12 on Nature Study; and 6 on other general information such as how we get cloth, books, pots, bandies, means of communication,— past and present—,etc.

We have also to take cognisance of the fact that there are indifferent parents. Compulsion, if introduced along this plan in poverty-stricken areas, must be able to succeed in routing out that indifference. It would be well worth a trial to empower not the usual Attendance Committee but the Village Vigilance Association in the school-area to be in charge of the aggressive steps that will have to be taken against the delinquents.

It is necessary also to prevent the employment of school-age children during school hours, and no other agency than the Village Vigilance Association would be in a position to enforce the measures in this regard. It is true that the Village Vigilance Association is as yet neither fully developed nor found organised everywhere. But that does not prevent our experimenting wherever it exists. In many villages in South India it is certified by the Police to work well.

Attempts at adjustments in a varied form in the elementary school were made, in the main, in Bombay, Central Provinces, Cochin and Assam ; but, obviously, the plan described here was not tried anywhere.

So far about the spread of literacy among school-age children. But this is no universal literacy. A major portion of the rural folk in India, the adults, will yet be illiterates. We shall, therefore, examine how this new type of school could extend its usefulness to adults.

Adult education in the West, for the most part, means the carrying of the torch of knowledge and culture to every man and woman. The method there corresponds mostly to our University Extension Lecture. There is no great need to bother about teaching the Three R's there. California is reported to get the peasants together through dinners,

But conditions in India are such that by adult education we have no other go than to mean first an unprecedented campaign to spread literacy among adults. We definitely cannot afford adult education dinners though that would undoubtedly appeal to the masses. The fund of knowledge contained in books carried at a sacrifice to the door of the peasant by the library movement fails to be appreciated by him for he is unable to get over the barrier of the script. The experiences of Russia and China in this regard are interesting but the difference in conditions obtaining in those countries and India are obvious. It being so, we are obliged not to look for parallels elsewhere but to evolve our own method of surmounting the difficulties peculiar to India.

ADULTS.

There is enormous possibility of linking up adult education with the type of school described here. The magic lantern lectures on the general knowledge subjects could be had in the open air so as to benefit men and women as well. Pictures on such subjects as Hygiene, Sanitation, etc., would be of use to the average peasant also. By adding slides of special interest to adults at the end of each show their general knowledge could be much improved. The fact that a magic lantern costs little over fifty rupees inclusive of Petromax illumination, the appreciable reduction in running expenditure consequent upon the elimination of carbide in the affair, and the comparatively cheap cost of making slides to-day are highly in favour of this move. The Radio is, no doubt, coming to the interior. It would surely reach the ears of the largest number at a time. But what the ordinary peasants need is a conversational method of instruction. The magic lantern will yet be indispensable so that pleasure and instruction could be given through the eye and the ear at

once. Besides, there is nothing to prevent a clever attempt to teach them reading through the screen. There are slides for the purpose which could be improved in a trice by a committee of experts. The existing teachers could be fitted to the task of adult education through their periodical meetings and short refresher courses, the future entrants being equipped by the training schools. The Radio could still be there giving useful and expert information through cultured lectures in addition to rural entertainment, but it cannot take the place of lantern lectures done by the native teacher that knows the individual level and disposition of the listeners.

But this arrangement for the adults may not be as useful to spread literacy among them as it will be to widen their general knowledge, unless the method of spreading literacy through the screen be reinforced by a little further individual instruction at some part of the day time. It is possible to make this new type of school answer such a purpose. The leisure the average peasant has during the off-seasons is a precious time which has to be taken by the forelock and turned to good account by the educationist.

In the type of school described here having more than one teacher, when the afternoons are devoted to the teaching of the First Standard alone, the teachers will divide the children in this one standard into small groups of, say, ten to twenty each and pay good individual attention. This arrangement may be had during the busy seasons in the village; but during the off-seasons, one teacher could well manage the single afternoon class. The other teacher may well be made to help adults to pick up literacy. He may be made available in a specified place, not necessarily the school, at a specified time say, from 3 P.M. to 5-30

P.M. or 4 P.M. to 6-30 P.M. or any other time suiting the men's convenience. No rigorous rule of attendance need be had. It could be left to the choice of the adults concerned to spend with the teacher any time not extending beyond the closing time of the adult session announced for the season. The adults need possess neither book nor slate, these being made available to them in the class free of charge. There is nothing to prevent an attendance register being maintained by the teacher. A progress register showing the attainments of each adult for the season will be a valuable record of the effective service rendered by this Folk School to the adults. The women adults of the village could, likewise, be benefited if one of the two teachers on the staff of the school happened to be a woman. In this case the woman teacher could meet the illiterate women at a convenient place by common consent, or meet them in their houses by turns. This activity could be made fool-proof by the men and women officers of the inspectorate by visiting these villages and testing the attainments of the adults concerned. It is needless to add that the method of inspection of such adults should differ from that of children.

Even if a few adults could in this way be made literate in each village, the total number for the province would be an unprecedented number growing steadily year after year. With Literacy Franchise, public opinion is bound to be increasingly in favour of all organised attempts to spread literacy; and the opportunity afforded by the Folk School in the interior villages is very likely to be welcomed.

To sum up, the Folk School for India will be a school spreading literacy and general

knowledge among men, women and children. All that it requires is the existing school with a magic lantern added to every two or three of them and a set of slides for every fifty of them or so. Throughout the year it works six days in the week, the Standards II and above meeting for two hours and a half before 9 o'clock or so in the morning, and Standard I meeting separately later on each day for two hours and a half. The former meet again at night, but only for two days in the week, for about an hour each time to see pictures on general knowledge subjects. The men and women also have free opportunities of seeing these pictures in addition to the ones intended specially for them. An attempt will

also be made to spread literacy among them through the screen reinforced by individual tuition in the afternoons during the off-seasons.

I claim that the Folk School described here, if worked properly, would ensure rapid spread of literacy among the rural folk in India. It seems to me that after a few experiments on these lines in some villages the Folk School would become a proved institution to effectively spread literacy among the masses. I visualise the day is not far off when the Folk School would come to stay in India as an agency to successfully compel at once the children and the adults to gain literacy.

I invite criticism.

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Specially adapted to meet the requirements of S.S.L.C. and Intermediate Examinations

(Prepared in accordance with the recommendations of the University of Madras)

BY

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SOUTH INDIAN FESTIVALS.

XII. DEEPAVALI.

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

IT is the early morning of the fourteenth day of the dark fortnight of Arpasi. The day is rather bright after the previous night's drizzle. Everyone, man, woman and child, appears gaily dressed in rich and multi-coloured clothes and saris. Each Hindu greets the other with the words "Did you have your Ganges bath?" The continuous sound of crackers and fire-works is heard and everyone seems happy.

As one will understand this is the Deepavali day. The word means simply a continuous stream of light and is significant of the happiness of the people on this occasion. This day is held in high esteem by the Hindus, especially in South India. North India and Malabar are not very scrupulous about this celebration. The former cares more for Dasara or the festival of the ten nights, while the latter celebrates with enthusiasm the Chitrai or the Thula-vishnu, which are respectively the dawn of the Tamil months of Chitrai and Arpasi.

As every other festival or religious celebration, this too has its own puranic origin and is celebrated in memory of one Narakasura. He was a great demon giant supposed to have been born as a result of the union of Maha-Vishnu in his boar incarnation and the mother Earth. He held sway over Damarupa Desa with his capital in the city called Prak-jotisha. His state elephant was known as the Suprasipa. Naturally endowed with extraordinary physical strength and mental vigour,

he performed the most difficult of penances and obtained as a result of such virtuous acts, various boons from Lord Siva and fortified with these boons he was able to overcome the Devas, who were completely vanquished by his warlike deeds. He deprived Athithi, the mother of all the Devas, of her ear-rings, Lord Varuna of his royal umbrella, and Devendra of his lion-throne. Thus molested and annoyed, the celestial gods approached Lord Vishnu and prayed for immediate deliverance from the clutches of this inhuman monster. The all-merciful Lord Hari at once marched against this giant and his valiant brother, Mura, and killed them in the fight that ensued, winning thereby not only complete victory but also the surnames of Nara-Hari and Mura-Hari, meaning the slayer of Nara and Mura respectively. The former Asura, however made a dying request to Lord Vishnu to the effect that the Hindus of Bharathavarsha should regard this day of his destruction not as a day of grief, but as one of rejoicing and that the oil bath taken on the early morning of the fourteenth day of the dark fortnight of Arpasi in each year which in all probability should have been the time at which he threw off his mortal coil must be regarded as equivalent to a bath in the holy Ganges. The request was complied with and Narakasura departed this life and attained celestial bliss or Moksha.

Thus comes the origin of this very popular festival. Divested of its allegorical cast, this

festival represents simply the triumph of virtue over vice and the consequent amusements and rejoicings on the thought that the wicked have been completely vanquished. This festival is celebrated in all Hindu households with much eclat. Newly wedded bridegrooms are invited to the houses of their respective brides and after the usual Ganges bath, are presented with costly clothes and valuable ornaments. This custom too is in accordance with the following popular tradition. Every bridegroom just before he is wedded to his bride-elect, gets angry with his father-in-law on some account or other and threatens to start on a pilgrimage to Benares in case the girl is not married to him. This Kasiyatra, as it is called, is one of the important items on the first day of a Hindu wedding. The anger, however, is pacified by the father-in-law by entreaties and presents and the son-in-law marries the girl. The pacification is succeeded by a promise to get the son-in-law a bath in the Ganges within a few months of the marriage and the occasion of the Deepavali is availed of, to fulfil this promise. Thus invited the son-in-law is shown every respect and many minor items of *tamash* or rejoicing such as *Nalangu* and *Unjal* are gone through in the course of the day as in a regular marriage. Crackers are burnt in large numbers and sumptuous feasts await the guests.

This, in short, is an account of the festival. Another legend tells us that it was Parasakti, the consort of Lord Siva, who ultimately killed this Narakasura. This might have been based on the Saivite belief that Sakti or the energy of Siva is none but Lord Vishnu Himself. But, whichever account be true, it cannot be gainsaid that this festival, as others of its kind, serves as a bond of union among the Hindus, scattered in different parts of

India and reminds them of the necessity for their reverence to a common custom of the nation. This also makes them remember that the whole world, and in a smaller scale, the part of the world they are living in, is one long continuity, every one taking shape therein contributing his own brick or stone to the huge and massive fabric of civilisation. So far good. To remember and revere their ancestors, and their custom is laudable, but to waste time, energy and money on trivial matters, correlating them with these celebrations is nothing short of folly. The large sums of money wasted on crackers and fireworks in the name of Deepavali are a crime. This huge sum of money may well be utilised for many a humanitarian purpose. The enormous amounts spent on ale and arack on that particular day may equally be diverted in other better ways.

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NEWS AND NOTES.

FOREIGN.

WIRELESS TALK FROM THE RADIO-NATIONS STATION, GENEVA.

To-day, the 18th of May, is recognised increasingly in many countries as "Goodwill Day." Some of you, boys and girls, who are listening to me have already been reminded at school of something that happened 37 years ago this morning. You have been told of an event which was neither connected entirely with the history of any one country nor with the conclusion of any war whatsoever. The 18th of May is just the anniversary of a Peace Conference at the Hague in Holland in the year 1899.

What made that Conference notable was not its result. It failed as many conferences before it had failed and as many conferences since have failed, to reach its objective. Still it was a beginning—a beginning of the habit of holding conferences called together to further peace in time of peace. Might we not regard the first Hague Conference almost as the beginning of a general assembly of all the States of the world, meeting at periodical intervals, on a footing of equality? Here we see at work the idea which afterwards took form in Geneva as the League of Nations.

So we may look upon the 18th of May as a landmark on the road we are now travelling, a road which, however rough it may be, and however long, must, in the end, lead to success if our civilisation is to survive. Have you noted carefully the year on this landmark? It is 1899—the last year of the nineteenth century. That is, war has been in the world for thousands of years, but what we call "the organisation of peace" was really only begun within the last forty years. And even then it was begun on a very small scale indeed until after the world war of 1914—18. It is only since the world war that nearly every country had been pledged, by signing the agreement or treaty known as the Covenant, to work together with other countries in a League of Nations for international co-operation and the peaceful settlement of disputes.

And that is not so very long ago. Your fathers and mothers easily remember the birth of the League of Nations. That is only seventeen years back. They remember how it was called "the living thing" which came out of the terrible suffering and the unspeakable loss of the world war. Those of us who are older can recall not only the coming of the League of Nations. We can remember that first Conference at the Hague. We, therefore, have lived through the whole of one of the most remarkable periods in history, a period which is at once the most destructive in war and the most constructive in peace that the world has ever known.

But you are likely to see a still more momentous time. It is always dangerous, of course, to try to say what is going to happen. Yet it is probably true to say that you belong to the generation that is destined to save civilization or to lose it. You belong to the generation that is to make history fuller than ever of important and dramatic happenings. The years before you are sure to be years charged alike with much difficulty and much opportunity. Indeed we might almost venture to predict that you will see the greatest failure or the greatest achievement yet recorded in the story of the human race.

We, who are older, are apt to be discouraged by the very halting progress that has been made in our time. But you are not going to be discouraged by the fact that we have not been able to do more. You will come to understand why our progress has been so slow. You will realise what it is that is happening on a world scale and that it is much bigger than the events that are so close to us.

The drama which is now being played on a world stage in various acts and in many scenes is a drama which began quietly less than forty years ago and it will continue in other acts and in other scenes for a long time yet. It is Human Society at work changing its very foundations

from the basis of national competition—the basis for centuries—to international co-operation, which is based on the belief in the brotherhood of man. But all this great change is bound to be a trying experience for us all, a big and painful process which is going to take time. It cannot be unduly hurried. If, by your thoughts and deeds, you can all help the idea of international co-operation to triumph over international competition, the future that awaits the world is that splendid future of which others have dreamed but which you will have won.

Goodwill alone will not attain it because goodwill alone is not enough. The world to-day needs clear, constructive thinkers as much as it needs men and women of goodwill. And surely it needs an increasing number of those who are eager to respond to the demand for sacrifice for no other gain than the welfare of all and no other end than the common good.

Some of you may have noticed recently in the newspapers an account of an event which deserves to be remembered in troubled days like these. It was the description of the unveiling lately of a monument in the city of Hamburg to the memory of 160 persons of various nationalities who had sacrificed their lives in X-Ray experiments in order to make more perfect the healing properties of radium. It so happened that 47 of the names were French and that a French professor was invited to speak at the ceremony at Hamburg. None of those 160 from so many countries would want to be called heroes. They would plead that they simply did their duty so that other lives in their own countries and in all other countries might be saved.

Is it not right to imagine international co-operation as being something like radium, of which we urgently want to discover more and more, for the healing of the political and economic diseases from which humanity is suffering? And is it not right, too, to think of the League of Nations as the world's living monument to the millions who have toiled and

suffered to make international co-operation a vastly more powerful influence in the life and work of all nations throughout the world?

To-day it looks to many to be improbable that the ideal of the League should be realised. It looks improbable that all the states in all the continents should become members of one another and bear one another's burdens. So did every other outstanding human achievement, like, let us say, flying or broadcasting at one time look equally improbable. No daring, immense, successful leap forward has ever been taken in human affairs without a multitude of folk feeling strongly and saying firmly that "it could not be done."

On this Goodwill Day of 1936 the air has been filled by the cheerful and confident greetings of boys and girls from a large number of countries all over the globe. These we hail as the voices of the future speaking in messages that are so direct, so simple and so appealing. Amongst them is the fifteenth annual message to the world from the boys and girls in Wales. This year they remind us that man is a creative being, that is, a conqueror of the impossible.

Such is the magnificent and dauntless spirit of youth! For you boys and girls, it is true, nothing is impossible. And you have been calling to-day upon us everywhere who are the servants of international co-operation to hold on.

Young people in so many lands on this Goodwill Day, we thank you for your messages of confidence and of good cheer. And we want to assure you that we shall continue unflinchingly with our task until you are ready to make perfect our imperfect work.

FIFTH INTERNATIONAL CONFERENCE ON PUBLIC EDUCATION.

The Swiss Federal Department of Foreign Affairs has sent invitations to all Governments to be represented at the Fifth International Conference on Public Education organised by the International Bureau of Education, which will

open at Geneva on 13th July 1936, with the following agenda: (1) Reports of the Ministries of Public Instruction on the Educational Movement in 1935-1936; (2) Organisation of Special Schools; (3) Organisation of Rural Education; (4) Legislation regulating School Buildings.

Taking into account former experiences, the International Bureau of Education is once again offering Ministries of Public Instruction and school authorities an opportunity of making personal contacts with colleagues of other countries, of discussing educational problems and of drafting recommendations on several scholastic questions of particular interest at the present time. It may be useful to reiterate that the object of the Conference is neither to impose any solutions nor to standardise education, but to seek to facilitate mutual information and to draw attention to the efforts accomplished by individual countries in the field of education.

Reports of the Ministries of Public Instruction.

In order that this annual conference of representatives of the Ministries of Public Instruction may bear fruit, the Conference should have at its command an authoritative documentation as homogeneous as possible, on the educational movement in each country during the school year which will have ended at the time of the meeting. For this reason the International Bureau of Education invites all the Ministries, not only to be represented at the annual Meeting of the Bureau, but also to send a report summarising the outstanding accomplishments in education during the school year 1935-1936. These reports will afterwards be reproduced in the "*Annuaire international de l'Education et de l'Enseignement, 1937*," so as to present a general picture of the trend and development of education in 1935-1936.

Organisation of Special Schools.

The second item on the agenda is that of the organisation of special schools. In furtherance

of a request by the Ministry of Public Instruction of Belgium, the Executive Committee of the International Bureau of Education, at its fifteenth meeting, decided to undertake an inquiry on this subject. The report based on this inquiry will be published before the Conference and will deal among other things with the following points:

Physically and mentally defective and compulsory schooling.

Physically and mentally defective and ordinary classes.

Different types of institutions giving special instruction.

Distribution of these institutions in the large towns and in the small communes.

Public or private character of these institutions.

Selection of children to attend these schools.

Medico-pedagogical and psychological methods used in recognising backward and sub-normal children.

The teaching methods generally applied in these special schools.

Special schools and the vocational training given to the pupils attending them.

Training of teachers for special schools. Appointment and salary of these teachers.

Control of special schools.

Post-school organisations, after-care committees, etc., entrusted with maintaining contact with former special school pupils.

Organisation of Rural Education.

At the request of the delegate of Ecuador to the Council and Executive Committee of the International Bureau of Education, the Executive Committee, at its fifteenth meeting, decided to undertake an inquiry on rural education. The utility of this study was emphasised by several of the delegations who took part in the fourth International Conference on Public Education. As in the case of the other questions on the

agenda, the Bureau has undertaken a preliminary report, the results of which will be sent in advance to the different Governments taking part in the fifth Conference. The questionnaire of the inquiry dealt with the following points:

Difference between the legislation concerning town schools and rural schools.

The grades in general to be found in rural elementary schools (infant, junior, senior, continuation classes).

One-teacher rural schools.

Difference between elementary, rural and town schools, from the point of view of the length of compulsory schooling, the time-table, short holidays, vacations, number of pupils per teacher, mixed character of certain classes, etc.

Difference between rural secondary and vocational schools and similar schools in the towns.

Difference between the curricula and teaching-methods of rural schools and those of town schools.

Training, appointment, salaries, etc., of rural teachers.

Special movements in favour of rural education.

Facilities granted to children living long distances from rural schools.

Problem of centralisation of rural schools.

Post-school or extra-curricular activities (rural broadcasting, Young Farmers Clubs, School Co-operative Societies, cultural or educational missions, etc.)

Legislation regulating School Buildings.

At its ninth meeting, the Executive Committee of the International Bureau of Education requested the Director to undertake an inquiry on the legislation regulating school buildings. The interest of the Ministries of Public Instruction in this question has not decreased of late, on the contrary, the budgetary crisis on the one hand, and the ever-increasing need to adapt school buildings to the demands of education, make this problem one of present day impor-

tance. The numerous requests for information received by the Bureau proves the utility for arranging for an exchange of views on this subject at the International Conference on Public Education. The report which the Bureau is preparing from data furnished by the Ministries of Public Instruction will deal with the following points:

Participation of the different school administrations (central, provincial, parish or communal) in the drawing up of legislative regulations concerning school buildings.

Participation of these different administrations, from the point of view of finance and control, in the construction and upkeep of school buildings.

Chief legislative regulations concerning sites, extent of grounds and size of school building, the distribution of premises, heating, lighting, ventilation, and sanitary installations, gymnasiums, playgrounds, school-yards, gardens, playing fields, etc.

HOMEWORK FOR SCHOOL CHILDREN IN GREAT BRITAIN.

On the 12th of February 1936, the House of Commons agreed to a resolution moved by Mr. Radford, member for Manchester (Rusholme), and worded as follows: That in the opinion of this house it is undesirable that school children should have their evening occupied with homework to the exclusion of rest and recreation, and that whenever practicable, preparation on the school premises should be substituted for homework.

In the debate, the motion was supported by several members and opposed by none. Dr. G. Morrison (Scottish Universities) said he was more concerned about the effect of homework upon girls than upon boys. Sir Henry Hadow once said to him that if they gave a girl too much to do she broke down, but if they gave a boy too much to do he did not do it. Some years ago the Scottish Education Department

issued a circular on over-pressure in schools, and, as convener of the Secondary Education Committee of the one Teachers' Association which existed in Scotland, it fell to him to examine a large number of replies to the questionnaire which they sent all over Scotland. Among the things he found was a widespread criticism of the Education Department itself, which it had been said, in searching for causes of over-pressure, was somewhat in the position of Satan rebuking sin, moaning that its own examinations were to a considerable extent to blame. He was glad that burden has been lessened in recent years. Another cause of excessive homework was the fact that in Scotland after the age of twelve, pupils were no longer taught by one teacher all day, but went to a separate teacher for each subject, and the more zealous the teacher, the more the danger of the total amount of homework being excessive. In his own school prospectus he used to lay down a general guide as to the number of hours that should be spent in homework. Parents finding their children taking much more or much less time in particular subjects would do well to communicate with the headmaster. It was not always easy for the headmaster to set the amount of homework, or to tell if the kind of homework set would be of advantage.

Replying to the debate, the Secretary of the Board of Education, Mr. Oliver Stanley, said that they were actually in the middle of a comprehensive inquiry instituted by his predecessor into the whole question of homework. About 250 secondary schools had been visited—that was about 19 per cent. of the total. All the junior technical schools were being visited and several hundreds of elementary schools. There was very little sign of the problem spreading to the elementary schools. The terms of reference given to the inspectors who were carrying out this inquiry were:—The nature of the homework; the amount of time which it was expected it would take; the special factors which appeared to make one night heavier than

another; how homework was organised and controlled by the headmaster; what opportunities were given to the parents of expressing their views as to the nature and extent of the homework given. The inquiry was almost completed. It would be unwise to generalize on the possibility of the complete substitution of work in the school for homework. Perhaps the most valuable part of education in the secondary school was to be found in the school activities, such as the debating society, the library, and so on, and he had been told at some secondary schools that older children had not been able to join in these activities because of the amount of work that they had to do. Such children were missing an opportunity of acquiring a hobby and cultural background that would last them throughout life. Excessive homework where it was found not to be due to lack of administrative efficiency was linked with the question of examinations. The Government were determined to see that the whole matter should be considered and whatever was wrong would be remedied.

Teachers have been expressing in the papers opinions born of their experiences. The general interest displayed led the education sub-committee of the Assistant Masters' Association to review the policy of the Association on this matter. After discussion the sub-committee saw no reason why the Association should depart from its stated policy, the chief points in which are (a) that homework is a valuable and necessary means of study free from the restrictions of classwork, but that it should be strictly limited in amount and definitely apportioned among the various subjects; and (b) that homework should be regulated by staff arrangement and by time-table. It should be set on not more than five nights a week and the maximum times per evening should be 40 minutes for pupils under the age of 12, 90 minutes for pupils between 12 and 14, and 120 minutes for pupils between 14 and 16. For pupils over 16 there should not be a rigid time-table, but they should be encouraged to direct their own studies.

INDIAN.**ROERICH DONATES ANOTHER PAINTING
TO INDIA.**

The Sri Chitralayam State Gallery of His Highness the Maharaja of Travancore received as a gift one of Professor de Roerich's recent paintings, called "Fiery Thoughts."

The painting represents a Rishi on the heights of the Himalayas praying for the saving of humanity in the face of approaching clouds. The painting is imbued with magnificent purple and violet colours, which are so characteristic for the great artist. Fiery thoughts fly off into space in the form of gold-winged birds. The depths of the valleys are covered with heavy clouds but in the distance radiate majestically the snow clad peaks of the Himalayas which Roerich loves and admires so much.

The inexhaustible Himalayan aspects are depicted in many paintings of the Master. The Press recently announced the tribute of the President of the Academia Sinica in Nanking to Professor de Roerich for his painting "Himalayas," which now adorns the walls of the Chinese Academy of Science. Indeed, the concept of the Himalayas is forever linked with the resplendent art of Roerich and Dr. James H. Cousins rightly acclaimed Roerich as "Himalayan in Soul."

**THE INDIAN SOCIETY OF SHORTHAND
TEACHERS, BOMBAY.***Appeal to all those engaged and interested in
the Teaching of Shorthand.*

A Society under the above style has been recently formed in Bombay with the object of bringing together the members of the Shorthand Teaching profession in India, to foster a spirit of mutual comradeship and union among them and to strive for the betterment of the profession in general by affording facilities for practical training in the teaching of the art and for exchange of thoughts and ideas through the medium of an official organ and by the convening of discourses, conferences, etc.

"Organisation is the keynote of all success."

The stenographer has now become an important and necessary functionary and almost indispensable in present-day business and official life, and the task of those entrusted with the moulding up of stenographers has, therefore, become increasingly difficult, important and onerous. The teaching of Shorthand can, therefore, rightly be claimed to be as high if not superior to the teaching of any other subject like Literature, History, Art or Science which form part of a broad general education. It not only calls for an equal calibre and depth of vision, but demands a wide general knowledge of every field of human activity. Thorough efficiency in this profession requires a high standard which could be attained only by a good professional organisation. The above Society stands for that ideal.

Only when we are well organised and when we keep up a high pitch of efficiency, could we hope to attain the rightful position and status in society that we deserve. Now-a-days, there has been an increasingly large number of devotees to the Art of Stenography and there is a tendency for them to grow in large numbers. Consequently, there has also been a growth in the number of Shorthand Institutions and Shorthand teachers in this country. It is the aim of this Society to bring about professional solidarity among all Shorthand teachers, which alone will be conducive to their efficiency and status. It is high time we take a leaf from out of the book of our brethren in the West, who have practically demonstrated to us how much could be achieved by professional Societies and organisations.

It is, therefore, earnestly hoped that those engaged and interested in the teaching of Shorthand will give their whole-hearted co-operation, sympathy, and help to this Society, the first of its kind in India, by mustering strong to its banner, by enabling it to achieve to the fullest degree all its aims and objects and by making it a useful body representing the fraternity of Shorthand teachers distributed throughout the length and breadth of this country.

Copies of the bye laws, forms of applications and full particulars can be had from the Hon. Secretary at the address of the Society, 23-24, Noor Building, Dadar, Bombay.

REVIEWS AND NOTICES.

AURANGZEB AND HIS TIMES. BY ZAHIRUDDIN FARUKI, B.A. (ALIG.), BARRISTER-AT-LAW. D.B. TARAPOREVALA, SONS & CO., BOMBAY. PP. 596. Price Rs. 8-8-0.

A peculiar tradition has influenced the presentation of Moghul history in the past, which has not always adjudged fairly and correctly the relative worth of the great Moghul sovereigns. British propagandists have perhaps helped to form a presumption that all was dark in India before the dawn of British rule. This presumption has acted most unfavourably on the reading of Aurangzeb's character. Historians have also conspired to laud to the skies one earlier Moghul, Akbar. We are accustomed in modern times to a continuous revaluation of old heroes. We are naturally tired of Akbar being termed the Great, and would like to examine the facts of his life with a view to arriving at a modernly just assessment. Akbar was not after all so humane as we accept him to have been; prudence and cunning actuated his actions rather than an innate kindliness of heart and the vision of a noble life. But Akbar was a superman in many ways, both in physical powers and in the wisdom of civil administration. But what about Aurangzeb? The war of succession by which he seized the throne could be so depicted as to show him up as the villain of the piece. Indeed, Dryden's play emphasising this aspect of Aurangzeb, appeared in England when the Moghul was still actually on the throne. Aurangzeb was a learned scholar in contrast to Akbar who could not read and write. Akbar would sometimes abandon himself to pleasure and indulgence, but Aurangzeb was generally severe and abstemious. Akbar alienated the sympathy of his co-religionists by his eager reception of the ideas of other religions, but Aurangzeb went to the other extreme and

offended the non-Muslims in his zeal for Islam. It is not impossible to argue that Aurangzeb was after all the creature of his circumstances and deserved sympathy in many acts standing against his name.

Mr. Faruki, the present apologist for Aurangzeb, has no doubt a justifiable theme to develop. He draws our attention to all the extenuating circumstances in judging the actions of the last Moghul. He has sought to give the most favourable interpretation to the Islamic traditions which influenced Aurangzeb in his conduct. In the twenty-four chapters of the book he has considered diverse subjects affecting Moghul rule and sought to draw inferences which must help to soften the traditional view of Aurangzeb. But we are afraid the author has overshot his mark. The general barbarity of the times of the Moghuls makes it hardly worth our while to linger over its details. Excess of pleading cannot make Aurangzeb far different from what he is known to have been. We may make mistakes in a few details of his actions, but the judgment on Aurangzeb's reign as a whole is not difficult to arrive at. He was either wicked or foolish enough not to understand the principles of administration which would give it an enduring character. Mr. Faruki's 596 pages could have been reduced to a considerably smaller length if the author had just concentrated on the convincing reasons which should lead to a more lenient view (at best) of Aurangzeb. The book bristles with quotations, as with errors of printing or of English. The author must present the details of his investigation more precisely than in the present large volume, to be able to carry instant conviction to the reader.

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A CLASS-BOOK OF MAGNETISM AND ELECTRICITY, BY H. E. HADLEY. MACMILLAN AND CO., LTD. 1936. Pp. 512. Price 6s. 6d.

The author acknowledges that there are already many text-books of Magnetism and Electricity and yet adds another to their number. In justifying this addition, he modestly leaves it to the teachers and students, for whom it is meant, to judge the fitness of it.

The book is intended to provide a course for the School Certificate and Matriculation Examinations—of course not of Indian Universities in which, so far as science courses are concerned, the Intermediate Examination is the equivalent and there needs no special plea for its adoption as a text-book for the Intermediate of the Madras and other Indian Universities, as the merit of the book is its own recommendation.

It forms a suitable introduction to the study of that branch of Physics which has perhaps today an extensive and ever-increasing practical application. After dealing with a general account of the properties of an electric current and those aspects of magnetism with which a student is generally familiar, the student is introduced to a proper conception of potential and potential difference and thence gradually to the theoretical part that is found in later chapters.

The interest of the book is considerably enhanced by giving a certain amount of attention to a historical survey and an intelligent description of such practical applications of the subject as the distribution of power, telegraphy-telephony, wireless, broadcasting, sound recording, talking films and television.

The exercises at the end of each chapter, the historical notes in the earlier chapters and the general index add greatly to the usefulness of the book.

THE HOLY LAND—PARTS I AND II. THE LAND; THE PEOPLE AND THEIR WORK. BY E. M. SANDERS, B.A. (GEORGE PHILIP AND SON, LTD., LONDON, 1935). Pp. 32 AND 36.

This book is intended to help to illustrate the scripture lessons in schools and to enable the pupil to have a more vivid conception of the reality of the Holy Land. The reading matter gives an idea of the land itself; and the pictures of Part I show the land as it is to-day, with its coast, hills and plains and slopes and lakes. Pictures of towns and other places mentioned in the Bible are included in the book. The second part gives an idea of the people as they were when Jesus preached in the land; and this is not difficult for many of the ancient ways of life still persist, particularly in the rearing of cattle and the cultivation of the fields, in the culture of the vine and the olive and fishing in the Dead Sea. We also read of the ways of ancient tax-gatherers and money-lenders and of the hewers of wood and drawers of water. The student should be able to realise from a study of the book and its illustrations that the scripture stories are a history of early times and not mere legend.

THE ANCIENT WORLD. BY T. TENEN, M.A. (MACMILLAN AND CO., LTD. 1936). Pp. 276.

This small book begins with a chapter explaining how primitive man rose to the first civilisations and then takes the reader on to continuous narrative accounts of all the more important ancient peoples of the West from the early Egyptians and Babylonians down to the disintegration of the Roman Empire by the Barbarian Invasions. The life of early man in Western Europe in the stone and metal ages is illustrated by a time-diagram on page 28, wherein we find the bronze age flourishing about 1000 B.C., and the late neolithic age about 2000

B.C. We pass on from Old Egypt and the Pharaohs to Akkad and Sumer, to Babylon and the Ziggurats, to Cretan Knossos and Hellenic Mycenae, the Hebrews, Philistines and Phoenicians, the Medes and the Persians and the early Greeks till we find ourselves communing with Pericles and Demosthenes, Aristotle and Plato—all those that have supplied the basis of European thought and culture. We then advance rhythmically through the evolution of the different stages of the Romano-Hellenic civilisation from out of which modern Europe has evolved. The style, the easy and facile presentation of life in all its different stages and the attractive and informative illustrations make the book a most useful compendium of history.

THE SECRET OF ANA'L HAQQ—TRANSLATED WITH NOTES AND INTRODUCTION BY KHAN SAHIB KHAJA KHAN, B.A.—WITH A FOREWORD BY MAWLAVI MD. BADIUL ALAM SAHIB OF CHITTAGONG—2ND EDITION—PRINTED AT THE HOGARTH PRESS, MOUNT ROAD, MADRAS—Price Rs. 2.

This book is an abridged translation from the Persian of *Irshadatul Ariffin* of Shaykh Ibrahim Gazur-i-Elahi of Shakarkote—being 300 odd sayings which are really short commentaries on the esoteric teachings of some verses of the Quran, expounding the secret doctrine of how God is manifest in man. Mansur-i-Hallaj vociferated Ana'l Haqq—I am the Truth—more than a thousand years ago and suffered persecution from the Ulema. Shaykh Ibrahim was a spiritual descendant of Mansur-i-Hallaj; he was a Shuttari Sufi, an Ana'l Haqqwala; and his oral sayings were collected by his disciple, Muhammad Sadiq, some time after the epoch of Dara Shukoh, the Sufi Mughal prince. Our learned author got possession of a roughly written copy of it and has given us a free translation of the sayings and arranged them in chapters under different heads, with the addition of foot notes as well as Quranic verses. The doctrine of Ana'l Haqq is particularly worked out in the chapters

on Suluk (Training course) and on Uruj (Ascension); but its essence can be seen throughout. The main heads are Oneness, Divineness, Rulership and Servantship; and the other heads are but appendages of these. The Khan Sahib gives a synoptical exposition of the subject in a few paragraphs, like *Dhat* (Absolute Reality) and *Sifat* and other ideas. The *Salik* does not become the *Dhat* of God; he annihilates himself in some *Sifat* (attribute) of God or becomes an instrument for the expression of that *Sifat*. Hence the injunction—"Seek means of nearness to him," and this is the way to salvation. The *Salik* may become *majdhub* (absorbed in God or maniac of the love of God). If he reverts from this state to reclaim humanity, he is called a prophet, and as such, says Ana'l Haqq (He is God); and when he aspects *Dhat* directly, he gives out Ana'l Haqq. The translation is facile; and the arrangement of the sayings is sequential enough even for the lay reader. A large meed of praise is due to the learned translator.

A HISTORY OF ENGLISH LIFE BY ANABEL WILLIAMS-ELLIS AND E. J. FISHER—VOLUMES I & II—METHUEN & CO. 1936.

These two books of the four volumes of the whole History have two aims placed prominently in their arrangement and presentation, the visualisation of the life of the people and the noticing of progress in art, science and invention in each epoch. Hence the more familiar historical figures and movements have been treated more scantily than they should be ordinarily dealt with. The comparative and contemporary evolution of life in other countries has also been touched. For this and other purposes there are a number of suggestions given by the authors at the end of each book. The illustrations and time-charts are very fine, particularly the prehistoric objects and illustrative types. The books are bound to be greatly useful to the teacher. They bring down the narrative of English life to the age of Wycliffe.

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SRINIVASA VARADACHARI & CO., 190, MOUNT ROAD, MADRAS.

THE EDUCATIONAL REVIEW.

It is clear the affairs of the Bombay University have not been in a satisfactory condition for some time. The culmination has been reached in a series of ugly incidents in connection with the recent publication of the results of the Matriculation Examination. The percentage of passes has been so ridiculously low as twenty-eight and there has naturally been a great outburst of indignation. There have been demonstrations by students and the Senate House has had to be guarded by the police. A Senate meeting has had to be held within closed doors, with strong police pickets at all the gates, the Vice-Chancellor having had earlier to ban the public from using the University gardens. In the absence of all the details of the case, we have no wish to pronounce a judgment and blame one party or the other. We have, however, no hesitation in declaring that "something is rotten in the state of Denmark" and the earlier things are looked into, the better for the future of the University. The average passes for the last five years seem to have been about 44, a figure which does not certainly err on the side of leniency. It is difficult to understand how the level could suddenly have sunk down to 28%. Surely, it is not due to any wave of stupidity passing over the Matriculation students of the year, or to any sudden change in the calibre of the examiners which has made them over-vigilant. We have no sympathy with young men violating scholastic discipline and invading the Senate House with noisy demonstrations, but the authorities of the University must thank themselves, if they find themselves in this un-

enviable predicament. To put it very mildly, the present situation must be very demoralising, not only to the unfortunate young pupils whose destinies are controlled by the University, but also to the so-called elders who are responsible for running this academic organisation.

At a recent meeting of the Royal Society of Arts, Lady Hartog read a stimulating paper drawing attention to the backwardness of education of girls in India. The last census has revealed that the percentage of literate women in British India is less than three while only the State of Cochin showed a percentage of literacy amounting to 22. Lady Hartog is not unaware of the increased interest in girls' education evident all over the country, but she is rightly dissatisfied with the progress achieved. However desirable it may be to establish separate girls' schools to overcome conservative prejudices in this country, co-education seems inevitable at least in the elementary classes. The difficulty in inducing even little girls to attend elementary schools manned entirely by a staff of male teachers can be removed by appointing a few women teachers in elementary schools, preferably the wives of teachers already employed in them. Lady Hartog is anxious that this newly awakened enthusiasm should not be lost as often in the past, in sterile sands, but should be wisely directed to irrigate fertile soil, so that it brings forth an abundance of new life, new health, new happiness in the land.

In view of the numerous difficulties experienced by Indian students going to Great Britain for higher studies, it is welcome news that the British Council has established a Students' Committee, consisting of representatives of Universities and also the Board of Education, Colonial Office, Department of Overseas Trade, and the Scottish Education Department to help students from overseas. Among the objects of the Students' Committee are:—(1) to act as a clearing house for inquiries from students; (2) to organise practical machinery for selecting suitable overseas students and for placing them appropriately in educational institutions or in works, or offices in Great Britain; (3) to diffuse information in foreign countries regarding facilities for education and training available in Great Britain for overseas students; (4) to promote the provision of suitable accommodation and of hospitality and social amenities for overseas students during their residence in the United Kingdom. The progress of the Association will be watched with much interest.

We are glad to find that the Corporation of Madras is making efforts for the construction of a Cricket Pavilion and the laying out of a cricket pitch. The Corporation has sanctioned a sum of Rs. 15,000 and also appointed a Committee of twenty-five members to collect more funds and to take the necessary steps in the matter. A sum of Rs. 15,000 will undoubtedly be not enough for a scheme of this kind if it is to be worthy of a city of the dimensions of Madras,

and we hope the Committee will succeed in supplementing the amount sanctioned by the Corporation. A playground of this kind with a stadium capable of accommodating a large number of spectators must be one of the essentials of civic life and we are glad the Corporation has stirred itself in the matter at least now. To those who have travelled, particularly in America, it will be evident that civic authorities can contribute a good deal for the advancement of sport.

The recent Conference of New Ideals in Education, held at Oxford was responsible for a number of new and stimulating ideas in this important department of national activity. Dr. Cyril Norwood who delivered the Welcome Address to the Conference set up a high ideal of human endeavour, when he spoke of the great danger with which civilization was being threatened and the necessity for concerted action on the part of the educational authorities to resist the retrogression which seemed evident everywhere. "Civilization," said Dr. Norwood, "was in great danger, blind instruments of enormous destructive force were being prepared in Europe and might be used almost at any moment. The only chance was that this country and the peoples of the Empire should be so strong that they could not lightly be provoked, so wise that they would work unceasingly for the establishment and maintenance of international peace and so generous that they should seek to share and not to monopolize the good things of the earth. So high and difficult a mission could only be performed by a

nation which was of set purpose educated to its task, trained to discipline and sacrifice and made conscious of the great inheritance it must administer for the benefit of the world." Several speakers pleaded for a careful and well-arranged ten-year plan for education in England, though it will not be denied that conditions have improved considerably in recent years. The framers of the ten-year plan wanted school buildings improved. They also wished for the inclusion in the school classification nursery and infant departments. They desired that the education authority would not make a grant to local authorities for the improvement of schools unless the local authorities would undertake to improve all the schools in their area. It is obvious that a ten-year plan of this kind cannot succeed without the co-operation of all the educational parties in the country. It is satisfactory to note that even a Parliamentary Committee has been formed to press the scheme before the House of Commons. The progress of the scheme will be followed with keen interest not only in Great Britain but also in other countries. It is true that there is not much chance of a five or ten-year plan being worked up with much enthusiasm in this country, but may we suggest there might, at least, be an academic appreciation of such ideas at the present stage?

We have urged on many occasions the need for the establishment in this country of a University Grants Committee on the lines of the body which has been functioning in Great Britain for some time. The needs of the various Universities in Great

Britain have received very sympathetic treatment at the hands of this Committee. Besides ensuring an equitable distribution of Parliamentary grants among the Universities, the Committee has also tried to put forward ideas of University reform and progress which have been highly appreciated by the Universities themselves. Far from being an instrument for reducing government assistance, the Committee has been an active agent for the securing of splendid financial assistance from the authorities. If the University Grants Committee has not secured even more financial support from the government, it is only because of its reluctance to interfere with the autonomy of the Universities which would be inevitable if the contributions from the State reached an unduly high proportion of the total income. The latest report, however, contains a number of valuable educational ideas which have a bearing on conditions of life in India. The Committee is anxious to know if the saturating point has not been reached regarding the admission of students into Universities. The Committee would be glad if the young people thronging into Universities have any definite educational aims and there is no danger of the academic standard being lowered as a result of increased numbers necessarily implying less and less individual attention to the students. The number of full-time University students in Great Britain to-day is fifty thousand though about thirty years ago the number was only twenty thousand. The increase has been at a greater pace than that of the general population. The situation regarding educated middle class unemployment

ment has not reached the same acuteness in Britain as it has done in India but the University Grants Committee has anxieties regarding the subject. The head of an education institution cannot, obviously, take a narrow utilitarian standpoint of bread and butter in the admission of students and in their preparation for the higher stages in education, but some advice to the aspiring pupils from the authorities concerned regarding the realities of the situation should always be welcomed.

In his anxiety to get Hindustani recognised as the *lingua franca* of India, Mahatma Gandhi has been telling his audiences in the south that Hindi and Urdu are the same and they should not worry about the differences. We need hardly say that we have every sympathy with the ideal of making Hindustani the national language of India. But we have always felt that the cause is not advanced by ignoring the obstacles in the path and assuming that differences do not exist. Whatever the situation about fifty years ago there is no denying the fact that the languages have been gradually drifting apart and it seems too late in the day to expect their coalition into one language. Political and communal differences have had considerable influence on the recent history of the evolution of the two languages and the Hindu has not been over-anxious to write and speak in a tongue intelligible to the Moslem, just as the Moslem has not been throbbing with any anxiety to get into touch with the understanding of the Hindu. The difference in script has been a formidable obstacle, and we would like Mahatma

Gandhi to try the experiment of making the Moslems of the Punjab to adopt the Hindi script or of making the Hindus of the United Provinces use the Urdu script instead of Hindi. Apart from the question of scripts, the Renaissance of Hindu and Mohamedan culture in recent decades has led to differences in intellectual and emotional atmosphere with consequential reactions in the literary sphere. Is there anything unnatural in the Hindu, when discoursing on topics of lofty moral and spiritual interest, drawing his inspiration from the priceless inheritance of Sanskrit Philosophy and expressing himself in words which are more or less alien to the Mohamedan? Under the tyranny of Islamic domination he might have surrendered at one time the intellectual and spiritual outlook of his own race and reconciled himself to the Persian and Arabic words of his masters, but is it surprising that under the freedom of the British rule in India to-day, he feels himself under no such obligation and goes back to the inspiration of Sanskrit weaving its material into his writing and speech to-day? There may be a common Hindustani in the ordinary words of everyday life, in higgling with a shopman at the bazaar, talking to a coolie at the railway station or accosting a passer-by on the road, but there is bound to be striking difference between Hindi and Urdu in interpreting the facts of life, in grappling with the problems of philosophy or in the expression of the most intimate moral and spiritual aspirations. Mahatma Gandhi may close his eyes to the fact which does not fit in with his ideas of nationalism, but it is there for those who have eyes for it.

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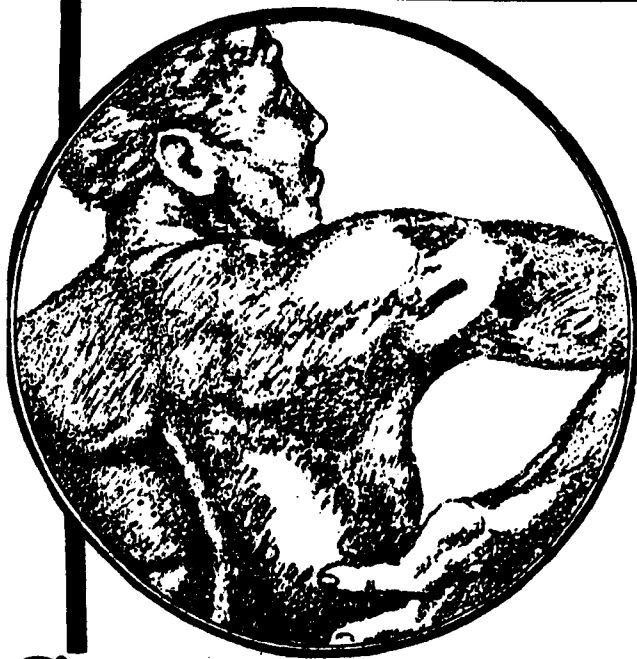
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