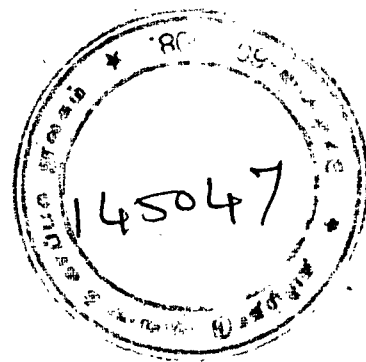




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BASIC MATHEMATICS.

By MR. A. A. KRISHNASWAMI AYYANGAR, M.A., L.T.,
Mysore.

"VOLTAIRE once remarked: 'One merit of poetry few will deny; it says more and in fewer words than prose.' With equal significance we may say: 'One merit of mathematics few will deny; it says more and in fewer words than any other science.' The formula $e^{i\pi} = -1$ expresses a world of thought, of truth, of poetry, of religious spirit, for 'God eternally geometrises'. I may add that this famous formula of Euler is two hundred years old and each symbol here marks a distinct level of growth of mathematical ideas from the humble beginnings of counting to the negative sign, impossible root extractions, the ubiquitous (π) and the veritable foundation (e) of the great numerical lexicon, the Table of Logs. How many such ideas can be appreciated by our friends whose mathematical education has stopped with the S.S.I.C., Intermediate or any other equivalent stage in our education? Their knowledge in mathematics is perhaps just sufficient to enable them to achieve the laudable utilitarian purpose described in the Shakespearian phrase 'chronicling small beer.' While research is taken for granted in such subjects as medicine, physics, and the natural sciences, even cultured people have a dim notion on what lines research is possible in mathematics and

probably imagine that it is only working harder and harder problems. Such general and gross illiteracy in mathematics is rather deplorable.

Even the little mathematics that we teach in schools and colleges is considered difficult, for our curriculum-framers have the happy knack of picking up the driest bones of mathematics and stopping just where mathematics becomes most interesting. The presentation of the subject by the teachers is often topsy-turvy. Just imagine how it will be if we are first taught to read and write the mirror images of the letters of the English alphabet and then straightaway asked to read books written in the ordinary style. Our curriculum is overgrown with weeds which deserve to be eradicated and removed. It has to be revitalised with more interesting and more useful (not necessarily in the bread-and-butter sense) mathematical ideas. Further our teaching has to be made more thorough so that no pupil misses the essential ideas of mathematics. The ideal that every teacher should place before himself in mathematical teaching is to see that no pupil makes any mistake in his work out of ignorance. If there are any errors at all, they must be due to oversight, slip or chance. We must not for-

get that the pupils have a right to have teachers who know how to teach as well as the right to study a kind of mathematics which they can not only understand but also enjoy.

I propose to sketch briefly how the mathematics we teach can be made more interesting, illuminating and comprehensive, so that at the end of the Honours course, every student can follow intelligently and with zest articles in current mathematical journals and himself contribute to the growth of the subject.

The term 'Basic Mathematics' is intended to cover all mathematics which introduces the student rapidly to the frontiers of modern research.

We start with the Middle School where we should lay the true foundations of number-notation and number manipulations, *viz.*, the scales of notation, and the four fundamental operations, first applied to the integers, then fractions, then again decimals and later to concrete numbers involving money, weights and measures in current and frequent use. The Rule of Three, ratio and proportion and simple geometrical notions like distance, angle, curve, derived from the study of elementary solids, should mark the highest level at this stage. Problems on profit and loss, simple interest, etc., should come in as illustrations of the Rule of Three and need not be emphasized in separate chapters with organised drill sets. The applications of the Rule of Three in life are immense and varied and it is a futile task to go on classifying these uses. One vice of such classification is that the pupils get a wrong idea of the scope of problems to which the general principles of arithmetic can be applied. They should know how to attack a problem on its own merits.

In the High School stage, the arithmetic has to be extended by only one more operation, the square-root; and four chapters on the special fields of application, commerce, finance, kinematics and mensuration. Problems of the simplest kind only need be touched upon. Exercises involving heavy transactions tend only to dazzle and confuse the pupils while they add little to the clarification of the leading ideas. For example, problems on Stocks and Shares where a speculator goes on endlessly buying and selling different kinds of shares, and the positively immoral problems on a merchant mixing up several kinds of coffee or sugar in different ratios ultimately to his profit or loss according to the efficiency of his fraud, are entirely to be avoided. Time thus saved may be profitably utilised in garnering fresh and fertile mathematical ideas and progressing further afield, instead of going round and round a deadly monotonous circumscribed course like the bulls yoked to an oil-press.

We may next introduce the pupils to two other fascinating branches of mathematics, algebra and geometry. In general, algebra may be said to begin where arithmetic ends. The analysis needed in examining what ought to be done in an arithmetical problem is usually very simple. If the situation becomes more complex, a subtler tool has to be employed, *i.e.*, algebraic analysis. When once algebra steps in, it brings in its wake its own train of manipulations and operations. The main contribution of algebra is a compact symbolism, which records briefly and accurately long wordy statements and gives a fresh vitality to the new expression.

To begin with, all arithmetic can be retold in the language and symbolism of algebra. This will establish not only the link between

arithmetic and algebra but also the new outlook that algebra reveals in its generalisations. For making any general statement algebra is indispensable and without general statements as starting points, no general truths of science can be arrived at. For example, many boys have an interest in number and are bound to appreciate such a general statement as 'the sum of the first n odd numbers is n^2 .' Let the boys realise that without algebra the road to scientific discovery is blocked.

The beginnings of algebra will centre round directed numbers, the rule of signs, brackets and the four fundamental rules applied to simple algebraic expressions integral and fractional. At a later stage should come the study of algebraic forms, their dimensions and degree, their factorisability and recognition under all masks. No pains should be spared in training the pupils to obtain a clear vision to distinguish the different aspects of the same expression and to realise that expressions that look different may be really the same. The teacher may use the words 'degree,' 'variable,' 'function' long before he expects the pupils to use them rightly. The proper sense of these words will be unconsciously acquired by their appropriate use in numerous different contexts.

Summation of series is a very interesting chapter of algebra, which our High School students should not miss. If we confine ourselves to the simplest and most striking examples, the study is bound to be very refreshing. A certain amount of drudgery cannot be helped in wading through the solution of equations, simple, quadratic and simultaneous, the last of which involves the process of 'elimination,' the algebraic way of kicking out the unwanted. Since the goal of algebra is solving problems, sufficient time

must be devoted to them so as to secure training in four processes:

- (i) the algebraic setting out of relevant data;
- (ii) their appropriate reduction to equations;
- (iii) the solution of equations; and
- (iv) the interpretation of results obtained.

After a problem is solved, it may be well to allow the mind to play round the problem, to review the method critically, to examine whether alternative methods are possible, to test what variations in the numerical data will lead to absurd answers and so on. Unduly difficult problems should always be avoided in elementary teaching. Straightforward methods are always preferable to side-tracking short-cuts. We have no time to waste in side-tracks, however alluring, unless occasionally to avoid the tedium of a monotonous high-road. For, we are likely to miss our company while turning a by-lane. Short-cuts and devices cannot generally be remembered long, their associations in the mind being few.

The elementary course in algebra may end in graphs, statistic and algebraic. There are many points where algebra comes into contact with geometry and we must not fail to seize such opportunities to emphasize the link between algebra and geometry and clarify the ideas of the one with those of the other. Graph is one such link.

It is often thought that geometry has a peculiar capacity to develop reasoning power. This is a mere fetish. Reasoning power can be developed through any subject which is taught intelligently so as to provoke thinking. Especially in the elementary geometry of the plane as it is introduced to the modern pupils, the emphasis is more on the preception of

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geometrical facts than geometrical reasoning. Indeed in plane geometry we may venture to say that until a fact is obvious in a figure, argument will be of little use. For example, if two straight lines look unequal, any amount of geometric reasoning will fail to convince one that they are equal. But the matter is different in the geometry of higher dimensions than two. Here the scope for intuition and visual preception is very limited and we are driven back to base all our inferences and deductions on the facts definitely assumed as a starting point. Attention should therefore be directed to acquire all the necessary geometrical facts in two and three dimensions from experiment, observation, drawing and measurement and to make precise statements about them. After all the important geometrical facts are gathered, they may be sorted into two kinds, those that are fundamental and those that can be derived from the fundamentals by geometrical reasoning without going through the laborious process of induction. When geometry is thus analysed, all the basic worth-while geometry of the plane and the solid can be condensed into about three-score statements including theorems and constructions. The power of thinking out proofs should be developed through easy exercises, after all the outstanding propositions are mastered. The pupils must be made to take delight in doing riders and not shrink from them as abominations. The beauty of a geometrical figure or proof has to soak gradually into the pupil's mind through the teacher's own preception and expression of it.

Simple and striking theorems in solid geometry should not be taboo. Their proofs may be learnt but need not be mastered. Glimpses into spaces of higher dimensions are not to be neglected, if the pupils have to realise the logic behind geometry. Just as

the idea of the third dimension springs up immediately from the recognition of the existence of at least one point outside the two-dimensional plane, even so the idea of the fourth dimension will emerge as soon as you recognise the existence of at least one point outside the three space. Fifth and higher dimensions emerge similarly.

From geometry we step further afield into trigonometry, which unifies the earlier arithmetic, algebra, and geometry. The two formulae, $a^2 = b^2 + c^2 - 2bc \cos A$, $a/\sin A = b/\sin B = c/\sin C = 2R$, are enough to bring home this unifying aspect. With a little introduction to trigonometrical ratios, our boys will be able to appreciate these formulae as well as the addition formulae of the sine and co-sine. The pupils should soon get familiar with the natural trigonometric tables. It is a waste of time to make the boys work numerous trigonometrical identities.

Lastly, in the High School course, we may include logarithms, explain their notation and use, and tell the pupils how to consult the numerical lexicon, the Table of Logs. Incidentally the pupils may be told of another set of logarithms calculated to a queer base 2.71828... (e), which has many theoretical advantages, one of which is its relation to the trigonometric functions $\cos x$ and $\sin x$ discovered by Euler in 1748. This discovery is $e^{ix} = \cos x + i \sin x$; and if we put $x = \pi$, we put $e^{i\pi} = -1$, the formula with which we opened this essay. All this will form part of the detailed study of mathematics.

As regards non-detailed study, at least in the last year of the school course, I propose that one hour a week may be devoted to the history of mathematics, which should include biographies of famous mathematicians and the contributions made to mathematics by the ancient civilized nations, the Hindus,

the Greeks, the Arabs, and some of the contributions of our own time. G. A. Miller's *Historical Introduction to Mathematical Literature*, and H. W. Turnbull's *Great Mathematicians* are suggested in this connection.

Considerations of time and space compel us to be very brief with respect to the topics to be included in the College classes. Here the students must be introduced only to the very best standard works written by the highest authorities.

At the Intermediate level, two good texts suffice, one for calculus and the other for geometry. Hardy's *Introduction to Pure Mathematics* is ample for the former, and Casey's *Sequel to Euclid* for the latter. It is not intended that these texts should be done from cover to cover, but the leading theorems should be mastered and only such examples worked as will secure clarification of the ideas underlying these theorems. It implies a thorough mastery on the teacher's part to be in a position to select the appropriate theorems and examples. In addition, the students ought to study as a special subject some selections from a standard work in Greek or Indian mathematics, say, a section of the work of Archimedes or Bhaskara.

In the B.A. and B.Sc. classes, the work of the Intermediate course should be deepened and extended by the study of modern texts like those of Titchmarsh, Sommerville, Max Planck, Fisher, Uspensky and Smart for analysis, analytical geometry, mechanics, statistics, probability and astronomy respectively.

In the Honours classes, in addition to the above subjects which have to be studied more thoroughly than in the B.A. and the B. Sc., we should teach Hobson's *Theory of Functions*, Baker's *Principles of Geometry*,

Forsyth's *Differential Equations* and Turnbull's *Theory of Determinants, Matrices and Invariants*.

In the M.A. and M.Sc. classes one branch of twentieth century mathematics should be studied thoroughly right up to the most recent developments so that one may get a true vision of the lines in which modern mathematics is advancing. A good working knowledge of French or German is absolutely essential to the live mathematician. For, the greatest source of mathematical information is the *Encyklopaedie der Mathematischen Wissenschaften*, which is published in German and is also translated into French. It is good for the students in the highest classes to cultivate the habit of looking into mathematical journals. At any rate they cannot afford to be ignorant of the half a dozen Indian journals devoted wholly or in part to mathematics. The first thing that a mathematics graduate should do after he takes a degree in mathematics is to become a member of the Indian Mathematical Society. The cost of membership is so trivial, being less than 6 pies per day, a sum which the poorest scholar should not consider too great a sacrifice to keep alive the mathematical fire in India, once the home of all basic mathematics, decimal notation, the algebraic symbolism, and the trigonometrical functions.

Mathematical Philosophy is a very good non-detailed subject for study in the College classes concurrently with the History of Mathematics. Then the students will know something of the mutual relations between logic and mathematics. Boolean algebra is an example of a very successful attempt to translate logic to symbols. 'It is one of the earliest examples of pure mathematics which is not numerical. It shows us how we can invent a new calculus for a new situation and

then in virtue of the abdication of meaning inherent in such a calculus express at one stroke the laws and properties of as many different subject matters as we can find interpretations, in this way unifying departments of empirical science or mathematics itself, which might otherwise remain disconnected. The ideal of a mathematical system may be characterised as axiomatic, abstract, deductive, hypothetical, or formal according to the various distinct but not disconnected points of view: axiomatic because based on arbitrarily chosen axioms, abstract because the meanings of symbols are banished, deductive because the reasoning is confined only to the principles envisaged through the axioms, hypothetical because the truth of the axioms is irrelevant, and formal because of the attention paid only to the pattern of combinations. In pursuit of this ideal, attempts were made in the last century, to improve the rigour of mathematics by expressing as many mathematical notions and processes as possible in terms of integers. The arithmetisation of mathematics reached an almost pathological fervour in Weierstrass and Kronecker. In the present century, Russel and Whitehead have evolved after nearly twenty years of labour their *Principia Mathematica*, a monumental work in which their main aim is to reduce all mathematics to a few notions, axioms and a set of logical rules. The attempt revealed paradoxes whose solution involved ideas which rendered invalid certain important types of reasoning frequently used in mathematics. The nature of the paradox may be illustrated briefly by a non-mathematical example.

Consider the adjectives in the English language. Divide them into two classes according as the property represented by the adjectives apply to themselves or not. We call the first class of adjectives like 'short' and 'English' autological and the second class of adjectives 'long' and 'German' heterological. If we now try to find to which of these two classes the new words 'autological' and 'heterological' belong, we meet with a contradiction. If heterological is heterological, the

property expressed by the word does not apply to itself. Hence 'heterological' is autological—a contradiction. Similarly, if 'heterological' is autological, its meaning applies to itself and therefore 'heterological' is heterological. Russel tries to explain away this paradox by his famous Theory of Types. But the same theory makes invalid certain mathematical arguments in the Theory of Functions of a Real Variable. To avoid this Russel proposed another axiom. At any rate these researches reveal certain basic and irremediable deficiencies in the deductive ideal itself. But the mathematicians are persistent. Their soul will never rest in peace until they sufficiently analyse the trouble and find a way out. There are a few thinkers like Brouwer and Hilbert who reject the attempt to identify mathematics and logic. To them the Aristotelian logic is too narrow in its scope and has to be abandoned and replaced by a more subtle and comprehensive logic. 'Mathematics' seems to be perpetually unfinished, although we cannot point out any particular department of it which cannot be reduced to order.

To sum up the content of our survey, we start from the fountainhead, the integer and its manipulations, its algebraic extension as a directed number which serves as the first link between geometry and algebra, then ramble through spaces of one, two, three, and higher dimensions and return again and again to the earth to examine the soundness of the foundations and make proper contacts with all the branches of mathematics. The foundations may seem to be eternally unsatisfactory, however deeply we probe and whatever order and system we bring to bear upon every branch of mathematics. In our rambles we make sure that we never leave the high-way, never miss any interesting objects, nor sever our connection with the past. We therefore have a full appreciation of the mathematical heritage of the past, are fully conscious of the vastness and depth of the mathematical ocean in which we sail and fully realise the great uncharted regions that still await exploration.

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Let us examine the genesis of the one-act play. We may roughly distinguish three major movements:—

(i) An Initial Movement which will suggest questions by presenting a dramatic situation.

(ii) A Rising Action which will bring the problems into a focus by developing the dramatic conflict to a logical conclusion.

(iii) The final 'Click' which completes the framework.

1st Movement	2nd Movement	3rd Movement
Situation	Crisis	Resolution
?	???	—

Let us critically examine "The Death Trap" by Saki, Girniza, Vontieff and some other officers want to assassinate Dimitri, the Reigning Prince of Kedaria, and enthrone Prince Karl. Stronetz, on the other hand, endeavours to protect the life of Prince Dimitri against the capital treason. The rebels themselves are not unanimous about the methods of doing away with the Reigning Prince.

"Girniza.—When we've killed this boy, we've killed the last of the dynasty, and laid the way clear for Prince Karl.

Vontieff.—Still I wish the boy could be cleared out of our path by the finger of Heaven rather than by our hands."

This situation gives rise to three dramatic questions:—

(i) Girniza has removed every weapon from the palace and made full preparations for the assassination. Will he succeed?

(ii) Stronetz, though persuaded by the conspirators, has refused to leave the palace. Will he be able to save Prince Dimitri?

(iii) Vontieff opines that Dimitri should be allowed to die a natural death! Will "the finger of Heaven" work?

As we read the play, we find that Stronetz makes Dimitri pretend to be on the point of

death. Vontieff interprets it as the work of "the finger of Heaven," and consequently Giritza abandons the idea of assassination.

Prince Dimitri, however, has little love for life. He does not like "to-be-left-till-called-for" business. So he drinks and makes his enemies drink poisoned wine. The conclusion is militantly modern: "I never thought death.....could be.....so amusing."

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The Characters.

4. "The one-act play," says Marriott, "rarely has more than four or five characters." However, this is not a general rule. Mr. Galsworthy has employed a dozen characters in "The Little Man."

5. No superfluous characters are introduced. Out of the dozen characters in "The Little Man" not a single can be omitted.

6. There is no development of characterization. It is quite obvious, because the space is too small to portray a full-fledged picture.

The Dialogue.

7. It is in prose as contra-distinguished from the blank verse of the Elizabethans. Several attempts, however, have been made by poets like John Drinkwater for the revival of poetic plays.

8. The dialogue is terse and tingling and always subservient to action. Every sentence is intended to supply most useful information about the plot or character.

9. Long speeches are not put in the mouths of characters. The writer of one-act plays can afford to waste not a single word.

10. Very few digressions are made. A digression, however fine it may be, breaks the unity of impression of a play.

The Setting.

11. The setting is mainly indicated by elaborate stage-directions just at the beginning of the play.

12. The unities of time, place and action are strictly observed.

13. The setting, as well as the plot and characters, is more realistic in form and matter than the Elizabethan drama.

The Denouement.

14. The denouement is the final line which closes the play. It fills the reader with admiration, solves his immediate problem and opens vistas through which fancy may roam at ease. "The Death Trap" ends with the sentence: "I never thought death.....could be.....so amusing."

The Philosophy.

15. A large mass of the best modern drama is indirectly didactic. Every one-act play has some moral to teach. Thus "The Death Trap" advocates suicide when a man is tired of life.

Well, anyhow, here the story stays,

So far at least as I understand;

And, Robert Browning, you writer of plays,

Here's a subject to your hand.

INFLUENCE.

(DIARY LEAVES).

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

WHILE we were staying in Peking all of us remarked how subject we were to a sudden irritation of the throat and to catching cold. We could find no reason for such symptoms.

They were certainly not caused by dampness or any of the usual sources from which colds arise, or to nervous irritation, nor could they be said to arise from dust since we had already come through Harbin where dust storms prevail. What surprised us was the sudden character of these attacks and the fact that they seemed to arise from no visible cause.

Yesterday I noticed that N. G. was staring out of the window, after having had a sudden attack of cold; so I asked him what was the matter. His reply was interesting.

"About 200 metres from this hotel, there is, judging from its appearance, a short wave station. We have all noticed painful sensations in the throat and nose and all of us have caught cold. Now, American investigation has shown that short wave emissions raise the temperature of the body and cause inflammation of the mucuous membrane. It is quite likely then, that this station is the cause of our symptoms.

At the International Radio Conference it was agreed that broadcasting stations ought to be established outside cities, at a distance to be determined by the field of emission.

A Radio station placed in the city not only spoils the broadcast but is even prejudicial to

the health of the citizens. Moreover, the antennae are generally at such a short distance from the base that they act as reflectors and produce superimposed harmonics.

A German professor recently made an experiment in which he directed ultra-short waves against a steel column with a diameter of 1.50 metres. After several hours the column fell and the workers who were present died after a short illness of a type unknown.

Another sinister fact is that no less than four of the leading specialists of the short wave technique have ended their days in a lunatic asylum.

We will not positively assert that the short wave station in question was responsible for our symptoms. What is certain however, is that the coincidence was of the utmost importance.

Artificial intensifying of wave production must be at the root of all sorts of perturbations.

Space has always sung, murmured or wept but to-day the forces that cross it clash with one another in a dangerous way. It would be absurd to imagine that such concentrated energies have no evil effects. If these electrical discharges can be used for healing and doing good they can also prove very deadly. In fact all powerful energies when mechanically reinforced are likely to prove harmful. One is always hearing of experiments to

increase these wave powers but one never hears of any measures destined to balance the tension they set up. We do not mean that we ought to renounce all further research in the way of radio, electricity, or Roentgen rays, but caution is needed.

It has been said that research workers can cause a rain of stones to fall from heaven. Many imagine this was said as a joke. Catastrophes of this sort can, unfortunately, be provoked quite easily although the means are often invisible.

To-day there are a number of new heart diseases which are puzzling the doctors. The neurotic character of modern life is a commonplace, and whereas some doctors, with very good reason prescribe rest, others will sanction drugs containing a certain dose of poison.

We ought to denounce such a use of narcotics, as a mortal danger, but we should also insist on the control of these intensified energies and upon research work as to their effects, whether for good or evil.

The effect of Radio stations in the city; of the atmosphere being so overcharged with electricity that to shake hands is painful, are obvious cases; but fresh mechanical devices are being invented every day and who can foresee their effects?

Since we have begun to study the influence of thought, let us also pay attention to the effects of such spatial energies.

Every available measure that guarantees the health of the community should be put in force. It is useless to shorten working hours if the worker's health is to be undermined during his leisure hours.

A communication received from Norway informs us that Prof. Klaus Hansen of Oslo University has absorbed poison known to kill animals and fish. Several hours later the professor was in good health. We salute his heroism but if everyone had to sit in the electric chair, evolution would hardly advance.

ADORN.

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

Boy, beware of things,
Often the object that we possess
Is filled with snares and malice
More dangerous than all upheavals.
With us we carry for years an evil-doer
Not knowing that this is our enemy.
At the counsel of property, a small
Knife is always hostile to us.
Hostile is also a staff.
Often a rising upheaval are
Lamps, benches and bolts.
The books disappear, we do not know where.
To the upheaval sometimes adhere
The most peaceful objects;
To save one's self from them is impossible.
Under fear of deadly revenge
One lives long years,
And during the hours of meditation and
loneliness

You caress the enemy,
If one is spared from people
Then he is helpless against objects.
Many colored are shining all thy things.
Thy life with benevolence
Adorn,

SOME PARALLELISMS AND DIVERGENCES IN SOUTH INDIAN DRAVIDIAN.

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

THE mutual confrontation of some of the earliest linguistic types and forms of the South Indian literary Dravidian speeches yields useful results which enable the Dravidianist to demarcate the stages of evolution to which these types belong in the different speeches and, further, to adumbrate some important inter-linguistic connections on the basis of these demarcations. The study of these parallelisms reveals to the comparativist the fact that Old Tamil preserves the maximum number of conservative features (see below). If a stage of speech which may theoretically be described as common South Dravidian did exist at all, features of Old Tamil may be said to have been nearer allied to them than the corresponding features of Old Kannada or Old Telugu.

Linguistic material dating back to fairly early periods is available for Tamil, Kannada and Telugu. The language of the Tamil Saṅgam works is (I think) based on living colloquials that were current in South India some considerable time before the beginning of the Christian era. A good deal of standardization of types and forms may have been introduced by the writers themselves; but I have hardly any doubt that the *Kunstsprache* of the Saṅgam classics is fundamentally based on an active colloquial current long before some (at least) among these works were composed. My analysis of the language of these Saṅgam works leads me to think that while large portions of *Paranāṭṭu*, *Aganāṭṭu*, *Padittupattu*, *Aṭṭaṭṭu* and *Kuṇṇadogai* contain earlier linguistic forms, *Kalittogai*, *Paripāḍal* and *Keral* evidence forms belonging to a later stage of linguistic

evolution, though such features are not sufficiently numerous to justify the classification of these works as Middle Tam. ones. The language of *Nālaḍi* (included by the literary tradition in the category of the *Padineṇkīl-kkaṇakku* set of the Saṅgam classics) and *Cilappadigāram* shows a greater number of these evolved features; but it is in the works of the Śaivites and the Aḷvārs that a new linguistic stage markedly manifests itself. These evolutions and developments should have arisen in the colloquials some centuries before the works of the Śaivite and Vaiṣṇavite hymnists were composed. Side by side with the gradual development of these characteristically Middle Tamil features in the eastern districts, the west coast colloquials may have developed some of their own unique linguistic peculiarities. Thus in many respects there is a continuity of linguistic evolution from what may be marked off as Old Tamil (the language of the Saṅgam classics, particularly of *Pur.*, *Aganāṭṭu*, *Aṭṭu*, *Kuṇṇad.*, *Padittu* and *Pattuppāṭṭu*) to what may be called Middle Tamil.

The grammatical tradition of Old Tam. is embodied in *Tolkāppiyam*, while the grammars *Viracōḷiyam* and *Nāṇṇūl* envisage some of the evolutions posterior to the Old Tam. stage.

For Kannada, there are a number of pre-literary inscriptions, the language of which has been aptly described as *Pūrvada haḷe Kannada*. Those so far discovered range from the fifth century to the ninth century A.D. The earliest extant literary work is *Kavirājamārga* (9th century).

The grammatical tradition of early Kannāḍa is embodied in Śabdasmṛti (of Kāvyaśāloka of the 12th century), Bhāṣābhūṣaṇa (12th century), Śabdamaṇidarpaṇa (13th century), while some later Kannāḍa features are also envisaged in Śabdānusāsaṇa (17th century).

The earliest extant literary work in Telugu is the translation by Nannaya (11th century) of the first three cantos of the Mahābhārata; but a number of inscriptions composed before this period have also been unearthed. The language of these inscriptions is of great importance for the Dravidianists inasmuch as they reveal forms belonging to an earlier stage of evolution in Telugu. The grammatical tradition of early literary Telugu is preserved in Atharvaṇa Kārikāvali (13th century), Bhāṣābhūṣaṇa (13th century), Andhraśabdacintāmaṇi (?), and a number of commentaries on the last-mentioned work, like Bālasarasvatīyam, Appakaviyam and Ahobalapaṇḍitīyam.

I have in the course of the following pages classified in a summary way the prominent features of Kannāḍa and Telugu in so far as they are relevant for comparison and contrast with Old Tamil or Middle Tamil characteristics.

It would be seen that Kannāḍa and Telugu reveal (i) resemblances to Old Tam. features in some types; (ii) correspondences to Middle Tam. characteristics in some others; and (iii) divergencies in respect of some features, which cannot (in the present state of our knowledge) be connected with Tamil types, these variations

¹ Some of the papers in which I have discussed in detail the aspects adverted to here are the following:—

"The Morphology of the Old Tamil Verb"

"Dravidic Sandhi"

"History of the Tam.-Mal. Alveolar Plosive"

"The Druta Classification of Literary Telugu"

"Aphaeresis and Sound-displacement in Dravidian"

"Dravidian Fricatives and Affricates"

being numerous in Telugu while they are comparatively few in Kannāḍa.

I have included Middle Tamil also here in order to illustrate the continuity of linguistic evolution from Old Tamil to Middle Tamil and also to indicate in what directions the development of some of the features of Kannāḍa and Telugu has run parallel to, or diverged from the evolution of Middle Tamil from Old Tamil.

MIDDLE TAMIL PHONETICS

1. The sound *c* is described by the Old Tam. grammar Tolkāppiyam, Eḷuttadigāram [80] as produced with the middle of the tongue-blade on the "aṇṇam". The point of articulation of the sound was perhaps somewhere between the alveolus and the highest point of the hard palate. The commentators interpret the sūtra as meaning that the point of articulation was on the "middle of the hard palate," which was perhaps true of the phonation of the sound in their days. To-day the sound is commonly produced with the middle of the tongue-blade on the alveolo-palatal frontier or on the portion of the hard palate immediately behind the teeth-ridge.

¹ The following symbols are used in this essay for special sounds:—

n'—the "spread-blade" dental nasal of Old Tam. and of Mal.

n—the "point-contact" alveolar nasal of Old Tam. and of Mal.

n—this symbol stands for the nasal consonant whether dental or denti-alveolar or alveolar, of languages (like Kannāḍa and Telugu, and Sanskrit and NIA languages) where there is no phonemic difference between *n'* and *n*.

tt—the long alveolar stop.

nd—the alveolar group common in Old Tam. and in Old Mal.

r—the short palato-cerebral trill of Tam., Mal., Old Telugu and Old Kannāḍa.

Tolkāppiyam classifies the sound among *valleḷuttu* [19], and groups it along with *k*, *t*, *p* and *ḷ*. It is quite possible that it may already have had the affricate value [i.e., that of a unitary sound in which the occlusion of a plosive is immediately followed by the sibilant element] that it possesses to-day in some contexts in Tamil (for which see below).

Short initial *c* in many Tamil areas is evaluated as a sibilant *ś* both in the colloquial and in the reading of texts.

Short medial intervocal *c* has in all areas the value of *ś*.

Short medial *c* in the literary groups *yc*, *lc*, *rc*, *lc*, *lc*, *nc*, *nc* (the medial position arising on account of external sandhi except in the group *lc*) is (when texts are read) equated commonly to *ś*, sometimes slightly voiced in *nc* and *nc*.

Medial *cc* is always (both in the colloquials and in the reading of texts) brought out as a long affricate, the length being evident in the element of occlusion being kept up for a longer time than for the short *c* (when pronounced as an affricate).

2. The difference between the "spread-blade" dental nasal *n'* and the "point contact" alveolar nasal *n*—scrupulously kept up in literary writing at all periods—had become obliterated in at least the colloquials of the late Middle Tam. period, as illustrated by colloquial inscriptional instances like the following in which the two nasals are "confused":—

The symbol for *n'* is wrongly introduced for that of *n* in instances like the following:—

en' makkaḷ;

ān'ēm

tān'um

The symbol for the point-contact alveolar *n* appears in the stead of the symbol for the

"correct" "spread-blade" dental *n'* in instances like the following:—

nāḷ

tandu

This "confusion" of symbols points to the tendency (already developed in greater or lesser degree in the colloquials) to give the value of a "point-contact" alveolar *n* to all short *n*-sounds. In modern Tamil (both in the reading of texts and in the colloquials) the "point-contact" alveolar value is the only value given to what in "correct" writing is represented by the symbols for *n'* and *n*.

3. The alveolo-palatal nasal *ṇ* in initial positions appears to have been quite a common sound in Old Tamil; but late Middle Tamil inscriptions (containing many colloquial instances) evidence the replacement of initial *ṇ* by the symbol for the "spread-blade" dental *n'* (as in *n'āyiru* for *ṇāyiru*, and *n'ānru* for *ṇānru*). In modern Tamil, the value of a point-contact alveolar *n* is given to the sound in colloquial utterance though when texts are read in which the symbol for *ṇ* is embodied, the "correct" value of *ṇ* is given.

4. What is represented by the symbol for *r* in numerous instances in the earliest stages of Old Tam. was probably an alveolar stop, or it at least involved a strong alveolar stop element. This is clear from (i) the grammatical tradition handed down from a very ancient period and expressed in the oldest extant Tamil grammar that it is a stop [cf. the term *otta* in Tol. E.]; (ii) the sandhi treatment of sounds, involving the assimilative production of *r*; and (iii) the fact that it embodies always an "enunciative" before pauses and before consonants following (like other plosives).

In Middle Tam. colloquial inscriptional instances, however, the symbol for *r* is so often "confused" with that for the trill *r* (which latter

is a true *r*-sound formed with one or two taps of the tongue-tip on the post-dental region or on the tooth-flesh) that one can safely infer that *r* had in the colloquials acquired already the value of the trill and that its plosive character (or perhaps its plosive element) had disappeared:—

mārkku for *mārku*

n'irk- for *n'irk-*

vaḍapārkellai for *vaḍapārk-ellai*

are some colloquial inscriptional instances in which *r* is used instead of the "correct" *r*.

The following are instances where the symbol for *r* is "wrongly" used for *r*:—

eppārpattadam for *eppārpattadam*;

iruvarkkum for *iruvarkkum*;

taṇṇīrkulam for *taṇṇīrkulam*, etc.

That this remarkable change in the value of *r* should have happened early is clear also from the earliest available grammatical traditions of Telugu and of Kannaḍa which regard the sound as a "cerebralised" variety of the trill *r*.

5. The long voiceless alveolar plosive *tt* had, according to the old commentary (12th or 11th century) on Viracōḷiyam, already the value of dental *tt* in the colloquial of the period, though it is also pointed out that this value was current only among the *arivillādār* 'the ignorant'.

Today, the Tam. colloquials of South India always use the value of dental *tt* in colloquial utterance, though in reading texts the old group *tt* is evaluated as *tt* (*r*)¹.

6. Similarly, the alveolar group *nd* had already in late Middle Tam. colloquial speech, the value of *nn*, as is shown by collo-

quial instances (in the inscriptions) like *ennu* for *endu*, *onnu* for *ondu*, etc.

Today in colloquial speech, the value of *n*, or of *nn* in some areas, particularly in the neighbourhood of back vowels) is given, though when texts are read the group *nd* (written *nr*) is evaluated as *nd* (*r*)¹.

7. *v* is described by Tolkāppiyam, Eḷuttu, as a labio-dental, while today it has in Tam. (and in Mal.) only the value of a bilabial, generally speaking.

8. The sound known as the āydam appears to have fallen into disuse in the colloquial of the Middle Tam. period, as it is not met with in the colloquial portions of the inscriptions of this period.

This Old Tam. sound had, to start with, perhaps a mouth-fricative value in which a glottal fricative element was also involved. For reasons I have adduced elsewhere, the sound was evaluated (when texts were read) as a voiced velar fricative from the Middle Tam. period onwards.

9. The Old Tam. grammar speaks of the absolute consonantal value of the finals *y*, *r*, *l*, *l*, *m*, *n*, *n* and, in a few instances, of *n*, *n̄* and *v*.

Middle Tam. colloquial inscriptional instances show that in colloquials the "enunciative" was optionally introduced after *r*, *l*, *l*, *n* and *n* occurring as finals of monosyllabic words, while the Old Tam words with absolute final *-n* (*porun*, *verin*), *ṇ* (*uriṇ*) and *-v* (*tev*) became out of vogue. Viracōḷiyam expressly excludes *-v* from its list of absolute consonantal finals.

¹ The *r* here is an alveolar *r* homorganic with the sounds preceding it in the groups.

(To be continued.)

GREAT EPOCHS OF ENGLISH POETRY.

BY MR. RAM PRASAD PANDEY, M.A.

Sitamar, C.I.

I PROPOSE here to give the reader, within the shortest compass possible, a historical review of English Poetry, both pure and dramatic. Prof. Saintsbury's account of English Literature, the major portion of which is indeed poetry, covers about one thousand pages, very closely and finely printed; yet he calls it 'A Short History'. I intend to take but a few pages, and one can imagine, therefore, what sweeping and cruel curtailments will have to be made. This scheme will not permit of a greater thing than naming the most important ages and slightly touching on their representatives.

The English language, prior to the middle of the fourteenth century, was in its formative stage. It contained nothing, therefore, 'that can by the widest inclusion and the kindest judgment that retains critical competence, be described as best or principal in relation to literature at large'. The few things that it had resolve themselves into translations from Greek, Latin or French or sheer experiments in tale-telling, mostly on religious topics. Much of it, no doubt, is pleasant and profitable to read even now; but comparatively little of it can be said to be fully accomplished as literature.

The poetry of which the Englishman is more proud than of anything else, because, as he believes, it has contributed more to his national greatness than even his vast Empire, begins with Chaucer who wrote in the last fifties of the fourteenth century. Contemporary with him were Langland and Gower. They wrote fairly good things. Gower wrote with a set object, and nothing can be less

beautiful than the form in which he puts his tales. Langland wrote with the object of reform in social and ecclesiastical affairs, and his form is uncouth and harsh. But Chaucer, like the true artist in poetry that he was, wrote for pure and noble pleasure, wrote because he was full of emotion and joy in his own thoughts and thought that others would weep and be glad with him. He has then the best right of all poets of his time to the poetical artist's name.

Chaucer's position in the history of English poetry and towards his own time resembles that of Chandbardai in our own, or that of Dante, whom he loved so well, in the history and poetry of Italy. Dante embodied all the past elements of the middle ages in his work, and he began the literature, the thoughts, and the power of a new age. He was the evening star of the medieval day and the morning star of the Renaissance. Chaucer also represented medievalism, though in a much more incomplete way than Dante, but he had, so far as poetry in England is concerned, more of the Renaissance spirit than Dante. He is more humanistic than even Spenser (an Elizabethan). England needed to live more than a century to get up to the level of Chaucer. He made his country's tongue the tongue of noble literature.

Besides contributing a mobile and sensitive prosody and an inexhaustible freshness and propriety of phrase, to which in no mean measure is due his greatness, Chaucer 'gave English poetry new subjects, drawn partly from Italian literature, partly from Latin, partly from the popular tales of his day, part-

ly—and this is the most important of all—from the English life which he saw around him,' so that in him 'we pass from convention to direct impression and expression, from pageantry to conduct, from allegory to fact.' 'With him the conversational note first enters into English poetry. With the conversational note came also an inexhaustible humour, never boisterous or forced, but playing gently round its subject with a quiet fun, which to this day sometimes defies the efforts of commentators to tell whether some seemingly serious sentence does not hide a jest'. Unlike a few of his predecessors and a large body of writers in the later ages, he had no lyrical gift. Nor did he attempt secular dramas which scarcely existed then. 'The only department of poetry open to his pursuit was story-telling, and as a teller of stories, when we consider the sweetness of his early tales, the glittering colour and high chivalrous tone intermingled with comedy, the vivid character-sketches, and the homour of his latest tales it is impossible to name any other English poet whose achievement can be matched against his.'

'The last poems of Chaucer and Langland bring our story up to 1400, when they both passed away. The hundred years that followed are the most barren in English literature,' and the claim of the first three-quarters of the sixteenth century to our remembrance rests on their being the nursery-ground of the Elizabethan age which perhaps is the very greatest epoch in the history of human thought. Practically speaking, this lasted from 1580 to the publication of the *Paradise Regained* in 1671 (some critics limit it to the Restoration in 1660). This period covers as many as four reigns: of Elizabeth, of James I, of Charles I and of Oliver Cromwell. On this political basis, the age may be resolved into

three sub-ages, as has been done by Prof. Saintsbury, Elizabethan, Jacobean and Caroline in order of succession, the last covering two.

The best way to arrange the poetry of the first sub-period is in an order parallel to the growth of the national life of England. If we compare England after 1580 to an ardent youth, we shall find in the poetry of the first years that followed that date, all the elements of youth. 'It is a poetry of love and romance and imagination—of Romeo and Juliet. Later on when Englishmen grew older in feeling, their enthusiasm, which had flitted here and there in action and literature over all kinds of subjects, settled down into a steady enthusiasm for England itself. The country entered on its early manhood and parallel with this there is the great outbreak of historical plays and a set of poets whom I (S.A. Brooke) will call the patriotic poets. Later still the fire and strength of the people, becoming inward, resulted in a graver and more thoughtful national life, and parallel with this are the tragedies of Shakespeare and the poets who have been called philosophical.' A fourth phase represents not a new national life, but the despairing struggle of the old faith against the new.

The Jacobean period is the age of Elizabethan poetic culmination. We perceive here special profundity, weight and thought. 'The bloomy flush of the Elizabethan period proper has fled; the conceit remains, but it is graver, less childlike; the play of words continues but it is changing into the play of thought, sometimes hard to be called play, so laborious and cyclopean is it.' The poetry, actually and exclusively belonging to the reign of James, is somewhat less charming than that of the poets who owe more direct allegiance to Elizabeth or to Charles. 'Yet

the best of the songs of the dramatists date from this time; the masques of Ben Jonson and others contain; in the good old phrase, 'poetry enough for anything.' We cannot find out of Spenser and Rossetti more gorgeous things than the best passages of the Fletchers; anywhere perhaps sweeter things than the best trifles of Ben, of John Fletcher, of Wither, of Browne; anywhere at all such mysterious melody as that of Donne.'

'But undoubtedly the very greatest accomplishment of the time was its accomplishment of drama. After making every reasonable allowance for the obscurity which rests on so many of the exact dates of the Elizabethan theatre, we can be fairly certain that the larger number of its consummate examples date from the first quarter of the seventeenth century, most of the best work of Shakespeare, all with one exception at each end, of the best work of Jonson, all the work of Beaumont, of Fletcher and probably most of the work of all the rest, save Shirley, belong to it. Moreover, in what follows there is little or nothing new. The effects which have been achieved with such gigantic expenditure of genius, if not exactly of criticism, first by the University Wits and Shakespeare in his initial period, then by Shakespeare and his great contemporaries in this especial time, are merely repeated, weakened, and at last frittered away. It would be rash to say that of the really great plays included in the general list of the Elizabethan drama, not merely four out of five or nine out of ten, but nineteen out of twenty belong to this time.' To sum up, 'depth and weight appear in Jacobean literature as they appear in none other; yet does it not lack finish and grace.'

Under this general notice no doubt the plays of Shakespeare whose activities belonged to the reign of Elizabeth as well as James, have been touched upon; but only in so far as they are of the age; in fairness to

their character which, by universal suffrage of scholars, transcends all times and all climes, we must devote to them some time exclusively. Naturally, I can merely indicate here Shakespeare's dramatic excellences in their barest outline. Anything like an adequate treatment will require several essays.

'Shakespeare is above all writers the poet of nature, the poet that holds up to his readers a faithful mirror of manners and of life... His characters are the genuine progeny of common humanity, such as the world will always supply, and observation will always find. His persons act and speak by the influence of those general passions and principles by which all minds are agitated, and the whole system of life is continued in motion. In the writings of other poets, a character is too often an individual; in those of Shakespeare it is commonly a species.' 'And all species seem familiar to him; the boisterous no less than the gentle; the benign no less than the malignant.' We doubt if any other author had control over so much of humanity as Shakespeare.

Shakespeare has revealed to us the abysmal depths and mysteries of the human mind. 'In the gravest sense it may be affirmed of him that he is among the modern luxuries of life; that life, in fact, is a new thing and one more to be counted, since Shakespeare has extended the domains of human consciousness, and pushed its dark frontiers into regions not so much as openly descried or even suspected before his time, far less illuminated (as now they are) by beauty and tropical luxuriance of life. For instance,—a single instance indeed, which in itself is a world of new revelation—the possible beauty of female character had not been seen as in a dream before Shakespeare called into perfect life the radiant shapes of Desdemona, of Imogen, of Hermione, of Perdita, of Ophelia, of Miranda, and many others.'

of sentiment, brilliancy and finish of diction, and suggestiveness.

Burns was a Highlander, and the Highland seems to have heightened his position. English people do not hold him in the same reverence in which the Scots are wont to do. Still Burns was and is held to be a really good poet, bordering just on the great. 'From the death or silence of the last Cavalier singers about a hundred years earlier, there had been in English no serious lyric of an impassioned kind that possessed the highest quality of music in verse, there had not even been any approach to such verse. But it not only existed in Burns; it was almost impossible for him to open his mouth, to dip pen in ink without producing it.' Besides this music, his lyrics have dialect, local colour, fresh versification and special scenery, and, with these equipments, they really melted the eighteenth century literary frost.

The third great poet of the prosaic eighteenth century was Goldsmith. He, the Dr. Minor, was like Johnson, the Dr. Major, a writer of all work. But we have to consider him here only as a poet and a dramatist. Prof. Saintsbury considers him to be the greatest of the eighteenth century dramatists and one of the most noteworthy of its poets. He wrote two dramas: 'The Good-natured Man' and 'She Stoops to Conquer.' The second is far the superior of the first. Its characters have gracious humanity; the dialogues have exquisite literary qualities; and the action is not far from the probable. In Macaulay's opinion, it is 'an incomparable farce in five acts.' His poems are, like the dramas, small in bulk, but full of quality. The *Traveller* and the *Deserted Village*, his best poems, have much grace, variety, and natural scenery. They are not devoid, in their own fashion, of force and grandeur. 'They were the last really great work of the artificial-

conventional school of verse, and not far from its greatest.'

Blake was an extreme romantic in a non-romantic age or in an age of, as Prof. Brooke says, transition. From birth to death he lived in the spirit and valued only spiritual values. From his poems he appears as a prophet of whose words all ages have need. They testify to his rarest spirituality, allied to intense imagination and extraordinary energy of mind. 'If we read him with understanding,' wrote the learned Editor of the Literary Supplement of the *London Times*, some ten years ago, 'we cannot remain the same as before. In his songs we hear unearthly music.'

Having thus noticed the Augustan age and its continuation, we shall now concern ourselves with the Romantic Period. Romantic signs are already palpable in the poems, as I have hinted, of Gray, Burns and Blake. But its history as an accepted theory dates, as already said, from the publication of the *Lyrical Ballads* of Coleridge and Wordsworth. The theory that they preached and professed continues in some form or other to our own day, so that the whole long period since then has been in spirit and form a romantic period. The romantic conception, however, of our own century differs from that of the nineteenth and therefore our review will terminate with the termination of the nineteenth century. The twentieth century poetry is marked by what may be called the neoromantic spirit and can be dealt with only in a separate essay.

That romantic age is divisible into two periods: the one of triumphant romanticism and the other of established romanticism which is more generally called the Victorian age. Actually speaking, this Victorian period should begin with the Queen's accession in 1837, but from literary reasons it is held to have been set on foot in 1830, the year of the

publication of Tennyson's first volume of poems.

First, therefore, will occupy us the period between 1798 and 1830, the period of triumphant romanticism or revolutionary period. The master Augustan poets, Dryden and Pope, were literary conservatives who attached great value to classical convention, which insisted on a particular class of subject, upon a prescribed form, generalisation, abstention from the fantastic, the individual and the abnormal. Against all these the Romantists protested. They contradicted the masters on all points. And this contradiction of classicism was transformed into romanticism so that it is intense subjectivity and emotionalism, love of nature and the picturesque. Victor Hugo defined it very nicely as 'Liberalism in Literature.' And liberalism in any sphere of life amounts to extreme individualism. Literary individualism means that every man has a right to utter his own thoughts in his own language and in whatever way he may deem best. In the last quarter of the eighteenth century, throughout the whole length and breadth of Europe, a very earnest attempt was made to emancipate the individual from the unjust shackles of the communal and conventional. In politics and sociology it culminated in the French Revolution and in the realm of literature, in the triumph of romanticism.

When we come to notice the poets of this period, a host of them come up with their many and various claims. But we shall notice here in rapid succession only Wordsworth, Coleridge, Shelley and Keats.

If poetry is at bottom a criticism of life, Wordsworth is entitled to an eminent position among first-rate poets, for, more than any other poet's, his poetry treats primarily of life. The moving accident was not his trade. To freeze the blood he had no ready art. To pipe a single song for thinking hearts was his sole delight.

Meditation and sympathy, not action and passion, were the two main strings of his serene and stormless lyre. He possessed no dramatic power: his genius was introspective. The joys of nature, the elemental emotions of humanity and the necessity of obeying the moral law were his favourite subjects. In style, he made the trivial serve the expression of the sublime. 'Wordsworth's claim, his special gift, his lasting contribution,' in the words of Lord Morley, 'lies in the extraordinary strenuousness, sincerity and insight with which he first idealises and glorifies the vast universe around us and then makes of it, not a theatre on which men play their part, but an animate presence, intermingling with our work, pouring its companionable spirit about us, and breathing grandeur upon the very humblest face of human life.'

Coleridge in his poetry is the greatest pure exponent of romanticism. Here he has no equal. His treatment of the supernatural is indeed unique in its combination of elusiveness and actuality. The world conjured up by his imagination is as unsubstantial as the world of our dreams, yet as often happens with the world of our dreams, it has a curious reality of consistency of its own. Another feature of his poetry is the pervading presence of psychological truth in it. This psychological truth is of the very essence of the *Ancient Mariner* and *Christabel*. The story of the *Ancient Mariner* is extravagant and incidents weird and improbable; still it is a great poem because of this truth, because the reader's attention is really centred upon the spiritual experiences of the mariner himself. Lastly, his natural descriptions are rich in sensuous beauty and are here and there touched with mystical radiance. His versification is full of music and verbal magic.

Shelley is among the greatest English poets. His is a poetry of idealised beauty and love. Most of his poems are permeated by the spirit of true poetry which is impossible of

satisfactory analysis. 'He outsang all poets on record but some two or three throughout all time; his depths and heights of inner and outer music are as divine as nature's and not sooner exhaustible. He was alone the perfect singing god; his thoughts, words, deeds, all sang together..... The master singer of our modern race and age, the poet beloved above all other poets, being beyond all other poets—in one word, and the only proper word—divine,' are the words of Browning about Shelley's genius. Prof. Saintsbury thinks eulogy on him is possible ad infinitum, but his worst utterance is better worth reading than the best panegyric of any commentator.

The muse of Keats luxuriates in classic myths and medieval legends and is inspired by an insatiable love of beauty. To him, 'a thing of beauty is a joy for ever' and 'beauty is truth, truth beauty.' In the description of sensuous beauty, his poetry has rarely been equalled. Matthew Arnold assigns him a place with Shakespeare in naturalistic interpretation.

Having thus presented before you the chief elements of the poetry of the greatest masters of the revolutionary school, I shall pass on to the Victorian Age. Their number is legion and they wrote poems, and quite excellent ones, during this period. It was a period of pure poetry, and in this respect it stands unparalleled both in point of quality as well as quantity. But here I shall select only two poets, Tennyson and Browning, both of whom in an unprecedented fashion at once led and summed up the poetic production of two-thirds of the nineteenth century.

In virtue of the astonishing, uniform, continuous and consistent display of poetic art, Tennyson is ranked with the best of the English poets save Shakespeare. The mis-

sion of the nineteenth century was to apply the powers of colour, form and music to the investment of the largest possible number of themes with the imaginative suggestion of poetry, and he carried it to a point not reached by any other. In the words of Saintsbury, 'to those who have ears to hear, there is absolutely no poet so inexhaustible and original in harmony as Tennyson.' He never comes short in poetic thought. He has dignity truly Miltonic. In his work beauty shines out everywhere. He had not the heart to approach anything that was impure, untrue or unjust; he could never bend his art to pander to low desires, base feelings, or depraved tastes. To the very last he wrote only of what was worthy of love, of noble pleasure, of heartfelt adorations, and this is the secret of the invincible charm that pervades his poems.

Browning was a poet of love and life. Energy, carelessness of form and intensity of thought are his chief characteristics. The great mass of his work is dramatic, but not in the ordinary sense of the term. His characters rarely express themselves in action; they are always analysing themselves. Shakespeare and Browning are alike creators of souls; but whereas the former works as with the clay of human action, the latter as with the clay of human thought. This is why the best of his poems are monologues.

All the characteristics in his poetry are the faithful reflections of the poet's mind. His strong optimism in philosophy expresses itself in energy and intensity; his view of life as a constant struggle towards betterment is his roughness, ruggedness of poem.

Browning died in 1889 and Tennyson in 1892. The latter wrote to within the year of his passing away. Still a change in attitude

towards poetry is dated from about the middle of the nineteenth century. Side by side with their power and influence, it grew very strongly. As Prof. Saintsbury writes, 'this change which resulted in verse, sometimes not far, if at all, below the level of the best of the first and second Romantic periods, exhibits, except in the single instance of Mr. Swinburne, a somewhat greater resort to extrinsic sources of interest—a kind of relapse upon the classics in Matthew Arnold, a double dose of medievalism and Early Renaissance touches in the Pre-Raphaelites, and later still, sporadic or spasmodic excursions or returns to science, to Wordsworthian, gravity of ex-

pression, to this or that reinforcement or crutch. In other words, there is a slight want of confident originality and independence. But it is heartening to be informed by Prof. Hudson that towards the close of the nineteenth century there was again a change in the shape of the renaissance of the early romantic spirit. There was an outburst of robustness and a fresh return to nature, a revival of Catholicism and Mysticism.

But in pursuing this change, we shall be entering upon our own century, a period of bewildering variety and width of poetic production, and here, therefore, the review must close.

Approved for class use for schools in the Madras Presidency. (Vide Fort St. George Gazette, dated 10th May 1938)

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OPINION

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COOPER, Publishers, BOMBAY, 4.

MORAL INSTRUCTION IN HIGH SCHOOLS.

BY MR. R. ALWARAIYENGAR, B. A.,
Bangalore.

Necessity. It is very desirable that persons employed in any walk of life or unemployed, whether the products of schools and colleges or not, should realise that their conduct in life be such as to create facilities for the peace and happiness of not only themselves and others but also of the whole world. It is contended that moral instruction given in educational institutions will not produce the desired effect as much as is expected; yet nobody can say that it does not produce any effect at all because it is direct and depends mostly upon the teacher and the taught.

Curriculum. Suitable changes in the kind of books dealing with morals, ethics, character and conduct, stories and fables, anecdotes of historical personages, lives of great men and heroes, biographies and autobiographies of great men, religion and philosophy in general will have to be made, including current literature on the subject in different parts of the world. The lessons should be graded.

Means and Method. Though it is a fact that the knowledge of virtue and vice is requisite in practising the one and eschewing the other, the direct method of moral instruction does not seem to produce a strong desire for practising morality. Instruction may be given with the help of (1) such stories as will prominently present to the hearer the result of practising a particular virtue or vice and (2) of biographies and lives of great men and heroes and historical anecdotes which will illustrate in addition that the practice of virtue is not always the only way for success in life and thus convince the students that virtue should be practised and vice eschewed in spite of success or the reverse in life. The

illustrations taken may be modern and of our own country so that they may be followed with ease. "Do as I do" should be the direct order enjoined on students for the other order "Do as I say and not as I do" will not be valued and obeyed eagerly by students. Man is an imitative being and this quality of imitation is very strong among boys of impressionable age. Therefore whatever virtue a teacher wants to impress on the mind of pupils he should put it to practice himself first in his daily life and should act up to it so that it may be easy for the boys to imperceptibly imitate and follow him. If virtue cannot be taught it can be caught like a contagion. Pictures of Gods and great men should be represented.

Sources of Morality. The foundation of morality is religion for God is Truth and Truth is the central virtue among virtues. It is said that there have been persons who are good though they embrace no particular form of religion and have no belief in the existence of God at times and therefore it is alleged that morality is not based on religion. But in spite of the absence of visual proof and direct argument with regard to the existence of God the number of atheists in the world is very very small. As soul and God are not visible to the naked eye ordinary experiments to find out the truth about them just like in the case of matter are not helpful. A certain attitude of the mind and discipline of the body are necessary for self and God realisation.

Is there a God or a number of Gods in the universe who has or have created so many religions in order that the embracers of these religions may fight like enemies and kill and murder one another even now? If not, who

Dec. 1938.]

MORAL INSTRUCTION IN HIGH SCHOOLS.

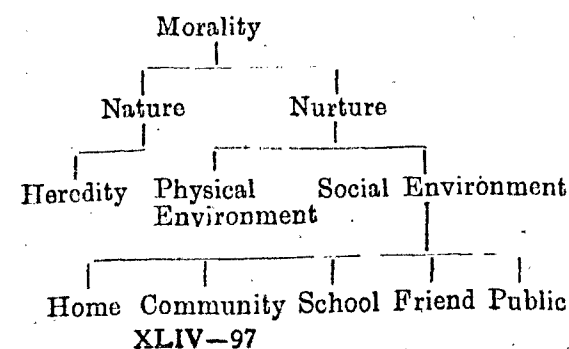
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are the creators of these religions? Are not these religions man made? I pause for an answer.

One thing is recognised by the embracers of all these religions and that is that there is one Lord and Protector of the universe. We have to take this kernel into account and say boldly that "Unity of God" is recognised in all religions. Therefore we may take for our purpose here "The Fatherhood of God and the brotherhood of all men" as the universal religion.

Agency. It has been definitely recognised by all that the teacher is one of the most important factors in moulding the conduct and character of the future citizens of a country. But in the opinion of some persons the majority of teachers in the high schools is a set of discontented men indifferent with regard to their duty. If this is admitted, is it not an indirect—and why not a direct—reflection on the professors of colleges? Are not high school teachers the direct products of colleges? If it is conceded that those who are to be entertained in the Education Department should possess enviable moral character and should be able to educate their students morally, is it not necessary that some condition should be imposed on them in addition to their general qualification in order to ensure their moral worth? Such persons should be subjected to the best of moral character measurements.

Sources from which an individual is endowed with or acquires moral character and conduct.



XLIV-97

When this tree is taken into consideration the part played by the teacher in the formation of good character and conduct of the student does not seem to be very appreciable on account of the following reasons:—

(1) As there are a number of sections in the three forms of the high schools the contact of the teacher with the student every day is very short—some of the teachers may not come in contact with many of the students in the school.

(2) As the system of subject teachers is in vogue in the high school, many students have no chance of moving with their teachers for a long time every day.

(3) It is admitted by everybody that house influence on the conduct of a student is most telling since he spends the greater part of his time daily with the family members and has greater confidence in their words.

(4) The influence of the other elements such as friends and public should also be taken into consideration.

(5) Unfortunately if the home and other influences are opposed to those at school, it would be very difficult for the teacher to succeed in his attempt because he has to eradicate the home and other powerful and acquired influences first and then replace them by the new and opposite school influences.

(6) The acquisition of morality is more a question of practice than theory and is naturally difficult.

Principles and rules of right conduct should be insisted upon the subjects and disciples by the rulers and the heads of Mutts taking opportunities to do so whenever possible and leading at the same time a model life themselves.

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SYMPATHY IN EDUCATION.

NEED FOR CHANGE OF OUTLOOK IN OUR SCHOOLS.

BY MR. J. P. SAKSENA, B.A., B.T.,
Kanker.

THE teacher's role is not that of a shepherd in the midst of his sheep, but something entirely different. A teacher among his pupils is a guide, a friend, a playmate, a kindly father and a benefactor. It is a well-known truism that ease makes children, difficulty makes men.

A child is a plant, the tender off-shoots of which are liable to wither by the cruel wind of the teacher's harsh temperament. An uncongenial atmosphere is not the proper place for the development of the faculties of a child. Place him in the most congenial circumstances, and he will turn out to be a full-bloomed flower be it a champak, rose, or jasmine according to his innate tendency and spirit. But, if the same child be placed in adverse circumstances from the very beginning, he is bound to prove himself a cynical, decrepit, vinegar-countenanced fellow. Wherever he goes, instead of shedding light and lustre, he sheds a veritable gloom. He cannot possibly have a cheerful look to impart sunshine and happiness to others.

Education is a slow process. The child's first education begins at home. The family is the eternal school of social life. The adamant rock of social virtues is first developed in family life. That is why we see a world of difference between a child who has been the only issue of his parents and one who has been brought up in the midst of his brothers and sisters. The one is unsociable, proud and haughty, while the other is co-operating, promising, helpful and sympathetic. The habit

that is formed in childhood continues to adolescence, manhood, nay old age, and even up to the grave. Every thought of ours, whether good or bad, leaves its impress on the soul and thus character is formed.

'We build our future thought by thought, Our destiny is writ and we know it not.'

We may examine the life of any great man and we shall find that the mother is the first teacher of the child and the great being to mould his destiny in after-life. If we trace back Gandhiji's love for truth to its pristine source, we find that the seed was planted by the mother. If the young Mohandas perchance told a lie and the mother happened to know about it, she would not punish him but undergo the penance herself by undertaking a fast for three or four days. She would find the fault in herself and not in Gandhi. She would say that a child tells a lie when he apprehends some fear; but if he knew that howsoever great a mistake he might commit, he would not be chastised, the child would never take recourse to falsehood. It is the mind obsessed with fear and tremulousness that seeks shelter under the shadow of a lie. Such a rule of conduct on the part of a wise mother had a profound influence on the young Gandhi and howsoever critical the situation might be, he would not stoop to telling a lie afterwards.

A child has naturally great sympathy for the mother because she has such a great affection for him. When a mother takes recourse to fasting for the purification of the child, his

heart feels a more bitter and abiding remorse for the suffering of the mother than he would have otherwise felt had he been beaten. The latter would be soon forgotten, but the former has a great psychological effect of a permanent value and has a lasting influence. Self-correction and self-reformation are much better than improvement by coercion or corporal punishment. We all know that that which is forced is never forcible. Your friend is a good singer, but he has not the mood to sing at some picnic. You compel him to sing against his wishes and lo! the quality of the song is poor—nay, it has no soothing influence on your mind.

The story of George Washington is familiar to us. He and his sister cut a cherry tree. It was a great favourite with the father who was very much pained to find the object of his affection cut and ruined. The father inquired of Washington but he had not the moral courage to acknowledge his guilt, but his sister had and she confessed her fault. The father was very much elated and forgave them both. He felt sympathy for poor Washington and encouraged him to follow the path of virtue without paying any regard to the consequences, ill or well. This true sympathy had a wonderful effect on the youth and he made up his mind to speak the truth at all costs.

Now, let us see the reverse of the medal. An anecdote from the life of the famous David Copperfield—an autobiographical novel by Charles Dickens—will not be out of place here to illustrate our point. We will quote him.

"Shall I ever forget those lessons! They were presided over nominally by my mother, but really by Mr. Murdstone and his sister, ... I had been apt enough to learn, and willing

enough, when my mother and I had lived alone together. I can faintly remember learning the alphabet at her knee. To this day, when I look upon the fat black letters in the primer, the puzzling novelty of their shapes, and the easy good-nature of O and Q and S, seem to present themselves again before me as they used to do. But they recall no feeling of disgust or reluctance. On the contrary, I seemed to have walked along a path of flowers as far as the crocodile-book, and have been cheered by the gentleness of my mother's voice and manner all the way. But those solemn lessons which succeeded these, I remember as the death-blow at my peace and a grievous daily drudgery and misery. They were very long, very numerous, very hard—perfectly unintelligible, some of them, to me—and I was generally as much bewildered by them as I believe my poor mother was herself.

"Let me remember how it used to be, and bring one morning back again.

"I come into the second-best parlour after breakfast, with my books, and an exercise-book, and a slate. My mother is ready for me at her writing-desk, but not half so ready as Mr. Murdstone in his easy-chair by the window (though he pretends to be reading a book), or as Miss Murdstone, sitting near my mother stringing steel beads. The very sight of these two has such an influence over me, that I begin to feel words I have been at infinite pains to get into my head, all sliding away, and going I don't know where. I wonder where they do go, by-the-by?

"I hand the first book to my mother. Perhaps it is a grammar, perhaps a history or geography. I take a last drowning look at the page as I give it into her hand, and start

off aloud at a racing pace while I have got it fresh. I trip over a word. Mr. Murdstone looks up. I trip over another word. Miss Murdstone looks up. I redden, tumble over half a dozen words, and stop. I think my mother would show me the book if she dared, but she does not dare, and she says softly :—"

Want of space forbids us to quote the passage in full, but those of us, who are acquainted with the novel, cannot but sympathize with the lad. The natural result of this treatment on the part of the hard-hearted step-father was to make him sullen, dull, and dogged. He was not made the less so by his sense of being daily more and more shut out and alienated from his mother. The silken cord of love and sympathy that proceeded from his mother's heart was broken and with it all the benevolent and ennobling influence vanished for ever.

The child, after leaving the lap of his mother, comes to study under the protecting love and fostering care of the teacher. And, if the teacher does not possess the heart of a mother and her sympathy, he is bound to prove a failure. We cannot expect a child to be an adult from the very beginning. Well, a child drops a glass and it breaks. A foolish teacher expects in the child the mature mind of a youth and beats him. He does not realize that a child is ignorant of the brittleness of glass. The child is terrified, becomes nervous, and the harmony, which should help him in understanding his lessons, is disturbed. Unless and until there is that personal touch of sympathy, love and affection between the teacher and his pupil, no good can ever come out of the teaching. In order to develop the latent faculties of the child, it is absolutely necessary that the edifice of studies should be built on an eternal foundation of sympathy. A good teacher should realize the difficulties

of his student and try his level best to remove them from the uphill and thorny path of his progress. Such a brilliant student as Napoleon, who was so well up in French, mathematics, and other difficult subjects, could not successfully learn German for the simple reason that the teacher of German was an unsympathetic, hard-hearted fellow.

It is said of Swami Rama Tirtha that when he was a Professor of Mathematics, his love and sympathy for his pupils was so great that even the dullest one could solve a difficult problem on the black-board in the class-room unaided by the Professor, which he had failed to do in spite of his best efforts at home. The loving, cheerful, and sympathetic presence of the teacher was sufficient to elevate his soul.

Such is the ennobling and uplifting influence of sympathy on the part of a teacher. Sympathy has its part to play not only in the class-room and laboratory, but also in the playground, in the garden, and outside the precincts of the school.

In Tolstoy's school, love, sympathy, and liberty played a very great part. Sympathy does not, however, preclude the necessary means of discipline. Discipline has its own place and a wise teacher knows when to sympathize with the student and when to restrain his evil tendency. Sympathy and discipline should go hand in hand like the letters Q and U. When the teacher is going to correct some untoward conduct or an act of impropriety of his student, the motive behind should be the forming of good habits, character, and moral thoughts based on sympathy and love. Hatred, revenge, prejudice, and partiality have no place in the teaching vocation.

The path of knowledge through which the child has to pass should be strewn with flowers and not thorns. But, it is a matter of great regret that the majority of the teachers of our primary schools and some in the secondary

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schools still believe in the time-worn maxim, 'Spare the rod and spoil the child.' Truth to say, the dominant spirit that haunts this sacred region, and seems to be the commander-in-chief of all the powers to make the child learn his lessons, is the birch.

How often we find in our daily life that at the very name of school a child begins to shudder, and is nothing better than a picture of misery!

No wonder then that a greater part of our children who go to school come out as cowards whose minds are full of fear, and lack initiative. They have no self-reliance, no courage, no vigour of mind, no alertness, in fact, nothing of those virtues which really enable one to fight the grim battle of life. Of what avail it is to the nation, or to the parents, or to the children themselves if at great pains they have a smattering knowledge of the Three R's! Even when they take their degrees somehow or other, such knowledge as they have gained without that robustness of mind, which is the corner-stone of all success in life, is of no use.

The childhood is the formative period of life, and if once the devil of fear enters into their minds and finds a foothold, it is difficult to chase it away in after-years.

How one wishes the teacher of one's children to be of the type of the one mentioned in a very beautiful story in the Talmud, which tells how "once in a great drought the greatest Rabbis prayed and wept for rain, and the rain came not. And at last a common-looking person got up and prayed to Him who causeth the wind to blow and the rain to descend, and instantly the heavens began to cover themselves with cloud, and the rain began to fall. 'Who art thou,' they cried, 'whose prayers have alone prevailed?' And he answered, 'I am a teacher of little children.'"

We are not concerned here with the fact of the story. But the moral is there. Indeed, the teacher of little children should have the heart of the Jewish teacher.

The only ideal nursery which the writer has so far seen is the Montessori School for Children at Rajghat, Benares, run under the auspices of the Theosophical Society. There may be a few other schools like it in our country, but surely they can be counted on one's fingers.

What a happy day it would be for India when all our primary schools could have such a pleasant atmosphere and such good teachers as one finds there! The writer knows from personal experience that a child, an *alumnus* of the institution, although he was laid up with fever, would very often get up from his bed and request his mother to send him to his beloved school. Such a school is the real extension of the home, and every educationist should make it a veritable Mecca.

We know that to establish a school of this type everywhere is a costly affair, and our poor country cannot afford to run such nice primary schools. But, the spirit of service and the atmosphere which permeates that sacred institution do not require any money to introduce as it only needs a change of outlook on the part of the teachers and nothing else.

Every educationist who has the good of the future citizens of India at heart should visit this ideal school at Benares, and inculcate the pervading spirit of the institution in the minds of the school teachers of his locality.

It is only when we have such an ideal before us that any education worth the name can ever be imparted to our children,

STUDY OF HISTORY.

By MR. KAPILSWAR DAS, M.A., B.Ed.,

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THE study of history in the proper spirit has engaged the attention of cultured people all over the world. In the Universities of England and America history and modern languages are replacing the classics. In India scholars are attempting to rewrite history on the basis of national culture and civilisation. The structure of modern history is raised on the more solid and broader basis of known facts.

The uses of history-study are self-evident and need no expatiation. When the dictum "Act, act in the living present, let the dead past bury its dead," is sung to us with over-emphasis, there is really something of materialistic utilitarianism in it. We cannot sweep the slate of heredity clean. The past is not a mere encrustation. It lives and grows into the future through the present. History properly recorded is a source of healthy inspiration for a people to advance in deep, full, rich and varied life taking a legitimate pride in the glory of its past achievements, making a right appraisal of its drawbacks in the path of progress, supplying them and realising the ultimate, the supreme objective. Leaving the metaphysical quest of the One and the Absolute to the functioning of philosophic speculation, every event in the world—be it a physical entity, mental phenomenon or spiritual experience—has a beginning, a course and a goal along the line of evolutionary development. To trace this line by all means of human intelligence is itself a study pregnant with high suggestibility. Technicalities apart, history is really the central subject of humanism. It is essentially human in that it deals with men of flesh and blood. It is the chart and rudder which help us to steer the ship of

our life safe on tempestuous waters in many a dark night to the calm of the haven. In dealing with the gradual formulation of institutions, social, political and economic, as a result of the interaction and inter-relation of various forces—necessity, temperament, racial and communal predilections, human aspirations and failings, habits and customs and manners, geographical conditions, etc.,—their rise and decay, history epitomises the very essence of life. In short, history is the truest reflection of man's pursuit of the ever-receding and unattainable ideal of the most perfect, the fullest and the happiest being in a set of the given—ever seeking to manifest it in the actual.

Herodotus, the father of the history of the West, whose genius flowered in Asia Minor, the meeting place of different cultures and intellectual freedom, defined *historie* as an enquiry intended to elicit truth. The characteristics of his writings are narration and close observation of facts. Thucydides gave history a critical bent of mind. In our land of ancient civilisation, history as *Itihasa* is delineated in the epics of the *Ramayana* and the *Mahabharata* and the *Puranas*, which constitute even to-day the chief means of popular education and moral and religious instruction. *Itihasa* is taken along with the *Sruti* and *Smriti* as a fundamental means of true knowledge and right conduct. Our conception of historical trends is that they are the means of revivifying and re-establishing righteousness (Dharma), when it seems to be quite fallen through vice, in its pristine purity and glory by virtuous sovereigns and saints in times of yore.

The question whether history is a science or an art is more often than not point-blank and can be viewed differently. It is a matter of distribution of emphasis. In the method of study and investigation, in the procedure of selection and comparison of facts it is a science. But at the same time there is full scope in it for the play of artistic insight, imaginative fervour and creative energy by means of which the results of the scientific investigations, comparisons and selections are embodied and enshrined. On the one hand imagination cannot be let loose. History is, or at least ought to be based on hard facts. Allegiance to truth requires close correspondence to actuality. A fine sense of discrimination, sifting of material, systematic arrangement, formation and correction of provisional hypotheses, an adequate response to the verities of life are quite essential in historic study. Assumptions, hasty generalisations, bias, prejudice, pet dogmas are to be tested, verified and corrected in the clear light of objective truth and logical analysis. Diligent research should never be divorced from real life and ought not to become ridiculous through a net-work of lop-sided exaggeration of fancy. Surely these are characteristics of the up-to-date scientific method which is the landmark of our present intellectual content. On the other hand cold and dull history is false history for the men and women of the past, whom it handles, were active and warm-blooded. History is as vague and indefinite as subjective human purpose playing in this elusive and uncertain world and therein lies its distinction from the exactitude and definiteness of objective sciences. The conception of historical interpretation is constantly changing. History is not a mere chronicle of kings and queens, births and deaths, battles and sieges, not a bare skeleton of facts and figures dry as dust. It is clothed in the garments of being, incorporated in flesh and blood, vitalised in the perennial spring of life. The organic whole, the social context, the inter-related complex are not lost sight of. As new materials are brought to light, they are assorted to a hierarchy of positions being weighed on a standard scale of values. Proper evaluation necessitates the eschewing of too much stress on a detached particular, a local colouring. The true, the good and the beautiful can never be equated and standardised with the false, the ugly and the ignoble simply because of co-existence. The ephemeral is always ephemeral. The Indian genius with its characteristic bent ever seeks the everlasting, the abiding even in the kaleidoscopic and ceaseless flux of historicity. Surely these features of historic study involve the exercise of art. Briefly put history at its best is literature in trammels to hard facts. Hence it ought to be clothed in the finest language. All the beauties, harmonies and cadences of style are required for its expression. So it is that eminent historians are unfailingly masters of style. Gibbon in his *Decline and Fall of the Roman Empire*, Carlyle in his *French Revolution*, Macaulay in his *English Revolution*, Tacitus, Hsien Tsang, Badoni and Ferishta illustrate this point of view. One drawback of Gibbon is anachronism—he imports nineteenth century ideas into the annals and anecdotes of Roman History. In contrast to him Scott is a true antiquarian and expects the spirit of antiquarianism from his students. In the realm of our *Itihasa* Valmiki and Krishnadwaipayana (Vyasa) and Suka are not historians in the narrow sense of the term, but also legislators, poets and seers. Thus history partakes of the nature of science as well as art, literature and philosophy in due proportions and correlations.

It is apparent that a record of history of a particular epoch by a writer of later times can be more relied upon, for contemporaries are apt to be biassed. Again modern historical research is enriched in many ways and has worked marvels through excavations, reading of coins, monuments, plates and a hundred other means.

In a broader sense everything human can be envisaged in terms of historical order. Dante, Chaucer, Shakespeare, Milton, Defoe, Thackeray, Byron, Shelley, Barrow, Peacock, Bhavabhuti, Bana, Kalidasa, Amir Khusro, Faizi are not historians in the technical sense, but incidentally they deal with history in a profound manner. They give more authentic records of history than historians who write with too much self-consciousness or are apt to forget their individuality in that of their heroes. The *Bible*, the *Illiad*, the *Odessey* are typical histories.

History furnishes us with criteria to judge the peculiar merits and defects of different civilisations and epochs. It corrects vagaries and misconceptions based on shallow ignorance and one-sided learning. It stimulates right judgment. The working of the law of cause and effect is much in evidence in history. At the same time the influence of accident on the course of human affairs is not lost sight of. Determinism and the play of free-will, causality and spontaneity act and react in the never-ending historical process.

To-day in the midst of the conflict of cultures of the ancient and modern and the East and West, in the melting-pot of diverse

creeds, "isms," political ideologies and economic self-sufficiency plannings, in a period of excessive stress and strain, lowering of war-clouds and darkening of the horizon, chauvinistic nationalism and apologetic internationalism, racial and communal animosity, increase of armaments and frightful clash of partial interests, severance of age-long traditions and cleavage of discontinuity, the impartial study of history on a back-ground of the whole world in a healthy spirit of co-operation is of inestimable value on account of its capacity of forming sound judgment, filling the void and creating the line of sequence and succession, weaving partialities into a pattern of wholesome unity and keeping the ideal of peace and progress through the golden mean before mankind. For all clamours and doubts, fears and competitions, jealousies and vituperations are resolved into a harmonious blending of right knowing, seeing and doing in true love, faith and brotherhood when the fundamental and underlying purpose of the Divine is realised in life. "Pictures representing myriad types of human thought, feeling and civilisation through the pages of history are presented. History is a very comprehensive, complicated and highly intelligent subject," says George Macaulay Trevelyan. "Through the pages one increasing purpose runs," sings Tennyson. Through the limitless vista of eternity the Time-Spirit endlessly weaves the warp and woof of world-phenomena, i.e., history, and man, the highest product of God's creation, ought to experience its deep significance and be blessed.

WAS SHIVAJI A LITERATE MAN ?

BY MR. G. D. TAMASKAR, M.A.,
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1. We believe it was Grant Duff who in his well-known *History of the Marathas* propounded for the first time that Shivaji was an illiterate man. This is what he says in this connection :—

"Mahrattas seldom can read or write; they consider all such learning the business of a Karkoon, and, if not degrading, at least undignified. Shivaji could never write his name." (Duff's *History of the Marathas*, Chapter III.)

The above opinion came to be tacitly accepted by all Western and some Eastern scholars, and came to be embodied in most of the text-books for schools and colleges. Students must have wondered at knowing that the builder of an independent kingdom in the very face of three powerful Muslim states, the Adilshahi, the Kutbshahi and the all-India Moghul-Shahi, should be after all an illiterate man ! Their wonder increases manifold when they learn that a scholar like Sir Jadunath Sarkar should repeat the same opinion after one hundred years after Grant Duff. Sarkar's opinion runs as follows :—

"The weight of evidence is in favour of the view that Shivaji was unlettered like three other heroes of Mediaeval India, Akbar, Haider Ali and Ranjit Singh. The many Europeans who visited him never saw him write anything; when they presented any petition to him, the Raja always passed it on to his ministers to be read to him. No piece of writing in his own hands is known to exist." (*Shivaji and his Times*, Second Edition, pages 25-26.)

It might seem after this that the fact has been established beyond doubt and that any

attempt to further discuss the question amounts to "pounding the pounded". It must however be remembered that exploration of the sources of the History of Shivaji has been a very recent activity and that the explored sources have not been examined with all the care that they deserve. At present there are two schools of the history of the Marathas. One bases its facts upon sentimental grounds and cares not for the opinion of the opponents. The other builds its structure upon prejudices or upon prejudiced facts and is not prepared to look into the Marathi sources at all. Sir J. N. Sarkar fairly well represents the latter type. An unprejudiced historian, however, must examine all the available sources and arrive at the truth in an independent way. Therefore, an attempt to discuss the question once again must not be unwelcome or irritating to any one.

2. The first systematic reply to Grant Duff on the above point was attempted by the late well-known research-scholar of the history of the Marathas, namely, V. K. Rajwade, in the defunct magazine, "Saraswati Mandir."

In it he tried to show that all the leading Marathas from the time of Shivaji knew reading and writing. These facts need not be repeated here. We take leave to cite here only some of his arguments to show that Shivaji was literate :—

(1) Shivaji is said to have spoken in Persian to Aurangzeb.

(2) Shivaji could understand the poems of Bushan.

(3) Shivaji is said to have composed Aratis and Songs.

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(4) Shivaji used to read regularly Ramdas's Dasboth.

(5) Shivaji encouraged the composition of "Rajvyavahar Kosh" and many other works on different subjects.

The first and third points may yet require proof. The second is undoubtedly true. The fourth also is yet to be established; but the fifth is undoubtedly true.

3. The second systematic attempt to prove the literacy of Shivaji was made by Mr. Aba Chandorkar in his article published in the "Bharat-Itihas-Sanshodhak-Mandal Quarterly," Volume II, joint issue of Nos. 1-4. Among the different new points that he has tried to make out are the following :—

(1) Many of the officers and members of the family of Shivaji knew reading and writing.

(2) The Chhatrapatis used to write only the last complimentary sentence.

(3) Whenever a decision was made by the ordeal process, an order to that effect from the Chhatrapati was necessary. A reference to such order written by Shivaji himself (dated Shaka 1590, i.e., 1668 A.D.) is contained in a letter addressed to the leading persons of village Mohari-Budruk of Tarf Gunjan Maval. It reproduces from the Chhatrapati's letter a sentence consisting of 36 words. The pertinent part of the letter is given below from p. 121 of the "Bharat-Itihas-Sanshodhak-Mandal Quarterly," Volume II, joint issue of Nos. 1-4 :—

"There has been a dispute between Govind Vishwanath Panahi on the one side and Ramji Krishna gao Khanderao on the other over the Kulkarniship (Patwariship, i.e., village accountantship) of the Raool's village. The king was ready to decide the question accord-

ing to his own mind; but the two agreed to a decision by ordeal. So the king sent with Abaji Moredeo an order written by himself (आपला हातरोखा) to this effect :—"There is a dispute going on between Govind Vishwanath Panashi and Ramji Kri-hnagao Khanderao, over the Kulkarniship of village Sonari. They have agreed to decide it by ordeal, to be performed by each of the two. Therefore you should get the ordeal performed by each of the two. The order is therefore sent with Abaji Mordeo."

(3) The following from Khafi Khan also contains a reference to Shivaji's own letter :—

"But his son, Sambha, a boy of tender years, was with him, and he suffered so much from the rapid motion that Shivaji left him behind at Allahabad, in charge of a Brahmin, a man of high repute in that place, whose relations in the Dakhin had been closely connected with Shivaji's father. Shivaji placed a sum of money with the Brahmin and commended the boy to his care. He was not to part from him until he received a letter in Shivaji's own hand; and if he obtained certain intelligence of Shivaji's death, he was to act as he deemed best. (Elliot and Dowson, Vol. VII, page 281).

So it is clear that Khafi Khan knew that Shivaji could write.

5. The third systematic attempt to prove Shivaji's literacy was made by Principal Bal-krishna, M.A., Ph.D., of Kolhapur, in the Shivaji number of the "Purusharth" (March, 1933). Among the many points cited by him, the following are the chief :—

(1) The Shiobharat describes his education in detail and definitely mentions of his learning to read and write (see ch. 8 and 10).

2) The Chitnis Bhakhar and the Shio-digvijaya definitely mention Shivaji's learning to read and write.

(3) Shivaji's father Shahji and his son Sambhaji were not only literate, but knew Sanskrit and composed verses in it. 'Budhabhusan' was written by Sambhaji.

(4) The names of the forts were all Sanskritised by Shivaji.

(5) The Persian political terms were replaced by those of Sanskrit and a glossary of political terms (Rajvyavaharkosh) was ordered to be prepared.

(6) He was believed to be a great patron of learning and rewarded liberally Bhushan, Gagabatta and other learned men.

(7) Ramdas has called Shivaji सर्वज्ञ (knowing everything).

(8) There is a reference to Shivaji's own letter received by Raoji Pandit (Bharatvarsh, Vol. I, p. 80).

No. 60 of the English Records on Shivaji is a letter by Gyfford in which he says: "Yesterday arrived a letter from the Rajah written by himself to Raoji." Patrasar-Sangrah 1640 and 1643, which are Surat letters, refer to treaties signed by Shivaji.

(9) The English merchants seem insistently instructing their agents to hand over the letters in Shivaji's own hand. If Shivaji could not read, this insistence should have seemed meaningless.

At the end of Patrasar-Sangrah, document No. 848, Revington's letter from Surat (No. 26, English Records on Shivaji) we have these words:—"Thither carry the letter and deliver into his own (Shivaji's) hands; for we fear these Brahmins make letters to speak what they please."

(10) It has been shown that when a treaty was made between the English and Shivaji, there was a reference made to the fact that it was not yet ratified by Shivaji by placing his own signature (see Dr. Balkrishna's Shahji, page 445). (There are several references reproduced on pages 15, 17, 29 and 44, Part II.)

(11) Several letters containing the signature of Shivaji were sent (to the English) by Narayan Shenvi. (Indian Factories, Vol. II, p. 236; Factory Records, Bombay, Vol. I, pp. 30-31).

(12) Mr. Child had received a letter signed by Shivaji himself.

(13) Letters sent by Shivaji to Sir William Longhorn are extant.

(14) The account of Shivaji's sack of Surat written by the Dutch, contains a reference to Shivaji's own letter. (Dutch Records, Vol. 29, No. 763).

(15) Over the controversy about Hendry Kendry, there passed many letters between the English and Shivaji. In that correspondence a distinction has been made between Shivaji's own letters and the letters of his ministers, and there is a definite reference to two letters in Shivaji's own hand. (Original Correspondence, volume 35, No. 3965).

(16) Shivaji signed documents along with two governors of Goa.

(17) The Rairi Bhakhar contains a reference to the effect that Shivaji opened and read out his father's letter to his guardian, Dadaji Konddeo. (F. M. S. I. p., 9.)

6. Many of the above points might seem to require corroboration by the production of evidence. Some, however, are of the unquestionable kind and they cannot be easily set aside. Such are the above quoted points

Nos. 3 and 5 of Rajwade, Nos. 1, 2 and 3 of Aba Chandorkar, and Nos. 1, 7, 9, 10, 11, 12, 14, 15, 16 and 17, of Dr. Balkrishna. One has either to accept the fact or disprove the points. The documents containing references to Shivaji's own letters or his signature deserve special attention for acceptance or rejection.

In connection with my study of the knotty problem of the birth-date of Shivaji, I came across certain other evidences, to which I draw the attention of the reader for his consideration.

7. First I shall cite additional evidence from the Bhakhars. The 91-Qalami Bhakhar is the earliest in composition. (i) In the twentieth article, it is mentioned that Shahji entrusted Shivaji to Dadaji Konddeo and asked him to give him education. Now, "Education" must include reading and writing. (ii) In the 63rd article, Shivaji is said to have written to Aurangzeb,

"तुमचामामा शास्त्रीखान यासी शास्त्र केली तुमचीसुरत होतीती बसुरतेकेली पादशाही पुरातन हिन्दूची आहे."

A person who is illiterate cannot understand the pun put upon the word शास्त्र (punished) and सुरत (fair face); nor can he be expected to know the ancient history of the Hindus so as to tell Aurangzeb that India belonged to the Hindus from the ancient times. The word सुरत may be said to be of every day use; but the word शास्त्र (punished) requires not only literacy, but a fair knowledge of Sanskrit. That Shivaji knew Sanskrit and the ancient Hindu lore we shall prove in due course. (iii) In article 77 it is described that Shivaji used to say the following verse:—

यस्याश्वा तस्य राज्यं । यस्याखा तस्य मेरिनी ।

यस्याखा तस्य सौख्यं । यस्याश्वा तस्य साधुव्य ॥

It is clear from this that the writer knew that Shivaji knew Sanskrit; otherwise, he would not have attributed the repeated saying of the above verse to Shivaji. We are inclined to think that Shivaji himself composed it. The defective construction from the point of view of metre cannot be otherwise accounted for. That Shivaji attached greatest importance to his cavalry is an undisputed and well-known fact. (iv) After the death of Dadaji Konddeo, Shahji is described to have sent a consolatory letter and grants in the name of his son Shivaji (article 24 of the 91-Qalami Bhakhar). Could Shivaji remain content with having got them read by some one else? Oral message in that circumstance must have accompanied the Sanads (grants).

(v) Just before his death, Shivaji gave a paper which he had written to Moro Pant, Anaji Datto Surnis and Balkrishna Prabhu Chitnis. The Forrest edition definitely says that it was written by Shivaji and this is borne out by an examination of the facts and circumstances. After his return from the Moghuls, Sambhaji was kept at Panhala under strict watch by Shivaji. After Shivaji's death, the above mentioned ministers placed Rajaram on the throne. So the paper must have contained in it an arrangement to be carried out after his death. Shivaji's actions and words show that he was ever prepared for a death on any account, especially at the hands of his enemies in a fight. So, he used to make future arrangement for the emergency arising out of his death. Sambhaji's conduct had intensely disappointed him. So after the return of Sambhaji from Dilerkhan's camp, he should have decided upon some arrangement to be done after him in the event of his death. This he should have written with his own hand some time before he was seriously

ill. Else there was no necessity of getting a paper written by his ministers and then handing that over to them. Oral instructions would have been tantamount to getting a paper written by them. So, the conclusion is that the paper was previously written by Shivaji himself some time after Sambhaji's return or during his last illness.

(b) In Sabhasad's Bhakhar we meet with the following points:—

(i) On the occasion of Afzalkhan's invasion Shivaji's men were for making peace. But Shivaji is believed to have said:—

जितेन लभते लक्ष्मो भृत्यनापि सुराज्जनाः ।

क्षुण्विष्वसिनी काया का यिन्तामरणे रणे ॥

Whether Shivaji said this verse or not is not the important point. That Sabhasad believed that Shivaji was capable of saying a Sanskrit verse is important. (ii) When Shivaji built a palace at Raigarh, he built also a temple called Jagadishwar (जगदीश्वर). To the left side of the main entrance are inscribed the following verses:—

प्रासादो जगदीश्वरस्य जगतामानन्ददोऽनुशया

श्रीमच्छत्रपतेः शिवस्य दृपतेः सिंहासने तिष्ठतः ।

शाकेषण्णव बाण-भूमिगणनादानन्द संवत्सरे

ज्योतीराज मुहूर्तकीर्तिमहिते शुक्लेशसार्पे त्रिथौ ॥ १ ॥

वापी-कूप-तडाग-राजिश्चिर रम्यवनं वीतिके

स्तम्भैः कुम्भग्रहे नरेन्द्रसदनैरभ्रलिहैर्माहिते

श्री मद्रायगिरौ गिरामविषये हीराजिना निर्मितो

थावच्चन्द्रदिवाकरौ विलसतस्तावत्समुज्जमते ॥ २ ॥

Who composed these verses is not the point. The point is that Shivaji thought it necessary to inscribe in Sanskrit the year of his coronation and the name of the architect of the palace on the entrance of the temples. The mental satisfaction that this is aimed at to give can be derived only by one who knows Sanskrit. (iii) Sabhasad describes that after Sambhaji returned from Dilerkhan's camp, Shivaji tried to give satisfaction to him in various ways; then "the father and the son looked into all the accounts of the kingdom." How could Shivaji do this if he did not know reading? So, it is clear that Sabhasad definitely believed that Shivaji knew reading.

(d) The references indicating Shivaji's literacy are many and very clear in Chitnis's Bhakhar.* It cannot be supposed that there was any reason for Chitnis to fabricate this matter.

(i) On page 54, it is clearly mentioned that Shivaji was not only learning writing, but also the reading of the Shastras. We have by now indicated points to show that Shivaji knew Sanskrit. The study of the Shastras could not and cannot be done without the knowledge of this language of the religious literature of India. We have reason to think that Shivaji knew some of the Shastras. That he knew the Mahabharat is undoubtedly true. Mr. C. V. Vaidya has indicated this in the Shivaji Number of the "Purusharth" (March 1933). We have been able to note some other definite points to indicate the same. We shall note them in their proper place in the course of the discussion. We have only to indicate for the present that he gave encouragement to the different learned men as Gangabhatt, Hanmante and others to compile works on various subjects.

(ii) On pages 69, 70, 71, it is mentioned that Shivaji entertained Balaji Avji Prabhu in his service as he saw that his handwriting was very good. How could an illiterate man appreciate good handwriting? The description of Shivaji's appreciation of Balaji Avji Prabhu's handwriting is so clear that it leaves no doubt as to whether Shivaji could read or not. It must be moreover remembered in this connection that Malhar Ramrao Chitnis, the writer of the Bhakhar, was a descendant of Balaji Avji. He can be safely relied upon to know that Balaji Avji, the first well-known Chitnis of Shivaji, was given office as his handwriting was appreciated by the builder of the Maratha Swarajya. (iii) On page 91, it is mentioned that Shivaji used to read the Dasbodh or some other (religious) work regularly. (iv) On page 92, it is described that Ramadas Swami sent a book on politics and duties of a Kshatriya to Shivaji. (v) When the Adilshahi (probably in 1648 A.D.) pointed out to Shahji the treasonable conduct of Shivaji, the father wrote to the son to desist

* All the references given herein are those from Sane's edition of 1924.

from that kind of conduct. Having received the letter, Shivaji consulted his wife Saibai as what he should do in the situation. At this Saibai is described to have said: "I am a woman and a woman's intelligence is likely to lead to disaster" (स्त्रीबुद्धिः प्रलयंगता). Whether this is historical or not, it is clear that Chitnis thought that Saibai knew enough Sanskrit to be able to use the well-known Sanskrit proverb on the right occasion in the right way. If the wife could be believed to be conversant with Sanskrit, was the husband altogether illiterate? How could he then understand and appreciate the above reply of his wife? (vi) On page 87, it is described that Tukaram sent a reply to Shivaji's invitation letter, composed in the Abhang metre. Such a reply was nonsensical if Shivaji could not read and appreciate it. So, it is clear that Malhar Ramrao Chitnis thought that Shivaji could read and appreciate a letter in poetry. (vii) On page 179, in connection with the description of the administrative system, it is mentioned that the Chitnis used to prepare for

(To be continued.)

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CRITICISM AND ITS LIMITATIONS.

BY MR. N. SABHAPATHI ROW, B.A., B.ED.,

Sompeta.

AT such a time as this when the literary atmosphere is saturated with critical writings which are pretty much of a piece now-a-days, it is but in the fitness of things that we should examine them fair and square. A reading of most of the critical writings brings home to us the fact that a languid air of sameness and monotony pervades all interpretative effort, shutting out from the casual observer ever so faint a stir of virile thinking.

A smart phrase or a paradox; a cackle or perhaps a growl; a pose of cheap omniscience—and the critic seems more than qualified for his occupation. The reason for this is to be sought not in the critic but in the education, which standardises culture and drags a finger of coarseness over the fine material of art. Hence it is that to generations of youths Shakespeare has been a matter of four periods and Milton of three; Bentham's Principles of Legislation a factor in the Romantic movement; and the dates 1660 and 1798 touched with a strange magic—absurdities over which they have wasted many an intense hour.

Far be it from the present writer to condemn altogether the by-gone modes of critical thought; they were needed in their time and in a subtle way they are still working to fashion a clearer understanding of art. The over-worked dicta of Matthew Arnold never seemed quite spent up. There had been revision; even Pater and Oscar Wilde had their little day; and just when they were thrown into the dust-bin of discarded gods, their idiosyncracies in style and thought started to work in a hundred incalculable ways, so that but for a scholar here and a journalist there, criticism stands to-day

practically where it did two or three generations ago. So, far from enlightening it has ceased to inform. Criticism of the older type hardly ever tackled with the real issue—the older critics took literature to pieces, as though it were a machine, instead of what it actually was, a complex product of life and mind. The history of a form, the sonnet or the blank verse, is after all an abstraction arising out of a too hasty application of the theory of biological evolution to literature. When Milton improves upon Shakespeare's blank verse, it is quite as much because Milton was Milton as because he came after Shakespeare. Possibly he might have done no worse if he had come before him. Italy, France and India have had their influence on England; but a Shakespeare or a Wordsworth or a Kipling were made not so much by them as for them. They are English in soul and style; by virtue of this only, they have permanent interest; and the exotic flowers they gathered on foreign lands have merely a decorative value.

Literature must be approached just as Nature is approached with less a scientific than a spiritual mood; with just the emotion with which the deeper things in life are contemplated. What is forgotten is that literature drives at practice and not at theory. Hence it jibs in harness with philosophy; hence the disaster of applying philosophical formulae to literature. The man that gains most from literature need be no scholar at all. He may know nothing but his own dialect. He may be a humble, worldly man; for not until literature is read with an aim, at practice does it become profitable. Therein it resembles religion which becomes mere formality, mere priest craft, as soon as it is made into an abstraction. Scholar craft in literature is no less dangerous than priest craft in religion. Real criticism comes not from that quarter but when a man tells in plain language, how exactly and in what way a book has profited him,

COMMERCIAL SUBJECTS IN SECONDARY SCHOOLS.

BY MR. A. V. SUBBA RAO,
Sulurpet.

I VENTURE to write a few points on the above head with great pleasure and interest.

The Andhra University has instituted a Degree Course for Commercial subjects but the Madras University has not yet copied this step. But the Madras University is giving eligibility to students that take Book-Keeping as their optional subject in the S. S. L. C. course but not for the poor boys who stop away with the S.S.L.C. and who want to reap the benefit of learning the special subjects under Commerce head such as Typewriting or Shorthand. Generally, these two subjects are taken by poor pupils who wish to discontinue their studies at the end of the High School course with the intention of entering into any business or Government office as clerks, typists and shorthand-writers as they have no support for prosecuting their studies after their S. S. L. C. course. We must at least be glad that the usefulness of these subjects has been recognized by the Andhra University and the University is now producing students with B. Com. and M. Com. Degrees.

In only in a few of the Secondary schools in the Andhra districts all the subjects under Commerce head are being taught. In most of the High Schools, the two subjects such as Typewriting and Shorthand are taught and in some schools, the third important subject is also taught, i.e., Book-Keeping. There are also other High Schools where only one subject, i.e., Typewriting alone, is taught. In the case of Typewriting and Book-Keeping, a number of pupils

may come when they enter the V Form so far as Andhradesa is concerned because these poor boys are under the impression that these two subjects are easy to learn and I had the pleasure of seeing a good number of boys come for Typewriting. Some boys will come at least for the sake of fancy to this Typewriting class.

Now-a-days, the syllabuses are made heavy in each subject under this Commerce head and the authorities have made them equal to the Lower Grade syllabuses and these syllabuses have been given effect to from the 1938 Public Examination. These syllabuses were sent to the Headmasters of various Secondary Schools in the Presidency by the Secretary, S.S.L.C. Board, with his letter R.C. No. 660-B/35, dated 8th October 1935.

The plight of the poor set of Commercial Instructors employed in Secondary Schools is very miserable and the present scale of pay is Rs. 30-2-50. As there is deterioration in the salaries of these poor Instructors who handle the two higher forms of the High School and who have equal responsibilities as other L. T. assistants and present their pupils to the S. S. L. C. Public Examination, there is also equal deterioration in the case of pupils that take up these commercial subjects. In the case of Shorthand, for example, a very few boys take this subject. These young boys are under the impression that this subject is a bit more difficult than other subjects but at the same time they do not know there are many benefits in learning Phonography. There are a good number of persons now receiving high salaries by passing competitive examinations

in Shorthand. You may well find such a set of gentlemen in Legislative Councils, Business Offices, Banks, etc. I may point out in this connection, that the Commercial Instructors working in the High Schools must try to encourage these young boys to take Shorthand as their optional subject and they may well say there are more advantages than when they take other subjects under the Commerce head. I know as a matter of fact, that not even 100 or 150 pupils sat for the S.S.L.C. Examination in Shorthand last year and that is why there is only one single Examiner in this subject, whereas in other subjects there are two Chief Examiners and a few Assistant Examiners. From this we can infer there is a good lot of deterioration so far as Shorthand is concerned. I was told actually some time back by an Examiner that he received only 75 to 80 answer papers for the whole Presidency and I must take the liberty of requesting the Instructors to educate the pupils in Shorthand when any opportunity comes to them and point out various advantages that they derive by learning this subject and thus give opportunity to get more scope for learning this subject in future.

I would also request all the Instructors in the Secondary Schools where Shorthand is taught under Group C through your valuable Journal and also through newspapers to give due respect and encouragement to the young boys when they ask a few suggestions regarding Shorthand and its usefulness in the field and try their level best that there should be no fall so far as Shorthand is concerned. A good and conscientious teacher will bring forth naturally good results in all the subjects under Commerce head. The pupils must be made to work by assigning to them a good number of exercises so as to enable them to work amply at home and when they come to Shorthand classes, they must be made to read and write, including transcriptions from the B. B. and also from the Pitman's Weekly Journal. Correction work must be done daily and once in a week certain marks may be allotted for a regular written exercise just like in other language subjects. The boys may be encouraged by giving varied dictations in the class itself and they must be coached up to the extent of 100

words per minute now-a-days; otherwise these poor boys with their poor knowledge of English cannot cope with the required minimum speed for the Public Examination. Sometimes, these pupils may be asked to correct their own transcriptions by exchanging their note books and thus let them understand by themselves alone the number of mistakes they commit every day and in that way the pupils can find out their own progress in their daily transcriptions. If the teacher does this sort of work daily, there is good scope to secure very good results in the S.S.L.C. when Shorthand is concerned and naturally a good number of boys will come to take this subject in the V Form itself like other subjects under Commerce head. I hope and think many will do justice in this direction so as to see there should be no fall in taking up Shorthand as their optional subject under Group C when the pupils enter the V Form and at the time of selecting the subjects as per their special tastes and requirements.

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WHAT IS POETRY?

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

POETRY, as Wordsworth has said, is the application of some of the finest thoughts on nature, art and life. These thoughts are often garbed in the richest and sweetest possible words that have the spell and harmony of music. They emanate from hope that makes a ray of heaven burst out of the darkest clouds, from faith that 'looks through death' and from charity that suffers long and softens all judgments on men and measures. Poetry is the mirror of life and nature exhibited in all their aspects. And as there is a dualism in nature and human life such as light and darkness, pleasure and pain, heat and cold, profit and loss, rise and fall, it conforms to both the aspects of phenomena. It covers all sentiments that move a human heart and fill it with the milk of human kindness; it records all thoughts that beat about the breast in repose or in action and it exposes all passions that expose man and defile his being. It is a criticism of life, though it does not proceed with a cudgel to correct the erring man. Its function is mild and yet forceful, its language is sweet and yet going straight to the heart. Byron and Tennyson attached all importance to the poetry of human life. To Wordsworth, poetry was nothing but that of flowers and butterflies. To him the meanest flower gave thoughts 'too deep for tears.' He held poetry as a power in itself that could feed the mind in 'wise passiveness.'

Shakespeare's poetry held the mirror up to nature and life, and dipped deep down to the

insight that could surpass all knowledge and experience. Keats was enamoured of the beauty in all things wherever found, and he considered a thing of beauty as a joy for ever. To him the poetry of the earth is never dead. The songs of life and beauties of life were eternally existing realities. Shelley made the poetry of love his own—the light and life of man and the 'fire for which all thirst.'

To Goldsmith, it was the poetry of home relics and reminiscences that mattered. He so often pined for what was not; but he came to the conclusion that there could be nothing like an unmixed thing on the earth.

Milton considered poetry as a 'great task' in dedication to God. In the first instance it was the vindication of God over the manners of man as that was of Pope; in the other it was the vindication of moral virtue that must assert itself amid the most trying moments of despair.

In fact there is nothing of the beautiful and the sublime, of the gay and the grave, the weird and the warlike, the common and the extraordinary, but finds a place in poetry.

The war's rattle, the ballet in the hall, the king's mercy, the prince and the peasant, the ill-clad beggar maid, and the brawny smith one and all make the theme of poetry. Add to these the natural backgrounds, i.e., the rising sun, the smiling morning, the smiling green valleys and silent woods, flora and fauna, thundering clouds and tempestuous seas and what not. All these make the text of

poetry.

Poetry is thus a painting with so much size and proportion, elegance and grace of all that concerns man and his environment.

But like other things, poetry, too, has heights of its own. It is a consecrated thing for the infinite—a voice raised like a fountain to one who guides and disposes of all things on earth and in heaven.

Tagore's *Gitanjali* may be considered as of this description, though quite a number of western poets have also held the theme in right earnest and maintained it to the highest glory of God. Such a kind of poetry is not trammelled up by time or place; it holds good for all ages and circumstances and order of mankind. Hence it is that when a poet becomes dust and ashes, his sweet poetry survives and blossoms as fresh flowers in the dust.

Whatever the case may be, poetry has a high office to perform. It must teach men the love of nature and reverence to God. Any thing short of this would be like a seed thrown on a barren soil. In the next place it is to console the afflicted and make the happy happier and bring sun-shine to day-light. But poetry is not restrained.

It cometh from a free heart. We cannot of course kindle when we will. The wind of genius bloweth where it listeth. And so poetry cannot be made to order. It is the product of a mind brought to love and sympathy after long agitation and contemplation. It is the downpour of a poet's heart never ceasing to ache for the toiling and

suffering humanity. That is the ideal. But the poetry of to-day is making headway like the benighted moon lost amidst the clouds. It is deep, it is subtle, it is full of pathos, sweet and solemn air. It is characterised by the simplicity and richness of thought expressed in apt words. It is making a way out of the prosaically constituted world of chaos and complications.

And though 'nothingness' is the theme, vastness, darkness and fragrance are the keynote of modern poetry. As the *London Times Literary Supplement* has observed, it is getting free from the narrow conventions of metre and rhyme, figures and allusions. Everything has its own time and place, and poetry and music are happily on the revival.

A renaissance has come and it may be for poetry to rise to its eloquence. With a better form of society and a better world knit together in one bond of love and sympathy and tolerance, poetry too may expand its boundaries and deliver its message to the world breaking through all unnatural barriers of wont and custom, race and colour.

Poetry thus, as it is, is to be like a perennial flow of a clear stream by the side of which any way-worn and wearied traveller might sit under the cool shades of the trees that might grow on its banks and quench his thirst.

For what is poetry, after all, that of Shakespeare or of Tulsi Das, but the poetry of the whole human race for guidance, consolation and encouragement?

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FLOWER OFFERINGS.

BY MR. M. S. RAMASWAMI,
Shencottah.

"Among thy mightier offerings here are mine."

It was on a cold December night, a friend of mine at Madras took me to a music concert. There I saw an old lady coming to the platform led by her daughter. She sat down and in her hands was placed a Veena. A few minutes she tuned the instrument. Perhaps, she then searched her mind for what to give. That was Veena Dhanam.

Dhanam's was a type and class of music, the like of which appears only once in a millennium. For more than half a century she shaped the history of music in South India. Eminently classical, her style of music was characterised by simplicity, stateliness, grace and finish. It is these that has made her listeners many a time transcend physical perception and get a glimpse of the Eternal.

After the tuning was over, there came forth a series of enchanting pieces; some expressed sorrow with a vague presentiment of happiness, others joy, though there was a hidden spring of sadness even in through them. My heart began to throb and surge. Here and there, I heard the sound of her shaky voice, with the nervous tremor of feeling in it. The words, the music, the pure quivering voice made my eyes shine and fill with tears. I felt a new sensation.

I fell into a trance. A world of sunshine lingering into moonlight was presented before me. I opened my eyes and looked around me. A beautiful piece in 'Bhoori Kalyani' fell on my ears. I closed my eyes again. I wanted to die listening to the sounds and at

the same time was eager for more life. I was thrilled, overwhelmed; I struggled hard to hold back my tears and still more to suppress a shout of joy that was ready to escape me. Bright hope, vague fear of despondence, gales breaking out, the rush of happiness, the eager expectancy of the lover, the uneasiness of the love, all these, I heard, not in her song, but in her voice. How I wish that it is all recorded!

She has joined the brightest stars of our music. And nothing greater would we have done to keep her inspiring memory ever green than see that our musicians, at least try to interpret "the finest of the Fine Arts" as she did while she was in this world.

"Time may nip and flower may fade
But Fragrance dwells in Fancy's shade."

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THE MESSAGE OF THE RISHIS.

BY MR. K. SUNDARAM AIYAR, B.A., B.L.,
Jamshedpur.

FOR countless centuries the *Rishis* through whom were revealed the *Srutis* have been inspiring sources of the Aryans and those who came in contact with them. There were many tribes, races and clans each having their own chiefs called by the appellation of *Rajas* and the like. But all recognised the *Rishis* as advisers, counsellors and guides. As far as possible they did not embroil themselves actually in struggles for personal aggrandisement, so much so that they were regarded with confidence and respect by all parties.

They were the *Satsang*, the Assembly of the Wise—the profound in experience.

In the various *Puranas* and *Itihasas*, their number is put down as 48,000 and every day their names are remembered at least at the time of Hindu marriages as belonging to such and such *Gotra* and *Pravara*.

There were *Raja Rishis* and *Brahma Rishis*. The former were generally concerned with *Samuha Dharma*, the *Pravritti* aspect. In the complex activities of society conflicts are bound to arise. Those deep in the truth of human nature with their clear minds and ability and alertness to understand things in their perspective dealt with the solution of such problems. Those seers and prophets of a more serious frame of mind with reflective minds were generally classified as *Brahma Rishis*. They were more concerned with the fundamentals—the absolute rather than with the relative, the transient, the evanescent.

During the long periods of history of the Aryan races the *Rishis'* wisdom waxed or waned in consonance with the earnestness,

capacity and the enterprise of the generation following their sage advice.

The ordinary human mind has got a peculiar fascination to concretise ideas of things into something seeable. The *Devas* they cannot see with their eye. The *pitris* to whom they are more intimately attached they cannot see except with their eye of Faith. But in a *Rishi* the embodiment of a man, a person in flesh and blood, they can have approach and look up to for advice and guidance. That is the root of hero worship. The later *Mahatmas*, the *Yogis*, the *Gurus*, the *Acharyas*, in short people who are held in reverence for their holiness, may be taken in the broader sense as *Rishis*, the men of thought.

The *Rishis* in the midst of the tantalus of existence lived both their individual lives and also lived in congregation. They had their own colonies from what we see from the various *Puranas*. The *Naimicharanyas* were the most famous of the group where the *Puranas* were recited by the son of *Vyasa*.

To what extent to which the leaders of thought in the country—those who strictly follow the old rigid codes and those of the modern frame of mind—approximate their lives to the *Rishis'* ideal to that measure they will be looked up to by society. The *Rishis* have been in the past and are in the present and they are bound to be in the future. Like the unknown mortal here they are living amidst us. There is no special mark or garb for them, but they live like ordinary work-a-day mortals spreading their fragrance wherever they go. They live up to their ideas as the prophets of old. But the ordinary mind of man is so

obtuse that it generally does not see the light when it exists but only after it is gone.

To define the term Rishi is perhaps a little difficult as generally in language and expression definition is very hard. But we may say that a Rishi is one pure in thought, word and deed, i.e., whose three *karanas* are adjusted and harmonised and kept under control. That is why Patanjali wrote tersely that Yoga is *Chitta vritti Nirodhah*.

It would be an interesting and instructive field of research to find out who these 48,000 Rishis were and what particular part they played in the life of the ancients. In the future periods when the history of the ancient Aryans is to be written the part played by the Rishis

should be placed in true perspective and we have every confidence that there will be such sooner or later neither unduly praising for excellence not present and nor importing adjectives for which there is no warranty. In short it should be a history as described by the great historian Thucydides.

Who are the Seven Rishis? Are they mere figments of the imagination of the ancient sky-gazers or have they any real place in the scheme of society?

Were the Rishis confined to one particular class as stated by the modern Orientalist or are they from all groups? This will give many a solution to the current problems of the day. It is left to posterity and to those now living to judge and decide.

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LIGHT-HEARTEDNESS IN EXCELSIS AMONG THE STUDENT POPULATION.*

BY MR. N. S. ULLAL, B.A., S. T. C. D.,

Bombay.

WE people in India are admirably composed for riding any theory in vogue to death. Time was, about a quarter of a century ago, when the proper attitude for a teacher to take in the class or in the presence of his pupils anywhere was considered to be that of the Jehovah of the Bible or Yamadharma-raja of the Hindu Puranas. He had to be always a serious-looking, sombre and awe-inspiring figure who considered it sacrilegious to laugh or smile, while the pupils were considered to be the humble servants of the teacher, obeying him blindly, listening to him in class with gaping mouths, taking whatever fell from his lips with unquestioning trust and never daring to ask questions. Even when the teacher indulged in his periodical stock-jokes, the pupils dared not laugh aloud. Taking interest in games or gymnastics was a disqualification for a school pupil. Class-teaching was always dull and uninteresting. Extra-curricular activities were unknown. Caning the pupils,—even for failure to understand the teacher,—was considered the sacred right and privilege of the teacher and it was the duty of the pupils to submit meekly to the caning. The harder a teacher could cane, the more efficient was he considered to be. A pass at the Matriculation Examination was considered the crowning glory of a school-pupil. The periodical examinations were considered as sacrosanct as the final University Entrance Examination. No doubt, under this system the pupil had no freedom of thought and reasoning, was not allowed any power of initiative, was simply a passive receptacle of whatever was instil-

led into his mind by the teacher, was lacking in zest and spontaneity and got a purely literary education fitting him only for a clerk's profession, but this system had a few advantages. In the first place, a seriousness and an earnestness of purpose and respect for and confidence in the teacher engendered in the pupil that proper attitude of mind so essential to success in study. Secondly, this attitude of mind brought in its train concentration, exactness and precision in anything that was undertaken as well as a desire to excel in his own field. One has, however, to admit that the key-note to success in this system was the fact that a pass in the Matriculation or any other University Examination was sure to secure a job for the happy recipient of the Examination Certificate and so the teacher taught and the pupils learnt with great enthusiasm.

Now, however, the pendulum has swung to the other end. The teacher has, now-a-days, to be all smiles and to maintain an inviting and even indulgent attitude towards the pupils. The rage for the "play-way" in education, the teacher's efforts to make class-work interesting and attractive, the need for his close association with the pupils in their games, an attempt to put into practice the principle that strict discipline is destructive of individual initiative and freedom of thought, the large variety of subjects to be taught in the class-room and, what is more, an excessive attention paid to sports and games and inter-school competitions in these, which now-a-days, are spread over the whole academic year, have all conspired to

* A Paper read at the XIV All India Educational Conference at Bombay.

reduce zest and enthusiasm for studies among pupils to almost the freezing point. Superficiality and irresponsibility form the watch-word of the pupils, now-a-days, while a devil-me-care sort of air has been growing on them. While formerly games and sports were neglected, they have now become the all-absorbing factor in the pupil's life. While in the past the teacher was held in awe and reverence he is now treated with scant courtesy, if not with ridicule. He is, at best, tolerated. Parents also help towards this denouement by openly speaking disparagingly of teachers in the presence of their school-going children. Discipline of any sort is resented, freedom of thought is mistaken for licence to do as one pleases and light-heartedness is mistaken for levity.

For this state of affairs the present day teacher is partly responsible. That type of teacher who is an all-rounder, excelling pupils both in the class-room and in the games-field and who can freely mix with the pupils and yet can keep up his dignity is yet to be evolved. A large majority of our modern teachers are the products of our old system of education, who can scarcely lead the way to the pupils outside the class-room and who are misfits in the sports-field and in extra-curricular activities. Even in the class-room they can scarcely work with half the enthusiasm that the teacher evinced in the past. This is particularly the case in a big city like Bombay. Owing to the small salary offered to him, the teacher can hardly make both ends meet and he tries to recoup himself with private tuitions, in which his energy is well nigh spent and it is his bored and tired ghost and not he himself that enters the school at 11 A. M. Naturally, precious little of enthusiasm can be expected of him. Many a teacher is, again, a square man in a

round hole, having taken to teaching as the last resource left in life. It is not known when that long-wished for millennium will arrive, in which only those who can produce a certificate from a properly constituted Board of Registration will be appointed teachers. At present anybody is considered fit for a teacher's job.

Again the old allurements of a post to the successful student is wanting. Day after day the school-going pupil sees, before him, the depressing sight of M.A.'s, B.A.'s and LL. B.'s moving about the streets without employment and attends school, so to say, aimlessly, for want of anything better to do.

In the net result, the average secondary school pupil as well as the college student, now-a-days, behaves as if he has no purpose in life, achieves very little solid from his education, though he acquires costly tastes. He has little or no respect for authority and of courtesy he has next to nil. At gatherings, whether they be social gatherings or audiences at a lecture or discourse, his behaviour is wanting in decorum and he is callous to the feelings of others. At lessons or lectures very few attend to the thread of the narrative, the majority being on the look-out for something curious in the teacher's or lecturer's features, dress, manner or speech and always on the alert to seize a stray word or expression here and there and raise a hue and cry. Any attempt at enforcement of discipline on such occasions is resented by the pupils and students as an offence against their freedom. It is true, freedom of thought is badly needed by the pupil; he was in the past kept down under the dogmatic thumb of the teacher. But the freedom he seeks should be one of the

right and healthy kind. No teacher can give a lesson successfully if every pupil claims freedom to act as he likes. One may want to poke fun at the teacher's nose, another may desire to quarrel with his neighbour and a third one may decide to sleep. The freedom should not be in these directions. All the pupils are gathered in a class with a set purpose, namely, to learn something from the teacher or by their own reasoning. The freedom comes in, for instance, while arguing out the various points of view about a theory or statement and not in effectually preventing the teacher from having his say or preventing intending hearers from hearing him. No nation has become great without discipline. Discipline is everywhere seen in nature. Look at the disciplined movements of the sun, moon and stars. One wrong move on their part and we shall be finished. Again look at the disciplined behaviour of our internal organs. Where shall we be if the heart, lungs or liver wanted freedom of conscience of the type pupils and students want now-a-days in schools and colleges? The teacher or professor may excuse us for a breach of the school or college discipline, but nature is merciless. Not even one transgression, however slight, is excused. Every lapse or fault in hygienic discipline, is briskly and definitely punished. Proper discipline is, therefore, essential to life and ought to be submitted to by pupils and students.

Then there is the question of the play-way in teaching. True, dull and uninteresting teaching leads to brain-fag, but the play-way should not deteriorate into flippant child-play. Just as all work and no play makes Rama a dull boy, all play and no work, I mean, serious work, makes Rama a half-baked, superficial, though gay, student.

Life is not one whole of play and frivolity. It is real, it is earnest. It is true boys should be taught to take the difficulties of life calmly, patiently and smilingly. But this refers to the exterior, while the interior undercurrent of seriousness there remains and the future citizens should not quail under it, and towards this end the pupils should be trained by being inured to serious study and a disciplined life when at school.

Last but not least the angle from which school and college education is viewed both by parents and by pupils and students is a faulty one. The commonly prevailing idea is that this education is nothing if it does not serve as a passport to service in some Government, Local Board or Mercantile office. Just as the ore from the mine is to be smelted, burnished and polished before it can be of use to the community, similarly every individual should receive general culture by way of polish, before he or she can stand on his or her legs in society and can be a useful member of society. Education rounds off angularities, softens rough natures and develops patience and reasoning powers in man. Just as large fishes swallow small fishes, the educated prey upon the uneducated economically and commercially as well as politically. If not from any other point of view, at least from the point of view of self-defence and self-preservation in future life, should pupils in schools and students in colleges take seriously to the general education they receive in their institutions instead of treating it with indifference and wasting their precious time in childish frivolities and superficialities.

We are at the threshold of a great effort in Responsible Self-Government in India;

we have to work hard for the betterment of millions of our unhappy brethren and, if we are to achieve any measure of success in our endeavour, the sort of irresponsible levity and licence masquerading as the play-way and freedom of thought in education, prevailing among our school pupils and college students, must forthwith cease, yielding place to earnestness and seriousness of purpose, for the more earnest and serious they are in their work, the better will it be for the future of our country. It is, therefore, the bounden duty of us all teachers to give serious thought to this problem and to instil into the minds of our pupils a strong desire to be serious in that part of their work in which seriousness is due.

TIME.

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

It is dreary for us to walk in the crowd.
So many hostile powers and darts.
Dark creatures descended
On the shoulders and faces of passersby.
We shall go aside; there
On the hill where the pillar stands—
An ancient one—we shall sit down.
They will pass us by.
All creatures will settle below
And we shall wait.
And if the message
About the Sacred Signs shall appear,
We too shall strive.
If they are borne aloft
We shall rise
And honour them.
Sharply we shall look,
Sharply we shall listen;
We shall be valiant and aspire
And we shall manifest—then when
Shall come the predestined
Time.

(MODERN INDIA STORY BOOKS)

By Mrs. CORRIE FEARON, Ed. B. (Edin.)

Superintendent, Child Education Department

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NEWS AND NOTES.

THE WORK OF PROGRESSIVE SCHOOLS IN THE UNITED STATES OF AMERICA.

The Committee on Experimental Schools of the Progressive Education Association issued some time ago a multigraphed presentation in summarised form of reports submitted by 78 schools (44 of which were public schools) from States as far apart as California and New York. This general report* describes many interesting experiments conducted by these schools in the following fields (as listed in the index): activity programme, community participation, co-operative management, curriculum changes, guidance and personality development, integration, music and the arts, parental participation, records and reports, retarded pupils, science in the new curriculum, teacher training. This report is the preliminary framework of what may, it is hoped, become a permanent clearing-house of information brought up-to-date annually by new reports from schools. The essential value of this new departure will consist in the fact that henceforth questions concerning progressive practice can be answered by reference to what is actually being done or has been done in particular schools.

The ideas and practices advocated by Progressive Education, which twenty years ago were regarded as fantastic by the great bulk of professional educators all over the country, are now discovered to be widely adopted. This change has been brought about by several causes: experimental psychologists have steadily undermined ancient prejudices and substantiated the more positive claims of the radical theorists; some teacher-training institutions have seen and

spread the light; finally, a growing body of influential American parents has seen its children both busy and happy in schools and has become convinced.

From the body of evidence contained in the report, three well defined tendencies emerge.

(1) The tendency to be avowedly experimental is gaining ground and is no longer considered a crime. "Radical notions may safely be incorporated in the instructions of a City Superintendent to his corps of principals and teachers, or in the public pronouncement of a State Commissioner concerning his plans for a drastic overhauling of the whole educational machinery of his State."

(2) "The reciprocal tendency for schools to invite the co-operation of parents and for parents to demand to know more about the schools is spreading." This is more evident generally in private schools, but many rural public schools are falling into line.

(3) The third tendency, which appears less frequently but has in a few instances achieved remarkable success, "is for the school to become genuinely a community centre, operating day and night throughout the year, to furnish facilities and guidance for a host of activities, social as well as educational, open to all ages and intimately tied up with the prevailing local economic structure." Here, the public schools take the lead. One experimental private school however in a large city, has carried out an interesting experiment in a related field: it has furnished expert professional guidance to a group of small rural public schools in the country near-by.

* "What Schools are Doing": Report of the Committee on Experimental Schools, 1937. 64 pp. Progressive Education Association, 310, West 90th Street, New York City.

Another Commission of the Progressive Education Association, the Commission on the Relation of School and College, is conducting

an Eight Years Study relating to an experiment of great value and far-reaching influence. This experiment is being made by thirty progressive schools who have been authorised by a number of colleges and Universities to prepare their pupils, as they think best, for college, and not for an entrance examination.* This has thrown a heavy burden of responsibility upon the schools and has led to a deep study of many problems, in which yet another commission of the Association has been very helpful, that on Secondary School Curriculum. The thirty school heads and the directing committee spent four days in conference in the autumn of 1937 discussing problems of the democratic ideal in relation to education. It is of course hoped and anticipated, that the experimental secondary schools are helping their pupils to prepare themselves effectively for college, but it is not known for certain. The evidence has not been collected and analysed. That is precisely what the Eight Years Study is doing. Four college executives who have the complete confidence of college administrators have been chosen for this work. They are studying carefully the progress in college of students from the thirty schools. It will end in 1941, when a full report will be published. Other groups in California, Michigan, Ohio, and in the eleven States which are included in the Southern Association of Colleges and Secondary Schools, are engaged in similar investigations. A large body of evidence will therefore be available within a few years: an extensive, detailed, and carefully analysed study of the college experiences of several thousand students.

The Eight Years Study embraces many factors. "The college study," writes Mr. Aiken,

* See the interesting pamphlet entitled "Preparing Students for College," by Wilford M. Aiken, 18 pp. Reprinted from "The Educational Record Supplement" for January 1938. The American Council on Education, 744, Jackson Place, N. W., Washington D. C.

"is not concerned with grades alone. We do not consider them an adequate measure of success in school or in college. Experience in school and college should lead to the fullest possible development of capacities for satisfactory living and for the best possible contribution to the common life..... The numbers of our staff working in the colleges are seeking answers to such questions as these: Is the student developing intellectual competence? Is his scholarship up to the level of his capacity? Does he have intellectual curiosity and drive? Does his thinking conform to the usually accepted characteristics of the scientific attitude? Are his study habits adequate and effective? Is he using his free time wisely? Does he participate in the arts creatively or otherwise? Is he taking part intelligently in student activities? Does he take advantage of the opportunities for development provided by the general life of the college? Is he concerned with his own physical development and well-being? Does he manifest practical competence, common sense, and judgment in meeting financial obligations; in obtaining and keeping a job; in the distribution of his time?

Is he concerned with problems of community life, the community which is the college, and the larger community outside the college? Is he concerned with campus issues? Is he aware of contemporary problems, social, economic, political? Is he able to criticise intelligently? Is he willing to assume responsibilities and to make personal sacrifice? Does he have a sense of duty? etc.

It is too early to make any sweeping generalisations upon the basis of the evidence in hand. Upon the single bases of grades in college, the students from the thirty schools compare favourably with students of equal ability and similar background from traditional schools. There is reason to expect that significant growth will come from these efforts towards preparing

American youth for effective participation in America's democratic society.

PROGRAMMES OF SECONDARY EDUCATION IN FRANCE

Secondary Education. (Its object, spirit and method.) Secondary education falls into two periods, the first embracing the first four years and the second, the next three years. In this second period, the character of the studies is not a revision of the curriculum already studied nor a repetition of things already done. Each period has its own educational function, peculiar to itself. In the first, the object is to open the children's mind to the fundamental notions that must be acquired and firmly held before passing on to the humanistic culture to be completed in the second period.

The programmes of 1938 and the present instructions relate only to the first period of secondary education: but the *object* of this education, the *spirit* that pervades the studies from beginning to end, and the general *method* applied by the master in each subject and each class, may be defined here.

Its Object. In spite of the diversity of subjects and the multiplicity of sections, a deep-seated and organic unity pervades secondary education, investing it with its originality and determining its proper function, as is shown by the co-ordination of the programmes. This unity results from the fact that the aim of education at this stage is to train the mind and give a general culture. Its role is not so much to furnish the children with useful knowledge as to encourage the free and full development of their faculties and make them truly human by cultivating those qualities that give value to humanity: intelligence, kindness, character, moral sensitiveness, love of beauty. A humanistic education takes its meaning from this aim and not merely from its content.

Secondary education is therefore characterised rather by the spirit of its teaching and the ends it pursues than by the subjects taught,

Its Method—The Activity Method. Teaching that aims at training the mind can only be carried on with the active participation of the pupils. As Montaigne has stated, the mind cannot be trained without being exercised.

Problems and Posers. Teachers exercise the child's mind in the first place by keeping it alert through continual questions. They must propound little problems, accustom the child to ask himself posers, to question his school fellows and to recognise the real difficulties he is up against. They also keep alive in the child the valuable faculty of wonder and admiration, which Descartes considered to be the fundamental passion and which is both the stimulus to mental activity and the proof that it exists. In secondary teaching the talent of the teacher is almost reduced to the great Socratic art of questioning.

Cultivating the Memory. There are however certain mechanisms the use of which must be understood for the benefit of intelligence and culture. Too much has been said against the memory and our pedagogy has perhaps sometimes neglected or misused it wrongly. Memory is necessary for exercising the intellect which cannot work upon nothing. Hence it is important to give it its due place. While the child's memory is still fresh and elastic it must be stocked with recollections, perceptions and images which will order themselves in the subconscious mind and will come to the surface when called up by sensations or fresh perceptions. A cultivated mind is a rich mind, capable of many associations and of varied mental combinations, the seeds of which must be sown early.

Necessity of Work. However one must not lose sight of the fact that the object of all education is to give the child the sense of energy and the habit of concentrating his effort on the lines of greatest resistance. Thus can education contribute to the building up of the will; it can, without any moralising on the part of the teacher, have a truly moral effect and, through the intellect, reach to the very core of the child's

being. The pupil's effort must therefore be measured, he must be shown how to work so as to avoid wastage of energy, his effort must be so directed that it is never in vain; physical training must be assigned a just place; the mind must be allowed times of relaxation when the child may satisfy his own tastes and use his activity freely. But when all this has been duly taken into consideration, he must remain convinced of the inescapable necessity of work, not only of attractive and easy work, but of austere and difficult work.

GENERAL CONSIDERATIONS.

Organisation of work and management of the class. It is the duty of the teacher to evaluate, direct and control the work of pupils.

I. *Evaluation of the Work. Spirit pervading the Programmes.* Evaluating the work means apportioning it to the physical strength and the intellectual capabilities of the child and to the time within which it must be accomplished. The teacher knows of what his pupils are intellectually capable; but to evaluate their possibilities with fairness, he must take into account the requirements of branches other than his own. To do so, the teacher of French, for instance, must realize that he is under no obligation to take his pupils through every item in the syllabus. In the literature syllabus of 1938, there is a compulsory list of authors whom no young cultured Frenchman may ignore, and a voluntary list, which the teacher may—within certain limits—expand or restrict according to the needs of his class, the tastes and aptitudes of his pupils. Teachers of science must also remember that their programmes are schemes within which they are at liberty to choose their examples (types of animals or of plants, class experiments), the order of mathematical deductions, the exercises for their pupils to do collectively or individually.

The teacher, being imbued with the spirit that should pervade the whole of secondary education, will realize that it is more important to have

done well that which has to be done, to have learned and understood fundamental things thoroughly, rather than to have gone through every item in the syllabus or even to have touched on a great number of points. If the teacher is firmly convinced of this principle, his pupils will not run the risk of being overworked.

Agreement between the Teachers. There will be less risk of overwork if an agreement be established under the leadership of the school administrations,—in the class councils, sessions of which must be held regularly,—between all the teachers of one class. This agreement relative to the apportioning of the hours of supervised study among the different branches is prescribed by the regulations and has become a common practice. On condition that the regulations continue to be carried out with vigilance and firmness, not excluding liberalism and elasticity, every teacher will have a share of the pupil's work but none may monopolise it.

II. *Directing the Work — Co-operation between the different branches.* Agreement should not be limited to the assessment of a few hours on the time-table. After having distributed the work in their staff meetings, all the teachers of one class should behave as though they were one person teaching all the subjects. Thus they would maintain the necessary proportion and balance between the different parts of the curriculum. Their agreement should extend to co-operation of the several branches.

Guidance of School Work. There is yet another aspect of guidance of the pupils' work which would spare them much fruitless effort, i.e., teaching them how to work. It is not so much excessive intellectual work that causes fatigue as wrong, unmethodical ways of doing one's work, the burden of useless effort that the child who does not know how to order and organise his work lays upon himself. The teacher should therefore initiate his pupils to the technique of school work, putting them through an apprenticeship under his guidance; teaching

them to use their tools, to consult dictionaries, grammars, text-books, to use drawing instruments, showing them how to take notes, how to keep a copy-book neat, how to make a list of one's readings, how to summarise a book, a chapter, a page, how to keep an individual file, how to describe briefly an experiment, how to establish a rough draft reduced to its essential elements. No teacher should consider it beneath his dignity to guide this initiation which seems a little thing but is really important. Does not education consist partly in giving a child good habits that by "making an ally of the brain," by establishing the automatism of all the material part of work, liberate the mind, leaving it free for all the tasks peculiarly its own?

Guidance of Intellectual Work. Even in these tasks the teacher's guidance is needed, he must show his pupils how to set about them, and not merely give them theories on the subject. Such is the object of the collective exercises that must be set both in the scientific and literary subjects. In the time devoted to these exercises, the teacher will show his pupils how to set about intellectual work, by getting them to collaborate under his guidance in making the plan of an essay or finding the solution of a problem in mathematics or physics.

Encouraging Voluntary Work. While limiting wisely the compulsory work he sets, the teacher must stimulate voluntary work by every means in his power. In every class there are pupils delighted to do more than is required of them. Those children must be encouraged; all must be enabled to give their full measure, but the teacher must not discourage the others by giving out tasks only suitable for the cleverest. It is sometimes held that the ideal would be for the teacher merely to co-ordinate and guide spontaneous, free work. It is perhaps not possible, perhaps not even desirable, to reach this ideal, but we can at least be inspired by it to appeal

continually to the activity of the child and to trust somewhat to freedom.

EDUCATION OF CANAL BOAT CHILDREN IN THE NETHERLANDS.

According to the rulings of article 9 of the law on compulsory education, children not having any fixed abode are exempted from the school attendance required of all other Dutch children. Hence canal boat children leading a wandering existence are not required to attend school. When, however, their parents' barge is docked for more than 8 days in the same river port the school attendance requirements come into effect and the children must attend the local elementary school. Moreover bargemen are realising more and more the expediency of giving their children a good education so that, without being compelled to do so, most of them do their best to procure it. These parents send their children to school as soon as their barge is docked or—and this is what is happening more and more frequently—their children are boarded out for several years in one of the towns or villages where the barge is docked at regular intervals. It goes without saying that this uninterrupted schooling is greatly to be preferred to the other, which is much too desultory.

The disconnected schooling is called "*ligplaats-onderwijs*" (docking place education) and the uninterrupted schooling "*continu-onderwijs*" (continuous education). Although the law of 1920 on elementary education applies to both kinds without special regulations, its articles allow sufficient initiative to local authorities for both systems to be as beneficial as possible. In localities having very busy river ports the children of wandering bargemen are—whenever possible—not sent to ordinary schools, but to schools organised on purpose for them (the "*ligplaats scholen*"—docking place schools), where the teaching is adapted to their needs, i.e., reduced to essential subjects. These schools,

by common consent, generally use identical school supplies thus enabling the children to find always and everywhere the books, maps and instruments to which they are accustomed. For the same number of pupils, they have a larger teaching staff than the ordinary schools, the teachers' salaries being paid by the Government. The liberal provisions of the law of 1920, by making these adjustments possible, have rendered unnecessary the setting up of a special organisation for the education of canal boat children.

In localities where the number of barges docking is not sufficient to justify the maintenance of "*ligplaats scholen*," the ordinary elementary schools have one or several classes set apart for canal boat children and provided with special teaching staff paid by the State. In villages where barges only exceptionally—or rarely—dock, bargemen's children have to be satisfied with attending the ordinary classes.

If the parents so desire, they may board their children out in order to enable them to attend school for the whole duration of the school attendance period. That system, however, has the grave drawback of depriving the children of parental supervision for several years. To obviate this drawback, boarding schools have been opened for the "*continu-onderwijs*," with a curriculum of three years only, the children thus being separated from their parents just for three years. The results obtained in these schools are nearly as favourable as those obtained in the ordinary school with its seven years' curriculum; this can be explained by the following reasons: (1) the branches taught are less numerous; (2) the number of hours of school attendance is a good deal higher than in other schools; (3) the teaching staff is larger for the same number of pupils; (4) the children are only admitted to these schools at an age when their intelligence is already developed. The results

obtained are even better if attendance at these three year schools can be preceded and followed by "*ligplaats-onderwijs*" (teaching in the docking schools), which ensures that the children come to the continuous school already prepared and that they do not forget what they have learned in it.

When bargemen wish to place their children in a family or in a boarding school for the needs of their education, and have not sufficient means to do so, they can obtain a substantial grant from certain societies which receive considerable subsidies from the Public Treasury of the Kingdom. In 1937, about 2,500 canal boat children benefited by this provision. For the current year, the number of recipients will be a good deal higher, larger sums having been placed at the disposal of the persons concerned. The total number of canal boat children of school age for the whole of the Netherlands is about 11,000.

The measures taken to ensure that canal boat children shall have a good education are becoming steadily better and more and more adequate to the real needs of the population living on rivers and canals. It cannot yet be said that all canal boat children have sufficient schooling, because all the parents do not yet recognise the need for it; however, the minority which does not take advantage of the education provided by the State is becoming smaller and smaller.

THE RECREATIONAL CINEMA AND THE YOUNG.*

The Secretariat of the League of Nations has just published a booklet of 31 pages entitled "The Recreational Cinema and the Young" The preparation of this book was undertaken under the auspices of the Advisory Committee on Social Questions.

* Price: 9d.: \$0.20.

The book reproduces a report which is the result of enquiries started in 1934 by the former Child Welfare Committee and reviewed by the Advisory Committee on Social Questions in 1938. It is based on information collected from the Governments of forty-six countries, both members and non-members of the League of Nations, from a number of correspondent members of the Advisory Committee and from the International Educational Cinematographic Institute, which has to-day disappeared. Account has been taken in the report of the discussions which have been held on various occasions in the different Committees of the League on the question of the influence of the cinematograph on young people and, in particular, of the discussion which took place in 1936 with the collaboration of two experts: Mr. A. C. Cameron, one of the Governors of the British Film Institute, and Mr. Edgar Dale, Associate Professor, Bureau of Educational Research, Ohio State University, representing the Payne Fund of New York City, which has carried out an investigation into the question of the cinema and the young in the United States of America. The Advisory Committee had also the advantage of the presence at the discussions which gave rise to the report of Mr. Oliver Bell, Director of the British Film Institute. Mr. Bell not only took part in the discussion but also gave practical demonstrations of the kind of film shown at children's performances in the United Kingdom. The Advisory Committee was only able to come to conclusions of a tentative nature, but it instructed its Rapporteur, Mr. S. W. Harris, the United Kingdom delegate, to publish the present pamphlet which gives a resumé of the existing position and will serve as a means of stimulating interest in the subject of the influence of the recreational cinema on the young.

The report contains descriptions of the results of investigations made in different countries

concerning the frequency of attendance of children at cinemas, the effect of such attendance, juvenile tastes in films, the chief methods which can be adopted for protecting children from unsuitable films, the organisation of special performances for children or different classes of young people, special films for the young and the teaching of film appreciation.

In conclusion, the opinion is expressed that the enquiry undertaken on the question of the recreational cinema and the young will have been justified if it only serves to draw attention to a problem which is common to the whole world. The enquiry has already led to considerable discussion and to useful action in different countries. It has shown the necessity for positive as well as negative measures in dealing with the problem of the recreational cinema and the young, and for close collaboration between the cinematograph trade, public authorities, teachers, interested social organisations and parents. At the same time the report emphasises the importance of a balanced approach to the question. It is necessary to take into account, on the one hand the needs and desires of children and young people of different ages, and on the other the way in which the cinema may satisfy those needs and desires.

The report concludes:

"The importance of making the best possible use of the cinema as a medium of recreation and education for the young will not be disputed. At the same time, a sense of proportion should not be lost. As Dr. Dale pointed out, there may be a tendency to over-emphasise the importance of the influence of the cinema on the mental and moral make-up of young people. The film must be considered in relation to all the other amusements and activities of youth, such as games, camping, art, music, which contribute to a full and wholesome recreational life. It is just as unwise to exaggerate the place of the

cinema in the leisure of the young as to regard it as an unmitigated evil from which they must be protected at all costs."—*From the Bulletins of the International Bureau of Education, Geneva.*

THE MADRAS TEACHERS' GUILD.

A public meeting of the English Section of the Madras Teachers' Guild was held on Thursday, the 15th December 1938, at 5-30 P.M. in the P. S. High School Hall, Mylapore, when Mr. Korula Jacob, M.A., L.T., Lecturer of the Meston Training College, Royapettah, delivered a lecture on 'The Realien for English Lessons' and Miss L. Helen Philipps, M.A., L.T., T.D. (London), Lecturer of the Lady Wellington Training College, presided. There was a large gathering of ladies and gentlemen and more than fifty representatives from different schools in the city attended.

The lecturer began by saying that 'realien', a term taken from German, means real things, or in other words, means the giving of a background to English lessons. For example, the expression 'warm welcome' can be understood only when the English surroundings are realised, as against the Indian surroundings where 'a cold welcome' may perhaps be preferred. We speak of two kinds of environment, practical and cultural. The realien is to be taught in order to give the pupils an association with the English life. In stages only we proceed from the known to the unknown. For teaching realien we should have a graded syllabus drawn up in a concentric plan. It can be done in connection with composition and Library classes. By realien we want to give the pupils an idea of the scenery of England. But the scenery obtaining in India is quite different from that obtaining in England. In early stages conversation amidst natural scenery may be highly effective. But how far such open air classes will be suited for English teaching cannot be asserted. Properly equipped class-rooms may be better than open air classes. But it is not often easy to secure such class-rooms. Pictures representing English life may be used. The use of the Dramatic method may be effective as helping the teachers and pupils to have facilities for having a good deal of English background.

The lecture was followed by a discussion in which several teachers took part. From the discussion it was gathered that realien cannot be treated as a subject in the school time-table but only as a method of infusing knowledge to pupils. It can be used in connection with any lesson including History and Geography. It forms part and parcel of English teaching. Excursions to places of English atmosphere and participating in functions and festivals relating to English culture such as Christmas may be effective for the teaching of English. A collection of things representing English life and civilisation may be secured and an English museum may be created for the use of English classes. A lesson in English is bound to become more interesting and impressive if the pupils are made personally acquainted with the life and manners of the English. In fact strictly speaking true teaching of realien would mean actual matter of fact contact with the English life and surroundings as it is possible to students in Europe. The teaching of realien may be commenced from III Form in our schools.

The President in her concluding remarks said that realien is a method of infusing into pupils a knowledge of the life of a foreign people so that they may have sympathy and appreciation for the culture of that nation. Realien is not to be taught as a lesson but only as a method. That too is done incidentally as occasion arises. For example, while teaching lessons like an English breakfast table or Christmas, pupils' knowledge of the realien may be of real interest. During Christmas the sale of Christmas cards may be of special interest to pupils to interpret the life and manners of a foreign people. Pictures by themselves may not be effective unless accompanied with background. Correlating the English work with Geography and History is also highly beneficial to give the pupils a knowledge of the life and dress of the English people. The President made a plea for the creation of a specially equipped English room in schools. Though the teaching of the realien may make pupils understand things easily, it is too much to expect an appreciation of the atmosphere in the High School classes. As it is, it may not be practicable to teach English realien in this country in open air classes amidst chosen scenery.

With a vote of thanks by the Secretary the meeting came to a close.

REVIEWS AND NOTICES.

ADVANCES IN UNDERSTANDING THE CHILD.
COMPILED BY THE HOME AND SCHOOL
COUNCIL OF GREAT BRITAIN. 3RD EDITION. Price 1s.

This is probably one of the best books in the field of Child Education and Child Psychology, and is written by experts with thorough knowledge and sympathetic understanding of children. The various chapters in this book were originally compiled as a basis for a year's study for parents, teachers, nurses and others interested in bringing up children. The study group outlines were drawn up by the Editorial Committee of the Home and School Council of Great Britain. An excellent Foreword has been contributed by Dr. Crichton Miller. As Muriel Payne points out in the Preface (to the second edition) the book emphasizes "the importance of the right attitude, rather than any elaborate knowledge of psychology or biology, or any special technique." The various topics in the book are discussed with a true understanding of the child and with due respect for its individuality.

The four qualities, Confidence, Helpfulness, Dependability and Thoroughness, are chosen as essential in the development of the child into a socialized individual, sharing in the life of the community. Contrary to these qualities are certain characteristics such as Fear, Cruelty, Stubbornness and jealousy which retard growth and interfere with normal social adjustments. How these can be avoided through proper guidance and training has been indicated by the various writers. There is a valuable section on Rewards and Punishments. To quote the author's conclusion: "Finally, we should remember that reward expands, punishment contracts; and both expansion and contraction are processes to be applied gently, sparingly and with skill by human agents."

This book deserves a wide circulation among parents, teachers, ministers and all those who indirectly or directly have anything to do with the training of children.

ADVANCES IN UNDERSTANDING THE ADOLESCENT. Price 1s.

This book is a companion volume to *Advances in Understanding the Child*. The wealth of knowledge regarding adolescent behaviour problems has been summarised and presented in adequate language for the benefit of parents and those engaged in the education, training and guidance of young people. Doctors, Educators and Social scientists have co-operated in this endeavour, as a glance at the table of contents would indicate. Besides a discussion of the physical, psychological, religious and moral factors involved in adolescent behaviour, the last three chapters entitled "Parents, Teachers and Adolescents," "On Being a Parent," "Stay for an Answer," are noteworthy. The book gives an excellent presentation of the study of the Adolescent. We commend this stimulating volume to every intelligent parent and teacher.

PRIMARY EDUCATION IN INDIA. BY DINKAR DESAI, BOMBAY. PUBLISHED BY THE SERVANTS OF INDIA SOCIETY. Price Re. 1 4 As.

This volume originally appeared as a paper submitted to the Servants of India Society. The book is dedicated to G. K. Gokhale and contains valuable information regarding the method and scope of Primary Education. The author has set forth the aim of the book in the preface: (1) To take a survey of the present system of primary education in British India from the point of view of the toiling masses; (2) to show the

defects in the system and how to remove them; (3) to suggest a practical scheme of compulsory mass education. "To the masses the school is not a luxury that may be limited in a fit of economy, but a necessity that can be starved only at the national peril."

The author points out that though primary education has been the declared policy underlying the Primary Education Acts that were passed in various provinces (1918 to 1926) the Act has not been enforced in many areas. In theory there has been compulsion but not in practice. In Chapter III he shows how wastage and stagnation is one of the serious defects of primary education in India today. He criticises the heavy curriculum and suggests the simplification of the present curriculum. "It is of the utmost importance to realise that many of the defects of the present system can never be eliminated without making primary instruction compulsory and universal" (p. 26).

Quoting examples from Russia, Japan, Italy and China, the author suggests that a course of primary education extending over a period of four years will be adequate to begin with, in a scheme of compulsory mass education in India. He holds the view that primary education, as distinct from Nursery Schools, should not begin before the age of seven. As regards the size of classes the author commends the Vidya Mandir Scheme being introduced by the C.P. Government, where the maximum number of children allowed for each teacher is fifty.

Mr. Desai advocates the shift system as well as the system of travelling teachers as worthy of being introduced in isolated villages. India may profit from these experiences and experiments carried on in other parts of the world.

He is not particularly enamoured of the Wardha Scheme. He contends that no real progress can be made in bringing education to the masses unless teachers as a body are reasonably paid and contented. He objects to a craft-centred education at too early a stage of the child's development. He points out the danger of craft learning drifting into child labour.

The later chapters of the book contain other suggestions for improvement and expansion, the administration, control and problem of finance with regard to the scheme of primary education. Chapter XIII gives a valuable summary of suggestions. The author has made a thorough study of the subject of primary education. We commend this book to all those interested in primary education in India.

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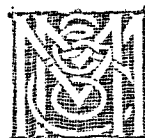
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