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A MONTHLY RECORD FOR INDIA

VOL. XLV.]

APRIL 1939.

[No. 4.]

HEALTH OF UNIVERSITY STUDENTS IN INDIA.

BY DR. V. KRISHNA ROW, L. M. & S., Madras.

THE duty and function of a University, in regard to the health of the students, have been well emphasised by the Calcutta University Commission Report (1917-19):—

"The University must be in a position to assure the public that the students, to whom it awards its Degrees, have received their training under conditions favourable to health and character, as well as to intellectual attainments."

That Universities afford ample opportunities to develop and achieve intellectual attainments need no comment. But how far they have *equally* attended to favourable healthy conditions, let each University, each Vice-Chancellor, and each Government answer frankly. It is a tale of not having done the right thing.

Thanks to the above Report, the Universities throughout India have imposed statutory obligations on all the affiliated and constituent colleges to have a student medically examined, at least once in three years, regularly from 1927 onwards. But beyond this, they have not taken any step

to make this scheme (which is part of a major *national health policy* to build a healthy citizen) a *live one*. There is no follow-up medical work. The present medical inspection of college students is a waste of public money, for it benefits neither the students concerned nor the institution nor the doctors.

It is true that medical examination of children, the future citizens, has begun at the wrong end (with grown up boys rather than with young school-children). But this is no excuse for any University to shake off its responsibility, in a distressed country like ours. Unless the University (the elder brother) leads, the school (the younger brother) will not follow, or even emulate—which all results in a growing race of sickly, undeveloped, underfed people, *unfit* for any walk of life.

The evil effects of higher education on the health of the students, the future prop of the country, have been forcibly expressed by leaders, from Swami Vivekananda to Mahatma Gandhi. The present educational

policy has resulted in the cartoonist caricature of an educated Indian (synonymous with a University product)—as “*all head and nobody*.” That is, his normal physical body-build has not grown and kept pace with the growth of his intellect, resulting in poor physical wrecks of otherwise intellectual or intelligent giants. A University student or graduate knows all about History, Geography, English literature, Mathematics, and Sciences, except his own vital health problem. Obvious instances of great living Indians and sickly graduates could be cited, if necessary. Suffice it to point out, the principle *mens sano incorpore sano* has been practically ignored, in producing an educated Indian.

A fallacy exists, that the students (16-20 years) manage to keep their health intact during their University career; but in reality they do not. Not only do they not keep good health but they also deteriorate in their physical strength and build during this precious period. My research work into the causes of students' absence from college studies has shown that 74.6 % of them fall sick, and nearly 20 % of them *repeatedly* fall sick, and complain of remediable diseases—which all affect them in later life, after leaving the school or the University.

The percentage of Indian recruits rejected by the Indian Army is 37 for 1937 and 36 for 1936—an increased percentage. The diseases which have disqualified them are the common eye-troubles (trachoma, defective vision), ear-ache, heart-disorders, tonsillitis, and venereal diseases.

My college statistics regarding the physical defects tell the same sad story, for all

the twelve years of my examination. The percentage of diseases is on the increase, and there are increasingly more students suffering from heart-disorders, lung-weakness, bad state of nutrition,* and nervous temperament than in previous years.

If this is the state of affairs in an aristocratic and well-to-do students' population of a premier institution like the Presidency College, Madras, one might as well guess the poorer state of less fortunate students in other less endowed colleges. If this again is the regrettable health condition of college students, how much more so in elementary and secondary school-pupils, who come from the lower strata of society, and who do not get the benefit of any medical examination or advice, it is needless to comment. The health reports of the premier municipalities in India on school-children are anything but complementary.

PHYSICAL EDUCATION OR TRAINING

The word *physical education* is a misnomer in India to-day. The correct word should be “*physical training*.” Anyhow, it has become the expression by constant usage. A fetish is made of the term and its significance. My short notes* would help to show that the entire physical training activities in India have again been looked at from the wrong angle, like the scheme of medical inspection. There is too much loose talk and also loose thinking about physical training by responsible officers in position.

UNIVERSITY TRAINING CORPS AND MILITARY TRAINING.

A glamour has been spread about the military training and the U. T. C. This

* Vide Appendix.

idea originated with the late Mrs. Annie Besant, in creating a *citizen army*, and the formation of the *Indian Defence Force* (I. D. F.—consisting of University students) in 1917. The present U. T. C. and the military training has no health basis and no proper foundation of physical well-being. As long as the physique is poor and the general level of health is low, the present approach to the military training and the U. T. C. is just like the cart being put before the horse. The passive anti-gas training for our U. T. C. cadets without a strong lung, good health, and well-developed body, would *only* result in our younger generation being made the targets of attack by diseases and bullets. Till sincere attempts are made to improve the health of the individual, the community, and the nation, and secure better health-welfare, all talk about military training would be mere platitudes, which serve no useful and definite purpose. The U. T. C. has been in existence for the last fifteen years. What beneficial purpose has it served, except as a stepping stone to jobs? As it is, it has not yet played any practical part in the politics of our country. The primary need of the hour is, therefore, the proper and careful health education of the youths and children, on the right lines for the benefit of the Nation, healthy and physically fit for *any* walk of life.

The Inter-University Board took active interest in 1931 in issuing a brochure—instructions to medical officers—regarding the medical examination of the pupils, but they have not taken any further action to note whether their recommendations have been actually carried out. Their enthusiasm has evidently waned. This is regrettable.

A few teachers like Prof. P. Seshadri have interested themselves in the health of their students, but this does not serve the purpose of a uniform policy throughout India—the health, happiness, and well-being of children. The apathy of the educational authorities could be noted from the fact that the Central Advisory Board of Education to the Government of India that met under the Chairmanship of Hon. Sjt. B. G. Kher, Premier of Bombay, in last January, 1938, while considering a number of subjects, Wood-Abbott's reports, and even religious instructions, *failed* to tackle the health problem. Even the Inter-University Board did not discuss the health of the students at its last meeting at Bombay (March, 1939).

The Public Health Departments have been devoting their attention to the treatment of those who *actually* fall ill. The present unhealthy state of children, the low average life of the Indian, the high rates of infantile and maternal mortality, the poor physique and general low level of health—all *these* point to the fact that we have been till now treating health problems in a *laissez-faire* manner, as a social question, rather than as national health-building, as in advanced foreign countries. We have no *national health policy*.

The aim of a national health policy is “to insure a healthier community and generation of children; to insure a healthier second generation, and a still better third generation; and to promote a healthier and fitter Nation and Race.” “To cure is the voice of the past, to prevent the divine whisper of to-day.”

My suggestions* to improve the health and physical fitness of students are recommended for general adoption. As conditions of ill-health are more or less the same, throughout India, the same remarks hold good. It is for the Inter-University Board, India, to suggest the necessary changes, in the existing order of affairs.

The problem before the Board's immediate attention is:—

"Whether education is to be used as a means of making good human beings, or a particular type of thinker, needed by the State at the time, or whether the administration and direction of education is to be strongly centralised in a small group of people, who can easily have a mistaken conception of what is best for the Nation."

I venture to suggest that the success or failure of the Board in this matter would depend to the extent the Board gives the correct answer and the right lead to these vital questions, at the present historical period of Indian renaissance.

This is the most propitious moment (when we are enjoying provincial autonomy) to inaugurate health reforms, which are as important and necessary as the agricultural, educational, prohibition or any other reform. The Inter-University Board is in a position to exert its positive influence on the body-politic of our country, by adopting some suggestions, made here. *If it were done, 'twere well, it were done quickly.*"

I appeal to the Inter-University Board to take up this question now and in right earnest. My humble services are placed

* Vide Appendix.

at its command. May God bless the Board in its worthy endeavours for a cause—the primary cause of the youth's health, and make the "*Youths of the Nation the trustees of posterity.*"

Appendix I

PHYSICAL FITNESS STATISTICS

State of Nutrition—English Standard.

	* Indian students (16-20 years)	English boys (below 16 years)
* Excellent	8.7%	14.6%
Normal	60.0%	74.1%
Sub-normal	24.2%	10.6%
Bad	7.1%	0.7%

(2) Livi's Index of Nutrition between 17 and 21 years.

South Indian students	.. 2.19*	Quoted from the Calcutta University Students' Welfare Committee Report, 1930.
Bengal Hindus	.. 2.22	
Mysore students	.. 2.25	
High caste Hindus	.. 2.26	
Lower caste Hindus	.. 2.25	
Red Indians	.. 2.43	
North Chinese	.. 2.38	
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(3) Livi's Index for age 12.

Madras Corporation schools	... 2.11†
Bombay	" " ... 2.15†
Bengal	" " ... 2.23
Mahratta boys in Bombay	... 2.21†
New York Corporation schools	... 2.21†

* These data are the averages of 2,000 South Indian Students, judged by myself, according to the latest British standard of assessment and computation. The figures for the British boys are taken from the Report of the Chief Medical Officer, Board of Education, England, 1937.

† Denotes my own research work figures into the physical fitness of South Indians.

N. B. I have selected the 12, since this is the average age, when the boy settles to reading and understands the education, given to him, in the real sense.

It is evident, our Indian boys and students have a lower index than other nations.

(4) Vital capacity of lungs.

Bengal students	... 2.50 litres.
Madras	" ... 2.10 "

These figures are 10 less than American figures.

Appendix II.

Short Notes on Physical Education & Training in Schools & Colleges.

The defects in the present scheme of physical education and training are:—

1. Lack of interest and enthusiasm among pupils, for exercises;
2. Lack of interest among school-managers and colleges, regarding exercises and health of pupils;
3. Deletion of gymnasium and its exercise value from the curriculum;
4. Present day costly games and athletics;
5. Present day games and sports not suited to indigenous tastes, sentiments, and outlook on life;
6. Poor economic conditions of the pupils and students;
7. Slow degeneration of physical health and body-build of pupils;
8. Absence of adequate medical examination of pupil, to determine his state of health and physical defects;

* Denotes my own research figures into the physical fitness of South Indians.

† Extracted from my special article on "Physical Education Policy and Training," in the *Madras University Journal*, under p int. (January 1939).

9. No gradual growth of physical training, from elementary schools to colleges;

10. No definite policy of the Government to bring physical training into the realm of body politic of real education;

11. Present day administration of physical training is defective and not conducive to organised and systematic work with benefit to the general population.

The principle—*Mens Sano Incorpore Sano* has been absolutely forgotten, today.

Recommendations, to rectify the above defects.

1. A regular and systematic medical examination of all youths, with an aim to insure their health, with a follow-up policy;
2. A National physical educational policy, suited to Indians must be chalked out;
3. The *individual child* as above must be made the basis of the whole programme;
4. Physical education and training must begin in the elementary schools and sojourn into the higher classes, in a gradual and systematic manner, till the physical training activities become merged into the community health and hygiene problem;
5. Graded, regular, and systematic exercises to be daily given to all pupils and students, on the German model, after adequate medical examination;
6. Provision of enough public play-grounds; the present play-grounds are hardly worth commenting;
7. The following Acts should be enacted:—

(i) Indian Physical Training Act, on the model of British Physical Training & Recreation Act, 1937;

(ii) Public Health Act, to ensure the supply of pure food-stuffs to children; and,
(iii) Report of weekly Census of mortality-rate of the school-going pupils, to study the causes of infantile and maternal mortality, and take necessary steps. This should be a *special Report*

8. A sufficiency of full-time paid physical instructors, to carry out the physical *training* policy;

9. Teachers to be trained in gymnasium, games, and athletics, and other kinds of remedial exercises (Swedish drills), as an *objective course*;

10. Military drill to be made compulsory for all college students;

11. Propaganda to carry on "physical fitness" campaign, as in England to-day and in other countries.

12. Gymnasium to be introduced.

N. B. The British Board of Education has recommended that "at least 2-3 hours a week should be devoted to gymnasium, apart from games and sports in schools, to build physical health and increase physical fitness."

In England to-day, the achievement to "physical fitness" ideal is considered as good a virtue as *valour* or honesty. The aim of the present physical fitness campaign is "to create new leadership, to train men and women and to inspire the whole people with the ideal of physical fitness."

The Skeen Committee long ago recommended that "*a definite policy should be laid down to improve the physical Fitness.*" Recently, an experienced administrator like Sir John Anderson, His Majesty's Lord Privy Seal and Ex-Governor of Bengal, has opined that "the man-power of India should be mobilised for the good of the Nation."

It is through this national scheme of physical training, as part and supplement to the medical inspection scheme, with the object

ive to live healthily and be physically fit, the life-purpose to carry on his or her allotted vocation in any walk of life can be fulfilled; in other words, we would have *certainly* built a fitter Nation. It is thus the autonomous Governments would justify their existence and earn the gratitude of the younger generation. The "Onward march of a Nation depends on the feet of little Children."

Appendix III.

Suggestions to the Universities to improve the physical fitness and health of the College students.

1. Medical examination of students to be extended to all classes in the College—from first to fifth years. This would naturally lead to a *follow-up policy*.

2. The present medical inspection schedule forms require modification so as to be in conformity with that advocated by the Inter-University Board, 1931.

3. A small health "clinic" for each college, with a college health committee, for the small sum of Rs. 50 per annum. The objection that this medical service to students is possible only in residential colleges, and not like those affiliated to the Madras University should be over-ruled in the interest and welfare of the students.

4. Gymnasium classes should be re-introduced and all colleges must be made to provide themselves with gymnastic apparatus, out of the "game fees" collected, which has been rightly or wrongly called an *Impost* on the parent.

5. The University Training Corps should be made more attractive and popular, so as to make it available to all classes of students; only 600 students are admitted out of a population of 13,000 and odd students, in the Madras Presidency.

6. The large expenditure on "physical education"—synonymous with playing of sports and games—should be better utilised, with real and permanent advantage to the student.

7. An annual report on the health of the University students should be published.

INTELLIGENCE TESTS AND SCHOOL CLASSIFICATION.

By MR. PAUL VERGHESE, M.Ed. (Leeds), B.A., L.C.P. (Lond.), M.R.S.T.,

Narakal.

THERE are few, if any, more significant events in modern educational history than the development which have recently taken place in methods of mental measurement. The importance of this new psychological instrument for the improvement of school administration has been recognised everywhere with amazing promptness. America takes the lead in this respect.

Educational psychologists and school administrators early realised that the greatest value of mental tests would be found in their application with school children. This use has grown to include the testing not only of backward or otherwise abnormal children, but also of the gifted and normal.

The efficacy of intelligence tests was so thoroughly demonstrated that the want of a more expeditious method than that of Binet (whose method was individual testing) became most imperative. Accordingly methods of group-testing were developed which under the stimulus afforded by American Army Tests, were brought to a stage of practical usefulness with great rapidity.

Intelligence tests have shown that unselected children differ not only in intellectual functioning but in the original endowment itself. An educationist must observe these differences—differences which affect profoundly the capacity to profit from school instruction. Such inequalities of children

should be taken into consideration in the framing of curricula and methods, in the classification of children for instruction, and in their educational and vocational guidance. Thus John Dewey says, "Recognition of this fact prevents the waste of energy and the irritation that ensue from the too-prevalent habit of trying to make by instruction something out of an individual which he is not naturally fitted to become". School reform has lagged behind the advances of psychological science. This of course is inevitable. The problems involved are inherently very difficult and are of such a nature that various alternatives of solution appear to be almost equally plausible. Considerable time will pass before saying a verdict as to the relative merits of the various possible methods of adjusting curriculum and methods to the individual differences of children.

LACK OF UNIFORMITY IN THE MENTAL ABILITY OF CLASSES.

Experiments have shown that the average school class of a given grade is far from being homogeneous, that on the contrary it contains pupils differing so widely in age, accomplishment and mental capacity that our scheme of gradation and promotion is clearly in need of revision and improvement. It is not uncommon to find, for example, the Second Form in one town accomplishing

* *Democracy and Education*. p. 87.

as much as the Third Form in another or no more than the First Form may accomplish somewhere else. When such discrepancies are exposed, they are commonly attributed to differences in the efficiency of teachers or to differences in the home environment of the pupils. Intelligence tests have revealed that these explanations are usually erroneous and that the condition is really due to differences in the raw material with which different schools have to work.

In general, children are able to gain from particular instruction roughly in proportion to the degree of mental maturity they have attained. The chronologically old and the chronologically young may and often do need the same kind of subject matter and methods. This is rarely true of the mentally old and the mentally young. A reasonable homogeneity in the mental ability of pupils who are instructed together is an indispensable condition of school efficiency.

NECESSITY OF INTELLIGENCE TESTS FOR THE DISCOVERY OF DIFFERENCES.

The presence of such heterogeneity confirms the need of intelligence tests to bring them out. Thanks to the strenuous work of a few psychologists the value of intelligence tests as an aid in determining mental ability has been established beyond any doubt.

Researches have brought to light a number of factors which contribute to the unreliability of estimate of general ability based on ordinary observation. Among these factors are age, industry, physical appearance, personality, and attitude toward school work. For example investigators

are unanimous in finding that when pupils for a given grade are rated for brightness, the older pupils are over-rated and the younger pupils under-rated. The teacher is not aware of the full significance of age in this connection and so cannot take it into consideration. The influence of industry is hard to eliminate for the reason that the natural basis for teacher's estimate of a pupil's ability is the quality of his school performance.

To infer that whatever attainments are meagre, ability must also be low will be dangerous. One may show inability to spell or to calculate and this may not be due to inherent weakness of intellect. Poor health, poor homes, irregular attendance, lack of interest, want of will are far commoner as causes than genuine defect of mind. A glance at the popular criticisms of contemporary education will reveal that there are abundant examples of undetected genius, of school incompetents who succeed in after life. It is for failing to discover these exceptional personalities that the school lies open to criticism.* Intelligent appearance, a lively expression, an agreeable attitude and spontaneity in response, all tend to bring about the over-rating of ability; while a placid expression, homeliness, annoying behaviour, diffidence and apparent lack of self-confidence cause under-rating. Annoying behaviour and timidity are particularly likely to affect the teacher's judgment unfavourably. A test of intelligence will reveal the richness or poverty of the child's real capacity. Objective tests offer the only

* C. Burt: Mental and Scholastic Tests

available means of checking up the accuracy of subjective impressions.

SOLUTION BY INDIVIDUAL INSTRUCTION.

Solution of the problem of individual differences may be sought in either of two ways: (i) in the individualisation of instruction, or (ii) in the formation of more homogeneous classes for group instructions. Many attempts have been made to modify school procedure in such a way as to individualise instruction without restricting the numbers to be educated. Developments in the use of project methods,^{*} Dalton Plan[†] and in the standardisation of curriculum content according to mental maturity have given an entirely new aspect to the situation. What formerly seemed impossible may prove to be not only possible, but feasible.

But is such a scheme of purely individual instruction desirable, even if it is possible and feasible? Though learning is an individual matter[‡], the objection usually raised is that under such a plan the school would lose most of its social values. Life being a social business and school a society[¶], there must be certain regularities and certain co-operate acts. Any considerable loss in social development would be too big a price to pay for a little improvement in the efficiency of intellectual training.

* Kilpatrick, W. H.: The Project Method—Teachers' Colleg. Bulletin, 1918, Oct. Hosie, J. F. & Chase, S. E.: Brief Guide to the Project Method, New York

† Helen Parkhurst: Education on the Dalton Plan, Lond. 1922 and Lynch, A. J.: Individual Work and the Dalton Plan, Lond., 1935.

‡ J. Dewey: The School and the Child, Ed. J. J. Findly

¶ School & Society, Vol. XXX, No. 778

On the other hand it must be admitted that the supplementation of individual instruction by suitable co-operate activities partly makes up for the lack of social experience afforded by group study. A more serious obstacle to the general adoption of completely individualised instruction lies in the fact that it demands greater skill and resourcefulness on the part of the teacher.

SOLUTION BY HOMOGENEOUS CLASS GROUP.

Whether a satisfactory scheme of individual instruction is possible or not, a consideration of present educational trends points to the conclusion that solution of the problem of individual differences is more likely to be in the gradation of pupils into homogeneous class groups. At any rate effort is at present chiefly in this direction; for while experiments in individual instructions are few, experiments in regrouping for mass instruction are numerous. The regrouping method has the great advantage that it involves a less break with current educational practice.

Investigations carried in different places with intelligence tests have shown more convincingly the extent of individual differences and made it possible to classify children more accurately on the basis of native ability. Also we have recognised that pupils of similar ability work better together and have come to realise the necessity of a differentiated course of study for the pupils, progressing along each of the so-called tracks.

L. M. Terman maintains that ideally there should be provision for five groups of children, the very superior (1.3% of the school population), the superior (10.20%),

the average (54.78%), the inferior (10.20%) and the very inferior (1.3%)*. We may refer to these as classes for the gifted, bright, average, slow and special pupils. For each of these groups there should be a separate track and a specialised curriculum. School systems of 500-1000 enrollment will of course often have to be satisfied with at most three tracks instead of five and in some cases may have to get along with only two. An adjustment involving at least two tracks would seem to be feasible even in a village school having four to five teachers. If the multiple track plan does not seem feasible in any school as a formal system at all, the main concern of such schools should be to promote pupils from grade to grade more strictly on the basis of ability as shown by standardised mental tests. The brief intelligence test, to quote Terman, is "not only more enlightening than the examination, it is also more hygienic." The school examination is often a source of worry and anxiety for the child, but the mental test is an interesting and pleasant experience.

SUGGESTIONS FOR COURSES OF STUDY.

The courses for the bright and gifted children should be 'enriched' and that those for slow pupils should be reduced to 'minimum essentials'. What exactly the kind of enrichment desirable for the former and the minimum essentials for the latter are questions which cannot be satisfactorily answered at present. It requires patient hard research. For the first three groups—

* The percentages cited here are only probable. The 6-track plan may be increased to seven by adding two more categories, namely "above average" and "below average."

gifted, bright, and average—the specialised course should be continuous through the child's school career. For the slow group, in the last two or three years, the curriculum must be almost entirely vocational. For the special group the curriculum should be made far more vocational and practical.

OTHER FACTORS TO BE CONSIDERED.

It must be mentioned that so many factors enter to determine a child's fitness for a given kind of school work, and the factors operate from time to time in such variable combinations that frequent transfers from one track to another would be imperative. A rule formulated by the Oakland investigators may be cited here for our guidance: "Find the mental ability of the pupil and place him where he belongs, taking careful consideration of his age, former accomplishment in school, health and any other condition which is known to have a bearing upon his proper placement." Thus besides intelligence tests there must be supplementary data. Scholastic tests should be used and data should be secured on health, regularity of attendance, interests, habits, emotional stability and attitude toward school work. Before the tests are given, ratings should be made of each pupil on quality of school work, amount of encouragement at home, intelligence, industry, social adaptability, etc. The comparison of such ratings with test results will prove exceeding interest. In trying to find out the causes of discrepancies, if any, occurred between them, the teacher will come to understand his pupils as he never did before. Reorganisation should take place gradually.

SUMMARY.

An average school class of a given grade fails to produce homogeneous groupings in our schools.

The misfits in present class grouping are due largely to improper classification by mental level and uniform requirements in course of study.

A standard classification is needed for administrative purposes.

The needs of all classes of pupils can be more fully met at little if any additional expense by a multiple track system adapted to pupils of superior, normal or inferior

intelligence. This system involves difference in rate of progress through the grades and differences in content of course of study.

The system is more democratic than former systems because it offers every child a freer opportunity to use his full capacity.

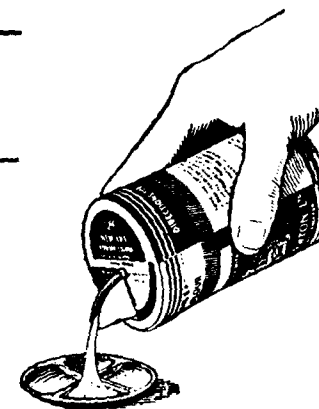
Dull pupils will have to be kept longer in school by giving work better suited to their needs.

Experiments carried on by classifying pupils according to mental level shown by intelligence tests have demonstrated the feasibility of the plan.

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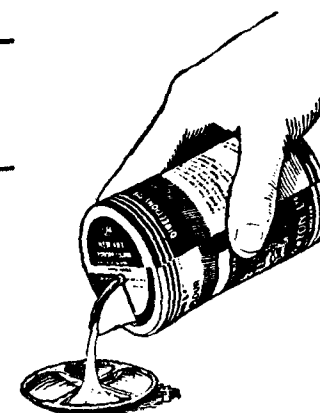
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APPRECIATION OF ENGLISH POETRY IN INDIAN SCHOOLS.

BY MR. J. P. SAKSENA, B.A., B.T., *Kanpur*.

'I Love all beauteous things,
I seek and adore them;
God hath no better praise,
And man in his hasty days
Is honoured for them.'

ONE of the most tragic features of our study of English literature is the utter neglect of its most fascinating aspect, namely, literary appreciation. The only occasion we become alive to its possibility is in the examination hall where we are asked to write appreciations of authors prescribed or some of their selected works. Yet, nothing would be more natural, more intrinsically delightful, and ultimately profitable, than the pursuit of literature with an eye on its appreciation, its enjoyment; while, on the other hand, our perpetual pre-occupation with the examination point of view makes one of the most entertaining of pursuits a task, a bore, mechanical and dry.

We may at once ask what this process of appreciation seeks to fulfil, in what it consists. Briefly, it is a vivid apprehension of beauty embodied in the art of literature. It follows from this that the powers involved in the process are not those of the intellect but imagination, since, as distinguished from the former, the latter has the unique ability to grasp the central experience set forth in the piece enshrined in glowing images. Again, it is imagination that can relish and follow up the exquisite suggestions of the rhythm of words, the

plastic material of the literary artist. This direct appeal to the imagination which beautiful literature makes is all to the good; thereby, the deepest springs of human nature are touched and the whole emotional life is transformed. It leaves the sympathetic student with a deeper insight into the delightful or the beautiful portrayed by the artist; it heightens his emotions and lights his soul towards the spiritual presence that haunts all truly great artistic creations.

Where shall we seek for this soul-elevating beauty: in all that goes by the name of literature or in some special forms of it exclusively dedicated to its worship? It is right, within certain limits, to hold that in literature poetry is the branch that bears the brightest blossoms of beauty; while prose fulfils the humbler offices of daily life. And yet what fundamentally distinguishes the one from the other is not so much their form as their purpose. Only under normal conditions is poetry confined to the verse form; so that metre is not a far-reaching differentia. Nor is rhythm a special property of poetry: often distinguished prose-pieces move the heart by virtue of their cadences. Naturally, one is thrown back upon purpose as the criterion of difference between prose and poetry.

Poetry as distinguished from prose takes its rise among the extraordinary conditions of life when we are lifted above the usual dead level of convenience and calculation, above our normal sordid selves. It is

difficult to define the circumstances favourable to the creation of musical literature in view of the fact that all kinds of objects from 'the meanest flower that blows' to the gravest problems of human life and the grandest phenomena of nature have been known to inspire poets. But it is certain that genuine poetry sets the chords of love, pity, terror, hate, admiration, wonder, fear, etc., vibrating. Poetry is a charm; it casts a spell over the sympathetic reader. In other words, it has its proper atmosphere of heightened sensibility and increased imaginative power.

Prose is concerned not with pleasing but informing. It is surely logical and spurns as useless all appeal to imagination. It addresses itself to our intellect rather. Here, we have to pursue the path of understanding. But rules of logic and probability which reign supreme in the sober regions of prose must be thrown overboard on our voyage into the troubled waters of poetry. Its sole purpose is to startle, waylay, and profoundly move.

Having pointed out the essential difference between prose and poetry, a word may be said about the more apparent distinctions which separate the two. The garb of poetry is much more embroidered than that of prose, which is most impressive when severely plain. The poet talks in figures; he seeks to body forth a vision. That his speech besides being figurative is also rhythmical is a direct consequence of the inherently musical character of his soul. The rhythm of poetry is not a mere technical subtlety extraneously introduced into it: it is at heart identical with the rhythm of

life itself, that rhythm which lies hidden in the manifold movements of the universe. This point is best illustrated from a celebrated line in *Macbeth*, "Canst thou not minister to a mind diseased"; the rhythm in this line refuses to be accommodated by any scheme of pentametric prosody. It is larger and more organically connected with thought.

At most the same thing can be said of one of the best known lines in English literature:

"They also serve who only stand and wait." MILTON.

So also is the question of rhyme. The most impressive form of poetry avoids cheap rhyme and alliteration, since the effect of latter is flashy, making meretricious music. But often excellent rhyme schemes as in a sonnet add to the final effect, and are therefore to be employed. Yet, the obvious artificialities of the process is clearly recognised by the immortal artists of the world when they employ the blank verse in both drama and epic. So that effective blank verse is the crown of literary artistry.

Appreciation of the literary art, no doubt, depends on our attitude towards it, on the reasonableness of the demand we make upon it. As pointed out above, art is primarily pre-occupied with the representation of beauty. But then are we justified in ignoring the claims of virtue or goodness when we judge and select specimens of art for appreciation and imitation by students?

There is a very clamorous school of thought that advocates the fashionable

doctrine of arts for art's sake, especially in countries remarkable for polished culture like France. Their contention, in substance, is that it is unreasonable to expect the beauty-intoxicated artist to play the role of the moralist, teacher or preacher. If art captures beauty and presents it to our admiring gaze, we should ask for nothing more, but rest contented gratefully obliged. But, unfortunately, this ethereal theory has wrought considerable havoc in the realm of morals, of life. For, like the enthusiastic vivisector who defends barbarous butchery in the name of promotion of knowledge, the school under review also has defended all types of debasing frivolity, whether in literature or painting. The result in France has been that while its art has become subtler, it has lost its pristine purity and virility born of vital contact with life. Having nothing to say to man, art of this kind has all power to say it.

But in fairness to this theory it must be pointed out that it has focussed attention upon two important elements of truth, namely, (i) a certain amount of specialisation and concentration is necessary for the creation of beautiful artistic patterns; the artist also must stoop to conquer; and (ii) bad art is not saved from its badness by a consideration of its moral excellences. Granting the force of these arguments, in the light of what has been said above and as interested in the character of the students under his charge, an educator cannot resist the conclusion that art representing beauty divorced from virtue is positively reprehensible: it ought not to find a place in the school curriculum. It is a relief to find that

artists like Ruskin and thinkers like Shaw are unanimous on this score, the latter of whom remarks: "For arts' sake alone I would not face the toil of writing a single line." Undoubtedly, of sublime art it is true that 'beauty is truth, truth beauty.'

What exactly is the season when we shall present specimens of inspired literature to students for purposes of fruitful appreciation? To be sure, the process is delicate in the extreme; it makes a demand on varied talents. It presupposes developed powers of imagination and sympathy. Above all, a knowledge, first-hand experience of life itself, is essential. From this it follows that lessons in appreciation must be postponed to a pretty late stage in the school life of the student; by which time he shall have gained ample mastery over language and insight into the secrets of life. In this connection it may be noticed that there are some who hold that the unfamiliar rhythm of English music makes its appreciation by Indian students impossible. But they forget that all the beauty in a poem is not confined to its rhythm and metre; the beauty of thought and feeling making a direct appeal to the heart of man cannot fail to evoke a sympathetic response in the heart of an Indian student also. And finally it is not to be deemed that English rhythm and metre would always remain a sealed mystery to the persevering and imaginative students of India. The distinguished men and women of India who successfully attempt English poetry tell a different tale.

Having indicated the period when students can hopefully attempt literary appreciation, let us next take up the problem of practi-

cally bringing about this happy consummation; or, the function of the teacher in a lesson in appreciation. This lesson may be exhaustively treated in seven stages. The object to be kept in view by the teacher is to make the lesson in appreciation an event in the life of the students. He must aim at producing the maximum effect; for the first impression made by a poem is always a privileged one often making or marring for all time the literary interest of the students. By the very nature of the mind, the first impression is more unsophisticated, spontaneous and intense than the subsequent ones. Hence, its unique pedagogic significance, and the necessity to treat it with great care.

Let him, then, start with a type of work in connection with the lesson that may be termed negative preparation. This stage precedes the actual presentation of the poem by a good many days. And no wonder, since a lesson in appreciation is by no means a common-place occurrence. At this stage the teacher seeks to work up the expectations of the students to the sticking point. He whets the taste of the students for the work by dropping occasional hints of the appreciation lesson that is to come off a few days hence. He would also manipulate other lessons in the interests of the pending red-letter lesson in appreciation. Another important feature of negative preparation is not to frighten the class out of their wits by referring to the unsolved problems distantly related to the poem in hand. In other words, all kinds of intellectual and technical distractions are to be sedulously kept away from students. For an unfortunate introduction of them in the class is sure

to side-track the interest of the students, and the all important first impression would unredeemably suffer.

With these precautions the teacher may address himself to the positive task of preparing the class for the reception of the lesson in appreciation. The object in this stage is to throw some light upon the obscure figures and meanings contained in the poem. He takes to this in advance in order to facilitate its ready comprehension by the class, lest stumbling blocks in the shape of difficult words and phrases perplex and confound the students. He can analyse the metaphors pregnant with life and meaning as in the following verse:—

'Queen Mira comes to worship and may bring

A song to God, new-budded on the lake
Of her calm soul,—a lotus in the dawn,
That smiles to heaven, but holds a shining
tear,

Or, he may draw the attention of his students to the personification as in the following lines of Wordsworth:—

'Yet were I grossly destitute of all
Those human sentiments that make this
earth
So dear, if I should fail with grateful voice
To speak of you, ye mountains, and ye lakes
And sounding cataracts, ye mists and winds
That dwell among the hills where I was
born.'

He may as well clarify any biblical allusion (or any other) as in the last three lines of 'By the Sea' by Wordsworth:—

"Thou liest in Abraham's bosom all the year;
And worshipping'st at the Temple's inner
shrine

God being with thee when we know it not."

The teacher should also explain any rechaic expression, reviving their attenuated or even lost meanings. To augment the total effect he may deliberately quote fragments from the selected piece before its actual presentation; for familiarity, habituation, and custom, far from breeding contempt, often form the rational basis of appreciation.

To make a lesson a complete success, at its very threshold the teacher has got to work himself up into a state of genuine ecstasy or rapture. If he cannot generate this enthusiasm for the poem, it is better he does not teach at all. He must read it over and over again till by repeated efforts he hits upon the best mode of reciting it. The recitation or reading must be 'clear and coloured'. Hesitation would be fatal to the effect intended to be produced. It would be ideal to know the lesson by heart.

In order to produce a fit frame of mind on the part of the pupils, often it would be necessary to state the aim of the lesson. True, each poem requires its own special treatment. To ensure close attention and proper reception it would be often useful to mention some outstanding feature of the lesson, as sensuous beauty in a poem by Keats or moral grandeur in a poem by Milton. If the poem be problematic or argumentative as in Browning, tease the class into a critical attitude; if heroic or dramatic, excite them to a boiling condition of emotional temperament; if supernatural and weird, chill their hearts with anticipatory dread.

The mind and the mood of the class thus prepared, the poem may be actually introduced. The sense of the students sought to be appealed to is not of vision but of hearing;

so that they need not have a copy of the poem before their eyes to begin with. Music is best appreciated when listened to with rapt attention. But, this necessitates a truly faithful interpretation of the artist by the teacher in his recitation or reading. He must live the poem he reads and must infect the students with the enthusiasm which thrills him. On no account should he destroy the rhythm of the passage, for reasons already analysed. Hence, adoption of a colloquial style of reading would be a sheer pathos. A great poem demands dignified and calm treatment.

The loud reading of the poem also must preserve the flavour of words such as proper nouns, quite apart from their significance. The flavour is the inherent capacity of words to please by their melody or hurt by their discord. Words like Arabian sands, farthest Hebrides, in the following verse please the ears, and reading must set forth the great charm of such words:—

"No Nightingale did ever chaunt
More welcome notes to weary bands
Of travellers in some shady haunt,
Among Arabian sands:
A voice so thrilling ne'er was heard
In spring-time from a Cuckoo-bird,
Breaking the silence of the seas
Among the farthest Hebrides."

WORDSWORTH.

Recitation also must take into account other rhetorical devices employed by poets, such as climax, etc., as in the following verses:—

"This our life, exempt from public haunt,
Finds tongues in trees, books in the running
brooks,
Sermons in stones, and good in everything."
SHAKESPEARE.

"A man so various, that he seemed to be
Not one, but all mankind's epitome;
Who in the course of one revolving moon
Was lawyer, statesman, fiddler, and buffon."

—DRYDEN.

The next stage of the appreciation lesson is discussion followed by representation by students themselves. Here, the teacher should point out to the class the artistic beauty of the piece apart from the intellectual greatness of the ideas themselves. The two elements deserving particular attention would be order in the marshalling of images and in the poetic vision as dressed up in words; and beauty as revealed in its music and ornament. The force and beauty of words, the fitness of words would be examined and laid bare, and not exactly their literal meaning. For the easiest way of spoiling an appreciation lesson is to keep up a brisk fire of questions, as: What is the meaning of this word and that word? At this stage poetry would be examined for its literary content, while its cognitive aspect is for the moment ignored. Here, the students should be encouraged to form their own independent views; for, after all, appreciation is an act of judgment.

After ensuring a comprehension of the work as a thing of beauty, the teacher can proceed to exploit the intellectual interest of the class. What he postponed till now may advantageously be taken up in this stage. He will do well to point out the technical perfections of the work under consideration: its metre, rhyme scheme, etc. Further, he can take up for discussion the thoughts of the poet. Comparisons with other poets also

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may be effectively made. Here, some biographical details of the author's life also may find apt reference, but only such as would serve to illustrate some relevant points, e. g., the tragedies of Milton's like in studying his 'Samson Agonistes'.

The last stage in the appreciation lesson is the attempt on the part of the students to commit the beautiful thing to memory so that it may remain with them a joy for ever. But, this must not be the result of coercion on the part of the teacher since that would defeat its own purpose. In fact, provided the teacher has taken the trouble to acquaint the class with the salient principles of prosody, they must be even encouraged to imitate the original piece: no doubt, a rather startling suggestion from the Indian students' point of view.

It would be superfluous to discuss the important bearing the culture involved in a training in appreciation has on human life; it is almost obvious. This culture, bereft of its excrescences, is spiritual in its essence, inasmuch as it results in revealing to man 'realms of gold,' lands of beauty. It is not only the poet who can escape from the fever and fret of existence on the viewless wings of poesy, but also the student whose soul is attuned with the core of melody expressed in a poem. Nay more, a well-cultivated instinct of appreciation succeeds in sensing a soul of good even in things evil. The whole universe stands transfigured for the loving soul with an unquenchable thirst after beauty, who seeks water in the music of the fountains of life and of literary art,

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SUBJECT-MASTER OR CLASS-MASTER—WHO IS BETTER?

BY R. V. SANKARA AYYAR, B.A., L.T.,

Kamulhi.

IN these days almost every stage of Indian education, from Primary to University, has been subjected to several kinds of criticism. Educationists as well as laymen have felt that there is something radically defective in the system of education now in vogue. So, all want to reform the system. Till now Three R's—Reading, 'Riting', Rithmetic—had an important place in the primary stage.

But Mahatmaji's scheme of basic education for seven years will surely solve the problem which several educationists and laymen have now in mind. But one chief thing should be borne in mind, viz., the selection of proper teachers to teach the system. The present teachers who are now less than 45 years may be asked to undergo a training for one year in batches so that the new scheme can be introduced as early as possible from the bottom-most class.

Mahatmaji emphasises (I presume) that there should be *one teacher for each class, and not one teacher for each subject*. Mahatmaji says that the course should atleast last for seven years and should include the general knowledge gained upto the Matriculation standard less English and plus a substantial vocation.

"Without the use of our hands and feet our brains would atrophy."

"Nothing great in this world was ever accomplished without living faith."

—MAHATMAJI.

The Hon'ble Viswanath Das, Minister for Education, Orissa, has said, "The ideal of education is to bring out the best in man and to create a love for God and for man." Educational psychology emphasises that the children are differing from one another in tastes and mental capacities. It is the duty of the teachers to find out and adjust their teaching work, if they mean to be any useful to the scholars. But if a teacher is to get a fresh class of pupils every period, will it be possible to establish this intimate contact with any set of pupils? Now-a-days every great educationist insists that education must become more and more *child-centered* and less and less *subject-centered*.

Whatever may be the soundness or need for the subject-master system in High School stage, on no account is this system needed below the Fourth Form. The teachers may plead only these two reasons in support of the subject-master system. First, they have to sit in the same class facing the same set of pupils for a longer time. Secondly, they have specialised in certain subjects and hence they cannot be expected to teach other subjects. The first difficulty is psychological and must surely vanish with greater interest in the work if they are in close contact with the up-to-date methods of teaching. As for the second, the training course itself is so formed as to make every teacher, teaching

upto Fourth Form, capable of teaching all the subjects.

From the administrative point of view, this class-master system has a two-fold advantage. When a teacher is responsible for the whole class, the supervision becomes simple. Secondly, wasting of more than a month's time, in the beginning of the school-year on account of the uncertainties of the time-table, is avoided.

The progress is very much hindered by subject-master system. For instance, it happens often that on one day the pupils will have to do exercises in history, geography, and mathematics and so, on that day, they have to work like a devil till 12 in the night; on some other day they will have no work at all. On the contrary there will be no such difficulty in the class-master system. The teacher can adjust himself and give exercises with a definite programme, as he knows well about his pupils' capacity to work on a particular day.

"By education, I mean, a round drawing out of the best in child and man. Literacy in itself is no education." —MAHATMAJI.
(—*Harijan*—July 31, 1937.)

A teacher who teaches for a shorter period of time can hardly know the individual needs of children. Progress is very much hindered by this divided responsibility. Each teacher is satisfied if the pupil is all right in his subject. The class-teacher is one who teaches English, or takes attendance of a particular class. If he is asked about the progress of a particular boy, say in history, then he has to refer to that particular master. Instances are not wanting of pupils staying away for certain lessons—due to this subject-master system. Lack of sole control over the taught, keeps many teachers in the dark about the details of the pupils. The subject-master system further encourages the pupils to resort to such bad

practices as deceiving the masters by absenting themselves from their classes and being intentionally inattentive and mischief-makers even when present.

At present almost every subject is handled by different teachers so that during the course of a day not less than four teachers have to handle a class. The responsibility of the class-master is confined only to teaching of English, marking the attendance, and granting leave of absence to pupils. He is unable to watch either the pupils' progress or their conduct. Special-masters, therefore, are not at all aware of the boys' progress in other subjects except theirs. Hence no teacher becomes responsible for the all-round progress of the boys. In this way subject-master system does much harm to the pupils.

The parents are also of this opinion and often have expressed the same to me as well as my colleagues and the heads. At the time of promotion each teacher will have his own opinion of a pupil which very often differs from that of his colleagues, and the Headmaster finds it difficult to decide to promote or detain a boy.

All the above-mentioned difficulties can be minimised by the introduction of class-master system of teaching upto Fourth Form. The wrong idea that a teacher should teach only the subject in which he says that he has specialised, required to be corrected. A teacher can avail himself of his leisure hours for self-culture and to acquire knowledge of other subjects which he has to handle. He must work up his own special subject and others from the standpoint of the children's need. He should descend to the level of the children of that particular standard.

Hence, educational experts and authorities concerned, especially of the educational department, are earnestly requested to consider over this matter and try their best to introduce the class-master system atleast upto the Fourth Form in order to shape the character of the young ones and impart a sound and better education.

SOME PARALLELISMS AND DIVERGENCES IN SOUTH INDIAN DRAVIDIAN.

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

(Continued from p. 156.)

VERBS.

1. The extension-suffixes of Kann. have to be classified and discussed with reference to those of other speeches. The dhātupāṭha of S'abdam. would be very useful in this connection. The examination of some of these Kann. verb-extension elements suggests to me that they may have been secondary with reference to the stage of the corresponding Tam. verb-extensions. Further work has to be done here before all phonetic relationships become clear; yet it is possible to outline general perspectives regarding some of these Kann. extension-elements.

2. Though literary Kann. does not show transitive verb-bases with the extension-suffix *-kk*, yet pre-literary inscriptions like *alittōn* (from a Tam.-like base *alikk*) having the past stem *alitt-* would point to the existence of such bases in an earlier stage of Kannada.

3. Kann. transitive bases generally show *-c-* (and *-s-* derived from older *c-*) in bases like the following:—

<i>tir-c-</i>	(cf. Tam. <i>tir-kk-</i>)
<i>amar-c-</i>	(" <i>amar-kk-</i> or <i>amar-tt-</i>)
<i>ulir-c-</i>	(" <i>ulir-kk-</i> or <i>ulir-tt-</i>)

* The extension suffix *-c* of Kann. is derived from different sources, in other instances like *miñc-*; there are also bases for which the corresponding Tam. cognates do not show *-c* at all, as for Kann. *miñc-*, *curec-*, *bārc-*.

It should be noted that while the Kann. *-c-* appears in all forms of the verb concerned the Tam. *-kk-* of the cognates mentioned above appears as such only in some verb-forms, though I think that this *-kk-* may have been active in the production of the past *-tt-* and the future *-pp-*. As for the Tam. cognates like *malar-tt-*, etc. (which have their past stems with *-i*), the *tt* appears in all verb-forms.

Kittel's view that the Kann. forms with *-c-*, *-s-* and *-is-* are all allied and that *i* of *-is-* is only a euphonic glide is, I think, quite unacceptable in view of the following facts known or deducible about the corresponding features of Tam.:—

(i) the bases with the verb extension element *kk* occur in Old Tamil, while the causatives with *-v-ikk-* are Middle Tam.; the difference between the two is not only structural but also chronological;

(ii) the *i* of the Middle Tam. causative affix may be explained as being a shortened form of *i* 'to give.' It must be admitted however that, in Kann., analogy may have brought about many cross-changes which have yet to be clarified; for instance, it requires to be investigated how far the *-s-* forms are related to the causatives with *-is-* on the one side and to the transitives with *-c-* on the other.

The explanation for this *-c-* of Kann. (and a similar *-c-* of Tel. transitives) suggested by

Caldwell is that it is palatalised from an original velar stop corresponding to the group in Tamil. It is difficult to say now (on account of the absence in Kann. of relevant forms belonging to earlier stages) how far this suggestion is valid.

Possibly different phonetic changes may have converged to the production and uniform use of *-c-*.

One such possible process was that a past affix *-c-* or perhaps the *c* of the noun-forming *-ccal*, palatalised from *t* or *tt* appearing in the proximity of front vowels (as in *alicc-* or as in *aliccāl*) was embodied as a part of the bases themselves.

A similar phenomenon has to be postulated for the following Tam. forms :—

pācc- (with its past stem *pācci-*) from the past stem *pāycc-* of the base *pāy-kk* ; cf. also Tam. *aḍaicc-* and *tolaicc-*.

4. The *s* of the causative affix *-is-*, as in *kāṇ-is-*, *ir-is-*, *tir-is-* is perhaps derived from a *c* similar to the *c* mentioned above. As for the *i* of *-is-*, I would relate it to a similar *-i-* of the Middle Tam. causative affix *-v-i-kk-*.

Ultimately, this *i* may have been shortened from *i* 'to give' which may have been used for bringing out the causative force.

I am led to think so, because there is an element *i* in Old Tam. participles like *koḷ i-i* and in finite forms like *aṭṭiyiṇṇ*, *n'ir-i-y-iṇ-ṇ* where the *i* appears to be the causative denoter.

The participles appear as *kol-u-v-i* and *n'iruv-i* in Middle Tamil (and perhaps also at Old Tamil); and from these for us new

bases like *koḷuv-*, *n'iruv-* were "split" off. Along a different but parallel line of development, bases like *paḍ-u-v-i* (in which *u* is the enunciative, *i* the shortened form of the old causative affix *i*, and *-v-* an intervocal hiatus-bridger) may also have arisen along another "line of descent" from Old Tam. causative bases like, *paḍ-i-*, and the *-vi-kk-* (i.e., *vi* with the extension suffix in the new *paḍuvi-kk*) may have been isolated as the causative ending. If this be the origin of Middle Tam. *-vi(kk)-*, the Kann. *-i(s)* may to be regarded as a variant in which the glide was either not embodied at all or dropped in rapid enunciation.

5. The Kann. transitival type of *ḍip-nerap-* is connected with a similar type with *-p* in Telugu, and with bases like *kiḍapp-*, *kalipp-*, *eḍupp-*, *parapp-*, occurring already in Old Tam. texts.

The fact that Old Tam. already has bases like *kiḍapp-* makes me suggest that these bases may have been formed originally from verbal nouns of the type of *kiḍappu*, etc.

6. The forms *uṇṇu*, and *illa* (Old Kann. form) and *ille* (pre-literary inscriptional form) are used as in Middle Tamil for all persons and numbers.

illa is also used in Kann. for all persons and numbers; Middle Tam. colloquials show this usage.

Old Kannada has *oḷṇ*, *oḷuy*, *oḷan*, etc., as regularly conjugated verb-forms of *uḷ*, among which *uṇṇu* may be considered to have been originally the third person singular "non-rational" neuter.

Now, in Old Tam., *uṇḍu* appears to have been regarded merely as a third person singu-

lar "non-rational" *kurippuvuṇṇi* form, as is borne out by the testimony alike of the Old Tam. grammar, *Tolkāppiyam*, and by the usage of S'angam texts. It is in Middle Tam. is associated with all person and that *uṇḍu* numbers.

7. In this connection I should point out here the fact that while both Tam. and Kann. have what are known as 'conjugated appellatives,' there are certain peculiarities shown by Kannada (even before the period of S'abdamanidarpana), which peculiarities appear to be "forward" developments when compared to the formation and usage of appellatives in Old Tamil.

According to the Old Tam. grammar, *kurippuvuṇṇi* formations involve the denotation of 'qualities,' 'component parts,' 'things possessed' and 'things compared.'

The Middle Tam. grammar N'aṇṇūl includes two more categories of significations also like *kālam* 'place,' and *tolil* 'employment or action,' which may be associated with bases from which appellatives may be formed.

For Kann., S'abdamanidarpana postulates that conjugational forms are derived from (i) declinable bases or nouns; (ii) compounds, (iii) pronouns, (iv) attributives (or *guṇavacanas*) and (v) numerals (*sankhye*).

In the next following sūtra, S'md. points out that the third personal form with the masculine ending and the third personal plural form with the "rational plural" ending *r* are used as bases in the first person singular and in the first and second plural respectively, always when Sanskrit bases with final *-a* are involved, and optionally when native Kann. bases with final *-a* are involved.

It is possible to point out instances from Tam. which would come under the categories marked off by S'md., though there are also some differences in the outlook and treatment of the two speeches.

Some of the correspondences between the two speeches are the following:—(1) Tamil formations from bases on nouns are of course common, while those from pronominal bases like *niṇṇa*, *aṇṇa* also exist. Tam. *iṇḍu* (corresponding to Kann. *peṇḍu* which is regarded as a *sarvarāma* by Kann. grammarians) is not regarded as "pronominal" in Tam.

(2) Tam. *iruvām* [kalitt.], *iruvir*, etc., are illustrations of formations from pronouns.

(3) Formations from attributives (or *guṇavacanas*) exist numerous in Tam.

Formations from Sanskrit bases exist in Tam., generally speaking, only as third personal forms with *-u* and *-r*.

The following further points, however, have also to be noted :—

(1) The use of third personal masculine forms optionally as the bases of first person singular appellatives, as in Kann. *piriyan-en* *orvan-en*, *asiyan-en*, and of third person rational plurals optionally as bases of first person and second person plural conjugated appellatives as in *oḷḷidar evu*, *oḷḷidar ir*, is uncommon in Old Tam., though rare forms of this type do occur in instances like *aḷiyan-ṇ*, *iṇṇu-varambaṇ ai*, *kāṇṇan'āḍaṇ ai*.

(2) Again, the use of nouns, as in Kann. *magaḷa magan-en* 'I am the son of the daughter,' *kavi Kēśavan-en* 'I am the poet Kēśava,' *kavi-y-en* 'I am the poet,' *peṇḍati-*

y en 'I am the wife' is not very common in Old Tam. Of course nouns are used as bases in the formation of appellatives, but usually only with the particular significations of possession, comparison, etc., mentioned in Tol. Col. However, illustrations of this type are not wanting in Old Tam. itself; cf. the following instances from Kalittogai:—

magan-en

magaḷ en

magaḷ-ai

āycci y ōm

Mid. Tam. has instances like *pāvi-y-ēn*, *sabhai-y ōm*, etc.

(3) Another point to be noted is that, so far as I know, appellative formations are used as nouns (and declined) only in the third personal forms in Kann.

Old Tam. has instances of forms of other persons also, used as nouns. In Middle Tam. colloquials, third personal forms alone are met with usually.

This difference is true not only of appellative formations used as nouns but also of regular participial nouns.

In this connection, I may also point out that the Kann. outlook in regarding forms like *oḷḷitu*, *inidu* as *guna* (acana) bases and deriving *oḷḷiden* (or *oḷḷidanen*), *inijen*, etc., from these would conflict with the outlook of Tam.

which would regard forms like *inidu* as third personal "non-rational" singular appellatives, and those like *inija* as third personal "non-rational" plural appellatives.

It would be seen that the standpoint of Tam. grammatical tradition is more logical and more in consonance with the primary origin of appellatives.

The classification as "adjectives" of forms like *inijan*, *inijaḷ*, *inijar*, *inidu*, *inijavu* in the Kann. linguistic tradition is due to the frequency and popularity of adjectival constructions like *biḷidu muttu* 'white pearl,' *nēriduru beralgaḷ* 'straight fingers,' *inijaḷ kālale* 'sweet paramour'; but the corresponding forms of Old Tam. would be regarded as appellatives standing in apposition to the nouns they qualify.

Again instances like *asiya naḍu*, *biḷiya karvu*, are regarded as *gamakasamāsa*s in Kann. The grammar, S'md., points out that an āgama *a* appears in the forms *asiya*, *biḷiya* etc.; and Kittel [*Grammar*, p. 245] would regard the *-a* here as allied to the "sixth case" *-a*. According to the Old Tam. outlook, the forms with the corresponding *-a* would be regarded as "non-rational" plural appellatives standing in appositional relationship to the nouns following.

(To be continued.)

TEACHING OF HISTORY.

BY MR. J. M. UPADHYAYA, B.A., B.T. (BOM.), M. R. S. T. (LONDON);

Wadhwa Camp (W. I. States Agency).

THE inclusion of history in our course has been justified on humanistic grounds; and the entire aim will be frustrated if the teaching of history does not inculcate in the minds of our pupils a humane aspect of life. It is therefore claimed that history-teaching should have a direct bearing on life. This demand becomes all the more imperative while dealing with the subject in topmost classes of secondary schools, wherein pupils are presumed to have read elementary details of historical contents. But this fact has a danger of its own; it degenerates the teaching into mere repetition of matter already learnt in lower classes, with a result that pupils feel that history is a heavy mass of unnecessary information and that its study is sheer waste without utility in life.

That such a view is no longer tenable if one takes into consideration that the pupils preparing for Matriculation have to study British Constitution and Indian Administration. Apart from the anomaly in curriculum, one thing is certain that constitutional outlook cannot be impressed upon, without the background of certain incidents that have played an important role in bringing about the present situation. The teaching of history, therefore, aims to explain the present on the basis of the past that has moulded the life of to-day.

This being the case, pupils should be made to see that a nation's life, at a particular time, is an outcome of many forces: social, political and economic. That a constitution is a growth in a span of evolution; that people's rights and obligations are the result of past usages, customs and conventions; these things can only be visualized if the teacher presents such materials that have affected the life in general, link them with the present and deduce the conclusions.

Such an approach to the subject would produce what is commonly known as "Historical insight" in our pupils, who, thereupon, will be tempted to read history in a chain of cause and effect. In other words, pupils should be led to understand that history is a record that evolves the present from the past. The subject will, no longer, then, remain a dead matter of by-gone days, but every incident will be fused with living interest.

To cite concrete examples we may say; that a band of foreign traders became the masters of the land where they were mere suppliants; that from a position of dependents, they too rapidly passed to that of dictators; that a Sovereignty gained by a Company was transferred to the Crown; that the "black people" of the country demanded a share in Government; that

they justified their ability for administration; and that different forms of Government are being introduced and tried: all these are no accidents, fate or favour.

The correlation of history with geography is proverbial; but a point, generally overlooked is that the subject has more affinity with literature which is, as it were, a mine that may as well be explored with advantage for historical purposes. Where else can graphic vividness of historical incidents be viewed in true perspective than in the literature of the period? Macaulay's *History of England*, though a very high specimen of literary diction, is nonetheless of immense importance to a teacher of history. *History of English People* by Green provides a number of sources for the all-sided growth of that country. In the same way, the permits and the Diwani grant conferred on the East India Company by the Nawabs and the Mogul Emperor; the revival of the Company's Charter at periodical intervals; increasing interest of British politicians in Indian affairs; occasional Despatches of the Board of Directors; correspondence that passed between the Government of India and the Home Government; treaties and engagements entered into by the East India Company with the Native Princes; documents compiled in their original form by Stubbs, Aitchinson, Lee-Warner and in 'Scraps of Paper' are the

sources to make history a subject of abiding interest.

Planning of a History lesson should be judicious. A lesson in history should not remain a mere enumeration of kings and their regimes, of wars and dates, or of bare facts and figures. These matters, though significant, become meaningless unless they are correlated with social, political and economic changes. The upheavals they bring are directly or indirectly borne by the people of a country. Looked at from this standpoint, a history lesson should, in no case, be divorced from relevant effects great landmarks have on the nation at large. Again, the plan should definitely appeal to pupils' discrimination without individual likes or dislikes; and for this, chronological dates, comparative charts and extracts from original sources are necessary to be used as aids whenever required. But a very great temptation that even a good teacher has to avoid is that his subjective standard ought not to dominate the plan; neither should teaching materials be his master. Irrespective of himself and his aids, a teacher's business is to concentrate the attention of the class on a wider canvass of an ever-changing life in outside world. If the teacher of history keeps this maxim before him, a day will surely dawn when pupils of to-day shall become useful citizens of to-morrow, appreciating others' view, and adjusting themselves to felt needs.

THE RIGHTS AND RESPONSIBILITIES OF A TEACHER.

BY MR. D. PURUSHOTHAM, Chittoor.

Introduction.

"Our action is our duty, not the greed of results."—*Gita*.

THE inadequate pay, the mean, wretched, starving and precarious pensions are the lot of the teacher. It is no wonder that he becomes a wage-earner without enthusiasm or imagination for self-development. He has not only to fight for his pupils, but also for himself. When he asks for bread, he gets air instead. Expenditure on education like advertisement is a wise investment and not an added item in the cost account. Balancing the budget does not mean cutting the heart of everything.

Experiments in education in India do not pay as in other countries. To overload a teacher in size of classes or in number of classes incredibly bring unfavourable results. No amount of the theory of remuneration, the Woolworth theory, the Milkyway theory and the eye for an eye theory can solve the food problem of our true Harijans—the elementary grade teachers—and of our 'Upper servants'—the secondary grade ones. Their present is miserable and their future is uncertain.

The Pupil.

The teacher must remember, he was once a boy. A pupil is like a white line which can be given any colour. The child is the image of divinity. Few teachers and fewer parents can gauge accurately the limitations of a child's capacity. The children can be classified as advanced, normal, slow, men-

tally backward and physically handicapped. How many teachers sincerely think of the back-benchers or the sleeping partners? Some of them need sympathy and some need driving. A successful teacher is a sympathetic driver. Help him to use his leisure properly. A pupil whilst he must know Chittoor well, must do so in a particular way. Do not reduce them to mere copy books. Produce type and provide their growth beyond the type.

School.

A school is a laboratory for experiments in social and personal readjustment. It is not an armoury of rewards and punishments or a slaughter house or a detention place. It must be both catholic in its range and cosmopolitan in its outlook. A teacher should first provide an environment best suited to the individual; secondly stimulate health in that environment and lastly enable the pupil to acquire habits, skill, knowledge and set standards of behavior, effort and entertainment. Pedagogy is a sacred trust bestowed upon them and their responsibility extends far beyond space and time. Make every school a centre of village life, a place of interest and activity with influences radiating from it to all the sides.

God's Sentinel.

In choosing a doctor, who enquires about his diploma? Are they all good doctors? Practical training is absolutely necessary. But our training schools are becoming refugees for those unacceptable elsewhere.

As a child sucking the breast of a healthy nurse rather than of a petted mother is more healthy; the teacher should be a "healthy" instructor. He must make a search for all relevant facts that are desirable and undesirable, progressive or deteriorative in the art of training. As we white-wash our houses often, the teachers should recondition themselves by the help of the summer schools, refresher courses or "Following up" to be mentally alert and educationally active.

A teacher is not his qualifications, the length of service or the weight of his pay; but he is a sort of animated gramophone for the class to copy. The pupil needs his life and his light. A teacher is not one who knows everything, but rather one, who, knowing more than one thing, can use everything he knows. His idea should be not to know much, but he should want to know more. He must have faith in pupil's sense of fair-play and a deep respect for each individual. The emphasis is not on "teach arithmetic, religion, science to Kamala; but teach Kamala arithmetic, religion and science, by using bright, coloured and pictorial aids."

Do not develop *teacher's voice*. He is a bad teacher who sleeps over difficulties, but he is worse who elaborates simple things. Do speak with effect, rather than with analytical accuracy. The words should be winged with inspiration. The 'knights of chalk and duster' should provide *good* libraries for information and recreation. But books can never be a satisfactory substitute for teachers. Can they educate the pupils by Wireless? Education is con-

cerned not with the masses but with individuals. His contact with the pupil is more important than his contact with the subject. He is the best teacher who is a true interpreter of the "experience of our age."

Content of Instruction.

A teacher is seldom allowed to choose his own pupils. They are either thrust upon him or he is thrust upon them. Look at the child than on the subject. Turn the telescope about and look through the other end. Draw and the child draws with you; talk, you talk alone. Do not choke the forces of self-activity and self-education inherent in them. Do not blunt and stunt their originality. The best method of teaching is the one which causes the child to learn almost easily and effectively. The methods must be sometimes preventive, sometimes extirpative and often substitutive. The difficulty today is the capacity to teach and the learning that should underlie that capacity. The teaching must be vital and be based on co-operation and democratic relationship between the teacher and the taught. Do not magnify learning and neglect helping. Coaching has driven out teaching and cramming has driven out thinking, just as bad drives out the good. Introduce some project in the school which can be easily supervised by the teacher. Do not be discouraged when you commit mistakes. One who never makes a mistake never makes anything.

Headmaster.

Does the teacher or the teacher-headmaster work for the results or for real improvement? The headmaster should first be a teacher. His inspection should be regular

and not frequent and his suggestion in a *practical fashion*. The saying "Call a boy a rogue, he will steal" is perfectly true. Likewise, if the headmaster suspects a teacher, the teacher loses heart and no good work can be done. He should nerver, either by act or intention, try to gain any personal object or do any personal injury. If an enterprising headmaster ventures upon any experiment in education, he is sure to find himself knocking against some rule of the education code.

Every Inspector should be a helping teacher or an adviser on education. The sounder critics of a teacher are the pupils he has taught. The true test of a teacher is the progress of the backward child. Some squeeze out the teachers for the inspections, but they become extinct volcanoes soon after their confirmation.

Examinations.

The little-go examinations depend upon human behaviour. The teachers should admit the inaccuracy in marking answer books. Adopt the principle "easy papers and stiffer marking." Why is English badly taught? Perhaps the examiners are badly taught. If there are many failures, either the teaching should be woefully inefficient or the examination is not what it should be. Examine the pupils on the syllabus and not on text-books. Test their practical, the executive and the artistic elements including their in born intelligence as distinct from acquired abilities. Put down the bad examinations and all examinations at the wrong times and places. It is not like selecting goats from the sheep. Exa-

minations drive the teachers and they drive the children. The intelligence tests demand from the teachers a new kind of effort and from the pupils a new kind of attractions. The purpose served by the standard tests is the more exact location, diagnosis and remedy of individual pupil's difficulties in learning.

Character.

When money is lost, something is lost.

When character is lost, everything is lost.

Educating others without character is brutality. It is the teacher's leadership, not the subject which appeals to the pupil. He is the hero and the pupils are the hero worshippers. He must be honest, conscientious and industrious in his work; straight-forward in his dealings and strong-minded and tactful in managing situations. Develop the pupil's character by increasing his physical health, and develop his courage, sensitiveness and intelligence. Why a teacher? It is a rare privilege to associate and co-operate with the men of character and calibre. Their spirit was denominational and sectarian no doubt, but there was hardly anything of meanness or pettiness or jealousy in it. Remember the principle of China, "Hang the teacher, if the pupil commits murder." Trust the pupil and then there will be no friend-and-enemy relation. Do not prattle about 'Do-not-do-this-taboos.' Train them not as aimless machines but as purposeful human beings.

Schools should train the children in *discipline*. Does free discipline mean allowing the pupils to assert their individuality by kicking their teacher? Not at all. Discipline is an art of self-education and self-government. It is necessary for securing order, obedience and efficiency.

A teacher must assert, not dictate; lead, not compel; direct, but not criticise his pupils. Firmness is necessary but kindness is equally essential. Establish "class etiquette" and maintain it. The pupils cannot grow wiser or stronger as long as we bind their minds as the medieval Chinese bound their women's feet. Liberty without order is chaos, but order without liberty is tyranny. Freedom and progress should be the teacher's watch words. Let them treat their managers with civility but not with servility. Be friendly definite and strong with all. Follow nature.

Punishment.

Manusmrthi and *Apasthamba* refer to the conduct of a teacher towards his pupil. The idea of punishment, which is that of cancelling evils by duplicating them should be abandoned. An efficient and just penal system in a just manner is necessary. I do not believe in the value of punishment. I believe in forgiveness. Praise in public, but blame in private.

Homework.

The trouble of homework is lack of co-operation between the teachers, parents and pupils. Some think it is wearisome and uninteresting. Common homework for all is not good. Consider the age of the boy, his mental equipment, the strain and the time required. The incompetence of the teacher is the cause of imperfect class-work and irregular doses of homework. The remedy for the uninteresting assignments is to eliminate the inefficient teacher.

If the teacher wants to train the pupils in citizenship, he must interest himself in Scouting, Red Cross Society, gardening, arts club, music, excursions, etc.

A teacher should secure the parental co-operation and their good-will through popular lectures, journals and radio talks. Parent-teacher association is a clearing house for information between the parents and teachers. The value of home co-operation for character education cannot be underestimated.

The teaching profession is not a convenient means of earning money till they find a husband or wife. The presence of the married teachers on the staff commands the confidence of the parents. Give sex its place and it will keep its place. Impart a word in season to the boys in sex matters, though I agree it is often very difficult to choose the right season. Do not convert the boys into *milksops* and girls into *masculino-girls*. Realise that co-education is a three-legged race.

The heart of teaching is good-will and its chief joy is *service*. Service to bear full fruit should be unfettered and cheerful. Let the teachers pay due regard to truth, deal justly and walk humbly before the gospel of unselfish service. The teachers who scorn pleasure and keep up the lamp of knowledge will create around themselves that lasting fame and veneration which usually surrounded the names of the preceptors of old.

Conclusion.

The present teachers ought to represent in true lineal succession the great Kulapathies, Viswamitras, Kanvas and Vasishtas. Expel ignorance and destroy superstition and allow the freedom of discipline. Educate the whole boy. Every teacher should possess an innate love for his pupils, a true liking for the profession and a genuine national outlook. Lead the children to discover the great truths of life which are implied in the three psychological processes of education, *Sravana*, *Manana*, *Nithilyasa*. Yours is a life-giving and life-saving toil. Make the pupil not

only an Indian, but an Indian gentleman. Train him to defend the honour of the home, community and country by freedom of thought and action. Observe everything patiently, interpret judiciously and examine carefully all facts and factors.

Pray for the addition of friends, subtraction of worries, multiplication of blessings and division of critics. Do your best, your inveterate enemy will not hurt you. Do less and your best friends will not defend you. Carry on. Let it be said of you.

He loved and lived for the child
Whom he taught to live and love.

OUTLINES OF A GEOGRAPHY OF THE WORLD

Prepared in accordance with the Syllabus in the subject for the S. S. L. C.

BY G. SRINIVASA AIYAR, B.A., L.T.,

Headmaster, R. C. Town High School, Chidambaram (now retired)

WITH A FOREWORD BY

W. TURNER, M.A.,

Principal, Nizam's College, Hyderabad (Dn.)

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BOOK-KEEPING SUBJECT UNDER THE PRESENT S. S. L. C. CURRICULUM.

BY MR. A. V. SUBBA RAO, *Sullurpet.*

I WISH to write a few suggestions under the above head through your valuable journal.

This is one of the valuable subjects under the Commerce head and for sometime back Commercial Arithmetic also was made part of this subject up to 1932. The Committee appointed for the purpose of awarding Secondary School Leaving Certificates was in favour of dropping this Commercial Arithmetic altogether from the S. S. L. C. Course and since then Book-Keeping has by itself been treated as a separate subject. The same Committee made a recommendation to the Senate to include these Commercial subjects in the University Courses and also give eligibility to the pupils that take up these subjects as their optionals in the S. S. L. C. From that time onwards, the Andhra University has instituted Degree Courses like B. Com. and M. Com. by introducing Higher Accountancy, Banking and Commercial Geography in the Intermediate classes and most of the colleges in the Andhra districts have opened their doors to the young boys who wish to prosecute their studies in colleges to study these Commercial Courses.

In a majority of high schools so far as these Andhra districts are concerned, Book-Keeping is being taught under Group C as an optional subject and many pupils are taking this subject as they are under the impression that it is useful even if they discontinue their studies after their S.S.L.C. Course. Of course, this is a fair idea to those who are

financially poor because they can easily enter into any Co-operative Training class or they may be given chances in any Business Offices or Firms as Ledger Keeper, Junior Clerk, Junior Accountant or as a Cashier. There are many advantages in learning this subject like any other subjects and any person who is a well-to-do man and who does not care to study further courses may well keep up all his different kinds of accounts as per rules under the Double Entry system of Book-Keeping and thus find out where he is and how he is, so far as his financial condition is concerned.

I may point out in this connection that the usefulness of this subject has been recognised by most of the people because many young boys are coming to take up this subject when they enter into V Form class itself and I request the teachers in charge of this subject earnestly to do justice in carefully dividing the present S.S.L.C. Syllabus into termwork, viz., Dasara term, Xmas term and Short term, and see that they are finishing the required portions as per syllabuses and try to find out whether they have come up to the demarcation point; otherwise they must try to make up in the next term the unfinished portion of the previous term. The present syllabus even in this subject are made heavy and the recent report of the Chief Examiner in this subject reveals some of the defects because some of the teachers have not finished the required syllabuses in this subject even by the end of March. This can be inferred from

the Chief Examiner's Report on the last year's S.S.L.C. Examination in Book-Keeping, that some of the teachers do not seem to have taught "Joint Stock Accounts" and probably it is due to the fact that they are included newly in the S.S.L.C. syllabus and some of the Commercial Instructors are not aware of this fact. I may frankly say that if the Commercial Instructors had given instructions on these Company Accounts, the boys might have omitted these particular questions on account of the following defects, viz., (1) for want of time, (2) lack of quickness in working out the exercises. These may be rectified very easily if the Instructors take the trouble of making the boys work in their classes and also by assigning one or two exercises to work at home on holidays. I may request the Commercial Instructors to give simple sums to the extent of two to four in the class itself and make the boys work quickly during class hours and thereby secure quickness in working out the various kinds of exercises that are being given now-a-days in the Public Examination. If the boys fail to get the correct answers for a particular set of questions, the Commercial Instructors may kindly take the trouble of insisting upon the pupils to go through their work again and thus find out where the error is. Unless the boys are made to work sufficiently a number of exercises from their text-book and also from other reference books, I feel the boys may not be in a position to secure quickness in working out the exercises in time at the Public Examination. The pupils may be made to understand the Journal entries more promptly from the beginning of the Book-Keeping classes in V Form and they must be made to

XLV—34

XLV—35

work a number of transactions of various nature and thus acquire quickness in splitting even the most difficult transactions into two parts, viz., Dr. and Cr. This sort of quickness can be got only by drilling a good number of transactions orally during the class hours and those who are able to journalize the transactions correctly and quickly are classified as good Book-keepers. The boys may be asked to put the necessary rulings even while doing the exercises that are set in their classes but not to waste time in putting unnecessary rulings which will be unnecessary for the exercises set in the S.S.L.C. Examination. The Commercial Instructors may take the trouble of telling the boys to use the different kinds of Account Books for the purposes they are actually intended and even in this connection, the Chief Examiner has commented by way of requesting the Commercial Instructors to give instructions to their pupils for using the different kinds of books for different purposes at the time of Public Examination. Frequent test papers, both in the first and second papers, may be given in the class itself and once in a fortnight or in a month some marks may be assigned to these exercises and thus make the boys to get quickness in working out the exercises in the time allotted for these papers.

I may take the liberty of writing in this connection that there are some foreign examinations in this subject such as "Institute of Book-keepers," etc., and the persons who succeed in securing passes in these examinations are now-a-days occupying high positions. As a matter of fact, I know while I was at Bellary, there was one gentleman by name K. Siramulu, who was Head Clerk

in the Imperial Bank of India, Ltd., at their Branch in Bellary. He passed this "Institute of Book-keepers" Examination in First Class and also stood first in the Madras Presidency and at once he was given a chance of Agent's place on Rs. 350 and posted to Chatrapur in Ganjam District and I hope the same gentleman might have been drawing by this time a salary of Rs. 800 per month. I can say boldly there are a good number of persons who are occupying the Accountant's place as well as Auditors on high salaries by passing these examinations in Accounts.

I may frankly point out here in this connection that the usefulness of this subject, "Book-Keeping and Accounts," has been recognised by all classes of people and at the same time most of the Universities in India are having Higher Accountancy, Banking and Commercial Geography in their University Courses. Though the Andhra University has instituted these Commercial Courses in the University Courses of Studies, some of the colleges in these parts have not opened these subjects in the Intermediate Classes, such as the V. R. College, Nellore, etc., and also this subject is mostly prohibited in all the high schools which are commercially noted such as Kavali, Gudur, etc., where business is carried on mostly in Mica. There are a good number of Companies working on sound lines and they are trading even with foreign countries. In such places like Kavali and Kandukur, only the two subjects under Commerce head are being taught now, viz., Shorthand and Typewriting, but the authorities have not yet made a start to introduce

the best subject which is most useful to the people belonging to these localities, i.e., "Book-keeping". There are many well-to-do people such as Reddies, etc., in these places and many parents will naturally ask their children to take up this Book-Keeping subject as their Optional in the V Form itself as it is useful to them even if the boys discontinue their studies after their S.S.L.C. These boys, if they understand properly the mere fundamentals of this subject by the end of VI Form, can very well keep up their own Account Books when they open their own business in their localities without any one's assistance and thus find out their financial position at frequent intervals. I, therefore, earnestly appeal to all the educational authorities and other concerning departments such as District Boards, etc., as well as the parents of the boys, to consider the question of introducing "Book-Keeping" in some of the high schools in Nellore district as an Optional under C Group subjects from the beginning of the next school year and thus help the poor boys who wish to discontinue their studies with the S.S.L.C. and who wish to undertake any sort of employment in any one of the leading Mica Companies in these towns. I once again appeal to the authorities of the V.R. College, Nellore, to open these Commercial subjects from the next school year in the Junior Intermediate class and thus help these poor boys who are unable to go to distant places in order to prosecute their higher studies without changing their Optional subjects in the Junior Intermediate Class.

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THE 30TH MADRAS PROVINCIAL EDUCATIONAL CONFERENCE.

ADDRESS OF WELCOME

BY MR. M. S. SABHESAN, *Chairman of the Reception Committee.*

It gives me very great pleasure to extend, on behalf of the Thirtieth Madras Provincial Educational Conference, a cordial welcome to our distinguished guests who have readily and willingly consented to participate in the functions of this Conference. I have great pleasure in welcoming the distinguished representatives of the public and the delegates of the Teachers' Associations affiliated to the South India Teachers' Union. The pleasure we all feel is tinged with regret that Srimathi Radhabai Subbaroyan and Sri P. Seshadri have, owing to sudden ill-health, found it impossible to preside over the conference. It is our sincere wish that they will soon be restored to health.

The Reception Committee has a feeling of satisfaction that it has been able to secure at very short notice an able and distinguished educationist for the Presidentship. Sri V. P. Adiseshiah has a good record of work as a teacher behind him and the Conference should consider itself fortunate to have him as President.

FAMILY GATHERING.

The Conference of this year is more in the nature of a family gathering. The Chairman of the Reception Committee is a humble teacher who has been pushed to prominence through the generosity of teachers in the Province. The President elect is, as I have already mentioned, a teacher of great experience. The Hon'ble Mr. C. J. Varkey, who is to open the Conference, was a teacher

for a number of years. He was kind enough to open the Educational Conference last year at Mangalore when he was the Parliamentary Secretary. We are glad to see him holding to day the responsible position of the Minister for Education and I have no doubt you are eagerly looking forward to a clear statement of the policy of the Government in regard to Education in general and of the measures under contemplation for the betterment of the conditions of service of teachers in particular. It seems to me that Sri K. Venkataswamy Naidu who is to open the Educational Exhibition, has equally strong claims to be recognised as a member, though an adopted one, of our happy family. His intimate connection with the Board of Management of the Pachaiyappa's College, his long connection with the Standing Committee for Education in the Corporation, and the high office he has been holding in the Scout Organisation, are well known and we are glad that he is here to open the Exhibition.

DELEGATES.

The Reception Committee notes with pleasure that the Conference of this year has made a record so far as the number of delegates is concerned. This is noteworthy especially when it is remembered that the 'Go as you please' facilities available in previous years happen to be denied this year. We appeal to the members of the Central Assembly to urge the Railway Board to grant special concession facilities to teachers to enable them to attend meetings and Confer-

ences convened by associations of teachers, to discuss educational questions. You, the delegates of the Thirtieth Madras Provincial Educational Conference, have made journeys at great inconvenience and expense. You have before you a crowded programme for three days. In a city of distances like Madras which is unfortunately passing through a period of water scarcity, you may be put to considerable inconvenience. The Reception Committee is anxious to make your stay in Madras comfortable and it deems it a great privilege to serve you. We are conscious of the short-comings in the arrangements for the Conference; and let me, on behalf of the Committee, crave your indulgence. The Committee hopes you will have a pleasant time.

In a few minutes, my distinguished friends on this platform will be making a clean-dissection of the system of education and be showing you the ramifications of its intricate network. It is, therefore, unnecessary for me to deal with the general problem of education. May I, however, be permitted to make clear to the public and the Government what the South India Teachers' Union stands for at the present moment and what it can do with the co-operation and support of the Government?

REORGANISATION.

You are aware that the Government of India has called upon Local Governments to take in hand the thorough overhauling of the present system of education. The Commissioner of Education with the Government of India is obviously tired of the tendency for talk and he puts in a strong plea for action. The Madras Government published its scheme of reorganisation of education and there was a feverish activity

for some months everywhere. The South India Teachers' Union expressed an adverse opinion in regard to the proposals in the *Communique* of the Government and it may be of interest to you to know that the Madras, Andhra and Annamalai Universities are opposed to some of the chief proposals of the Government. In the meantime, the Wardha Scheme of Basic Education has been published and the Central Advisory Board of Education has emphasised the soundness of the scheme and also commended it to the provinces with certain minor alterations. There has been a lull in the air for several months and we are in a state of suspended animation. It is more than a year since the Congress Party assumed office. Persons frequently ask us as to what the next step of the Government will be.

THE LAST WORD.

The budget speech of the Hon'ble Minister for Education does not give any indication of the mind or intentions of the Government regarding any educational question. His prefatory remark that the budget was prepared on the basis of 'carrying on in the usual way' is susceptible of different interpretations. Interpellations by members of the Legislature do not elicit anything more than the laconic reply that the matter is still under consideration. While other Provinces have shown a determination to make a beginning and also appointed committees to suggest a suitable line of action, we are asked to believe that the Government *Communique* is the last word on the subject of reorganisation of education and that all that is needed is a revision of the syllabus.

CONFLICT OF IDEOLOGIES.

One important point that cannot be ignored in the planning of education to-day is the

conflict of ideologies in our country and in other parts of the world. How far the increasing tension in the international situation is likely to influence the school programme in the years to come is difficult to imagine. Teachers in South India are seriously told by responsible leaders that they need not concern themselves with anything other than the class-room routine. This advocacy of segregation should appear strange when we find teachers in England are called upon to be ready, among other things, to lead thousands of children to specially constructed shelters in up-country districts with provision for protection against attacks from the air. The India of to-morrow which forms a favourite theme with our leaders can be secured only when it rests on a well balanced and properly reorganised system of education.

HISTORICAL PARALLEL.

A hundred years ago, the question of what the system of education ought to be formed the subject of controversy and there was a battle royal on that. The same question is raised to-day in a still more complex form and a solution should be found if the India of to-morrow should grow from strength to strength. Can we turn to the history of Indian Education for guidance just now? A good deal of harm is often caused in this connection by laying stress on catchwords like cultural education, vocational education, projects, Wardha education and so on. At the time of the introduction of Western education, it was a question of 'oriental studies' versus 'western knowledge.' Now, it is 'book learning' versus 'learning and doing.' The documents and papers relating to the introduction of Western education abound in fallacies and half-truths which, at this distance of time, are very amusing. The Macaulay group as well as the Ram Mohan group will be declared by a fair critic to have been unduly severe in regard to their

criticism of oriental studies and extravagantly optimistic in respect of the possibilities of Western knowledge. The lustre of oriental studies has in no way been dimmed by the unmerited censure of the Macaulay group and their intrinsic value cannot be questioned even to-day. Curiously enough, it is the by-products of the Western system of education that come in for adverse criticism on all the platforms to-day. We should admit that Macaulay's diagnosis of the problem was fairly correct and that emphasis on Western knowledge was made with the honest intention that the educated classes should become free to think and act for themselves. It is true that some of the arguments advanced by the Macaulay group are fanciful; but the decision should on the whole be regarded as quite sound. The following observation in the Minute of Macaulay (1835) is significant even to-day though it was then applicable to oriental studies. "I conceive that we have at present no right to the respectable name of a Board of Public Instruction. We are a Board for wasting the public money, for raising up a breed of scholars who find their scholarship an encumbrance and a blemish, who live on the public while they are receiving education, and whose education is so utterly useless to them that, when they have received it, they must either starve or live on the public all the rest of their lives. Entertaining these opinions, I am naturally desirous to decline all share in the responsibility of a body which, unless it alters its whole mode of proceedings, I must consider, not merely as useless, but as positively noxious." Can the Congress Ministry or the public still have any doubt as to the line it ought to take in regard to the reorganisation of education?

WARDHA SCHEME—A STEP IN NATIONAL EDUCATION.

The crisis in education is more serious to-day. Should the early stage of the tradi-

tional literary type be replaced by the Wardha Scheme of basic education? What should one think of the opposition from one set of persons? A cent. per cent. agreement with the arguments of the advocates of the Wardha school is unnecessary for the Wardha Scheme of basic education to be adopted as the first step in national education. Once a thorough overhauling of the system of education is found imperative, it will be prudent and wise on the part of the public to welcome this Wardha Scheme which, more than any other scheme, holds out a chance of making our children able-bodied, cultured, intelligent, and self-reliant. A no-changer who tenaciously clings to the traditional type does as much disservice to the cause of education as one who has an exaggerated notion of the benefits of the Wardha Scheme. The historical parallel points to the necessity for understanding the realities of the situation and extending our whole-hearted support to the Government towards the introduction of the Wardha Scheme. This support of the Wardha Scheme need not and should not necessarily mean that the traditional type has no great purpose to serve. Social conditions are continuing to change rapidly and the educational system and methods should also be evolving side by side.

THE UNION IDEAL.

A sum of nearly two and a half crores is spent from public funds every year on education. There is again the money spent by other agencies on education. How to get an adequate return for the money spent on education is the question that should engage the attention of the South India Teachers' Union and the Government? The Union realises that the ministry of education is not a bed of roses and that it should receive the willing support of the public and the teaching profession. The Union is of

opinion that it should have no politics of its own and that education should be above party politics. In the interest of education, the Union holds the view that the teaching profession should not affiliate itself to any political party. There is, however, one important ideal which the Union wants the teaching profession to bear in mind. The community of teachers should take no note of differences of caste, race, creed, language, etc., in the work of schools. Further, it is essential in the peculiar conditions obtaining in our province that our schools endeavour to bring up children on healthy cosmopolitan lines which will prevent their becoming anti-social owing to territorial, linguistic, and communal, or religious bias. The teaching profession should see that the undesirable influences noticed in the society do not affect the tone of the school and that due care is taken to foster the growth of sound conventions, abiding goodwill and mutual understanding among children in schools. Much will depend upon the outlook and attitude of the *personnel* of the teaching profession. The efficiency of the teaching profession and its usefulness to the *body politic* are closely bound up with the opportunities it enjoys for enlightening the public in regard to educational matters and for influencing the educational policy of the Government. In the absence of such facilities, its discussions become unreal and futile. It is a matter for careful consideration whether the teaching profession should not study carefully the problem of indiscipline in schools. A proper school atmosphere is the only remedy for indiscipline in schools. A well managed school is usually free from dissatisfaction and discontent and the atmosphere of such a school is one where the germs of indiscipline can hardly flourish.

THE GOVERNMENT.

In the circumstances in which this province finds itself to-day, it is for the Govern-

ment to take the initiative immediately and adopt a definite plan of action. While the Union may have no hesitation in assuring the Minister for Education of its wholehearted support, it should at the same time appeal to him to realise the need for a distinct change in the general outlook and to be ready to take action as suggested by the Commissioner for Education. In the first place, a distinct admission that the education of the people is primarily the responsibility of the Government will remove misapprehensions and pave the way for national education. Secondly, a small representative committee should study the proposals for the reorganisation of education and the minister should formulate on the basis of the expert advice he has received a comprehensive and articulated scheme of national education with a ten year programme. It will at the same time be necessary for him to have the financial implications of the scheme examined. He may have to see how far the present method of preparation of the educational budget is satisfactory. It will be desirable if he could make the Cabinet agree to a formula which will be elastic enough to meet the growing needs for education as years pass on. A still more important question which requires his immediate attention is the problem of the managing agency. There is a good deal of complaint about the administration of schools, whether under local bodies or under private management. The fate of several schools is hanging in the balance. Cuts, reduction of scale, stoppage of increments, and retrenchment are becoming common in most schools. The entire question of the managing agency requires to be reviewed in the light of the present day developments and the Minister should come to a definite conclusion with regard to the policy to be followed hereafter. Alongside of the managing agency should be discussed the conditions of service of teachers. There is lip sympathy everywhere and it is surprising that, in these days when even persons

occupying honorary positions like the Chairmen of Municipalities are successfully urging their claims for allowances to enable them to visit several areas, teachers are still called upon to regard the flattering and meaningless platitudes about the nobility of the profession as substitutes for hard cash. The Minister should see to it that teachers are treated in the same manner as public servants and that the rules relating to the conditions of service of teachers are not different in principle. Lastly, the Minister should have a standing expert body to advise him on all educational questions. By whatever name it may be called the need for a Board of Education is real at the present moment and it is essential that the Board should consist of the representatives of Universities, the Management, the Government and the South India Teachers' Union.

CONCLUSION.

The financial resources of our province may be inadequate and inelastic; but what is available can be utilised to the best advantage if education be considered as a whole, and if the Government should choose to take the partners into its confidence. Conditions are changing rapidly and the cry in the Legislature and elsewhere is for concessions and more concessions. The solicitude for the backward classes is praiseworthy but the needs of the largest number should not be neglected. The Union believes that much can be achieved if the department, the management and the teaching profession could sit together and discuss freely all problems. There is an impatient group among teachers which thinks that the Government machinery moves far too slowly. On the whole the Union feels that the Government is not unwilling to improve the lot of teachers and is not unmindful of the work turned out by them. We view with grave concern the financial difficulties of the Government due to the failure of the monsoon and feel that the Government should now receive sympathy and co-operation from every section. We should, however, appeal to the Minister to give careful consideration to the points referred to above and take action as soon as circumstances permit.

INAUGURAL ADDRESS.

BY THE HON'BLE MR. C. J. VARKEY.

THIS Conference meets at a time when the Government are considering various problems connected with educational reorganisation, particularly the reorganisation of secondary education; and the teachers assembled in conference here could render a valuable help to the Government for solving several problems successfully and satisfactorily.

These annual Provincial Educational Conferences, organised by the South India Teachers' Union, have served the useful purposes of creating a professional solidarity among the teachers of all grades in South India and of crystallising their ideas and ventilating their grievances in a recognized constitutional manner. It has been able to focuss public attention on matters of educational importance and on the need of greater co-operation between the public or the parents and the teachers for effective promotion of sound education.

In various ways, under the leadership of eminent educationists and teachers like Prof. S. K. Yegnanarayana Ayyar and Prof. M. S. Sabhesan, the South India Teachers' Union has done yeomen service for promoting the cause of teachers, for the advancement of education and for the enlightenment of the public. The Union deserves our heartfelt thanks and our sincere congratulations on the success that has attended its noble and useful endeavours in the field of educational progress in our Presidency.

I would venture to suggest that it would be conducive to produce better results, if each year the Union and the Conference were to concentrate their attention on one

problem or one aspect of educational reorganisation and on one or two of the grievances of the teachers. Thrashing out one problem a year is, I submit, a better policy than dealing with many problems, leaving every one of them half digested or half solved. With greater concentration of attention on one problem at an annual Conference and trying throughout the year successfully to solve that problem, I am sure, the Union will have more tangible achievements to its credit.

WHAT GOVERNMENT HAVE DONE.

I think it would help you in your deliberations if you had before you a conspectus of what the present Government have already done for reorganisation and reorientation of education and for improving the condition of teachers in the Province.

I will first refer to the policy of the Government in regard to the place of Indian languages in our scheme of education. That the language of a district or the mother tongue of a pupil should be the medium of instruction in all the classes of a high school is a healthy reform introduced by the present Government and universally appreciated. The next thing to be done is to make each of these languages the first language of study, making any other language, Indian or foreign, a second language.

The first step in this direction is now taken by making the mother tongue of the child the first language of study, making English the second language, in the revised syllabus for all elementary schools. Gradually we may introduce this policy into the secondary course as well.

Another aspect of the policy of the Government in regard to the study of languages is the introduction of Hindustani as a language of compulsory study in the impressionable years of I, II and III Forms of a secondary school. Though there is a certain volume of dissatisfaction in this matter it is such that we need not take any notice of it; and we proceed with this policy by introducing it in 100 more schools next year.

Another important reform adopted is in connection with building grants for educational institutions under private management. As soon as the Congress assumed office, an embargo was placed on building grants. Now, by a Government Order dated Dec. 3, 1938 the whole question has been placed on a new footing, which I consider is more advantageous to financially stable managements.

Formerly, unless the management secured the sanction of the Government after a prolonged and cumbrous process before the building operations began, no grants would be paid. Now, under the new system, without the long and tedious process, so well known to private managements, one could begin the construction after the Director of Public Instruction is satisfied that the building is necessary and suitable, and after the advice of the Public Works Department is secured.

Formerly, if the sanction of the Government was not obtained beforehand, the management was precluded from applying for a grant after the building was completed, while, under the new arrangement the management will not be so precluded. The provision in the new G. O. is:

"The Director will maintain a list of schemes approved by him, and he will each

year recommend for the consideration of the Government such new schemes out of the list as he considers deserving of a grant," and "the Government will, in connexion with the Part II estimates of each year, take such recommendations into account."

TEACHER'S SERVICE REGISTER.

A still more important and bold step has been taken by introducing the system of the Teacher's Service Register.

The main purposes of this measure are twofold, namely, first to give teachers in aided elementary schools greater security of service, instead of the present system by which managers are free to send away teachers for no adequate and recognised reasons and, secondly, to give to the teachers some fixity and certainty of regular payment of their salary and to give to the managers a certain fixed proportion of grant for the proper maintenance of the school.

It is my firm conviction that, when the Service Register system is worked well, the present state of affairs will be improved: both managers and teachers will know their respective duties and right which were hitherto not defined under the old policy of drift.

If the system is found to work satisfactorily, it may well be adopted also in secondary schools, so that the present system of agreement between the manager and the teacher may be replaced by the Service Register system, giving greater security of service to teachers in secondary schools.

Another reform was introduced by a set of three G. O.s, regularising Teachers' Associations, Teachers' Unions, and Managers' Associations. The former policy of drift had led to the establishment of different types of unions and associations

which often worked in such a way as to bring about conflict between teachers and managers and between the Government and the Departmental Officers on the one side and managers and teachers on the other. Hitherto there were no rules regulating such associations and unions, and, therefore, they could not be recognized.

Now, with the new G.O.s, such unions and associations get recognition and a better status. They will now be regarded as properly constituted, so as to be consulted on important matters connected with elementary education. Teachers are given a statutory voice in such matters, apart from their right to ventilate their grievances.

TEACHERS AND POLITICS.

In this connection, I wish to state that a certain amount of misunderstanding has arisen among teachers on two points. The G. O. was misunderstood as a measure intended to prevent teachers from taking part in political and social activities. This misunderstanding is the result of not reading the G. O. correctly or of not understanding certain expressions in the G. O.s. I have already explained elsewhere that teachers are not precluded by the G. O.s from taking an intelligent interest in political and social matters for the advancement and progress of our country.

What is intended by the provisions in the G. O.s is that a Union or an Association formed for definite educational purposes should not be utilized for other, political or social purposes.

The second misunderstanding is about teachers' joining such organisations as the District Teachers' Guild or the South India Teachers' Union. Here, again, critics rushed

to the Press not caring to understand what the meaning of the G. O. is.

The first duty of teachers who felt aggrieved in any way was to consult the Government or to address the Secretary or Minister for Education, and find out the meaning or purport of the clauses or provisions that they found unsatisfactory in their own opinion. If teachers or any others misunderstand, or do not care to take steps to understand from proper authorities, the meaning of G. O.s, and if, instead, they rush to the Press with their own interpretations and with their uncharitable remarks, the Government are not to be blamed, and it only shows what different specimens of teachers we have for educating the rising generation of the future citizens of our country.

I may take this occasion to warn the teachers that irresponsible writing in the Press, which the Government will simply ignore, will only do harm to the teachers' cause and retard the progress of the measures contemplated or adopted for their good.

Let them realise that the Government is the government not only of teachers, but also of students, of managers, of parents and of taxpayers. It is simply impossible to carry on the administration of a province like Madras, consulting teachers and managers whenever an order is to be issued or placating teachers at the expense of other interests in the country.

In all important matters and in all reasonable ways, the present Government are anxious to consult and to satisfy teachers and managers; but that consultation cannot be in every matter, nor can that satisfaction be at the expense of various other interests in the Province or in the field of education.

TALUQ EDUCATION COMMITTEES.

The sixth major reform effected by the present Government is the abolition of the District Educational Councils and their substitution by Taluq Advisory Education Committees. There are some differences of opinion on the constitution and functions of the new committees, as in every such case there must be such differences of opinion. It is no use asking the Government now to modify the provisions of this G. O. The order was issued after mature deliberation, taking into consideration the past history of the District Educational Council, the present policy of the Government in the matter of spreading elementary education by voluntary co-operation and services of men really interested in the spread of literacy and in the growth of schools without unhealthy rivalry.

After the system outlined in the G. O. is worked for a year or two, we shall modify it in the light of experience that will be gained, and then teachers' organisations will get an opportunity to place their suggestions before the Government.

The seventh and last important step our Government have taken is the introduction of the new revised syllabus for elementary schools. That this syllabus is a great improvement over the present one is acknowledged by all those who have had a vision of it. Even the *Harijan* of Mahatma Gandhi had a word of appreciation to say on this syllabus, which embodies the spirit as well as some of the important features of the Wardha Scheme of education.

Here, again, after the new syllabus has been put into use, for a year or two, all over the Province, teachers' organisations will be asked to suggest any necessary changes so as to improve the new syllabus.

Thus from the seven measures enumerated above you will admit that the present Government have taken in hand both the improvement of the system of elementary education and the progress of elementary schools, as well as the betterment of the condition of aided elementary school teachers.

REFORMS CONTEMPLATED.

Indeed, many more things have to be done to improve the state of education in the Province, and some of these things we propose to take up during this year.

There are now seven measures under varying stages of consideration, *viz.*, opening of a Wardha Training School, reorientation of the system of secondary education and of S. S. L. C. examination, reorganisation of the system of the appointment of the Text-Book Committee and of publication of text-books, readjustment of the administrative machinery, recognition of the South India Teachers' Union as the organ of the teaching profession in the Province, the question of creating a Provincial Advisory Education Council, amending of the three University Acts, and expansion of facilities for women's education.

All these reforms are important, and some of them are of a far-reaching nature. I am not a revolutionary, but, like our great national leader, I am for a silent revolution by a series of evolutionary changes. Based on this principle, which I consider as a sound principle of administration, especially during a period of transition as we find ourselves in at the present moment, I intend taking them up during the year. No doubt, it is a stupendous task, but as a teacher and as an educationist, whom Providence has raised to the position of a Minister, I hope

to work out the schemes patiently and successfully, provided I get adequate and the proper type of co-operation from my brother teachers and educationists—sincere friends of educational progress.

Let me explain to you the proper type of co-operation for which I appeal to you.

The first thing you must realise and recognize is that the present Government are, not only not your enemy, but your friend, with a genuine sympathy for teachers and with a willingness to consult you and a readiness to listen to you, and that, if the Government do not satisfy you in every way and to the extent you desire or expect, it is because of various limitations and adverse circumstances under which the Government are functioning to-day.

A WARNING.

Thirdly, let no true teacher worth the name entertain the notion that by direct action teachers could gain what they want.

Let me assure you, those present in this hall as well as the army of teachers outside in the Province, that it is disgraceful for the teaching profession, in this country of high ideas and of ancient educational glories, to have recourse to direct action, and that as long as I remain Minister for Education, every case of direct action will be severely dealt with.

I do not want teachers of my country to imitate the labourers of the degenerate Western nations. I look upon such teachers as my enemies, as unworthy of any support from the Government.

Fourthly, let no teacher be found at the bottom of any students' strikes. It is the duty of teachers so to adjust their conduct as to create an atmosphere of peace and goodwill in their respective schools. Those who pour oil on troubled waters will only be helping themselves to get out of the teaching profession.

By fomenting troubles with the manager or headmaster or students, some teachers have given trouble to the Government and to the Ministry of Education.

It is not such co-operation that I seek from teachers to push forward schemes of educational reforms.

Fifthly, do not attempt to frighten the Government to do things by intimidation and threats. Let the spirit of violence in thought, word and deed be not found among the ingredients of your character. You cannot call yourselves friends of the present Government, displaying violence in this manner or entertaining prospects of direct action as some of the teachers in our Province do.

In conclusion, I appeal to teachers to place greater confidence in their Government, to feel sympathy for a hard-worked Ministry with a poor treasury, and to elevate the tone of education in all its stages in our Province. Let your deliberations at this Conference promote that peace and goodwill, that harmony and co-operation, that sweet reasonableness and spirit of compromise—qualities that are highly necessary to carry on schemes of reorganisation to a successful conclusion.

PRESIDENTIAL ADDRESS

BY MR. V. P. ADISESHIAH, M.A., L.T.

I THANK you for the great honour you have done me by inviting me to preside over the deliberations of the 30th Provincial Educational Conference held under the auspices of the South India Teachers' Union. When an urgent telegram came to me from Mr. Srinivasavaradan, on behalf of the Working Committee, there was no time to pause and to think. I had to simply say yes or no. Anyhow, I took half-an-hour to realise the responsibility I was called upon so suddenly to shoulder. In view of my keen interest in the S. I. T. U and its great service to the teachers all over the Presidency, I made bold to accept this invitation and as a practical demonstration of my genuine appreciation. As one who spent over thirty years of this life in the teaching profession it gives me a great joy to find myself in the midst of such a large body of my comrades who have dedicated their lives to the same service. Though my present state of mind is not in its best form owing to my recent bereavement, yet I thought it fit to use this opportunity as a welcome variation. I have been teaching for the last twenty-five years University Classes and as such I have not been in direct touch with the Secondary and Elementary education, and I am afraid I am not as well equipped as you are with first hand knowledge of your problems. But I am sure that they are all connected together and form parts of a unitary whole, and men engaged in different grades of teaching ought to regard one another as colleagues in common enterprise and a common purpose building a mental, moral, and spiritual life of children and young men and women.

Ours is a calm and peaceful occupation having for its object the enrichment of intellectual and still higher life or development of personality. There is nothing spectacular about our avocation. We are thoroughly satisfied to work in an unostentatious and obscure position as apostles of culture, knowledge and champions of high ideals.

Recent tendencies in the educational outlook and the resulting activity. Education has been a burning topic during the last two decades. In a sense it has always been a topic of perennial interest. But the tenor during the last twenty-five years has been to re-think, re-state, the implications of sound education to examine, sift, analyse the system of education in all its various aspects and stages, and to recast, modify and adjust in such a way as to meet the social, economic, cultural and practical needs of the present time. Such a complex harmonious well-balanced system of education is not easy to achieve at one stroke. It must be evolved gradually in the light of experience as the result of patient thought and strenuous endeavour. That is exactly what has been going on for some years. All along there has been a sense of inadequacy which has led to such tremendous changes. Now the emphasis is placed more on practical and human side; in short education in close touch with the realities of life and environment. The experts and exponents in the educational field were utterly dissatisfied with mere book learning which made pupils mere intellectual machines without any initiative and capacity for anything like

originality or creative thought. There is no denying the fact that these efforts at educational adjustment and revision which may rightly be called experimentation have largely contributed to a new orientation in education by accentuating importance of the practical side of knowledge, of learning through manual activity as distinguished from learning exclusively from books. A great deal of constructive and critical thought has been bestowed upon the subject resulting in the evolution of certain methods and schemes which may themselves cannot be said to be final, but which have given a new orientation to education in general. Some of us are the products of the old system. We even pride ourselves on the fact that the old system was far superior to the new in that it cultivated accuracy, precision both in thought and expression and developed correct notions of things and depth of knowledge. But there is a great deal to be said in favour of the new system. Some of these new methods have not been a conspicuous success, for example, the project method. The reason is that it takes time to train pupils adequately according to this method but the parents are impatient. They want quick returns. They desire to see that their children get degrees and titles without caring much what kind of knowledge they acquired and whether it is really sound or shallow. People are rarely prepared to pursue knowledge patiently because commercialism and rank utilitarianism play a very powerful part and prevent acquisition of really solid knowledge and culture. The most recent of such methods is the Wardha Scheme and it is an instance in point. It combines, it is claimed, the salient features of the previous systems in addition to being craft-centered, and hence pre-eminently

practical. A great deal has been said and written on the scheme. The pros and cons have been critically examined, some extolling it as the most satisfactory scheme while others condemning it outright. Among those that support the scheme ardently is the Hon'ble Education Minister who has written an informing book about the scheme bringing out its merits. The author of the scheme is the first citizen of India, a sage and a saint who commands our unbounded reverence and admiration and it is quite possible that our psychological attitude may unconsciously regard this product of his great mind as almost infallible. The scheme is still to be tried. Time and experience alone will show its real value in liquidating illiteracy and laying the foundation for the choice of a proper vocation for the pupils in after life. Among other things underlying the conception of the scheme seems to be its aim to achieve economic efficiency of the future generations but the most recent criticism of the system is that it lays over-emphasis on crafts and eliminates all cultural education. Further it is said that it neglects English entirely without which for a long time to come we can ill afford to live nor carry on our business and negotiations. Again too much time spent on crafts will result in pupils forgetting the Three R's when they leave the schools. Moreover, psychologically it is regarded as an unsound system, because intensive work at crafts at an early stage would have a deleterious effect on the mental training of the pupils. The result will be, it is feared, that at the end of seven years' course, the pupil would be stunted mentally and would be fit only to be a wage slave. Thus, the children of the poorer classes would suffer and the richer classes would completely hold them in their

grip. These are some of the features that are supposed to vitiate the scheme completely. The picture is rather over-drawn. Without claiming infallibility for the scheme it may be tried, and if the result proves unsatisfactory, it may be discarded. This criticism has at the back of it, communal bias, and communalism should not be allowed to encroach upon educational sphere. In this sphere at least, we must be free from it. The two systems cited above, and fairly scrutinised distinctly mark recent tendencies in the educational outlook.

The question of re-organization of secondary education is on the anvil. It is very strongly urged in some quarters that there should be a radical change resulting in better co-ordination and less rigidity of examinations. The real defect is that the system has become out of date, and requires to be adjusted to the altered conditions in collaboration with educational experts.

Co-education has been carried on for more than thirty years in a very limited scale in the lower stages; but recently, it has increased by leaps and bounds especially in the University classes. It augurs well for the nation that the women of the country are taking advantage of the opportunities given to them and are endeavouring to measure up to the standard of the western women. The Indian women should be increasingly educated not to compete with men, but to contribute their share to the advancement of the nation so that our country may take her legitimate place as a free nation in the world. Women have a very important part to play along with men in social, economic and political life of the country. Moreover, an educated and cultured mother's children have a distinct advantage in their upbringing. Women with

a sound education are unquestionably a social and moral asset and a potent influence for good in the domestic life. Under the present circumstances girls may be educated side by side with boys until they reach ten years of age, and in the college classes co-education may go on as at present.

Present-day Teacher and Pupil. It has been said that the relationship now-a-days between the teacher and the pupil is not what it was in the good old days. The teacher is helpless when he is confronted with breaches of discipline and disorderly behaviour on the part of the pupils. They say that it is all the manifestation of the spirit of the times and should be dealt with tactfully and sympathetically. We have been reading recently in the newspapers about strikes, revolts against school authorities, picketing, staging walk-outs, etc. Surely, sound judgment and critical thought, acquisition of solid knowledge, diligent application to studies cannot flourish in an atmosphere of tension and turmoil. No efforts on the part of the teacher will be adequate in putting down such indiscipline unless the parents co-operate. The educated parents can render a valuable help in this matter. The pupils are sometimes under unhealthy influences, political exploitation of the studentry has been responsible in a great measure for this state of indiscipline. Immature minds easily fall victims to flattery and cajolery of the irresponsible politicians. The teacher's task becomes extremely difficult in such a plight; but he must rise to the demand made on him by such a situation and use his moral force or soul force in weaning the immature minds to the path of rectitude and dignified behaviour. The capacity of the teacher to cope with such a disconcerting situation will be in proportion to the confidence

he is able to infuse in the pupils by his good work, exemplary conduct and the love and respect he is able to command and the sympathy he shows to the legitimate aspirations of his pupils. Such a talented teacher is sure to earn the lasting gratitude of his pupils and of the parents. This implies that such a teacher is a concrete embodiment of all that is lovely, comely, and honourable.

University Education has undergone tremendous changes during the last twenty-five years both in the curricula of studies and extra-curricular activities. The opportunities afforded to the student are as numerous as they are valuable, in spite of the acute unemployment problem which has a depressing effect on the students and chills their enthusiasm. It is all very well to speak of the necessity of pursuing knowledge for its own sake, for the sake of its intrinsic value; plain living and high thinking is a sublime ideal, but we must face hard facts in this work-a-day world. Maxims, however elevating may be, cannot feed and clothe us, and a solution must be found. If it is conceded that in any walk of life an educated man is more efficient than one who is less fortunate, more resourceful, more capable of adjusting himself to a given situation by dint of his academic training, then certainly, a university man should be able to cope with the realities of life and get on well; but he must be given an opportunity and a decent start. In this connection I should say that the insistence on the practical bias in his training at every stage of his education becomes perfectly relevant and imperative. One of the suggestions made to lay this grim spectre of unemployment is that instead of scrambling for Government posts, and becoming humiliated when unsuccessful,

the 'varsity young men should enter into enterprises of various kinds, rural uplift work, etc., to keep them busy. It is a well known fact that the earning capacity is rarely in proportion to the amount of knowledge or high degrees and titles. It is a mockery to call upon these ambitious young men who are at the threshold of life with rosy visions of their future to do honorary work or set them adrift on society to take their chance in such large numbers to shift for themselves. The university and the Government are endeavouring to devise ways and means to help these young men. There are some private bodies who are working towards the same object; but nothing very substantial has been done till now, or rather their efforts have not touched even the fringe of the problem. The problem ought to be solved and the tense situation eased. The sooner it is done, the better. It should be taken up and tackled seriously by the Government, Business Firms and other private employing bodies.

Though there are numerous subjects relating to education, I am afraid I ought not to carry on the discussion further, but request you to remember that what I said till now is intended to stimulate your thought and keep your memory alive with a view to enable you to contribute your quota towards the elucidation of some of these hard problems; for the teacher is in the thick of the struggle and hence, he is best fitted to speak on the subject with authority. In conclusion, I have to say that I am painfully conscious of the inadequacy of the treatment of the subject, namely, the recent tendencies in Educational outlook. I am afraid, I have not contributed any fresh or original ideas. I have been indulging in random thoughts without

suggesting any definite solution to some of the questions raised herein, as it is rather difficult to say anything positive or conclusive. I really believe we are in a tangle and perplexed by conflicting opinions, ideals and view-points. Nor have I touched upon the lot of the teachers which has become a hackneyed subject but their condition is by no means satisfactory. In season and out of season some of the serious handicaps of the teacher's life should be brought to the notice of the authorities. It must not be regarded as a customary complaint and brushed aside. The teachers' security and tenure of office, pay and prospects and other kindred questions, especially relating to their condition in institutions managed by the private bodies have been for long engaging the attention of the S.I.T.U., but nothing very appreciable has been done to improve their lot. Even to-day the S.I.T.U. has been championing indomitably the teachers' cause. It is bound to have some response surely, it is not going to be a cry in the wilderness. There is a Tamil proverb which says that the greater the impact on a hard stone the more is the chance of its moving. Again, I take it that there can be no two opinions on the fact that the *Grant-in-aid* code should be revised, the grant should be given more liberally, and equipment grant should not for any reason be curtailed or stopped as it was suggested some months ago by the Premier. It may be true that in his days, they were getting on fairly well without

costly equipment. Now the days are different. These are the days of tremendous improvements in all directions. Education has become more realistic and knowledge is not built upon mere imagination. On the other hand it is based upon the pupil's living contact with concrete elements and environments. Hence, the necessity for fairly decent equipment which will be helpful in making the child's education and experimentation of the scientists really concrete and convincing. Again, the inclusion of experienced educational exponents should be insisted on in the proposed advisory council when it is created and in the preparation of any scheme to modify the present system, and the educational policy and programme in general. In this connection I tender my hearty congratulations to the working committee for the most thoughtful and useful resolutions that they propose to bring to be placed before the Conference.

One word more and I have done. We Indians are acquainted with the ancient motto '*Nishkamakarma*.' If it is fitting to any class of people the teachers must be the first and foremost. I am sure you are influenced by this sublime ideal unconsciously and implicitly. Now I appeal to you to make it conscious, explicit living principle, guiding, controlling and energising our life and work. In our devotion to duty may it prove an inspiring and dynamic power impelling us to give our best and to do our best. May the Lord of Wisdom, Knowledge and Understanding bless us.

RESOLUTIONS PASSED

Reform of Secondary Education.

I. REORGANISATION OF THE COURSE.

(1) *Secondary School Course* to be of 2 stages:—

(a) Middle School—I, II and III Forms.

(b) High School—IV, V and VI Forms.

(2) *Middle School Course* to be a uniform course, common to all pupils, consisting of 60% of literary subjects and 40% vocational subjects; in the choice of vocational subjects differences between boys and girls, and between rural and urban pupils must be borne in mind.

(3) *High School Course* to consist of two parallel courses—*Literary* and *Vocational*.

(a) *Literary course* be called Matriculation Course, preparatory to the Arts and Science studies of the College Intermediate course as at present

(b) *Vocational course* is to be preparatory to either

(1) Seeking an employment, or

(2) entering upon advanced vocational courses in schools or colleges intended for advanced studies in arts or crafts, whether under Government or University, or private management.

(4) Matriculation Course to consist of 75% of literary and 25% of vocational subjects, and vocational courses will be varied and will consist of 75% of vocational and 25% of literary or cultural subjects.

(5) Student, after III form, will be allowed to enter upon either of the two parallel courses, according to his abilities and aptitudes, which are to be decided by himself and his parents, advised by the Headmaster of the School wherein he was studying for his III form course.

(6) At the end of IV form he may change the course and take up the other parallel course, provided he repeats IV form taking up the new course instead of the old one he had been pursuing before.

(7) In rural parts, as far as possible, each High School provide for both courses—the Matriculation Course as well as one or two or three of the vocational courses in urban parts, some High Schools may have only the Matriculation course, some only Vocational courses and some of the larger institutions may have both Matriculation and one or two or three of the Vocational courses.

(8) At the end of VI form every one will be given a S. S. L. Certificate by the School authorities, showing the career of the boy in the School course, like the present S. S. L. Certificate.

II. PUBLIC EXAMINATIONS.

(1) No public examination at the end of III form.

(2) At the end of VI form, those who desire may sit for a public examination conducted by the Government or by the University.

(3) The Government will conduct, every year in March, a public examination, called School Final Examination, to award Certificates or Diplomas to those who have completed the High School course, taking up a vocational course, which examination and Certificate or Diploma is to be recognized by:

(a) the Govt. for purposes of entrance into any appropriate departments of Govt. Service or to any advanced vocational courses.

(b) the businessmen, for purposes of entrance into any business offices,

(c) the University, for entrance into such advanced vocational courses as will be provided in any vocational or technical or professional college, affiliated to or recognised by the University,

(4) The University will conduct an annual public examination, called the Matriculation examination, for entrance into the Intermediate Course of collegiate studies.

III. CONTROL OF THE COURSES—EXAMINATIONS.

(a) *Courses*.—The Control of the High School Course—literary and vocational—to be vested in a "Secondary Education Board," consisting of

(1) The D. P. I. (President)

(2) Representatives of Madras, Andhra and Annamalai Universities—(Madras 3, Andhra 2, and Annamalai 1).

(3) Six non-officials nominated by the Government, (one of whom shall be the President of the S. I. T. U.), with Secretary to the Commissioner for Government Examinations as Secretary to the Board.

(b) *Examinations*.—

(1) The School Final Examination to be conducted by a "School Final Examination Board," appointed by the Secondary Education Board, with its Secretary, as Secretary.

(2) The Matriculation to be conducted by a "Matriculation Examination Board," appointed by the Syndicates of the Madras, Andhra and Annamalai Universities (Madras 3, Andhra 2, Annamalai 1) with the Registrar of the Madras University as Secretary.

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EDUCATION IN MYSORE.

A RECORD THAT TELLS.

BY MR. A. PADMANABHA IYER, *Tricandrum*.

"Education cannot be confined to intellectual effort. Its physical, moral and social aspects should receive their due attention even in a teaching University."

THIS is how the real aim and object of Education was put in a nutshell by His Highness Sir Sri Krishnarajendra Wodeyar, Maharaja of Mysore, in the course of his first Convocation Address to the Mysore University in 1918. No one can deny this wise and pithy statement. We refer to this utterance just now in view of the Birthday of His Highness the Maharaja which falls on Monday, the 29th May. On this auspicious occasion we consider it not inapt to look back and make an hurried attempt to review the work done with special reference to certain new features in Education. Being a journal specially devoted to the advancement of Education in any part of India, we hope that our readers will welcome this brief account of work done to educate the masses and remove the mass of ignorance. Mysore has figured largely in public eye in all matters of administration. It is the purpose of this article to restrict its scope to the remarkable march Education has made in that Model State, or, as Lord Sankey put it in closing the last session of the Indian Round Table Conference, "a pattern to the world" and associated with it the name of Sir Mirza Ismail.

In initiating and carrying out its educational policy the authorities in Mysore seem

to have been guided by a very vital consideration, namely, that no education worth the name can be based on meal-ticket system alone and that the function of education ought to be to develop in man all qualities of head and heart. In fact, to destroy the brutal and bring out the Divine in him. It was towards this end that the earlier workers have been directing their efforts. Mysore did not care very much to build its educational edifice on mere numbers of its "B.A.", but wanted to make its recipient not only a bread-winner but also realise in himself something of education as a humanitarian science.

Compared with the (Census) literacy figures of other States, Mysore takes a low place. While Travancore has 29 per cent. of general literacy, Mysore has only about one-third. But it has specialised in some broad features in which even to-day it has not been approached by other States or British Indian Provinces. While recognising the need for these special features, it has also made considerable advance in general literacy. Mysore is the only State in India which has made investigations into the progress made during a decade and so its Decennial Reports for thirty years are a valuable and scientific guide in the march for progress. Taking the year 1925-26 as a landmark we see that in that year there were 6,148 primary schools with a strength of 2,47,803. The latest figures as per the

Administration Report of 1937-38 are 7,941 educational institutions with a school-going population of 3,52,897. The percentage of pupils under instruction to the total population, according to the Census of 1931, was 36.60, the percentages for boys and girls being 55.42 and 16.96 respectively. The percentage of boys under instruction to the total male population was 8.31, that of girls to the total female population 2.54 and that of boys and girls together to the total population was 5.5. On an average there was one school for every 3.70 square miles and 809 persons. The total number of students in the University was 3,167.

When every one else was indulging in tall talk on the present Educational system and its defects and shortcomings, the Government of Mysore took the bold step of introducing radical changes in its Educational system under the inspiring guidance of that famous tiller of the intellectual soil of Mysore, Mr. N. S. Subba Row, who was then the Commander of the Educational Forces in the State. He saw that it was high time to do something useful, something that would take the student to practical life, something that would give him bread instead of stone. The purely bookish education had already wrought mischief and brought despair in the minds of the young. He had no doubt seen the working of the Technical Institutes working in Mysore. About forty-five years ago His Highness the late Maharaja of Mysore, Sir Sri Chamarajendra Wodeyar of revered memory, founded what is now known as "The Chamarajendra Technical Institute" in Mysore city. The imagination and

statesmanship which formed the basic foundation of this Institute cannot be too highly praised nor could his love of arts and crafts be too highly commended. His patriotism was of a high-souled order. He wanted that modern science should be brought to the door of every craftsman, so that by its application to village industries the economic level of his subjects might be raised and every one who cannot go up to higher and collegiate education might find something which will give him food. The objects of this institute were (1) to foster and improve the indigenous industries of the State, (2) to introduce new crafts for the development of which there were facilities, (3) to give a thoroughly practical training in arts, crafts and trades to students who are likely, after leaving the institute, to pursue the subjects learnt and to make them their source of livelihood and (4) to introduce generally a taste for good design by giving instruction in the application of art to industry and in the observance of principles of grace and harmony in the manufacture of articles made. The excellent objects so nicely set out were carried out with meticulous care and attention and, after the much-lamented death of the Royal Founder, His Highness the present Maharaja, fired by the same enthusiasm and patriotic impulse, took it under his protection. Hardly after four years of his being invested with Ruling Powers, His Highness Sir Sri Krishnarajendra Wodeyar decided that such an institution which has vast potentialities in the economic reconstruction of the country should have a habitation of its own. The magnificent structure standing opposite to the other equally beautiful building, namely,

the Krishnarajendra Hospital, came into view in 1906 with several branches of study. Its activities became popular and now more than 300 young men are turned out annually who eke out their own livelihood and have, in their own way, brought into existence some industry or trade. More technical institutions followed on small or big scales. The most prominent of these is the one at Chennapatna where several arts and crafts have sprung up as a result of the training imparted in this technical school. The working of these technical institutions so successfully had its direct result on the Educational system in the country.

The State had grown tired of its B.A.s and M.A.'s and of the still larger army of high school abortions who were a heavy drag on the material sources of the country. The number of consumers was terribly on the increase and some ways and means had to be discovered and a constructive plan devised and worked out. It was at this time that the then Director of Public Instruction, Mr. N. S. Subba Rao, prepared a scheme for the introduction of vocational education. The scheme provided, in course of time, for a bifurcation of studies from the completion of the primary stage. The one led the pupils to entirely vocational subjects with arrangements for the imparting of general education. The other provided for purely literary studies. The two branches proceeded side by side with their votaries till the completion of the High School course. The idea that lay behind the scheme was to wean certain sections of pupils from a purely literary course and give them a kind of training which would

enable them to earn a living instead of aimlessly pursuing an academical course, whether they are fit for it or not. The subjects taught were Civil, Mechanical and Electrical Engineering, Agriculture, etc., and the course of studies on these subjects were conducted in the Hebbal Agricultural School and the Civil Engineering School in Bangalore. The result of the management of these Vocational sides proved to be so successful that the Mysore University had its attention drawn to it. The Educational Department under which this section was conducted came to the conclusion that it deserved better recognition and so welcomed the idea of the Mysore University undertaking an investigation into the working of this system of Vocational side with a view to improve it and give it a status. A Committee was appointed for this purpose which, while accepting the existing arrangements as sound and satisfactory, wanted to exploit the further possibilities of extending the system as part and parcel of the University. The Committee came to the conclusion that "the diversion of pupils from the present University courses and their better distribution as between the Degree and the Diploma courses will be more readily effected if none of those who have passed the School Final Examination on the basis of the minima prescribed by the University is denied admission into the University, but within its precincts, one is required to take courses other than those that lead to a degree. There is reason to believe that a large number of those who now join the Intermediate Classes do so not because they find any special fascination for the Degree, but mainly because they have no alternative post-second-

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dary course which have the same prestige as the course in the University." This conclusion of the Committee was on all fours with the resolution passed by the Third Conference of the Indian Universities held in 1934. The Mysore University, therefore, decided to take steps to provide post-secondary courses in Sericulture, Veterinary Science, Automobile Engineering, Commerce, Prints and Engraving, Printing and Binding, Pharmacy, Music, Domestic Science, Painting and Drawing. The courses on the above subjects will be opened with effect from the academical year 1940-41 and will be provided within the University itself. Another subject, namely, Teaching will also be added. The period of training will be three years.

Reference has already been made to the introduction of Vocational studies in the Departmental Educational institutions. In view of the good results produced, the Government appointed a Committee to consider the reorganisation of the Educational system. This Committee recommended the institution of Vocational Middle Schools, and Vocational High Schools and suggested also the desirability of post-secondary Diploma courses. This scheme was sanctioned by Government and was given effect to. The institution of Diploma courses mentioned above, coupled with the network of Vocational Schools, will provide a comprehensive scheme of Vocational Education suitable to different aptitudes and capable of diverting the increasing number of young men and women from the single and vexed avenue of academic studies for which they may not be fit, in addition to the merit it has of avoiding

the evil of unemployment. For, at the end of the Primary stage of general education there is a choice between the Vocational Middle school and the General Middle school and later on to the Vocational High school and General High school, while at the end of the High School stage a choice is now offered between the old courses leading to the Intermediate Examination and the Degree on the one hand and the Diplomas in Vocational subjects on the other. It is estimated that all these Diploma courses, the existing ones and the new ones taken together, will provide for the admission of about 300 to 400 pupils every year which means the diversion of a considerable number that now pass the School Final Examination who may not be fit for the College course proper. In this way the Mysore University has nationalised Education and given a lead to other older Universities in India like those in Madras, Bombay, Calcutta, etc. This is ample proof of what indigenous Administrators can do in new fields, if an opportunity is given them. It has to be mentioned in this connection that there is no fear of the production of a superabundance of qualified young men, at least for some time to come. For, the industrialisation of the State is so planned as to find provision for a large number of technically qualified youths. Thanks to the far-sighted statesmanship and the patriotic fervour of its indigenous Dewan, Sir Mirza M. Ismail, whose industrial policy has been so shaped as to make fullest use of the State subjects, provided they are qualified, in developing the material resources of the country. A distinguished journalist who had been touring in India, Mr. Allan Lane, known to

the world at large as the creator of the Poor Man's University, Penguin and the Pelican Books, and who visited Mysore State, has recorded his impressions in the course of which he says that "the progressive administrator employs the resources of the State in order to provide optimum facilities for the maximum number of people, so that the harsh irregularities of economics may be softened and regulated by the vision and design of Ethics." The nationalisation of its Educational system and the socialisation of its industries have proceeded *pari passu* on wise lines of real development of its economic possibilities. "I live for my people," said His Highness on one occasion. What has been accomplished in these directions is only one illustration of that benevolent intension of His Highness the Maharaja.

This story of Mysore Administration, with special reference to the remarkable advancement it has made in education, will not be complete without a brief narration of the circumstances which have brought about the creation of its University, the first in an Indian State. The conception of a University for Mysore was entirely due to that master-mind, Sir M. Visveswaraya, whose vigorous intellect and busy brain and broad outlook have left their indelible impact on Mysore. He discovered that the only way to change the system of education was a University for Mysore where they could have their methods and their ideas to suit the State and its needs and ideals. He applied his vigorous mind and succeeded in inaugurating the University in 1916. It is essentially a Teaching University which has its constituent Colleges both in Mysore and Bangalore, pro-

fessional as well as technical. His Highness the Maharaja of Mysore is the Chancellor, His Highness the Yuvaraja, the Pro-Chancellor. The present Vice-Chancellor is Mr. N. S. Subba Rao who has grown grey in the service of the State. His reputation as an eminent educationist has spread all over India, while his culture and knowledge as an economist have been utilised by several Universities in India who have recognised in him an authority of undisputed eminence. The present high level of efficiency and up-to-dateness of the Department of Education in Mysore have been entirely due to his master-mind and marvellous powers of organisation and initiative. His creative mind, his administrative powers of a high order, his admirable tact and his genial yet strong driving force, coupled with his close and intimate knowledge of the educational needs of Mysore have secured for him the highest post in the Educational field at the gift of His Highness the Maharaja where he has already begun to shine as a centre of beneficence. The short period of his Vice-Chancellorship has already been reckoned as a distinct landmark in the educational history of that State.

The authorities of the University consist of the Senate which is the chief legislative body, the University Council which is the chief executive body and the Academic Council which is the chief academical authority. In the constitution of the University provision is made for securing to the Senate members representing popular interests such as the Municipalities, District Boards and recognised Associations, representing definite interests. There is also provision for life membership of the Senate. Besides the Arts and Science

Faculties, the University has got the Faculty of Engineering and Technology and the Faculty of Medicine. With respect to the Faculty of Engineering it may be noted that this University was the first to have a Degree in Electrical Engineering parallel to the corresponding Degrees in Civil and Mechanical Engineering. The Faculty of Medicine includes also the L. M. P. Diplomas; and the University not only conducts the L. M. P. Examination but also controls the Medical School in which instruction is given for the Diploma course. The present Vice-Chancellor has expanded the scope of the system of Diploma in other subjects. The University of Mysore may take credit for including a regular course in Experimental Psychology, Mathematical Statistics and Economics as subjects for Pass and Honours Degree courses.

The University provides ample scope for research by members of the University staff by liberal provision made in the shape of Library and Laboratory. Other aids to research available are the Oriental Manuscript Library and the Archaeological Department. The University Degree in Arts and Science has secured recognition from other Universities on a basis of reciprocity. The Institution of Engineers, India, have recognised the B. E. Degree and the Royal College of Surgeons, England, has recognised the certificates awarded by the Mysore University for purposes of admission to the Primary Fellowship.

Mysore was one of the States—if it was not the pioneer—in making the Kannada language the medium of instruction in the English schools of the State. The experiment was

made in the Middle schools of teaching all non-language subjects through the medium of Kannada. This having proved a success, it was extended to the High Schools also. The objection was raised that the use of the Vernacular would affect the high level of efficiency secured through the English language, that it would be impossible to teach satisfactorily subjects like history, geography through the medium of the Vernacular as there were no proper textbooks and that the pupils themselves would not be able to gain an all-round knowledge which they would otherwise obtain through the English. It was further stated that their knowledge of English would considerably suffer to the extent of its acting as a serious handicap when they go to University classes. But the authors of the new scheme were not convinced of the force of arguments thus advanced from pessimists who would not tolerate any view point which was not in accordance with theirs. The new changes were, in spite of all opposition, brought into effect and today Mysore offers an example of Vernacularisation in teaching which deserves to be followed by other Indian States. The evils of this fetish of English education could not be better described than in the apt and statesmanlike words of the Rt. Hon. Sir Akbar Hydari, Nawab Hydar Nawaz Jung Bahadur, Kt., P.C., D.C.L., LL.D., the distinguished author of the Osmania University in Hyderabad. In his valuable and learned Memorandum on the desirability of establishing the Osmania University, that stalwart Indian educationist and consummate statesman of whom India is proud, described the evils as "the undue and unwarranted strain

on the student's memory, the time wasted in mastering the intricacies of a foreign language at the sacrifice of the subject-matter taught, the stifling of originality and the inability of graduates to impart knowledge to their own countrymen in their mother-tongue, and the unbridgeable gulf thus created between the educated classes and the masses of the general public." Though all these evils were patent to every one—whether educationist or layman—their removal required an Indian Administration of strong mental and moral calibre. Hyderabad led the way as the pioneer on a higher plane of thought and culture through the Vernacular and Mysore followed and to-day those two advanced States stand out prominently in having thought out and carried through the much desired reform to the credit of an indigenous Administration and to the undoubted benefit of a vast mass of the subject population.

In this article it has not been my aim to categorically review the remarkable progress made in Mysore but only to point out how an indigenous administration could work on lines congenial to the tastes and inclinations of the masses, which no foreigner can

evaluate or realise. That this has been the ambition of the very fountain of authority, the Ruler, and that the Head of Administration has only acted and carried out his sovereign Master's cherished desire as his instrument and deputy, is well borne out by the following quotation from the speech of His Highness the Maharaja of Mysore, who, on the memorable occasion of opening the Bhadra Anicut and Channel Works on 12th June, 1926, said thus:—

"We are anxious further to extend Education and to place at the disposal of the landholder, the tenant, the artisan and the trader every facility within the resources of Government for improving his individual income and technical skill."

May His Highness Sir Sri Krishnarajendra Wodeyar who has wrought so much good to his people during the past 37 years and has showered blessings of peace, prosperity and plenty through the one and only instrument, namely, *Education*, live long for several years in health and strength to continue the same blessings is the earnest wish and devout prayer of every one both in the State and outside!

NEWS AND NOTES.

INTERNATIONAL INSTITUTE OF INTELLECTUAL CO-OPERATION

Communique No. 336.

An international committee of experts met at the International Institute of Intellectual Co-operation, Paris, on April 17th and 18th, under the chairmanship of M. Jules Hiernaux, formerly Belgian Minister of Public Education, to examine the problems of the co-ordination of general instructions courses in the various fields of secondary education: classic, modern and technical, with a view to facilitating the transfer of pupils, during their period of study, from one instructional sector to another and, more particularly, to providing them all with a general culture. To this end, the committee of experts reached agreement as to the extent to which this general culture could be obtained by the adoption of methods and a system of teaching that would be common to the following subjects: the mother tongue, foreign languages and literature, history and geography, mathematics and the natural sciences.

ALL INDIA FEDERATION OF EDUCATIONAL ASSOCIATIONS.

Notice.

The 15th All India Educational Conference will be held at Patna on December 27-30, 1939. In order that the work of the Conference may not be delayed the Constitution provides that suggestions should be invited from Constituent Associations, Individual Members, Members of the Federation Council, the Reception Committee as well as from educationists in general on the following:—

(a) Topics of Discussions for General Sessions and Sectional Conferences.

(b) Subjects on which papers should be invited for General Sessions and Sectional Conferences together with names and addresses of educationists who specialise in those subjects.

(c) Resolutions for consideration at General Sessions, Sectional Conferences and Annual Council Meeting.

(d) Changes in the Constitution of the Federation if considered desirable.

The following Sectional Conferences have been decided upon:—

(1) Primary and Rural Education; (2) Secondary Education; (3) University Education; (4) Childhood and Home Education; (5) Vocational Education; (6) Adult Education; (7) Examinations; (8) Health and Physical Education; (9) Moral and Religious Education; (10) Training of Teachers, Experiment and Research; (11) Internationalism and Peace.

There is a special open session to deal with the problems of women's education.

I shall be obliged if constituent associations, individual members, members of the Federation Council, the Reception Committee and educationists in general would kindly send suggestions to the Hon. Secretary regarding each of these matters for the General Session and for each of the Sectional Conferences separately. All such suggestions should reach Mr. D. P. Khattry, Hon. Secretary of the Association, P.B. No. 52, Cawnpore, by the 7th July 1939 at the latest to enable him to place them before the Executive and Council Meetings for final selection.

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REVIEWS AND NOTICES.

INDIAN EDUCATION IN ANCIENT AND
LATER TIMES. By E. E. KEAY. OXFORD
UNIVERSITY PRESS. Pp. 204, Price Rs. 5.

This worthy volume is "an inquiry" into the origin, development and ideals of Indian education in ancient and later times. This is a revised version of the original publication which was entitled "Ancient Indian Education." The author traces the beginning of Indian education to Vedic times (1000 B. C.) when Brahman priests were custodians of learning and handed down in writing the ritual and ceremonial connected with Vedic rites and sacrifices. Later (500 B. C.) the education of Indian nobles, Kshatriyas and the professional classes (Vaisyas) came under Brahman control. The introduction of Buddhism under the patronage of powerful rulers brought a new influence into Indian Education. Buddhism developed its own system and was free from Brahman control. The Mohamedan conquest brought a new influence into Indian education. Primary schools, Madrassas, and schools of higher learning were generally attached to mosques. Many of the Mohamedan monarchs were learned men.

The system of popular education was in full swing when India came under British influence. In 1835 the government of Lord Bentinck, in accordance with Macaulay's famous Minute, made English the medium of instruction in higher education in India. Regarding the future of education the author well points out that any attempt to foist even the most satisfactory of European systems of education upon India would be doomed to failure. "India may learn and is learning from the West many useful lessons in all subjects, and in educational thought and practice no less than in others; but if a system is to be evolved for India which shall

be truly Indian, it must, while assimilating much that is Western, also gather up what is best and most useful from its own ancient systems and weave them into the complex whole that is being built up."

The book contains many interesting facts and details, especially with regard to ancient Indian education. The author writes with understanding, sympathy and keen insight into the problems of Indian education, combined with scholarship and a fund of information. The concluding chapter is excellent. The book has a bibliography and is well indexed.

INTRODUCTION TO PSYCHOLOGY. BY
S. JALOTA, M. A. OXFORD UNIVERSITY
PRESS Pp. 159. Rs. 2.

In the Preface, G. Bose (Head of the Department of Psychology, Calcutta University) states that the author has had in view the special requirements of Indian Universities in writing this book, and that some of the Universities of India have under consideration the introduction of psychology as a subject for study into the Intermediate Arts and Science courses. Psychology is one of the younger sciences but Universities and colleges will do well to include the subject in the curriculum. Mr. Jalota has presented the subject in popular style, with adequate illustrations and instructive diagrams. At the conclusion of each chapter leading questions are listed which may be helpful both for the student and the teacher. The subject matter of the book is well presented but the English language and style are capable of improvement.

The facts mentioned in the book are supported by references to leading authorities in the field of psychology. The author

does not identify himself with any one particular school of psychologists but is interested in an intelligible presentation of the elements of psychology.

THE AIMS, METHODS AND ACTIVITY OF THE LEAGUE OF NATIONS. REVISED EDITION. SECRETARIAT OF THE LEAGUE OF NATIONS. Pp. 221.

This is a revised and up-to-date edition of the Aims, Methods and Activity of the League of Nations intended for general information and published in accordance with the recommendations made by the Advisory Committee on League of Nations Teaching (July 10th, 1935). This is not, however, an official document involving the responsibility of the League.

Part I of the book deals with the origin, the nature, aims, instruments and methods of the League. Part II is entitled "The Measure of the League's Achievement" and includes a list of political disputes handled by the League, mandates, protection of minorities, intellectual co-operation, social and humanitarian work. Part III deals, in two separate chapters, with the working of the Permanent Court of International Justice and the work of the International Labour Organization respectively. In the Fourth part of the book is listed the covenant of the League of Nations. Extracts of the Statute of the Permanent Court of International Justice as well as extracts from the Constitution of the International Labour Organization are also included.

At a time when a note of pessimism is sounded with reference to Collective Security this publication will serve to remind readers of past attainments and future possibilities of the League of Nations. The volume is worthy of a place in all school, college and public libraries.

SHORT HISTORICAL PLAYS BY MODERN AUTHORS EDITED BY E. R. WOOD. MACMILLAN & CO., LTD. (SCHOLARS LIBRARY) PP xii & 238. Price, 2s. 6d.

This collection of playlets takes us from the days of Columbus to the accession to the throne of Queen Victoria in 1837 as a young Princess of eighteen years. Each one of these centres round a historical theme, possessed of merits as literature and interesting to present on the stage. It is claimed by the Editor that the plays are not undramatic and not being merely History in dialogue form. They make vivid pictures of historical personalities and bring into prominence conflicts of characters and ideals. They are taken from the works of prominent writers like Lawrence Housman and Dominic Burke. Each is supplemented with a list of books for further reading and questions on the historical elements and characters coming into the play. Columbus's discovery was of greater importance than ever he knew; and the tempers of Sir Thomas More and Lady Jane Grey are brought into the greatest possible contrast with those of Lady More and Mary Tudor. The play—On Board the Golden Hind—is based on the account of Francis Fletcher and makes the situation of Drake among his mutinous followers more poignant than it would otherwise be. The final tragedy of Mary Stuart is made appealing by her pitiable waiting for death and yet for life. 'Queen Dick' is a conflict between Richard Cromwell, his mother, his sister Lady Fleetwood and his wife and shows the impotence of the new Protector so sadly and convincingly. There are episodes connected with Glencoe, Charles II's miraculous escape after the Battle of Worcester and the sequel of the Forty-five given in appropriate setting combining truth and appropriately imagined settings. Some of the actual events of Nelson's last days are depicted in one playlet; and Housman's 'The Six o'clock

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PROGRESSIVE ENGLISH COMPOSITION. By P. C. Wren, M.A., I. E. S. (Retired). 52nd Edition. Price, Re. 1-8.

ENGLISH COMPOSITION FOR HIGH SCHOOL CLASSES
By Henry Martin, M. A., O. B. E. 4th Edition. Price, Re. 1-8.

HIGH SCHOOL ENGLISH COMPOSITION. By Wren & Martin. 9th Edition. Price, Rs. 2-4.

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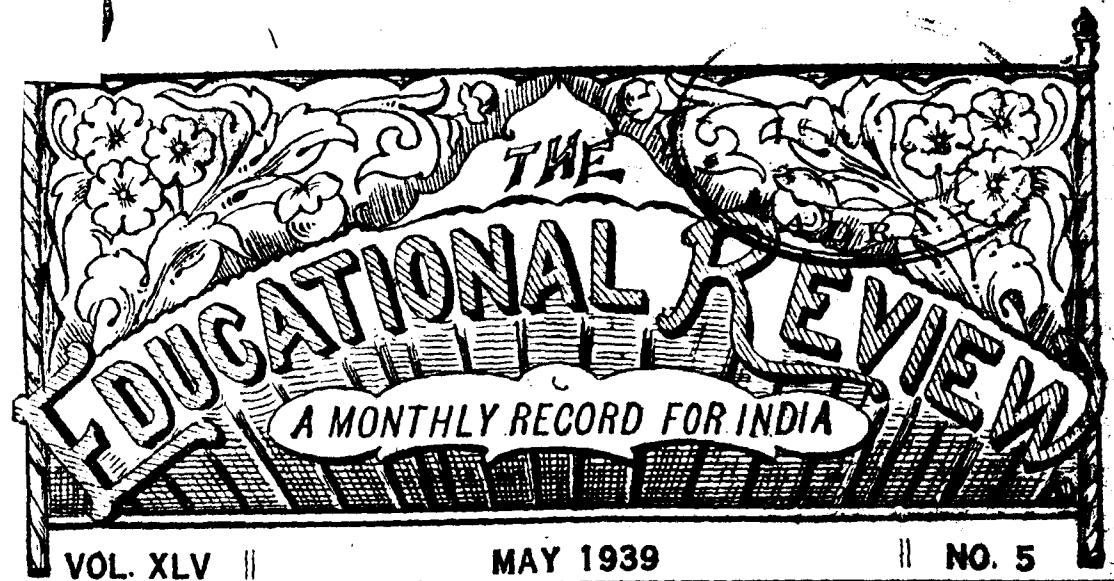
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The Educational Review**A MONTHLY RECORD FOR INDIA**

VOL. XLV.]

MAY 1939.

[No. 5]

THE WARDHA SCHEME.

CONFUSION OF THOUGHT AS TO WHAT IS REVOLUTIONARY IN IT AND
WHAT IS NOT.

BY MR. N. KUPPUSWAMI Aiyangar, M.A., L.T.,

Srirangam.

PEOPLE who talk in season and out of season about the great revolutionary nature of the scheme, the difficulty of making people understand it, the difficulty of finding suitable teachers, and the like, are doing a positive disservice to the cause, be they ministers, laymen or educationists. It is due either to some confusion of thought or to want of courage to oppose the scheme openly. I have not only studied the scheme carefully, not only had an opportunity to take an active part in the intensive course of training given at Wardha but also to discuss the matter in all its aspects with some of the authors of the scheme and listen to the answers given by Gandhiji to the various objections and doubts raised by the officers and teachers assembled there.

To the layman, everything may look revolutionary. He knows no better. Education, what it is? what it is for? and how it is done? have never been, to my know-

ledge, a serious study with the layman. To him, especially if he has been 'successful in life', i.e., made some money or name, anything which is different from the training he himself underwent, is an object of suspicion is revolutionary. To the ordinary parent, the only relevant question is, "Can my son get a better start in life?" Very many officials and those that live in towns including Congressmen welcome the Wardha Scheme with relief. They believe it would keep away the villagers from competing with them.

But to the student of Modern Educational Theory, there is nothing really new about the Wardha Scheme excepting the self-supporting aspect of it. Not that I mean that in every other respect modern educationists would recommend the Wardha Syllabus in all its details. But no educationist of standing can find fault with the ideology and the basic principles of the

scheme. That is why the scheme is being supported by all educationists. Gandhiji pays a very poor compliment to educationists when he says that he did not expect many of them to bless his scheme.

The average teacher and the administrator occupies a position somewhere between the layman and the educationist.

AIM OF THE WARDHA SCHEME. — WHAT IS REVOLUTIONARY IN IT?

Now, Educational Problems are of two kinds: (1) Problems about the aims and (2) Problems about the method of achieving these aims.

The main aim of the Wardha Scheme of Education is to bring about a *new cooperative social order* in place of the present competitive regime. In the mere statement of the aim, there is nothing revolutionary. From the beginning of the world, people have always been aiming at a cooperative social order. In Old Greece, they aimed at perfect cooperation. The slaves to work and the masters to enjoy. The schools for the slaves were different from those for the masters. European democracies, especially England, are trying to give scientific perfection to this system.

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

Vocational education for the masses and literary education for the rulers is the aim.

It is exactly this kind of cooperative social order, the Govt. of India Circular on Educational Reconstruction aimed at.

What is really revolutionary in the Wardha Scheme is that, instead of contenting themselves with the general enunciation of the aim to be interpreted by individuals in their own way, they had gone on to explain in detail the nature of the cooperative society they contemplate, and, what is more, device a method of achieving it.

(1) In the new social order there is to be no class or caste superiority or inferiority. Education, in the words of Gandhiji himself, is "to bring about an *equalisation of status* between the son of a weaver, of an agriculturist and of a school master." If he does not include the son of a Collector, a minister, the industrial magnate and the merchant-prince, it is not because he does not mean it or want it but for other reasons into which I need not go here. Suffice it to say that he means it and wants it.

(2) In the new social order, there are to be no "drag and parasites whether rich or poor." Every one should be a *worker* "who will look upon all kinds of useful work including manual labour, even scavenging as honourable, and who will be both able and willing to stand on their own feet."

(3) In the new social order, every individual should realise that, as a member of the society, he has not only rights but also *duties and obligations*. He must be both willing and able to repay in the form of some useful service what he owes to it as a member of an organised civilised society. The motive of social service must dominate

all the activities of every citizen of the New State.

This description of the new social order, though not new to the modern educationists, has never been clearly defined as the sole or even the main aim of education. At any rate, no country, except, perhaps, Russia, has ever accepted this social order as a practical end to be worked for. Therefore *the acceptance of this aim is the real revolutionary part of the Wardha Scheme.*

THE METHOD OF THE WARDHA SCHEME.

Once you accept the aim, the method of the Wardha Scheme necessarily follows. Experience all over the world proves that the first aim—Equality of status and real Democracy—can never be achieved by separating learning from labour, by giving literary education to one class of people and vocational education to another. As early as 1652, Terrard Winstanly taught

That there should be no special class of children brought up to book-learning only. "For, then, through idleness, they spend their time to find out policies to advance themselves to be lords and masters over their labouring brethren, which occasions all trouble in the world. Therefore it is necessary and profitable for the commonwealth that all children be trained to labour and to learning."

Even Englishmen have begun to recognise this. Lord Percy, in his book, *Education at the Cross Roads*, acknowledges it and pleads for a uniform system of education for all. Modern educationists realise that

"No system of education can be satisfactory if one section of pupils is to be led,

even subconsciously, to assume an air of superiority over other sections."

And that the remedy is that all pupils, rich or poor, rural or urban, should be educated together in the same kind of schools. Years ago Ruskin said

"Every one, from the king's son downwards, should learn to do something, finely and thoroughly with his hands."

Why? Not that he may earn his living thereby. It is to make him realise what work means, and thereby to create respect and sympathy for the manual worker. It is an education in itself.

This is the reason why, to the question, "What kind of education would he recommend for the urban population?", Gandhiji replied "the same kind though the crafts may differ."

As a first consequence of our accepting the Equality-of-status aim, the democratic aim, it follows that we must have only one system of education for all, rich or poor, urban or rural, and that manual work should form part of the education of everybody.

EDUCATING THROUGH A CRAFT.

If manual work is to form part of the education of everyone, and if we accept the second characteristic of the new social order, i.e., that there should be no parasites and that everyone should be a worker, the manual work should be productive; it should be a handicraft which the pupil can follow in his life if it becomes necessary. If every one is to spend some time in learning a craft, the total amount of time available for general education will be reduced. It is

here Modern Psychology comes to the rescue. There is practical unanimity among psychologists that education *through* practical manual work is the most effective form of education. Therefore it is not only economy, science and commonsense to educate through a craft but not to do so is a criminal waste of time. Thus educating through a craft has to become the main aspect of method.

There is nothing revolutionary about it so far as teaching methods go. Every Training Institution that is worth anything teaches teachers how to teach through practical work. The technique is not different if the practical work turns out to be a craft. The difficulty is that the present day teachers have not learnt any craft. But any intelligent teacher with the help of an expert in the handicraft chosen, can pick up in a short time sufficient knowledge to teach through the craft, and at the same time acquire skill in it.

CAN ALL THE SUBJECTS BE TAUGHT THROUGH A CRAFT?

This is one of the most irrelevant of the questions that are often asked about the Wardha Scheme. It assumes that all the pieces of knowledge that are now taught in all the present day school subjects have to be taught in any system of education. It does not realise that the real function of education is not to cram pupils with knowledge or develop subjects, but to develop boys and to make them understand what life is and how they should behave in it. Any piece of knowledge that does not help in this is not educative and therefore may

profitably be omitted from the school curriculum.

Here again modern psychology is on the side of the Wardha Scheme. It says not only that practical work is the best form of education but, that any piece of knowledge that has no practical value, that cannot be applied to life situations, has but a *negative* value. It stiffens the mind and makes it lose its power of critical thinking. We, teachers, know that the present syllabuses contain a lot of matter that has no real practical value and at the same time excludes much that is useful. Naturally therefore, the Wardha Syllabus excludes a good deal of what is now taught and includes other matter that is not now taught in our schools. The relevant question, therefore, is not whether all the subjects can be taught through a craft, but

- (1) 'What are the pieces of knowledge that are necessary for this education?
- (2) How much of this can be taught through the craft?
- (3) How much can be connected technically correlated with the craft? and
- (4) How much is left over?

Here I want the reader to note that a difference is made between questions (2) and (3), *i.e.*, between 'teaching through' and 'correlated with'. The failure to make this distinction is the main cause of the controversy about the possibility of teaching all you want through a craft. The first is akin to but not the same as the 'Project Method', and the second is practically the same as the correlation method of Herbart. Thus it

will be seen that the Wardha Method is a combination of the principles of the Project Method and the Correlation Method to suit Indian conditions.

CURRICULUM CONSTRUCTION

In answering question (1), *i.e.*, in finding out the pieces of knowledge necessary for education, the Wardha Scheme has other centres of interest for the pupil than the craft. The report says

"The *three* central points round which we have built up the curriculum are the child's social environment, the child's physical environment, and the basic craft which connects him to both. We indicate below the possibilities of correlating the various items of the curriculum with the basic craft in each grade to show that a *considerable amount of the subject matter to be learnt* can be integrally related to the craft activities of the child.

"It is unnecessary to point out correlations with the *other two centres*, *i.e.*, the social and the physical environment because they

are obviously covered by the syllabuses in social studies and general science." (*Italics are mine.*)

Thus it will be seen that the scheme does not contemplate even correlating everything with the craft, much less therefore teaching everything through the craft. They have two other centres round which the curriculum is built. Substitute practical work for craft, you get the modern principles of curriculum construction.

THE REAL TROUBLE.

The above examination of the Scheme shows that neither the curriculum nor the method is new or revolutionary. The only thing that is revolutionary is the clear statement of what you want to educate the pupils for.

Therefore the real difficulty in introducing the Scheme wholesale in a short time is not want of teachers and the like, but want of enthusiasm in accepting the desirability of the New Co-operative Social Order. The haves stand to lose and therefore naturally object.

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A ROAD TO LITERACY IN INDIA.

By MR. A. G. VILVA ROY, B.A., L.T.,

Tiruvannamalai.

THERE is an unusual stir in India to-day to achieve universal literacy. Much is to be seen of late in the papers regarding what is being attempted in Bombay, Bihar, the United Provinces, Sind and other provinces to spread literacy among adults. Considering the magnitude of the task in the country, these are but isolated attempts however unprecedented they might be. India need be all afire stamping out illiteracy if the goal were to be reached in a definite period of time. The enemy has grown so strong in the land that he could be overpowered only when he is attacked on all sides with all possible strength simultaneously. A road to organise such a fight is indicated in this article.

The State and the many mass organisations in India could arrange to man the front adequately. No army would be too big for the purpose and there is need for all the men and women that could possibly join the army.

I. WHAT THE STATE COULD DO.

(1) *To encourage the educated unemployed to take to Anti-illiteracy service.* There are the many thousands of educated unemployed who could do solid work if only there were inducements. Voluntary police service has counted as additional qualification for recruitment to the Police Force. If national service in the shape of voluntary anti-illiteracy work could be deemed an additional qualification for recruitment to the services of the State, it might act as an

inducement to the educated unemployed to join this army as a spare time activity. As between two candidates equally qualified for selection to a post, the one with a better record of anti-illiteracy service could be preferred. If a definite amount of anti-illiteracy work turned out could be deemed a condition of granting exemption, say at a year per 50 illiterates converted to literacy, from the age rule of recruitment to the services of the State, it might not only carry hope to the 'hopeless' but go to swell the size of the Anti-Illiteracy Force.

The incentives mentioned above are meant to encourage youths to do national service voluntarily: and it might be noted that the arrangement carries no compulsion such as the one in the suggestion that rural service might be made one of the compulsory qualifications for a University degree.

The founding of a graded system of recognising meritorious anti-illiteracy service by the award of a certificate of merit or a medal or a badge of the Order of India and the like would further add to the incentives. The State could make the worker who produces a prescribed high number, say about 200, of literates entitled to the first vacancy in the State Department to which he or she is otherwise eligible for appointment, all the vacancies for which the person is qualified for appointment being made available for the person to choose from. The State could grant the best worker of the province in

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A ROAD TO LITERACY IN INDIA.

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year an honarorium of, say, Rs. 100. If anti-illiteracy service be prescribed an additional qualification for admission to the many training schools for men and women teachers, it might serve to add to the strength of the Force and, incidentally, secure volunteers distributed in each of the taluks, possibly in their own native villages.

If the State could give an allowance to the volunteers as suggested by Sri. S. Satya-murti (*vide*, the *Hindu*, dated May 16, 1939) the better. To have fully paid workers would appear to be the ideal arrangement; but this is considered to be an impossibility now for obvious reasons. The Police Force is reported to be engaged in playing games with the villagers and making them games-minded for the most part in prohibition areas. With such a healthy precedent before us the possibility of the employment of the native men of the Indian Army to spread literacy in their own native districts during peace times suggests itself as a possible answer to the ideal referred to above.

To have the present elementary school teachers share a good portion of the responsibility to teach illiterate adults as well seems to be a common proposal. But it is well worth pondering over whether an average elementary school teacher has the energy and capacity to do justice to this additional work without an appreciable deterioration in his work in the elementary school where his best efforts prove increasingly inadequate. While capable elementary school teachers need not be prevented from doing what they can for the spread of literacy among adults, it need be considered whether the forcing

of all elementary school teachers to do the work is not fraught with dangers not only to adult literacy but also to child education.

(2) *To encourage the educated employed to take to Anti-illiteracy service.* On the analogy of the preferential treatment accorded to the sons of ex-army men in the matter of appointments to the services of the State, the State could make meritorious anti-illiteracy service likewise a factor of preferment for the sons and daughters of the workers. The State could in addition grant to the educated employed certificates, badges, medals or titles of honour on a graded plan for meritorious work into this regard. Those that produce each a large number of literates, say 300 or so, might in addition be honoured with an annual State party presided over by the Prime Minister or other great personality.

Local data is lacking to fix up precisely the graded figures that might be accepted as showing meritorious literacy service. Russia reports that collective farmer Vorobiev, aged 46, of Kalinin District, Gorky region, produced 234 literates in 13 years. A young Tarar woman of the same region did 100 in 4 years.

(3) *To stimulate the villager to literacy.* The mere existence of a facility does not ordinarily induce the average villager to benefit by it. While workers are engaged for the campaign, the illiterate villager need also be induced to come forward to benefit by the service provided. Firstly, the State could institute a rolling shield to be won by the village that gains the highest percentage of literacy in a taluk. Secondly, the State could show preference to villages in the

order of their literacy in the matter of expending public monies on improvements and amenities such as roads, regular veterinary, agricultural and medical service. Thirdly the State could make the village which has obtained a prescribed percentage of literacy, say 75% or so, entitled to hold the first claim on the State for such improved amenities. Fourthly, the State could install in each literate village (a village with about 75% of its inhabitants literate) a radio receiving set free and sanction grant-in-aid for a reading room and library.

(4) *To encourage spread of literacy among factory labourers.* The State could make it obligatory on the part of the factory-owners to encourage the formation and development of anti-illiteracy units in their factories. The State could further speed up the pace of the move by laying it down that the presence of even a single illiterate in a factory in, say, 1943 or 1945, would be an act of violation of the conditions of licence. Such a step is likely on the one hand to make employers immediately start doing their best to promote literacy among the illiterate workmen and on the other make every illiterate workman lose no time in picking up literacy to avert any chance of his having to face unemployment. The prospective factory labourer would know that no illiterate would get any job and, in order that the doors of the factory may not be closed against him would be inclined to avail himself of the facilities to become a literate.

(5) *To stimulate the formation of anti-illiteracy units in educational institutions.* When an educational institution has a

Scout unit and a Red Cross unit, it might be equally possible for it to have an anti-illiteracy unit. The State could encourage the formation of a Down With Illiteracy Society in each Higher Elementary, Secondary and Training School as an extra-curricular activity. Likewise it might be formed in Arts and Teachers' Colleges. The work of such societies could be stimulated through a suitable scheme of rewards and prizes. An inter-school rolling shield might be instituted for the best anti-illiteracy service rendered in a year by an educational institution in a district. The State could award an emblem of honour to the best worker of the year in a school on the recommendation of the head of the institution and the District Educational Officer. A small cash prize of, say, ten rupees to the best worker in a year from among the "D.W.I." Societies of the educational institutions of the district would prove an additional inducement. All distributions of awards in this campaign might with advantage be made at a Collector's Durbar.

(6) *To organise a net work of D.W.I. Societies.* Each of the Village Panchayats may be made to function as a D.W.I. society as well in the locality. Their additional function would be to mobilise the local literates and to arrange to spread literacy through them within the village. They could arrange to establish contacts between the illiterates and the anti-illiteracy workers and see that the illiterates did not give up their attempts at letters prematurely. They could raise funds locally and arrange for the boarding and lodging of workers coming from outside the village. Membership of the Panchayats

might well be limited by a prescribed date to those who have the additional qualification of having made literate, at least one illiterate. The State could also organise D.W.I. Societies for each firka to co-ordinate the work of village D.W.I. Societies and empower preferably the Taluk Educational Advisory Committees to inspire the village societies with the right ideals through the firka societies.

(7) *To improve the quality of anti-illiteracy work.* The State could organise brief training courses for the benefit of the anti-illiteracy workers. Russia trained as early as 1924 factory and office workers in 7-day methodical courses and appointed them as instructors in Likbez classes (literacy classes conducted under the auspices of the All-Russian Extra-ordinary Commission for the Liquidation of Illiteracy). Some such brief training course would be necessary for our workers in order that they might proceed with their work on efficient lines.

The State which maintains an efficient printing press, could print and publish an anti-illiteracy bulletin and supply it at cost price, if not free, to every anti-illiteracy work centre. This bulletin could not only give publicity to the names of the workers and the quantity and quality of work turned out by them but also serve as a medium of exchange of thought and experience in the line. It could be started as a monthly to begin with. The literature could be arranged to be transmitted, post-free and, in view of the fact that with the spread of literacy the postal revenue would increase by leaps and bounds, the Postal Department might willingly arrange for this concession. The

State could print and supply at cost price cheap and easy reading books for the new literates somewhat on the lines of the *Village Series* published by the Christian Literature Society for India priced a few pies each. The State could print and distribute free of cost or at cost price placards and peasants newspapers for use in the anti-illiteracy campaign. The State could improve the quality of the reading material for the fresh literate and the semi-literate by stimulating authorship through rewards for the best writings for the purpose.

(8) *To make the record of anti-illiteracy work fool-proof.* As competition would play an appreciable part in the campaign, there is every need to maintain correct statistics. The State could arrange to maintain a correct and up-to-date register of all illiterates in a village or ward through the village officers under the guidance and scrutiny of firka Revenue Inspectors. In other words, the District Collector need be ultimately responsible for the correct maintenance of such statistics, any falsification being dealt with as a cognisable offence. The officers of the Educational Department could pass literates, check statistics and render the service efficient. It would be an asset to the movement if enthusiastic men and women officers of the State Educational Inspectorate could be detailed, whole-time, to supervise the activity and guide the workers on the spot.

(9) *To finance the scheme.* The D.W.I. Societies would be at liberty to raise funds locally wherever possible. The State could make the co-operative societies earmark the whole or a good portion of

their Common Good Fund to be expended on local anti-illiteracy service. The State could issue an appeal to the public in general and the well-to-do in particular, preferably individually and personally, to donate their best to the cause of literacy in the land. Literacy Days could be organised when door to door collections could be made on the lines on which collections were made for the Anti-Tuberculosis Fund. Money collected in a locality could be guaranteed to be spent wholly on spreading literacy in that locality itself. Benefit performances and State lotteries in aid of the anti-illiteracy campaign might be organised. The periodical collection of money for the Irish Hospitals is worth being copied for our purpose. As the net amount would be wholly spent for the good of the largest number, the stigma attached to lotteries might be overlooked. Lotteries do exploit the greed in man but there is difference between lottery and lottery. If possible, a literacy tax on entertainments might be thought of. A very small increase in duty on motor cars and also a tax on first and second class railway tickets at about an anna per 100 miles of journey could enrich the State Literacy Fund. Likewise, a small terminal tax for the purpose on upper class passengers by sea embarking in the province suggests itself. It might not be totally impossible to annex to the Fund a small part of the net income of the race courses. Terminal taxes for the purpose at the several summer resorts might yet get an additional sum. A slight increase in the duty on diamonds for the purpose might not affect the business. Motor car owners might not grudge helping this cause with just one

rupee per annum each and the amount could be collected along with the quarterly tax at four annas a quarter. Public money lenders, public eating houses as also recreation clubs might contribute without opposition a rupee each by way of an annual literacy tax. A literacy tax of a pie per tola weight of articles despatched by foreign post; a literacy tax of an anna or so on every thousand rupees worth of document registered and on plaints filed in civil courts; and a literacy tax on shops and business houses at a rupee each per annum might prove additional sources of improving the Fund. A literacy tax of an anna on every Rs. 25 of salary drawn by the employed could be another source of getting funds. Bombay has shown the way to tax Cross-Word and other competitions.

This list is by no means exhaustive. Collections could be effected with the existing machinery without appreciable extra cost. The money thus raised might have to be utilised first on the supply of reading material and provision of libraries, stationary and travelling, as an adjunct to the Down With Illiteracy campaign, for, without proper facility to maintain the reading habit, literacy would disappear as quickly as it appeared.

II. WHAT THE MASS ORGANISATIONS COULD DO TO SPREAD LITERACY.

The biggest mass organisation in India, the Indian National Congress, prescribed spinning as an individual qualification for membership. If anti-illiteracy service, say the teaching of one illiterate each as the minimum be prescribed a condition qualifying for membership of the organisation, the campaign against illiteracy could receive additional momentum

Likewise, other mass and communal organisations could also help in speeding up the process. They could help the State with disciplined volunteers, possibly with some provision for their subsistence from the funds of the organisation. They could strengthen the State Literacy Fund by reinforcing the State appeal for funds through personal propaganda within the sphere of their influence. The organisations could arrange for propaganda parties from among their influential members to make the illiterate literacy-minded.

It is, after all, public illiteracy that has, decade after decade, made effective public opinion wanting for the elementary school in India. An intensive Down With Illiteracy

Campaign on a Five Year Plan among adults would indubitably improve that public opinion in favour of the elementary school. Even Yugoslavia, that little mountainous country, has introduced compulsory Adult Education. Should the first Five Year Plan be successful in India, would it not pave the way for compulsory adult literacy and, eventually, for Adult Education?

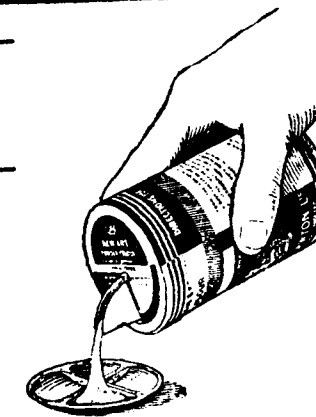
Pressure on these columns prevents description of the suggestions at greater length, and to answer one or two likely criticisms at this stage. If the suggestions be accepted in principle, it may not be difficult for a committee to fix up details.

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ECONOMIC INTERPRETATION OF HISTORY.

BY MR. KAPILESWAR DAS, M. A., B. ED.,

Ichchhapuram.

WE have seen history is the gradual unfoldment of all that is human in this world of ours from a beginning through a course to a goal and thus succinctly is the record of our culture, civilisation and progress with many a retreat, reaction or retardation.* The three most apparent forms of historical process can be enumerated as economic, social and biographic.

Economic forces play and have played all along a fundamental part in the human drama of modern as well as ancient times. The historical order unfailingly points to a back-ground mainly economic throughout the ages. After all man has to live and to live has to feed, clothe, procreate, avoid dangers and difficulties and secure himself from the rigours and depredations of climatic and environmental conditions. For this the reaping and the utilisation of material resources and all forms of physical wealth is indispensable. At the outset the body should be secured, well nourished and all its energies and dynamism developed to reap all the advantages of spiritual, intellectual, aesthetic and moral wealth and lay the foundation of their growth in turn. So it is that great philosophers, prophets, nation-builders and law-givers have unhesitatingly recognised the predominance of economic forces in the day-to-day life of the classes and the masses, the high and the low, the rich and the poor, the

* Vide my article on "Study of History," in the last December issue of the *Educational Review*.

prince and the peasant, — the hard, actual, busy and routine life of the individual and society, since the dawn of times. Plato is a communist and to him the influence of private property is fatal to the well-being of society. According to Aristotle the forms of Government are a functioning of the distribution of wealth in society. "Political power is a hand-maid of economic power, one depends and is dependent upon the other," says Harrington. Laterly Adam Smith, St. Simon, Louis Blanc and Turgot are exponents of the same theory; they make good and evil in the community a function of the prevailing method of production, distribution and consumption of wealth. According to Montesque and Buckle the law of climate has shaped the course of history. And ultimately the interpretation of this theory, the exposition of this principle reaches its most logical and profound ends and heights in the teachings of Karl Marx, the great German socialist, who perhaps is more the maker of the present social, political and economic upheavals than any other person. The wonderful insurgence of the present world is mostly the outcome of the application of this one principle. What has been implicit or latent through ages in Plato's *Republic* or Moore's *Utopia*, the dream of equality, of a classless society, of no rich or poor, of universal brotherhood in the material plane, of absence of exploitation and aggrandisement, of the feeling sung in the

refrain, "when Adam delved and Eve span, who was then the gentleman?" perhaps never was more vitalised and dynamically brought into being than in the consolidation of the U.S.S.R., inspired by the thought currents of a single magnetic personality — the Marxian ideology. Indeed Marx is the idol of the age, his *Capital* a veritable scripture of modern religions! All that is of earth, earthy is solely guided by economic factors. The very idea of capital and property comes from mother-earth. She is the reservoir of all kinds of wealth (*Ratnagarbha*). Man or groups of men living in this *terra firma*, this globe of lands and oceans, no wonder, first try to consolidate their physical and material individuality and herein lies the scope of all wars, revolutions, rise and fall of empires, march and counter-march of races, their fusions and assimilations, indeed all vicissitudes and mobilities of human history.

The idea of war has come from the thirst of increasing capital, from the pressure of population on the means of subsistence and securing labour including all kinds of slavery, formal and virtual. Inequalities in the possession of wealth lead to inequalities of social status and therein comes cleavage, clash, friction and fight between the masters and slaves, haves and have-nots, capitalists and labourers, imperialists and republicans, classes and communities. Such was the case in ancient Greece. The golden age of Pericles, Anaxagoras, Thucydides, Phydias, Sophocles, Euripides, Aristophanes, Hippocrates and Socrates passed away; degeneration set in; the Athenians wanted to build an empire in a thirst for economic power and luxurious living at the expence of subjugated people. The Greek

slaves precipitated a crisis by joining the enemies with a desire for getting economic freedom. The Greek empire vanished. In Roman history the struggle between the Patricians and the Plebeians was due to an attempt to vindicate the economic rights of property, trade, public services and intermarriage. The Gauls came to the gates of Rome; the Patricians understood their folly and granted some economic concessions to those for whom they had nothing but contempt before, and both united themselves and drove the enemies. The clouds of immediate danger dispersed, but only for a short time. It was not a matter of granting concessions with an air of superiority, but one of equal privileges. The seeds of decay had been sown and the harvest of disruption was to be reaped. Commercial rivalry led to a quarrel with Carthage; the hungry mob raised their protestations loud; to silence it, the imperial army was organised and it dug the grave of the Roman Empire.

To give a few instances of the working of this principle from English History, the Roman, Anglo-Saxon and Danish invasions, the feudal and guild systems were all actuated by economic motives. The game-laws of England were passed by the Norman kings to keep forests in good order for they are a part of national wealth. The whole Church movement, though manifestly religious, was on a deeper consideration economic. Papacy played an important role for it had vast financial resources at its back. The system of celibacy, asceticism, sale of indulgences, control of wills, Peter's pence, etc. afforded great amounts of wealth to the Church and made its influence increasingly

felt. Henry VIII dissolved the monasteries to fill his pockets and create a temporal aristocracy to enhance the Tudor despotism. The chief cause of the Spanish Armada was colonial and commercial rivalry. Ninety per cent. of the causes of the Great Rebellion and its consequent division of parties were based on economic motives. William III got the throne and guaranteed the continuance of English constitutional monarchy, for the English placed their material resources in his hands. The second Hundred Years War between England and France throughout the eighteenth century culminating in the field of Waterloo is chiefly the outcome of a long, bitter and arduous struggle for commercial and naval supremacy. The reasons for the American War of Independence were economic—taxation without representation and import of foreign articles. The Industrial Revolution along with its agrarian counterpart marks the climax of the economic working of historical order more than any other particular phase or event. It profoundly affected social and constitutional history. In revolutionising the means of transport and communication; inventing power other than human to turn machinery, which in its turn led to the establishment of huge factories, concentration of raw materials, mobilisation of labour, a thorough overhauling of the domestic system of manufacture and a large scale manufacture of goods; in leading the way for exploitation of international markets for finished products, the inauguration of labour problems and legislation, a scientific and technical view of life, rehabilitation and rationalisation of trade, industry and commerce, establishments of imperialisms

with all their crown colonies, dependencies, dominions, mandated territories, the vast armaments of land, air and sea for protecting vested interests, the growth of trade unionism and bidding of labour for party power, the dawning of consciousness of subject races for liberty and independence,—all these and a thousand other problems have directly or indirectly arisen from this stupendous movement purely economic. It is interesting to note a few other points. The occupations of the members of the English House of Commons shed much influence on their political career; at first most of them were agriculturists, then textile, iron and steel manufacturers, then railway magnates, for some time the Indian Nawabs, then the bankers, the labour leaders and so on. Today women enjoy the right of franchise in England not on account of Plato's persuasions or John Stuart Mill's pleadings but more for the economic part they played during the last Great War.

Unique political combinations can be and have been made by means of economic factors. Pulling down tariff walls between different states and equitable distribution of national debt were mostly conducive to the formation of U. S. A., that leading federation which guides the destinies of world-movements at present more than any other single country through its Wall Street and Dollar-god. The solution of commercial and railway difficulties ended in the establishment of the Commonwealth of Australia. How the quest of gold and diamond mines led to the African colonisation with its episode of the Boer War is well-known.

But why multiply instances from the past? What of Manchuko, Abyssinia, Spain, China, Czecho-slovakia of the present? The cry for an even distribution of economic advantages and world's raw materials, the demand for colonies? The flight of distressed gold and its reservation in the vaults of the U. S. A., France and Britain? The unilateral, bilateral and multilateral agreements and trade pacts? What of Bolshivism, the dominance of the proletariat over the bourgeois and national socialism? Surely history is being choked under the iron heels of economic so far as to lose even its identity.

It is no wonder that this widely extensive principle has penetrated into the sphere of art and literature: some of the master-pieces of world's literature have for their material and inspiration the economic interpretation of history. Town life in the Christian medieval ages is dealt with in *Quentin Durward*, while *Romala* reflects the material brilliance of Florence. *Ivanhoe* depicts the cruelties of the manorial system; the romance pulsating life, spirit of adventure of the age of discovery make *Westward Ho*, living and thrilling. How truly and pathetically does the great novelist Dickens delineate the insanitary condition of the nineteenth century English towns and the hard life of the poor folk in his *Bleak House*, *Martin Chuzzlewit* and *Oliver Twist*. Mrs. Caskell's *North and South* and *Shirley* faithfully represent the changes of life brought by the introduction of machinery.

Confining our attention to our country we see the same principle working in full swing throughout. The earliest Hindu thought, which is mistakenly taken to be concerned

only with the problems of salvation and escape from the bondage of transmigratory existence, took cognisance of it. Wealth (*Artha*), material well-being and prosperity is a fundamental means of bearing righteous and dutiful conduct (*Dharma*) and the fulfilment of legitimate aspirations of life (*Kama*), which in turn leads to liberation (*Moksha*). Without *Artha* no fundamental aim of personality (*Parushartha*) can be achieved. The application of this principle in theory and practice to individual and social life, state and citizenship has been well depicted in our scripture on social polity (*Neeti Sastra*) said to have been transmitted and elucidated by Surya, Brihaspati, Sukra and their disciples. On these lines Chanakya, the master politician of the old Hindu age, laid the foundation of the great Mauryan Empire with its excellent municipal administration and army organisation. The days of the Gupta Empire marked the Golden Age of Hindu India; wealth flowed into the country through a vast trade with the Roman Empire and the East Indies; the land flowed with milk and honey; golden coins were current. The successive Kushan and Vardhana Empires illustrate the same point. Again, what was the important cause of the coming of hordes and hordes of foreigners—Mongolians, Persians, Greeks, Yuechhis, Sakas, Huns, Afghans and Mughals into the land of the five rivers and the rich plains of the Indo-Gangetic from times immemorial but the quest of habitation, food and plunder? Again, why did the European nations appear on the Indian scene during the seventeenth and eighteenth centuries, but for commercial, territorial and imperial-

istic purposes? The time was propitious, the Mughal Empire was disintegrating, there was no other central power and it is well-known how the Bible, the boat and the gun followed one another in quick succession. The rest of the story is better not told. The wave of resurrection that is now sweeping over India from the Himalayas to Cape Comorin is evidently for political emancipation, an independent place in the comity of nations, a free hand in international relations. So far it has been mostly political in character. But rightly has the economic aspect of the question engaged the attention of our thinking sections in the running decade. More than political liberty and exclusion of imperialistic dominance, an even distribution of wealth, amelioration of the condition of the masses, rapid industrialisation, promotion of indigenous cottage industries, and arts and crafts, state control of key-industries, proper exploitation of national resources for the benefit of the children of the soil, stopping of the flow of wealth beyond the shores of the country, increase of exports and maintaining favourable trade balance, cutting down the bloated salaries of imperial services and the huge army expenditure, Indianisation of the land, sea and air forces, national defence, purity of public services, promotion of nation-building activities, passing of wholesome tenancy legislation, raising the standard of living, enjoyment of the amenities of life opened by modern science and technocracy, allowance of higher wages, sickness insurance, old age pensions and profitable leisure for the labouring classes, raising the status of Indians overseas from the condition of hewers of wood and drawers of water,

improving the standard of national health, in short more light and life for one and all is the cry of renascent nationalist India. Needless to say that all these factors are predominantly economic in complexion and attitude.

Thus it cannot be denied that the repercussions and ramifications of economic forces mould the course of history to a very great extent. But at the same time the obvious limitations of their application may be borne in mind. Life is a complex, interrelated, interdependent whole and to emphasise on any one of its limbs at the cost of the organism is to lose its vital spring and essence. That man does not live by bread alone is an adage the common-place of which may make us neglect the eternal truth it enshrines. Life embodies itself in a physical instrument; but to say that the more latter exhausts all its possibilities, potencies and divine destiny is to take a very narrow view of it. If life is nothing but a bundle of acquisitions to be counted in coins and heaped on one another, on what standard of notations or scale of values are we to measure and evaluate the priceless treasures of mankind earned from the dawn of creation—those of art, literature and philosophy. Matter is a creation of the cosmic course, but more so is mind and soul. The purely materialistic view of life with its adjuncts of the struggle for existence and the heartless extermination of the weak by the strong is not a thing new or peculiar to our age only. The correction of this view, the establishment of the kingdom of the spirit, the making of materiality a means in the realisation of the glorious beatitude and bliss of the spiritual realm has

ever been and will be the mystic quest of life, its proud privilege and profound significance. Purely economic interpretation of the human course is perhaps the direct or indirect outcome of the Darwinian Evolution as it is commonly understood—the theory that man is the evolute of a blind, irrational, materialistic something. But deepest discrimination has proclaimed that the source of life is the one, the supreme existence consciousness bliss Absolute and all that is is its expression or modification through the play (*Lila*) of divine creativity. To the Hindu physical or material embodiment (*Annamaya*) is only the outermost garment, the grossest sheath containing within it finer, more subtle and more enduring sheaths, till the kernel, the centre is reached in the *Atman*, the Self, the boundless. The economic interpretation of history is an intelligent reasoning and discipline and a way to avoid many miseries of life, but it is not all. It is only a part of an infinitely larger continuum. Soviet Russia has worked wonders by means of its five or ten-year plans in increasing national wealth and efficiency: but wise men are perturbed over its atheism, banishment of God and Religion, negation of the higher values of life, a new kind of inequality, mass trials and executions, lack of freedom of expression, regimentation of education, totalitarianism and idolization of the State. "The new economic development has increased the production and permits of a higher standard of life (in U. S. S. R)," writes Josef Tejkal in the *Krestanska Revue*, "but this amelioration, which is clearly in evidence in among the leading classes, is completely absent in the lowest strata. They build little and badly for the workers, but money is spent lavishly over Soviet palaces, grand theatres and such other structures which are there to dazzle the eyes.

The type of production excludes real equality and present Soviet system has widely overstepped the permissible measure of inequality. This social stratification is found also in agriculture. A part of the soil is allowed to be worked on leases, which reminds one of the old Serfdom. The bureaucracy is afraid of removing these injustices. There exists also private economy which is allowed or tolerated in the cases of intellectual workers, specialists and the privileged classes of labour. If the Soviet Union represents the realisation of socialism and the most developed form of communism, as it is constantly emphasised, why are there then, if there is a society devoid of all classes, all the organisation of such an energetic political power, a dictatorship and persecutions? Stalin, of course, does not speak of a bureaucracy or of a ruling class, but of socialistic 'cells.' He asserts that they are so strong as not to be swept away even by a new civil war. But this cult of 'cells' is in reality only a cult of bureaucracy, of stewardship, of the technical aristocracy." Ancient Hindu thought true to life actual and ideal, here and hereafter, solved the contradiction of the material and spiritual through the sublime conception of *Varnasrama Dharma*. Whatever mal-adjustments, inconsistencies and accretions may be found in the working of the so-called caste-system of the Hindu society at present, the ideal of social harmony and individual fulfilment which *Varnasrama* points to cannot be ignored. Material possessions are to be a means. Different classes of people are to acquire them righteously, protect them and utilise them in the diffusion of culture and wisdom, the true, good and beautiful. Surely scarcity of material goods leads to the impoverishment of the body and it is cruel to talk of spirit to a starving man: but on the other hand a wrong and wasteful utilisation of the former chokes the spirit and it is a sin to withhold him from the effulgence of the illimitable. The golden way is to cognise the means and the end, arrange the means for securing the end.

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ECONOMIC LIFE, IDEAS AND RECONSTRUCTIONS IN VEDIC TIMES.

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

(Contd. from p. 554, September 1936.)

BRASS (AND ZINC).

IT is singular that the common alloy brass, which is formed of copper (*ayas*) and zinc (Sans. *tuttha*; Tamil *Tuttanaga*), and which is known by the variations of the Sanskrit name *pittala* in all the popular tongues, figures very rarely, in fact not at all, in the Vedic or Sindh ages of culture. Brass has not been obtained in old Sindh, unlike bronze; and it is equally conspicuous by its absence in Vedic literature. This is all the more striking for the fact that in historic ages brass always played in India, particularly South India, a far more important part than bronze, copper or iron. The term *pittalai* has been derived from its supposed characteristic of causing biliousness (*pitta*). Whether this is a fact or not, it seems to have been more popular than copper, though we are not able to say when this tide in popular favour began. Brass vessels, dishes, seats for icons, images themselves, ceremonial implements, bells, spoons, censers, lamps, dolls, and numerous other things, spiritual and secular, have always been produced in different parts of India. Brass bangles, anklets and other ornaments have been popular among primitive communities. In the manufacture of domestic vessels, in particular, the art of the manufacturer has vented itself in marvellous diversity and beauty. Some special castes have heredi-

tarily devoted themselves to it; and though the Muslims have not patronised it and though 'bell-metal' is regarded as more healthy, brass has been, with copper, mostly in use. "Metal vessels in a native household," says Mr. H. T. Harris, "supply the joint places of porcelain, glass and plate in European families. There is hardly any one so poor, but he has a few brass pots, if no more than the *lota* 'chembu' in which he boils his porridge, cooks his curries, drinks his water or milk, and holds water to wash in. The wealthier a man is, the better equipped is his house in metal vessels. In the kitchen of a big house, the array of brass trays and vessels, cooking pots and water holders, all scoured bright with earth every day or oftener, is quite formidable. The higher classes use silver drinking cups and some articles of silver for cooking and for eating from, but the staple article is brass or copper, for brass is the Hindu metal par excellence, and though it is preferred plain for household purposes, being more easily cleaned as Hindu usage ordains, it is sometimes richly chased and decorated. Muhammadans generally use copper vessels, which are usually tinned. Water vessels or *chembus*, dishes, cups, bowls, candlesticks, lamps, images of the gods, temple bells and gongs, sacrificial spoons, censers and other sacred and domestic utensils in gold, silver, brass and

copper, are made all over India, and in much the same patterns and styles as we find in representations of them on the oldest Buddhist and Hindu sculpture and cave paintings.....The lamps employed in a great house where European candles and lamps have not found their way, are the fine old large brass candelabra with broad dishes below, and a number of little lamp branches above, all filled with oil, and having a wick in the spout of each oil-holding dish. Brass vessels are sold by weight, so much being allowed extra for workmanship. They are cast and turned, and now often spun on spinning lathes or made from imported sheet metal.”*

The nomenclature for brass in the different vernaculars is the same as the Sanskrit *pittala*. It is called *pittale* in Kannada; *pittale* in Tulu; *pichchala* in Malayalam; *pittalai* in Tamil and *pital* in Hindustani. The Persian *bitanj* seems to have been derived from the same word. The Malay, *kuning*, meaning yellow, is the shortened form of *Tāmbaga kuning* or yellow copper, thereby indicating that the Malays, who had close trade relations with Indians, were acquainted with copper earlier than brass.

The agreement between the Sanskrit and Vernacular terminologies may be regarded as an evidence of the earlier use of brass in North India; but this is by no means certain. Brass is an alloy of copper and zinc; and, though the former metal was available in Vedic times in North India and

so gave rise to a copper age and later on, when tin became available, to a bronze age as well, it was not possible for the north to produce brass, as zinc, the other ingredient, was available mainly in the south only. Together with sulphur (and iron) it has been found in the southern districts, and it has also been imported from Cochin - China and China which are rich in it. The facility for mixing zinc with copper has been more largely in existence in the south; and though the participation of zinc, tin and copper was not unknown in a variety of North Indian bronze, still the staple fabrication of brass seems to have been a speciality of the south. The scaly-looking *madal tuttam* or Oxidised zinc ore called *calamine* as well as the bluish white, easily-tarnishing, malleable and peculiar-smelling zinc itself was, unlike in the north, an article of medicinal value and application. It is perhaps this fact that explains the paucity of both zinc and brass in the Vedic world and age, at least in its earlier centuries. It seems to me that, while bronze was in abundant use in the Sindh valley side by side with copper, it was brass that was the chief alloy of utility in the south*, and its popularity was greater than that of copper on account of its greater serviceableness.

* In his *Anthropology* (1889 edn. p. 281) E. B. Tylor observes: "The alloy of copper and zinc was made by the Romans not by fusing together the two metals, but by heating copper with the zinc ore called calamine; the result was brass, an inferior kind of bronze." It is an interesting question as to how far the Roman and Indian worlds, so closely connected by traffic and trade, were subject to mutual influence in this respect. The system of fusion practised in India and the elaborate medicinal preparations seem to place Indian production on a higher scientific level.

* H. T. Harris in 'The Madras Industrial and Arts Exhibition 1903' (Srinivasa Varadachari & Co., 1905) pp. 73-4.

ALLOY OF COPPER AND ARSENIC.

"In addition to bronze," says Sir John Marshall, "there is another alloy of copper at Mohenjo-daro, in which tin is replaced by arsenic varying from 3 to 4.5 per cent. This alloy is about equal in hardness to a low-grade bronze. Whether in its case the arsenic was artificially added or whether the alloy was a natural one, is a moot point."* The copper ores employed in Sindh have got nickel and arsenic in appreciable proportions, and as these are conspicuous by their absence in the Oman, Sumerian and other foreign copper, Mr. Muhammad Sena Ullah argues the dependence of Sindh on indigenous supply.† He suggests that lollingite, a natural mineral composed of arsenic and iron, occurs in Mohenjo daro and that it might have been employed for the preparation of this alloy. A similar alloy was in use during the age of the twelfth dynasty in Egypt and Mr. Sena suggests that both Indus Valley and Egypt might have obtained it from the same source.‡ He points out in this connection Prof. Petrie's view that "arsenic was the earliest hardening element for copper in Egypt, and it may be that this alloy was employed for tools in the Indus valley also, before the advent of bronze." It has been suggested that lollingite is available in India in a very wide area. In Herat, Kashmir, Chitral, the Punjab, Darjiling, Hazaribagh (in Bihar and Orissa), Kangra (in the Punjab), the Himalayan parts of the United Provinces, it is available. Out of India it is

available in Persia, Afghanistan, Asia Minor, etc. Sir Edwin Pascoe suggests that Sindh could have obtained it from any of these parts. The commodity is known in Sanskrit as *Hari-talaka* and has given rise to the Dravidian corruptions of *aridāla* (Kan.), *aradāla* (Tulu), *haridālamu* (Tel.), *aridāram* (Mal.), *aridāram* (Tamil). The Dravidian languages have also names like *pāshūṇa*, *jūtīṅga*, etc., which indicate the character of the mineral. It seems to be clear from these that the knowledge of the article was known to Sindh, the Aryan world and the south as well. It is well known that arsenic, either as an oxide or as the sulphide mineral, or as the yellow orpiment used as medicine and poison, is a common article of production and trade in the North-western parts of India and the neighbouring part of Asia, and that it has been obtained in later times, as it is even to day, from Burma and China. South India might have come to learn the value and the use of arsenic from these sources. If it was a native, it was superseded by the articles from abroad. It came in subsequent times to be used by physicians to check fevers, glandular complaints, apoplexy and leprosy. A quality of it came to be used as a yellow dye, and industrially also it has been useful for the preparation of pigment, dye, shellac, lac toys, etc. The vicious side of human nature has not failed to employ it for wicked purposes. It seems quite safe to infer that the article has had a continuous traffic from pre historic times to the present day.

IRON.

Another of the Vedic and possibly pre-Vedic metals in use was iron. Dr. Slater

* *Sindh Civil*, I, p. 31.

† *Ibid.*, Vol. II, p. 483.

‡ *Ibid.*, p. 485.

believes that, "just as the use of the copper chisel, as Elliot Smith has shown, started the megalithic work of Egypt, so the use of iron probably fostered stone working in India." But, characteristically enough, he suggests that foreign metal-workers were the earliest to utilize the Indian ore. The absurdity of this is clear in the fact that the age of iron began in India much earlier than in the rest of the world. In Greece it began about B. C. 1100, and even after its advent, bronze, which came from Egypt at about the same time, predominated. In Persia there was a busy Bronze Age when copper and gold were available, but no iron. In China also there was a splendid and unsurpassable age of bronze, but iron came into use only in the early centuries B.C., that is, much later than even in Europe. But in India iron came into use in prehistoric times. We know that iron slags have been found in the Neolithic spots of South India. As the use of iron followed immediately the employment of stone in the south, and as stone and iron are found in proximity, it is quite natural to infer that the use of iron was discovered by the South Indian people. One cannot understand why the importation of the metal into India should have taken place either from Mesopotamia or from Egypt, as the transition from the Neolithic to the Iron Age in the south was natural and even necessary. Instead of holding that iron was got from the Tigris banks by North India after 1000 B. C., and that it passed from North India to South India about 700 B. C., it is more plausible to hold that it was discovered in South India, and

that it was introduced from South India into North India in the second millennium before Christ or even earlier. The discovery of the remains of iron-smelting industry in the Neolithic sites of South India can have no other meaning. Bruce Foote divides the Iron Age into two periods, an earlier and later one, and regards the former as the immediate successor of the Neolithic age, and the latter as subsequent to man's acquaintance with gold, tin, copper, bronze, lead and silver. It is quite certain that, if the South Indian iron did not then find its way to the north, it must have done so in the subsequent period.

One interesting fact which has to be considered at this stage is the absence of iron in the ancient civilization of Sindh. Stone was the common material of daily life. Flint hose, ploughshares and knives were common. But side by side with stone, copper and bronze came to be the bases of culture, but not iron. On the other hand the haematite ore was used, though not very commonly, for beads. It is an obscure question as to wherefrom the people of Sindh got their haematite. Sir Edwin Pascoe observes: "Iron ore deposits have a habit of concealing themselves, and the Bihar and Orissa deposits have only recently been discovered; specimens, however, may well have been picked up in the stream beds by the ancients and used for ornamental purposes. Large quantities of haematite occur also in the Central Provinces. Most of the Madras and Mysore iron ore is the magnetic variety, but haematite is also known; the manufacture of 'wootz steel' in the Trichinopoly District is an ancient one.

Haematite occurs in Rajputana and the Punjab in no very large quantities, and is found in many parts of Persia. The largest occurrence in Persia is just east of Yezd. The iron mines of Lebanon were known to Solomon and included haematite. In Southern Arabia the old town of Usal provided the Israelites with iron. The material used by the lapidaries of Oberstein is said to come from India." Sir Edwin also draws attention to the fact that haematite occurs in the Persian Gulf and on the opposite coast of Persia in an 'unusually conspicuous manner'; that it must have attracted attention in very early times; that from Hormuz and some places in the Persian coast, the Assyrian and Babylonian supplies came; and that "the Mohenjo-daro supplies may well have done the same."*

It seems rather difficult to understand the position of Sir Edwin. He grants the existence of haematite in the Panjāb, Rājputāna, Bihār and Orissa, Central Provinces, Mysore and Madras. He also grants the probability of ancient Indians picking up haematite in stream beds and using them as ornaments. He notes the tradition of the use of Indian haematite by the lapidaries of Oberstein. In spite of these, he concludes that the material for the haematite beads of ancient Sindh must have come from the coast - of Persia and the Persian Gulf Islands off Ormuz. While there is nothing improbable in this, it is difficult to avoid the conclusion that Sir Edwin does not do justice to his own premises and data in his conclusion. Years before the discovery of the Indus

finds Coggin Brown suggested that, about 1500-1000 B.C., iron was probably introduced into Babylonia from the Indus Valley. The chronology of Brown is not sustainable in the light of the later discoveries; but his suggestion is otherwise plausible, though the South Indian source is, it seems to me, more probable.

It must be recognized however that a comparison of the Sindh and Vedic cultures shows that the use of iron for common purposes came to be a characteristic of the latter unlike in the former. It has been well remarked that no remains of city wall and other martial characteristics have been found in ancient Sindh. The defensive armour too was conspicuous by its absence. The few weapons of offence discovered are the maces, spears, daggers, bows and arrows in stone and copper. The sword, the most common and characteristic weapon which came to be in vogue in Vedic India, is entirely absent. It is impossible to avoid the conclusion from this that the spread of the use of iron in the Vedic world was subsequent to its contacts with the Sindh people. The Vedic warrior, if he was not acquainted with iron in the earliest stages of his culture, soon came to use it. The art of utilizing iron for industrial purposes was then developed. The Vedic warriors used armour and helmets of iron, shields, javelins, battle axes, swords and poison-tipped arrows. Their chariots had iron-bound wheels; and though we cannot say that all the implements mentioned in later Vedic literature were evidently used in the age of the Rg-veda, we can be sure that some of them were. Amongst these may be named

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* Sir J. Marshall, p. 680.

the *akshayana* or tongs; the *upala* and *ulukhala* or mortar; the *musala* or pestle; the *drshad* or pounding stone; the *dhyshti* or fire-tong; the *nekshana* or spit; the *parisasa* or tong used for taking the sacrificial kettle off the fire; the *prasus* or axe; the *bhurij* or scissors (?); the *vasi* or awl which was used as a weapon by the Marut and Tvasht, and later on as a tool by carpenters; the *vajra* or the head of the hammer; the *sūla* or spit which was used for roasting flesh and which later on became the symbol of Siva; the *svadhiti* or axe (or knife) which was used for cutting wood or dissecting things; and the *vesi* and *sūchi*, terms used for the needle and to which the Tamil word *ū'si* seems to be allied. These iron instruments evidently supplemented those of leather, examples of the latter of which we have in the *dyti* or leather-bag which is frequently mentioned in the Rg-veda and later; the *dhavitra*, a fan for blowing the sacrificial fire; the *bhastra* or bottle of pouch; the *varatra*, a thong or strap used to fasten oxen to the yoke or from drawing up water from a well; the *valadaman*, a horse-hair strap; etc.

The correlation of the Copper, Bronze and Iron Ages in North India is obscure so far as the date is concerned. All that is certain is that the Copper-Bronze Age was followed by the Iron Age. In South India the general view is that the Stone Age was directly followed by the Iron Age and that, while iron was probably introduced from foreign source, it became completely naturalised on account of the abundance of iron ore. But it seems to me that there was probably

a Brass Age both before and after the advent of the Iron Age in the south; that the Iron of the South or Central India was probably indigenous; and that the use of iron from the later centuries of the Rg-veda was due to the non-Aryan influence or contribution. There is indeed sufficient reason to think that it was the South Indian iron that was the source of the material in all these countries which were connected with India by traffic in those days; and the fact that the Indus people were not acquainted with it probably indicates that the Aryans, after learning the use of iron from 'the Dravidians' or 'Kolarians' or some other aboriginal peoples, used the advantage of their superior efficiency to destroy the Sindh civilization. If this interpretation is correct, the triumph of the Aryan civilization must be due to its utilization of a war material which was originally non-Aryan but which, after assimilation, was developed sufficiently to give its users superior military efficiency.

The fact that South India has always been famous for its 'wootz' iron or steel for making strong and edged implements is perhaps sufficient to show this. The Tamil expressions *urukku* (melted or prepared iron) and *ehu* (strong) may be due to the antiquity of the knowledge and industrial utilization of iron. The process of making iron strong by the addition of carbon and the manufacture of implements from such 'prepared iron,' which tradition attributes to South India from the earliest times and which all later historical evidences corroborate, do not seem to have been sufficiently allowed for by the antiquarians in tracing the details of the evolution of the Metallic Age in India.

SOME PARALLELISMS AND DIVERGENCES IN SOUTH INDIAN DRAVIDIAN.

BY MR. T. V. RAMASWAMI Aiyar, M.A., B.L.,

Ernakulam.

(Continued from p. 252)

9. The personal endings of tense-finites in Old Kann. are mostly like those of Old Tam.:—*en, em, ay, ir, an, al, ar, avu*.

In pre-literary inscriptions Kann. forms like *ān, ār, ōn, ōr* (third person) and *am* (first person plural) are recorded. *ān, ār* are like the endings (with the long vowels) of Tam.; and *ōn* resembles the Middle Tam. *ōm* (which is absent in Old Tam.).

The endings *ōn, ōr* are like Old Tam. *ōn, ōl, ōr*, etc., with an *ō* which is sought to be explained by the Old Tam. grammar rather naively as being the "modification of *ā*."

10. The Old Kann. present tense ending is a new formation constituted of the past stem followed by *-app-* and personal terminations, while modern Kann. uses *-ut-*, *-utt-* followed by the reductions of the future tense forms of *ā*.

This *-ut-* already existed in Kann. in the present participle; it may be compared to Tel. *-ut-*, *-uc-* with a similar force, and perhaps also to Old Tam. *-ud-* in *varudum, varudi*, etc.

11. Several features connected with the formations of the past stem in Old Kann. are similar to those of Tam.

-i-d- (corresponding to Tam. *-i-*) in forms like *pāḍḍan*, etc., and in relative participles like *āla* (beside *āṇa* as in Tam., and *āṇa* also) may have been due to a process of "integ-

ration" by which the past affix *-d-* (of *geḡ* etc.) was used also these forms. If this view is correct, *āṇa* (as an alternative for *āla*) may have to be regarded as "preservation" of an old feature.

12. The Kann. future with personal terminations is the same as the corresponding Tam. type.

Here I would point out that the existence (optional in Kann.) of the doubled *-pp-* in the future stem of the Kann. causatives may be compared to a similarly doubled *pp-* in Tam.

13. The indeterminate tense of Tamil (with *um*) has its counterpart in the Kann. tense with *-g-um* (*g-* perhaps made uniform for the type under the influence of *ā-g-um pō-g-um*).

Kann. uses this type with an "aoristic" or "indeterminate" meaning for all third personal forms, while Tam. allows it to be used only for third person singular "rationals" and for third person singular and plural "non-rationals".

14. The old infinitives with *-a* (or sometimes with *e* in Kannada, which *e* I regard as secondary to *a*) exist.

The syntactic significations for the Kann. infinitives agree with Middle Tam. significations.

Further, the *e* of infinitives used in absolute constructions appears to be a "forward" development.

The type with *-al* (not infrequently used in Old Tamil as an infinitival noun) was perhaps not common in "absolute" constructions in the earlier stages (as is indicated by the condemnation expressed by S'abdamanidar-pinn of constructions like *gāyakan pādai*, *arasan meccidan*); in this respect therefore there is agreement with Tamil. The later popularity of the use of the type with *-al* in absolute constructions has made the seventeenth century S'abdanus'āsana approve of it.

15. Pre-literary inscriptional Kann. shows optatives with *-ka*, *-ga*, used (as in Old Tamil) for all third personal forms, as in *koḷga*, *keḷuga*, *rakṣika*. In the literary period this *-ka* (*-ga*) changed to *-ke* (*-ge*), but it continued to be used for third persons only, as in Old Tamil (as different from Middle Tamil where these optatives were used for all persons).

16. The Kann. sing. second personal imperative is the same as that for Tam.

The second and third personal imperatives of the type of *māḷumdu* have to be compared to similar formations (*i.e.* "non-rational" future participial nouns) of colloquial Middle Tam.

The type of *māḷal* as such is not said to have an affirmative imperative meaning in Kann.; but the type of *māḷal-i* in Middle Kann. presupposes a *māḷal* which may have had an affirmative meaning.

If so, the type of *māḷal* (for which Kann. has also the prohibitive meaning usually recognized by grammars) may be compared to

Tam. *ceyal* which has both affirmative and negative imperative meanings.

The use of the infinitives (with *-a*) like *māḷa*, *geyya*, *bāra* as a second person sing. imperative may be compared to Tam. *ceyya* (and as an honorific plural in *ceyya-v-um*).

The pre-literary inscriptional imperative plural *alimen* corresponds to the Tam. type of *alimn*; and so the literary Kann. type *māḷ-im* may have been allied to Middle Tam. *ceyyum*. The plural Kann. *māḷiri* may be compared to the Tam. type of *kāṇir*, etc.

17. The Kann. concessive ending *-ānum* (as in *ār-ānum*, *ēn-ānum*, *pattānum nūṛ-ānum*) is the same as Middle Tam. *ānum* < *āyini-um*

Variants of *ānum* in Kann. are *āṇam* (as in *guṇam āṇam illa*) and *aṇam* also.

18. Several Old Tam. types of negative formations are unrepresented in Kann., just as they went out of vogue in Middle Tam.; but the following Kann. formations remind us of Old Tam. ones, though Kann. does not always show personal endings for the negative element *-il* or *-al* :—

nōḷḷalan-illa

nōḷḷalaḷ-illa

nōḷḷalan-altu

nōḷḷalaḷ-altu

nōḷḷalwi-altu

The old "aoristic" type was kept up in Kann., as in Middle Tam.

New types like the following are parallel to Middle Tam. developments :—

	Kann.	Middle Tam.	evaluation of <i>r</i> as a palato-cerebral valiant of post-dental <i>r</i> , etc.;
Past	<i>koḷal-illa</i>	<i>koḷukka villai</i>	
"	<i>koḷ illa</i> [with a signification corresponding often to that of the Present Perfect.]	<i>koḷutt-il-en</i> , etc., [with personal endings]	<i>-ai</i> > <i>-e</i> (as in Middle Tam. colloquials)

Future *koḷuvad-illa* *koḷuppad-illai*

The pre-literary inscriptional negative optative *puttelka* may be compared to Old Tam. *ceyarka* (*ceyal* + *ka*) and to Old Telugu prohibitives like *ceyyaka*, *ceyyakunna*.

The Old Tam. "non-rational" negative plural ending *ā* is represented in Kann. *āgā* or *āga*, *bēgā*.

The stem of negative participles in literary Kann. shows only a short *-a-* (as the negative element); but old inscriptions show *ā* as in *veḷey-ā-da*, *tappāla*, *kuḷāḷōn*, etc.

A. Summing up, it is interesting to observe that the following features of Old Kann. are reminiscent of characteristic Old Tam. features :—

the "sixth case" *-a*, generalised in Kann. from contexts where "non-rational" third person *kurippuvini* forms stood in apposition with nouns following ;

the ablative *-in* ;

the augment *-aṇ-* ;

the optatives with *-ka*, *-ga*, exclusively used for third persons ;

the inscriptional imperative plural *alimen* ; negative formations like the pre literary inscriptional prohibitive *puttelka*.

B. The following developments are parallel to similar ones in Middle Tam. :—

Phonetic features like the embodiment of the enunciate after consonantal finals, the

evaluation of *r* as a palato-cerebral valiant of post-dental *r*, etc. ;

-ai > *-e* (as in Middle Tam. colloquials)

i > *e* and *u* > *o* in certain circumstances (as in the colloquials of Tam. and Mal.) ;

the use of *-kaḷ* for rationals ;

the causatives with *-is-* ;

the use of *uṇḷu* for all persons and numbers ;

Some peculiarities in the use of conjugated appellatives ;

the imperatives of the type of *māḷuvudu* ;

the concessives with *ānum* ;

the formation of new negatives like *koḷal-illa*, etc.

C. There are also many independent forward developments in Kannada from a stage corresponding to that of Old Tam. :—

phonological changes like the raising of *e* > *i*, *o* > *u* in the circumstances mentioned above, the voicing of breathed plosives in sandhi, the change of *v* > *b*, etc. ;

the pronominal inflexional base *nan*, and the second person singular pronoun *nin* ;

the use of *c* (and of *s*) as an extension-suffix of verb bases ;

the present tense with *-dap-* and with *-ut-* ;

the use of *-d-* in the stead of *-n-* in the type of the past stem type *pāḷid-*

D. There also exist a few forms which are not represented as such in Old Tam. :—

(i) the occurrence of *k-* corresponding to Tam. *c-* (But what was the exact value of Old Tam. *c* which is classified along with stops by the ancient Tam. grammatical tradition?) ;

(ii) the accusative with *n-*.

COINAGE OF WORDS

BY MR. S. KUTTALAM PHILLAY,

Mettupalaiyam.

(Continued from Page 177).

THE k, of Knowledge, is under the direct control of the planet Moon, and hence, it symbolises (1) The reflection of the mind, and (2) The moods and expressions of nature.

The n, of Knowledge, is under the direct control of the planet Mercury, and hence, it signifies (1) Quickness in thought, (2) Quickness in decisions, (3) Keeness, (4) Sprightfulness, and (5) Activity.

The o, of Knowledge, is under the direct control of the planet Venus, and hence, it indicates (1) Observation, (2) Learning, (3) Literature, (4) Fidelity, (5) Humanity, and (6) Spotless Reputation.

The w, of Knowledge, is under the direct control of the planet Mercury, and this is the second time it makes its appearance, and hence, it denotes (1) The information we can get from each and every nook and corner of the globe, (2) Energy, (3) Law, (4) Intelligence, and (5) Intellect.

The l, of Knowledge, is under the direct control of the planet Jupiter, and hence, it announces (1) Charity, (2) Universal attraction, and (3) Scientific questions.

The sixth letter e, of Knowledge is under the direct control of the planet Mercury, and this is the third time it appears, and hence, it tells us about (1) Moulding and producing forms, (2) Producing conditions new, (3) Universal life, (4) Faith and its powers over the human imagination, and (5) Reunion.

The d, of Knowledge, is under the direct control of the planet Uranus, and hence, it informs us about (1) Fearlessness, (2) Success, (3) Optimism, and (4) Self-confidence.

The g, of Knowledge, is under the direct control of the planet Neptune, and hence, its symbolical signification is (1) Influence, (2) Voyage, (3) Visiting foreign countries, (4) Becoming keenly interested in the affairs of far off lands, (5) A wide universal life of the world at large, (6) Experience, and (7) Mentality.

The final letter e, of Knowledge, is under the direct control of the planet Mercury and this is the fourth time it makes its appearance, and hence, it tells us about (1) Excellence, (2) Mental strength, (3) Illumination of the mind, (4) Will-power, and (5) Good health.

As Astronomy's cousin is Astrology, the next problem to be solved is how Knowledge is Astrologically Symbolic.

As the k, of Knowledge, is under Moon, it astrologically symbolises (1) Motherhood, and (2) Open-heartedness.

As the n, of Knowledge, is under Mercury, it signifies (1) Memory, (2) Respect, (3) Success, (4) Victory, and (5) Fame.

As the o, of Knowledge, is under Venus, it foretells us about (1) Fortune, (2) Beauty, (3) The secrets of Perfect health, (4) Future

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COINAGE OF WORDS.

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Knowledge, (5) Good luck, and (6) Death-knowing.

As the w, of Knowledge, is under Mercury, and this is the second time it makes its appearance, it predicts about our (1) Wit, (2) Youth-retaining, (3) Evil resisting, (4) Mental diseases, and (5) Auspicious results.

As the l, of Knowledge, is under Jupiter, it announces that Knowledge only can give us (1) Honour, (2) Prospects, and (3) Gain of Virtue.

As the sixth letter e, of Knowledge, is under Mercury and this is the third time that Mercury comes, it symbolises that Knowledge only can foretell us about our (1) Various kinds of gain, (2) Royal favour, (3) Happiness, (4) Attainment of money, and (5) Physical diseases.

As the d, of Knowledge is under Uranus, it signifies that Knowledge only can foretell us about (1) Controlling the physical functions, (2) Wonderful powers, (3) Various kinds of wealth, and (4) Psychophysical exercises.

As the g, of Knowledge, is under Neptune, it denotes that Knowledge only can reveal to us about our (1) Discretion, (2) Love of Good Work, (3) Good character, (4) Self-culture, (5) Human knowledge, (6) Sympathy, and (7) God's knowledge.

As the final letter e, is under Mercury, and this is the fourth time it appears, it informs us that Knowledge only can tell us about (1) Goodness, (2) Humour, (3) Courage, (4) Harmony, and (5) Talents.

As every planet has a certain colour, the next problem to be solved is how Knowledge is Colorifically Symbolic.

K is under Moon whose colour is pale white. Hence, it symbolises that Knowledge only can reveal to us (1) Views of life and society, and (2) Fellowship and friendship.

n, is under Mercury (*Budha*) whose colour is Slaty-blue. Hence, it informs us that Knowledge only can tell us about (1) Great Religions, (2) Universal understanding of truth, (3) Greatest thinkers, (4) Highest Praise, and (5) Divine Wisdom

o, is under Venus whose colour is Silver White. Hence, it foretells us that Knowledge only can give us (1) Spiritual treasures, (2) The union of intellectual brotherhood, (3) Deep interest, (4) Opportunities, (5) The Good of Humanity, and (6) Various cultures.

w, is under Mercury whose colour is Slaty blue as said above. Hence, it predicts that Knowledge only can reveal to us about (1) Wonderful Poems, (2) Mystic Poetry, (3) Elegance of Speech, (4) Inspiration, and (5) Works of creative nature.

l, is under Jupiter whose colour is Golden Yellow. Hence, it symbolises that Knowledge only can predict about our (1) Ability, (2) Wide attention, and (3) The revealing of the soul.

e, is under Mercury whose colour is Slaty blue as mentioned above. Hence, it indicates that Knowledge only can inform us about (1) Great reverence, (2) Safety, (3) Glorious life, (4) Steadfast belief, and (5) Fearless demeanour.

d, is under Uranus whose colour is Violet. Hence, it denotes that Knowledge only can

reveal to us about (1) Discipline, (2) Profound truths, (3) Different faiths, and (4) Proper study.

g. is under Neptune whose colour is green. Hence, it marks that Knowledge only can inform us about (1) the unknown, (2) the Psychic force, (3) a benign influence, (4) attainment of mind, (5) attainment of works, (6) ill-health, and (7) mental diseases.

c. is under Mercury whose colour is slaty blue as said above. Here, it symbolises that Knowledge only can announce about (1) enlightenment, (2) individual liberty, (3) predestination, (4) future prospects, and (5) vocation.

Secondly, let us see about Religious Education. The Intrinsic Value of Religious Education 18 5 12 9 7 9 15 21 19 5 4 21 3 1 20 9 15 14 is 9. What does this particular number 9 symbolise? This particular number 9 symbolises the fundamental principles and laws we derive from the nine modifications of Siva, viz., (1) Nutham, (2) Vinthu, (3) Sakhti, (4) Svam, (5) Sithasivam, (6) Maheswaran, (7) Uruthiran, (8) Vishnu, (9) Brahma.

From the laws, we understand that the fear of God is the beginning of Knowledge. Only fools hate Knowledge. Those who hate Knowledge do not choose the fear of the Supreme Being. Every one should bind the Truth about his neck and write it upon the table of his heart, so that he may find favour and good understanding in the sight of God and Man. One should not lean unto his own understanding. He must trust in God. He should acknowledge God in all his ways, and He shall direct his paths. One should not be

wise in his own eyes, but he has to fear God and depart from evil. He should not despise the chastening of God. Neither be weary of his correction. For, when God loveth He correcteth; even as a father the son in whom He delighteth.

Real Knowledge makes men think. It develops the brain, and it will increase its power in every direction.

Happy is the man that getteth understanding. By the knowledge of God, the depths are broken up and the clouds drop down the dew.

Every wise man tells us that usefulness is the only bud and flower and fruit of Real Knowledge.

One should hear the instruction of a father and to attend to know understanding. When one goes, his steps should not be straitened, and when one runs, he should not stumble.

As we should grow in knowledge, and seek after the truth, let us try to obtain knowledge. For, nothing but Real Knowledge will give us Real Happiness.

One should take fast hold of instruction; he should not let her go, he should keep her. For, she is his wife.

One should keep his heart with all diligence. For, out of it, are the issues of life.

One should bow his ear to the understanding which derives from Wisdom, so that he may regard discretion and his lips may keep knowledge.

We all know perfectly well that God gives us Knowledge and He teaches us Knowledge.

One should not depart from the words that come from Wisdom. One should not hate

instruction and his heart should not despise reproof. One should obey the voice of his teachers and should incline his ear to them that instructed him. For, Knowledge is powerful and Knowledge is wonderful. It is an undeniable fact that a man of Knowledge is appreciated by others.

One should not die without instruction, and in the greatness of his folly he should not go astray. One should not be sacred with the words of his mouth, and he should not be taken with the words of his mouth. One must not give sleep to his eyes, and must not slumber to his eyelids.

A man of Knowledge increaseth strength. That knowledge is easy to him that understandeth. By our knowledge we justify many. It is certain that many are destroyed for lack of Knowledge and so Knowledge should be increased.

One should bind the laws of his mother continually upon his heart and tie them about his neck. When he goes they shall lead him and when he sleeps they shall keep him and when he awakes, they shall talk with him. For, the commandment is a lamb; and the law is light, and reproofs of instruction are the way of life.

This earth should be filled with Knowledge. It is quite evident that minuteness of observation is the key of Knowledge. We have seen treasures of Knowledge and still we are in need of the Knowledge of Truth.

One must receive God's instruction and not silver; and Knowledge rather than choice gold. One has to hear instruction and be wise and refuse it not.

The Knowledge of the holy is understanding. Wise men lay up Knowledge. Only through Knowledge shall the just be delivered.

Whoso loveth instruction loveth Knowledge. A prudent man concealeth Knowledge. A man of religious Knowledge knows that the law of the wise is a fountain of life to depart from the snares of death.

Again, as the Intrinsic Value of 'Religious Education' is 9 according to the English Notation, it gives us room to say that the laws mentioned in the nine important Religions, viz., (1) Hinduism, (2) Brahminism, (3) Jainism, (4) Buddhism, (5) Fetichism, (6) Polytheism, (7) Monotheism, (8) Pantheism, and (9) Mohammedanism, lead us to learn what Religious Education really is.

Every prudent man dealeth with Knowledge. Poverty and shame shall be to him that refuseth Religious instruction. Knowledge religious is easy unto him that understandeth.

The prudent are concerned with Religious Knowledge. The tongue of the wise useth Knowledge aright. But the mouth of the fools poureth out foolishness. The lips of the wise disperse Knowledge, but the heart of the foolish doeth not so. A scorner loveth not one that reproofeth him: neither will he go unto the wise.

The heart of him that hath understanding seeketh Knowledge: but the mouth of the fools feedeth on foolishness. The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

The ear that heareth the reproof of life abideth among the wise, He that refuseth

instruction despiseth his own soul: but he that loveth reproof getteth understanding.

The wise in heart shall be called prudent and the sweetness of the lips increaseth learning. Understanding is a well-spring of life unto him that hath it: but the instruction of fools is folly.

The heart of the wise teacheth his mouth, and addeth learning to his lips. The hoary head is a crown of glory, if it be found in the way of righteousness.

Excellent speech becometh not a fool: must less do lying lips a prince. A gift is as a precious stone in the eyes of him that hath it. Whithersoever it turneth, it prospereth.

Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding. A fool hath hath no delight in understanding, but that his heart may discover itself.

The words of a man's mouth are as deep waters, and the well-spring of Wisdom as a flowing brook. The name of the Lord of the heavenly hosts is a strong tower: the righteous runneth into it, and safe.

The heart of the prudent getteth Knowledge; and the ear of the wise seeketh Knowledge. A man's gift maketh room for him, and bringeth him before great men.

That the Soul be without Knowledge, it is not good; and he that hasteth; "Hear counsel and receive instruction, that thou mayest be wise in thy latter end."

There are many devices in man's a hurt, nevertheless, the counsel of the Lord of the hea-

venly hosts shall stand. Reproof one that hath understanding, and he will understand Knowledge.

Cease to hear the instruction that causeth to err from the words of Knowledge. The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing.

Counsel in the heart of man is like deep water; but a man of understanding will draw it out.

There is gold and a multitude of rubies but the lips of Knowledge are a precious jewel. Every purpose is established counsel and with good advice make war.

Man's goings are of the Lord; how can a man then understand his own way? The spirit of Man is the candle of the Lord, searching all the inward parts of the belly.

To do justice and judgment is more acceptable to the Lord than Sacrifice. When the scorner is punished the simple is made wise: and when the wise is instructed, he receiveth Knowledge.

It is joy to the just to do judgment: but destruction shall be to the workers of iniquity. The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up. He that followeth after righteousness and mercy findeth life, righteousness and honour. A Wise man sealeth the city of the mighty, and casteth down the strength of the confidence thereof.

A prudent man foreseeth the evil, and hideth himself but the simple pass on and are punished. By humility and the fear of the Lord are riches, and honour, and life.

The eyes of the Lord preserve Knowledge and he overthroweth the words of the transgressor. Bow down the ear, and hear the words of the wise, and apply thine heart unto my Knowledge. For, it is a pleasant thing if thou keep them within thee; they shall all be filled in thy lips.

That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and Knowledge.

That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee.

Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men. Apply thine heart unto instruction, and thine ears to the words of Knowledge. Buy the truth and sell it not; also Wisdom, and instruction, and understanding.

The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

By Knowledge shall the chambers be filled with all precious and pleasant riches.

A wise man is strong; yea, a man of knowledge increaseth strength. For, by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety.

A word fitly spoken is like apples of gold in pictures of Silver. As an earring of gold, and an ornament of fine gold, so is a wise reprovcr upon an obedient ear.

Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel.

The wicked flee when no man pursueth: but the righteous are bad as a lion. For the transgressors of a land, many are the princes thereof: but by a man of understanding and Knowledge, the state thereof shall be prolonged.

Evil men do not understand judgment, but they that seeketh the Lord understand all things.

Whoso keepeth the law is a wise man. Every word of God is pure: He is a shield unto them that put their trust in him.

Open thy mouth, judge righteously and plead the cause of the poor and needy. My heart had great experience of Wisdom and Knowledge. He that increaseth knowledge increaseth sorrow.

There is a man whose labour is in Wisdom, and in Knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This is vanity and a great evil.

God giveth to a man that is good in his sight Wisdom, and Knowledge, and joy. Every man should enjoy the good of all his labour; it is the gift of God.

Whatsoever God doeth, it shall be for ever; nothing can be put to it, nor anything taken from it: and God doeth it, that man should fear before him.

It is better to bear the rebuke of the wise than for a man to hear the song of fools.

Knowledge is good with an inheritance, and by it there is profit to them that see the son. Knowledge is a defence, and money is a defence. But the excellency of Knowledge is, that Knowledge giveth life to them that have it.

Knowledge strengtheneth the wise more than ten mighty men which are in the city. For there is not a just man upon earth, that doeth good, and sinneth not.

One applies his heart to know, and to search, and to seek out Knowledge, and the reason of things, and to know the wickedness of folly, even of foolishness and madness. Whoso pleaseth God still escape from all evils.

Whatsoever thy hand findeth to do, do it with thy might. For, there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.

Knowledge is better than strength. Nevertheless, the poor man's knowledge is despised, and his words are not heard. Knowledge is better than weapons of war.

A wise man's heart is at his right head, but a fool's heart at his left. If the iron be blunt, and he do not whet the edge, then must he put to more strength: but Knowledge is profitable to direct.

The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself.

Moreover, because the preacher was wise, he still taught the people Knowledge; yea, he gave goodheed, and sought out, and set in order many proverbs,

The preacher sought to find out acceptable words: and that which was written was, upright, even words of truth.

Fear God and keep his commandments: For, this is the whole duty of a man: For, God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Some men despise Religious Knowledge. They want to eat, drink, and sleep: That's all they are in need of. They care not a pin's head to obey the laws of scripture. For, it is plain enough that they neglect the study of the Script all along. As long as they do so, they will never be able to account for the Scripture. These people want to cheat others. These people will always help only the deliberate liars, and hypocrites. If men of Religious Knowledge reproof them, at once, they will turn their gun against them and spoil them and ruin them without showing any mercy whatever.

Some men pretend that they are philosophical doctors. These men do not know the literal meaning of any word. Their mind is satisfied with a derivative meaning. As they are not deep thinkers, there is no use of calling themselves a reading nation as well, as a cultured nation.

If men get Religious Knowledge from the Supreme Being like our four important religious men, viz., (1) Sambandar, (2) Sundarar, (3) Manickavasagar, and (4) Thiruvalluvar, and if they are really gifted like them, then only we can call them philosophers, theologians, learned men, God-fearing men, men of Knowledge. If not, woe to them,

Let us take Sanskrit, the Vedic language. It contains forty-seven letters. Every letter has at least thirty-two meanings. In Tamil, the earliest of all languages, every letter stands for more than thirty-two meanings.

As the word Scripture is only derived from Script, as the now-a-days' people have no mind to account for the script and neglect such studies, and as they hate such men who are able to give the literal meaning of a word from the bottom of their hearts, it is quite evident that they abhor religious knowledge, and think very high of themselves, and boast of their two-folded letters (Diplomas) which are useful to them only to solve their bread problem.

Real religious men will never think lightly of anything. Moreover, they know that there is no cause without an effect, and that there is no effect without a cause.

Some eminent men use to say, Scientific concepts are variable. When they say so, they never think of the existence of Scientific Pedagogy and Onomatology and the real meaning of the word Science.

Moreover, they are not men in a state to understand that the World itself is a Symbolic World, and that Symbolism should be on a logical and numerical basis.

Without concentration of mind, without utilizing the brain in one and the same direction for hours together, without aiming at the Brahman continually with the sacred *Moola Mantram* 'Aum', the *Pranavam*, without doing their bounden duty properly, without getting the grace of God, as a free gift, men cannot become really religious.

What some men can do, is, they can pretend and cheat others, saying that they are really religious. Woe, woe to such men.

A religious man or a man of real knowledge transmutes his material into something noble more true to lips, more deeply significant.

In great emergencies, religious men appear capable and competent. They will be politely sympathetic with each and everybody they meet with.

Real religious men will always be ready to sacrifice themselves like our Mahatmaji to improve the condition of others. They will never be cowards at heart and try their best to convince everybody of their theory at any risk. They know pretty well that these times are the ancient times when the World herself is ancient.

Everybody should prepare the way for his own repentant confession. No one should try to conceal any fact from his fellow neighbour.

The three parts of Repentance, as the condition of Remission of Sins should be taken into consideration by every religious man, are (1) Attrition, (2) Penance, and (3) Satisfaction.

Every man of religious knowledge will find that his speech repays careful thought and should be on a logical basis, without which, indeed, its full meaning cannot be appreciated by other learned men.

As we try to redeem our Vernacular and Philology from further corruption, every religious man should try his utmost to redeem his soul as well as the soul of others from further corruption.

Real Knowledge believeth things only when the evidence is satisfactory. For, it knows that credulity is not a virtue. It beareth all things and endureth all things. For, it knows that the hope sometimes may be in vain.

When a man tries his best to lead a religious life, he shouldn't forget to lead a charitable life. For, Charity, Mercy and Grace are the tests of Religious life.

A religious man should be wholly absolved in meditation as artists sometimes do. Not only this, but also, he should be helped by his splendidly healthy physical and moral nature.

The awful shock of Repentance, the ability to comprehend the nature of the assured belief, the perfect sincerity of one's innocence in the presence of God, the absolute purity of one's nature, awake one's consciousness and inmost thoughts and make him a real religious man.

A real religious man knows that nothing is in his power, but he is to be dependent on the influences of the heavenly father, and everything should go according to the rotation of the heavenly bodies and predestination.

The fundamental principles and laws mentioned in the four Vedas (1) Rig, (2) Yajur, (3) Sama, and (4) Atharvana make us really religious.

Some men do penance and obtain Religious Knowledge as a gift from the Supreme Being.

Some men try to become Yogies. They prefer Raja Yoga which stands foremost in the list of all Yogas. Its field of action is the control and the absolute mastery of the mind, the first condition of all knowledge.

Some men walk according to Bhagavat Gita which is the only Kaliyuga Veda and obtain religious knowledge.

To obtain real religious knowledge is no joke. Real religious knowledge can be obtained only by the Grace of God.

The teachers should try their best to be really religious and walk according to the Vedic principles. For, as is the master, so is the pupil. The teachers shouldn't try to cheat their students. When they are in schools, they should teach the pupils a moral from every lesson in one way or other.

The Gurus should teach their disciples often and often, the histories of the sixty-three Nayanmars, emphasizing their love towards God, and the purity of mind they had, and their open-heartedness, and ask them to follow the footsteps of those pious men.

Everybody should understand that God is Love and Love is God. If not, nobody can get Salvation. This is an undeniable fact.

As long as we hate our fellow neighbour, we cannot expect union among us. And as long as disunion exists in India, we cannot get real religious education. For, the tree of prejudice is not yet decaying.

In religious education, we can achieve our end by concentration of mind.

No inner activity can be seriously effective and continuous until we have first reduced our house to order and then have recalled and reassembled our head of scattered energies.

The powers of the mind are like rays of dissipated light. When they are concentrated they illumine.

This is our only means of Real Religious Knowledge. If we fail to acquire Religious

Knowledge, no use of obtaining Secular Knowledge. For, Religious knowledge only can give us glory.

We all know perfectly well that Thiruvalluvanayanar, Thahyumanavar, Pattinathu Adikal, Ramakrishna Parama Hamsa, Swami Vivekananda, our Mahatma Ghandi are religious. They have lived and acted for the interest of others. At the same time, they were unselfish.

Then let us pray to God to give us the religious knowledge and spirit of the above mentioned men, so that we too may be called religious in future.

Now, we have accounted for the coinage of the word "Knowledge." Mr. K.B. Ramanatha Iyer, K. C. B., G. C. B., Rao Bahadur; Dictionary, when he was alive, asked me to deliver lectures after lectures on Philology in all Literary Associations without exception. He has written, "Your work is very interesting and your account is very ingenious."

Mr. Mahalinga Iyer, B. A., L. T., Coimbatore Dt., once, had the pleasure of going through one of my lectures, and gave his opinion. He says, "It cannot be gainsaid that it is a work which is bound to create interest in all who make Etymology and Etymological basis, a special study. Accordingly, it is commended for acceptance to students of English language. It is hoped that ere long Mr. Swamigal's work will become the centre of attraction to all English loving students."

V. K. Raman Menon, M. A. (Oxon.), Barrister-at-Law, District Educational Officer, when he

was at Palamcottah, in the year 1932, had the pleasure of going through my first lecture. He also has given his own opinion. In his opinion, he says, "I had the pleasure of going through Sooriyaswamigal's first lecture on the intimate relation between letters and numbers."

"It opens a new field of research of unimagined relationships. Words which seemed to have come into existence somehow, are explained on a numeric basis."

"I am looking forward to the subsequent development in this new branch of Knowledge."

Mr. Champion, when he was the acting Director of Public Instruction, asked me to write volumes after volumes on Scientific Pedagogy, Methodical Teaching, Numerology, Phonetics and Symbolism.

To tell the truth, Yoga assumes that all knowledge is in man, who is in fact, but a reproduction of the Universe, the microcosmos, and by becoming absorbed in the more intimate and illuminated parts of himself, he obtains all knowledge.

But our Mahatma Ghandiji promises us to give knowledge literary and vocational as well as religious to all littlings below fourteen through-out the length and breadth of India, if we only follow the Wardha Scheme.

To follow the Wardha Scheme is no joke. For, it requires at least a crore of rupees to meet the contingencies. Where to go to accumulate such a great amount of wealth. Moreover, we are in need of new educational ideologists patriotic spirited as well as enthusiastic and pious.

T. P. Sokkalal Ram Sait of Mukkudal supports an Elementary Higher Grade School

and it causes him yearly a deficit of Rs. 2400 which is met from his own pocket. From this we understand that he is a philanthropic spirited gentleman as well as patriotic. If a great number of men of such type as well as men of Ghandian spirited, take up the cause of this Great Warda Scheme, then we can expect education literary and vocational simultaneously as well as spiritual.

Now-a-days, most of the men of India cry for Adult Education. How to give them a knowledge of the world, when they are steeped in superstition, ignorance and illiteracy?

If Private Agencies like men in the Y. M. C. A's, and young men who daily attend Libraries, and women well versed, take up the cause and work with a patriotic spirit as well as philanthropic, we can expect something for the improvement of the Adult Education, literary and religious.

'Teaching by 'Cinema Shows,' 'Talkies,' or at least with an aid of 'Magic Lanterns,' or with 'A Broadcasting through Radio' is indispensably necessary to give this kind of Education.

Without private effort, nothing could be done. Moreover, there should be an order from the Government stating, "There should be no illiteracy throughout the length and breadth of India within a period of three years."

If a decent remuneration be given to the best teachers picked up from every school, to work in this field in order to create in the Adults, a real thirst after knowledge, this is possible to a certain extent.

"Everybody wants to govern but nobody to obey." Some men are still worse. If any philanthropic spirited man takes up the cause and tries his best to do something for the uplift of the nation secular as well as religious, the men who are serpents under rose buds, at once want to check him and try their level best to spoil him and his whole family. Such are

the people of India, especially of Madras Presidency.

When the Social achievement is taken into consideration, Education is directed into Rural and Urban. When it is quite clear that the Urban Education given up to date, is not up to the mark, how can we dare to speak ill of the Rural.

Anyhow or other, we should try our utmost to cultivate the art of happiness among all men and women, which is the real knowledge we are in need of.

It should be the bounden duty of each and everybody to see that the lamp of Reason is not extinguished. We should always try to stick to Reason and Truth. The greatest evil on the face of the globe at present, is going beyond from Reason, as nobody wants to be strictly religious.

Only opinions devoid of superstitions can give us a broad understanding of Religious Knowledge.

In the lectures delivered and in the opinions given, the address "Mr. S. Kuttalam Pillay, or "Mr. Pillay," or "Swamigal," or Sooriyaswamigal," or "Swamiji," stands to denote one and the same person.

From personality alone, one who is not well versed in Physionomy, Anatomy and Psychology, cannot guess correctly the knowledge that one possesses.

Hence, one should know that one gets Knowledge only by (1) Observation, (2) Reason and (3) Experiment, the three essentials that bestow us Knowledge.

As Real Knowledge can be obtained only by the absolute mastery of the mind, and the second letter a, of 'man', as a small character, symbolises "Controlling Power," the next problem to be solved, is how to account for the coinage of the word, "Self-Control."

Only when the teachers are good disciplinarians, they can give Religious Education and can understand what the absolute mastery of the mind or "Self-Control" really is.

(To be continued).

CHAUCER'S DEBT TO BOCCACCIO.

BY MR. T. R. PADMANABHACHARI, B.A., Madras.

It has long been the fashion to divide Chaucer's poetical activity into three periods,—the French, the Italian, and the English. In the first or the French period he was under the influence of Guillaume de Lorris and Guillaume de Machaut, and "was to all intents and purposes, a French love-poet writing in the English language."

The second period consists of two major works of his, 'Troilus and Criseyde,' and 'The Knightes Tale,' which are directly traceable to their originals in the Italian of Boccaccio. In these Chaucer is not so much of a disciple, nor is he fettered by the conventions of Italian poetry. Dante, Petrarch and Boccaccio are called his emancipators, because they awakened his consciousness to realise the latent talents in him. The 'Teseide' and 'Filostrato' stirred him to emulation.

In 1372 Chaucer first visited Italy on the King's business, and might probably have met his great Italian contemporaries. This is only a probability. Nevertheless the influence of Italian poetry upon him can hardly be exaggerated. Chaucer had a profound admiration for the author of the 'Divina Commedia'. The intense reverence for holy things, which underlies all Chaucer's wit and humour, may have been derived at least in part, to the influence of Dante, the greatest of all religious poets.

Chaucer borrowed freely from Boccaccio, with a royal bettering in the borrowing. 'Troilus and Criseyde' is taken bodily from the 'Filostrato,' but with numerous additions and adaptations. 'The Knightes Tale' is extracted from the twelve books of the 'Teseide';

the idea of the 'Canterbury Tales' seems to have been suggested to the author by the 'Decamerone'. But there is this difference, that, while the Italian's storytellers belong to the aristocracy, the characters of Chaucer's 'Prologue' are taken from the various strata of society ranging from a Knight to a Miller.

It is interesting to note words of Grace Hadow in connection with Chaucer's treatment of his sources:—"The sin of plagiarism is a development of modern civilisation. To mediaeval authors, as to Elizabethan, the interest of a story lay in the telling, and while plot was of first rate importance, the same plot could quite well be used indifferently by any number of writers."

Like Shakespeare, Chaucer rarely takes the trouble to invent a plot for himself. The story of the Trojan Prince Troilus and his love for a damsel called Criseyde is one of these developments of the tale of Troy, and is called "The second cycle of modern versions to the tale of Troy divine." In the Middle Ages the tradition found much literary support, especially among the French *rouvers*. Boccaccio himself based his 'Filostrato' upon this. And no wonder Chaucer took it from Boccaccio, to whom he acknowledges his debt, referring to him as "Lollius". About a third of the whole work is a mere paraphrase or translation of the original. Chaucer has not only enlarged the version by about three thousand lines, but has also taken liberties in the matter of characterisation. As Saintsbury observes, "What really concerns us is that, in this poem, Chaucer, though still playing the part of hermit-crab—in a manner strange to modern

notions, but constantly practised in mediaeval times and by no means unusual in Shakespeare—has quite transformed the house which he borrowed and peopled it with quite different inhabitants". And according to Kittredge, "Next to Shakespeare, Chaucer is the greatest delineator of character in our literature." He vitalised the types of character by his humorous and pathetic realism and by his dramatic power. Hence Chaucer is no mere translator, though his poem to start with, was in the words of A.W. Ward, "only an English reproduction of an Italian version of a Latin translation of a French poem".

The suggestion that the idea of uniting a number of tales in one frame-work as in the 'Canterbury Tales' must have been inspired in Chaucer by the scheme of 'Decamerone' is not only denying the genius of the 'Father of English Poetry', but also the pre-Boccaccio-tradition. That the idea was familiar in the East, as also in Western Europe, is obvious from the existence of a collection of

stories known as the 'Seven Sages'. "While in the 'Decamerone' the frame-work in its relation to the stories is of little or no significance, in the 'Canterbury Tales' it forms one of the most organic elements in the whole work".

Thus it cannot be said of Chaucer that he merely translated foreign writers without assimilating them. But it should not be assumed from this that he always improved upon the original. In the 'Knights Tale', a romance of adventure, he has deviated largely but disadvantageously from his original. To Ward "His was not an unerring eye, which like Shakespeare's in his dramatic transfusions of Plutarch, missed no particle of the gold mingled with the baser metal, but rejected the dross with sovereign certainty."

In conclusion it may be said that here is a vast unexplored region for students of literature interested in the ledger-school of criticism.

THE STUDENT AS MASTER OF HISTORY.

By MR. P. S. VAIDYANATHASWAMY, B.A., I.T., Madras.

THERE is a saying of the educationists that a teacher does not teach his pupils anything new so much as he shapes and moulds, what the pupils already know. This saying is based upon the belief that no human being is born in this world with a vacant mind. But on the contrary, every child does possess a store of ideas relating to the world in general. It may be that they are not markedly expressed, but all the same, they are existent. A teacher's work is only to expand and amplify the student's knowledge. Irrespective of the teacher's work a student's mind goes on undergoing several changes by virtue of its contact with Nature, and its contact with the human beings. This twofold contact may be termed experience and intercourse. Our purpose in this essay is to show how far this tendency of spontaneous acquisition of knowledge can be best promoted in the subject of History, in schools, with as little effort on the part of the teacher as possible.

There is one significant complaint made from time to time by the vigilant and critical-minded of the public that of all the subjects in the school curriculum none has suffered so much through defective methods of teaching and study as History. Neither in the old types of schools nor in those of the present day, it is said, History is properly attended to. In the old fashioned schools a few passages were mechanically committed to memory by pupils and reproduced in the class, whereas in the present day schools the teacher does everything and the pupil re-

mains a passive listener. In either case the spontaneous tendency of the pupil to understand History and realise its spirit is not encouraged. It can be done only when the pupils are possessed with a burning zeal to know for themselves the nature and value of the several facts. Constituting History, and to appreciate the historical growth of a country or institution stage by stage. This in short, means that the centre of gravity in teaching should be shifted as far as possible from the teacher to the pupils without at the same time risking the steady and necessary guidance of the teacher. This, in other words, means how far a student can be best encouraged and enabled to master History of his own accord.

In the first place, before detailing the methods of making the student a master of history, it would be well for us to have an idea as to what a student is expected to know and when he can be considered to become a master. For this purpose let us first consider what a student is expected to know of History. A student of History unlike any other boy is first of all expected to have great attention to facts. Very often this quality is conspicuous by its absence among most of the present day History pupils, who show their anxiety to get more marks in examination by filling in more pages than by giving more details. Without facts History is not entitled to that name. Secondly, a student of History is interested in Historical reading. Whenever he finds leisure, he takes to the study of History, whether

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of his own country or any other. He is much interested to have a full study of the discovery and description of the past, or what all happened in the world through human agency, how humanity developed from stage to stage. It may be that one needs a spirit of curiosity to have this interest. But curiosity is an essential factor of every attempt to acquire knowledge.

Thirdly the true student of History is imbued with a spirit of sympathy and enthusiasm in all that he reads. Curious as he is to know of the History of a country, he should not be so narrow-minded as to condemn it for its imperfection or to praise it highly for any apparent greatness. In other words he will be broad-minded and reasonable so as to judge fairly every event of History, appreciate the prosperity or misery of a country or person.

Lastly we should expect of a history student to remember the leading events of History and be in a position to locate the places where they took place so much so that he is not only certain as to their occurrence, but precise as to their places of occurrence. This quality is very helpful to him not only to have a vivid mental picture of the events but to develop his imagination and memory to describe those events. Thus we find that a true student of History is interested in facts, takes pleasure in Historical reading, is liberal and reasonable in judgment and clearly remembers where and when the various events of History took place. This shows that he takes to History not in a light vein as if it were a light literature to beguile one's time with, but with real penetration and joy.

A student when he reaches a certain stage of experience and knowledge is termed as a master. A master is distinguished from a student in the sense that he unlike the student needs no longer anybody's guidance or instruction, but can find his own way in the matter of Historical study. He is also considered to be fit to guide rather than be guided by others. Now what shall we consider to be the leading qualities of a master of History? Since we know what should be the qualities of a History student, we can easily assert that one who is the master of History should be able to prepare good students. He should be capable of making others take a real interest in History and historical personages. He should be able to arouse their mental activity, exercise their powers of imagination and develop their memory. He is supposed to train their logical, critical, selective and descriptive powers and lay the foundation of their higher historical study. He enables others to have an easy grasp of the historical facts of the past and have a broad outlook on the world. For this purpose the master of History should have a sound grasp of the subject in its unity and integrity and command of details.

He should possess a sense of perspective and proportion. He should have the desire to state and point the truth. He should be able to tell a tale in a simple and pleasant manner. Thus he should vividly present the leading facts and permanently fix them in the minds of pupils. He should be able to make boys clearly understand the time and place of the several events of history in a well connected manner. He should be full

of liveliness and enthusiasm and must try to acquaint his hearers as B. A. Hinsdale says, with the nature, and treasure of History. He should have above all, personal contact with the real life of the world. Apart from this attitude towards others, he should be capable of informing himself fully on the subject from time to time. We shall be wrong to say that a person though a master of history has no need of acquiring further information on the subject. As a matter of fact a man's title to the mastery of a subject consists in his facility and skill to acquire more and more knowledge in that subject. In the same way a true master of History should be capable of knowing all the facts of History directly and of his own accord from the original sources. He cannot be relying on others for his growing information. He should be able to consult the original sources of History himself, compare them, select the useful facts, and form his own conclusion. This in other words means ability to use records and documents. In short a master of history not only makes others take an interest in History but is himself deeply interested in getting more and more information on the subject.

Having so far examined the qualities of the student and the Master of the History, it is now our purpose to show how a student can be enabled to become a true master. This does not imply that the pupils should be allowed to get on without the teachers, but it means how far the teachers or the masters of History can enable the pupil himself to understand and take interest in History without any visible effort on the former's part. This task consists of

two stages. First of all boys who are complete strangers to History should be made to understand something of it. Next they should be enabled to take interest in history so much so that they may be said to learn for themselves.

How far can the pupil be made to understand History very easily? This question involves in other words what we call teaching methods. The first task of a History master is to know how best he can enable his student to apply himself to History with enthusiasm. This cannot be uniform with regard to all the stages of boys. Of course the work may have to vary with the stages of a boy's growth. Pupils between seven and twelve years may be said to belong to the preparatory stage. This is a very impressionable stage in a boy's growth. Care should be taken to take an effective hold of his understanding and imagination at this stage. This can be done by attractive presentation of easy facts of History with the aid of catching illustrations and pictures. For this purpose simple books containing arresting pictures and illustrations depicting certain striking events of history are quite necessary. Most of the facts to be taught at this stage which is essentially an idealistic one may be in connection with the biographies of notable personalities.

The next stage of a pupil is the period between twelve and sixteen years. During this stage a boy is considered to know the world a little more closely and also better disposed to reason out the happenings of the world. This corresponds to the secondary school course of our boys. They may be encouraged to think for themselves in

addition to the presentation of facts by the teacher. The teacher is expected to make vivid exposition of facts specially selected and gradually developed. Now and then in the course of the lesson the teacher is to stimulate the thought of the boys by means of interesting and may be, leading questions. Especially at this stage the teacher has the opportunity to create in the boys a critical and not merely a receptive attitude. With this end in view active co-operation between the pupils and the teacher should be encouraged by means of questions put and answers elicited. The teacher is expected to arrange suitably a few definite facts and interpret them, if necessary, with interesting episodes, so as to create vivid mental pictures to boys. For this purpose, the teacher's fluency of language and ability to adopt voice and manner to suit the subject matter are necessary.

In addition to mere oral exposition there is need of a well arranged text-book also. The text-book should be neither so brief as a 'precis' book nor so elaborate as a 'course' book. The middle type of text-book, namely, the 'Manual,' is best suited for this stage. It should not be merely a digest of facts, but should have well graded lessons and topics, with guiding questions, marginal notes, and outline of the chapter so as to encourage real thought on the part of the pupils. The teacher may encourage the habit of spontaneous note taking on the part of the boys at this stage. This habit can be encouraged by the teacher himself dictating a few notes to start with. Besides, the boy's ideas of time should be well strengthened by the teacher providing them with a skeleton of

dates and prominent events at each stage. The teacher can best encourage the pupil's interest in sources of History by reading to them impressive extracts from documents.

Pupils above sixteen may be classed as belonging to the higher stage. During this stage, a pupil is expected to be fit for a scientific study of the subject of History. It may be, our High School course does not contemplate the teaching of such a stage. But I think teachers will be much to gain, to bear in mind the requirements of this stage of pupils. The subject of history can be best taught at this stage, both by means of exposition and direction. The teacher concerned at this stage is more often a college teacher. He can be as enthusiastic and original as he can in his methods of teaching. He can select his facts according to certain periods, or causal relations or chronological or geographical relations. He can divide the subject into topics and deal with each at a stretch. He can encourage the pupils to work problems by consulting sources or by proposing to teach each other. This in short is eminently fitted for a thoroughly critical and scientific mode of treating the subject.

In this way we can briefly sum up the functions of a teacher under the following heads. The teacher should make a vivid presentation of leading facts and permanently fix them in the pupil's mind. He should explain the causal relation of the various events on the basis of well connected time or chronological principles. He should promote individual thinking on the part of the boys by questions and other devices. He should select impressive details of

History with judicious care according to the stages of pupils, and make the teaching more lively with illustrations, maps and descriptions and if necessary by correlating the facts with other familiar subjects such as Biography, Geography, civics and Literature. He should make use of the black-board by putting on it a suggestive summary at the end of each lesson and also giving a table of leading dates and events at each stage of the lesson. He should encourage the tendency on the part of the pupils to make intelligent use of their text-books to take notes of what is taught in the class and to consult the original sources for interesting facts.

Having so far gained the ability to understand history the pupil of History should have growing interest in the subject. This is a later stage in the life of a pupil and a teacher is supposed to recede to the background at this stage, leaving the pupil to do apparently most of the work. This in short means that the pupil is enabled to learn of his own accord. For this purpose it should be the duty of a good teacher or school to afford ample facilities. Let us now consider what these facilities are and how a pupil of History can be enabled to be quite self-reliant and bold in acquiring knowledge. This in other words involves the work of making History a living subject, with the pupil.

First of all a pupil really interested in History should be provided with facilities to consult several books on History. Whenever he feels interested in certain occurrences he should have the scope to consult the original records or documents concerned. Whenever it is possible for the pupil to

verify certain historical events by reference to actual relics or collections, either of coins or models or facsimilies, he should be encouraged to do so. For this purpose, a collection of historic relics and antiquities and models of buildings should be provided for. These conditions require the institution of what we call a History Laboratory which means above all a place where some real work is done. History Laboratory should consist of library of useful books to be consulted by boys, interesting maps illustrative of various periods of History, models, pictures, relics and documents, representing several events of History, Time Charts, sketches and diagrams depicting the course of events during certain periods. The most important portion of the laboratory is the library. The books forming the library ought to be varied and interesting. They should include not only suitable text-books on social and economic History, well illustrated readers, interesting biographies, books on special topics and books of historical fiction, drama and poetry. The collections and relics include coins, weapons, utensils, models of Historical buildings, pictures of interesting views and situations, and documents of striking historic significance such as the Magna Carta, Deathwarrant of Charles, Aurangzeb's letter to his son Akbar, the grant of Diwanee of Bengal, etc. The time charts and maps ought to be representative of the different periods of History. The same arrangements should be separately done in Indian and English History in each period.

Apart from the mere equipment of a laboratory, care should be taken of its situ-

ation and accommodation. It cannot afford to be a mere museum of things put together with little space left for free movement of pupils. On the other hand the so-called equipment should occupy only a portion of the laboratory. All the remaining space should be utilised for actual working of the pupils. As a matter of fact, pupils who are really interested in History, require special seats to attend to their work. They should be provided with places of their own, to consult the library books, draw maps, prepare charts or diagrams, solve problems and hold discussions and debates whenever necessary with one another. Provided with a laboratory like this, every boy can be easily expected to take some lively interest in the study of interesting historical books and work useful exercises. They will be really more and more interested to know the truth about certain occurrences by consulting original sources. Thus what is called their 'hunting instinct' can be developed and moving amidst vivid illustrations and charts and tables, they can have the facility to remember the various facts of History with ease and clearness.

The institution of a laboratory is after all but one of the methods and enthusiastic students can avail themselves of several other methods. Excursions to places of Historical interests form a very effective device. Pupils can be taken on excursion to really important places of historical significance, both local and in the neighbourhood. They may be enabled to note down all that they consider noteworthy of the places thus visited. They may also be encouraged to make a collection of

historic antiquities that they come across. Besides giving a sense of recreation and joy to the pupils, excursions are of great effect in impressing on the minds of pupils concrete ideas of several facts.

Pupils can be encouraged to do several exercises in art. Their skill in handicraft can be improved side by side with their knowledge of History. Young boys can be encouraged to do several models in clay, card board or wood representing historic buildings like the Taj and the Tower, or the costume, armour or dress of old days. Old boys can be encouraged to paint certain historical scenes, pictures and buildings, make a model city, battlefield in clay or wood and so on.

Several interesting literary exercises can also be encouraged among the boys. Young boys can be asked to recite certain Historical poems and enact short dialogues on historical scenes. Older boys who are given facilities of reading a variety of books can be encouraged to compete with one another in elocution, by way of reproducing certain speeches and utterances. They may be enabled to study the several sources of events such as public documents, records, private diaries, letters, and contemporary memoirs and political pamphlets and inscriptions; and based upon them they may be asked to hold debates and discussions on certain events. This kind of exercise gives great alertness and enterprise to the talents of boys and they become more and more interested to equip themselves with all possible information on the concerned subjects from all available sources.

Dramatisation is another method of promoting the interest of boys in History. They

can be enabled to present realistic scenes from History, based upon the information acquired from several sources. For example scenes like Charles I's Execution, Akbar's court and officials, Sivaji and Aurangzeb and the dissolution of the Rump can have a greater hold on the imagination and intellect of the pupils. The laboratory should have sufficient space for pupils to hold such debates and engagements.

Above all tests and competitions can be instituted. They should not be of a scaring nature but of an inviting kind. Certain problems can be suggested to boys and they may be asked to solve them. For this purpose they may be asked to refer to certain number of books and solutions may be asked to be read out by them, and the best one shown proper recognition. Often times a test in illustrations can be instituted and interested pupils can be asked to prepare genealogical charts, time charts and diagrams to illustrate certain periods of History. They may be also asked to frame a series of questions on certain given portions and be prepared to give the answers for them. Besides another interesting way of encouraging spontaneous study is to promote the system of mutual questioning among pupils in batches. The more capable and resourceful of the pupils can be singled out and suitably encouraged in this way. Several short tests can be devised so as to test the ability of the boys to judge about persons and events, and compare different versions of the same account.

Thus a pupil can be made to pursue the study of History with joy and zeal, in these ways: (a) A history laboratory can be

instituted and pupils may be encouraged to read books, prepare maps and charts, solve problems and hold talks and debates. (b) Excursions can be undertaken to useful places of historical interest and pupils encouraged to make collections. (c) Pupils may be encouraged to make several models in handicraft. (d) Pupils, young and old, can be enabled to dramatise certain striking scenes of History, and (e) they may be given set problems to solve and engage themselves in mutual questioning by batches.

A consideration of the above suggestions will show how a pupil of real curiosity and perseverance can, by and by, be enabled to attain to the position of a master. As it was already seen, a pupil is distinguished from a master only in the fact that the former requires to be guided by others while the latter is able to guide himself. If we carefully make it possible for a student to attend to Historical study, with real interest and joy, we can confidently assert that he will, in no distant date, find it possible to learn history for himself and of his own accord.

This state of affairs, namely, finding the pupil in the position of a master, may at the outset look strange in the present-day schools. We only too well know how many difficulties lie in the way of the ordinary school or school master attempting a work as is contemplated above. The teacher overburdened as he is with school work, has no adequate opportunities for preparing his lessons and teaching boys to his satisfaction. The work, heavy as it is in his schools, is heavier indeed in the Elementary schools.

Besides, the Examination evil is too obvious in the present day schools and a teacher, however resourceful, finds himself out of place and may, out of school when once he forgets his duty of preparing his boys for the usual examinations of the School. Another handicap of history is in my opinion, that the subject has not yet succeeded in winning the influence of Headmasters. In the face of these considerations one may easily pooph pooph the idea of the pupil becoming a master of History. Notwithstanding the obstacles, numerous though they be, we should boldly set our face to the task of making History a really useful, practical, and cultured subject that it ought to be. We know that Education is largely a preparation for the right employment of leisure and this can be eminently considered possible by making history a living subject so that pupils will not only take to it with joy, but pursue it throughout their lives with unabated zeal and enthusiasm.

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TRAVANCORE—THE LAND OF HOLY SHRINES.

ANANTHASAYANAM—SREE PADMANABHASWAMY TEMPLE.

By MR. K. P. PADMANABHAN TAMPY, B.A.,

Trivandrum.

(Continued from p. 198.)

Sculpture and Architecture

TEMPLE architecture in Travancore is decidedly superior and the Sree Padmanabhaswamy Temple is one of the best specimens of Dravidian architecture. A whole science has been built on the location and construction of temples and *Vigrahas* (idols) peculiar to Kerala. A certain compactness of design and a strongly marked individuality characteristic of Dravidian architecture distinguishes it from the Indo-Sarcenic style. Dravidian Architecture is conventional and rigid in design and does not admit of idiosyncracies either in plan or form. The Ananthasayanam Temple is strictly in the style of the best Dravidian tradition. The extremely elaborate ornamentation and florid "motif" of the Hoysalyan style is witnessed only in the carvings.

A typical Travancore temple has the following features which are peculiar to temples in the Malabar.

Srikoil :—The shrine proper where the idol is kept. This *Sanctum Sanctorum* is surmounted by a conical or circular roof covered with copper plates with a *Stupa* of gold at the top.

2. *Nalampalam* :—Buildings housing the kitchen, store room, etc., attached to the temple.

3. *Pradakshina Veethi* :—Worshippers go round the *Nalampalam* on this foot path paved with granite slabs. The *Mantapam* is in front of the *Srikoil*. The *Sreevelipuras* are broad corridors between the gateway and the inner shrine.

The main image consecrated at the heart of the shrine proper or the *Srikoil* as it is called, is surrounded by a series of symmetrical courts containing subordinate shrines, and the whole is supported by massive pillars of beautiful workmanship. The costliness, grandeur and intricacy of Dravidian temple architecture have deservedly merited much competent recognition and the Sree Padmanabhaswamy Temple is yet another proof of the greatness of that particular type of architecture peculiar to Southern India. The temple is characterised by *Mantapams* (porches), *Gopurams* (gate pyramids) and pillared halls all of which are massive and magnificent.

The Sree Padmanabhaswamy Temple is a world of its own with its many secondary sanctuaries clustered round the central pile, *Ananthasayanam* which stands out as a structural entity of supreme grandeur. To obtain a comprehensive view of the principal shrine and its many subsidiary sanctuaries one should look down from the Temple *Gopuram*. The temple captivates and is a most picturesque sight full of imposing

grandeur. The entrance is under a grand gateway through a passage richly ornamented. The first impression of the temple is bewildering and the visitor gets a feeling of weird oppression, of a confusing superabundance. Stone pillars and statues, richly decorated heavy columns with protruding brackets, while the ceiling accentuates the impression of heaviness. Fantastical forms of huge animals, strange uncanny dragons and horned monsters, beautiful flowers, statuous groups of gods and goddesses and mythological heroes, appear wrought in splendid relief. The zoology of the temple carvings is superb. The carving of horses, elephants and other animals is proof positive of the South Indian sculptor's vast knowledge of the anatomy and appearance of animals. The clash of battle in the heroic ages and memories of past triumphs of South Indian chivalry must probably have inspired the sculptor to carve noble figures of prancing war steeds and elephants. The magnificent movements and modelling of animals compel respectful appreciation. These magnificent works of art are eminently worthy of favourable comparison with the sculptural achievements of the Romans and the Greeks.

The temple is a succession of colonnades, covered galleries, inner and outer court yards and in their heart the hidden and mysterious sanctuaries of the gods, while the whole complex is surrounded by an imposing huge wall. The all enclosure is imposing and looks like a huge fort wall. Little mortar is used in the construction of wall. The huge blocks of stone are laid one upon another vertically. The careful dressing

of the stones point a moral and adorn a tale for the benefit of the modern masons. The division between the blocks is hardly perceptible. This massive wall has stood against the ravages of centuries of inclement weather and not one stone has been thrown down by the fury of the elements. Everywhere the unlimited powers of Hindu Art and Architecture are so well displayed as to extort unstinted appreciation. The temple possesses a wealth of epigraphical material throwing a flood of light on South Indian history. The fine, broad, open corridor supported with a terraced roof, the two rows of finely chiselled granite pillars and the marvellously carved stone ceiling above of the *Seeveli Mantapam* proclaim the genius of the sculptor. Every stone pillar is embellished with the figure of a pretty damsel bearing a lamp in the palms of her hands joined together. The niche of the lamp holds oil sufficient to keep the light burning for four to six hours. The top of every pillar is surmounted by the figure of a unicorn. These granite pillars with carvings surrounded by smaller outer pillars which produce different sands of varying stones when struck are also among the great wonders of this shrine.

For the construction of this corridor and the *Ayiramkal Mantapam* (thousand pillared hall) skilled artisans from all over India were got down by the Maharaja who personally supervised the work. The most exquisite sculpture is to be found in the *Kulasekhara Mantapam* to the south of the flag staff. The incredibly rich and varied details of sculpture obtained here reveal the

perfect technique and inexhaustible patience of the artisans who worked miracles. One day, while the Maharaja was personally superintending the details of sculpturing in the *Kulasekhara Mantapam*, he himself handed over *pansupari* to a skilled artisan who was working at a most delicate figure. The artisan was all attention to his work and he called out to his servant for *pansupari*. The Maharaja, in order not to allow the artisan's work to be interrupted, handed over the chew himself lest the stone mason should call for his servant again. Such was the noble enthusiasm of the Maharaja who was wrapped up with the religious life of the people. Historical figures, probably of Maharajah Marthanda Varma and contemporary princes chiselled in granite, are to be found in the outer *Mantapam* of the temple. The roof, rafters, and beams of this *Mantapam* built of polished granite are studded with figures of gods and goddesses, Puranic heroes, flowers, arabesque patterns, sacred beasts, strange imaginary creatures, etc. The roof and gables are all worked in verisimilitude to the wooden rafters and clay tiles. It is astounding to note that the roofs which possess an amazing capacity for emotional expressiveness, for they are full of exquisite carvings, sit so gracefully on the bases which support them. The veranda beams picture the entire story of the *Ramayana*. The first scene in the *Ramayana* is sculptured on the first beam of the veranda and scene by scene is wrought in the subsequent beams. The beams of the platform contain scenes from the *Bhagavatham*. There is a wealth of detail in all these sculp-

tures which cannot but excite wonder and evoke admiration in the minds of art critics. All the figures are delicately and inimitably carved "as to successfully express in every instance the alteration which the form of the limb undergoes, the muscular action and external impulse as well as the various effects of mental sensation upon the human countenance." Human emotions are portrayed with great power and remarkable economy of line. The master craftsmen who created these miracles of art had an eye for feature and form and the technique faithfully yet imaginatively to represent it. The carvings display a vigorous style aiming at much more than the reproduction of mere externals. The beautiful sculpture on the lintels and ceilings is very pleasing and the carefulness of execution in even the minutest detail testifies eloquently to the highly conscientious workmanship inasmuch as the exquisite finish can only be appreciated in the strongest artificial light. The sculptors were, no doubt, solely actuated by their overwhelming love for beauty and cared little for praise or fame.

The temple is also rich in its mural paintings which depict in lively colours the various phases of India's religious imagination and ceremonial life. The murals adorning the walls of the central shrine in the temple belong to the early eighteenth century. They form a part of the precious artistic heritage of Travancore and are full of charm, expression and perfection of technique. The wall paintings indicate a happy union of Hindu ideas with Buddhist influence in attitude and craft. In their dignity of demeanour, elegance of crafts-

manship and symbolic expression they are of supreme artistic and cultural significance. The frescoes are characterised by boldness of outline and broad sweep of the brush. The different human emotions are portrayed with arresting faithfulness, with a realism which powerfully moves the spectator. It is surprising to note how well the colours made from indigenous materials have lasted through the centuries. The paintings have been executed in a purely native style and are, perhaps, the latest known record of indigenous painting of the best sort, being high-class reproductions of striking scenes from the great Indian Epics, the *Bhagavatha* and the other *Puranas*. The murals are remarkably supreme in their excellent grouping, delicately virile line, lovely and attractive colouring, vivid yet reserved life, high, cosmic and psychological symbolism and sublime conception. These well executed murals have been copied and exhibited at the Sree *Chitra-layam*, the State Art Gallery at Trivandrum, a veritable Temple of Art, which has been established to guide and foster the artistic tastes of the people of Travancore.

The Sree Padmanabhaswamy Temple is one of the wealthiest temples in all India and has a large number of gold and silver vessels, all tastefully wrought and lavishly decorated with elaborate specimens of

embossed flowers and leaves and designs of gods, besides much wealth in the shape of gold and silver coins hoarded in safe vaults under the temple. The collection of jewels in the temple deserves particular mention. Emeralds, rubies, diamonds, and various other precious stones, as well as ornaments made out of solid gold and silver, with which the Deity is adorned are of immense value. Although these are seldom displayed, they are known to be highly precious. The big *Vahanams* of gold and silver on which the gods are taken in procession are most wonderful specimens of miracles created by the artisans of the State. Wonderful wood carvings exist in the temple and these are the best specimens which reveal a marvelous intricacy of design and artistic finish. To this temple is attached an *Agrasala*, the largest feeding house in the State, where many hundreds of Brahmins are entertained to two sumptuous meals every day. Bell metal vessels, cauldrons and copper cooking vessels used in the *Ootuppara* (feeding hall) are many, varied and costly. Some of these are so large that food enough for 5000 persons can be cooked in each of them and are so deep that a boy can swim in them when filled with water. These huge vessels could be moved from place to place only with the help of elephants.

(To be continued)

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SOME PROBLEMS OF RURAL EDUCATION.

LOOKING FORWARD.

BY MR. I. N. MENON, M.A., *Bar-at-Law, Trichur.*

"If fields are prisons where is liberty?" —BLOOMFIELD.

WHAT I have said in the course of my last two lectures might lead you to think that in my opinion, Rural Education is to be very much of the same kind as the education of urban children; that, if the threefold aims of ordinary schooling—the cultural, the social and the vocational—is to be the objective, also, of schools in the countryside, we are left with hardly anything by means of which to distinguish rural from urban schools. Indeed, I have said at the outset that with us, at any rate, there is not much difference between town and country and the real problem is to devise a system of education suitable for a population which is almost wholly rural in habitat and very largely so in occupations and in outlook. But, we saw that even with us there was a difference between town and country in the attitude and outlook of the parent and in the task of the teacher. In my present lecture I hope to complete what I have said by briefly outlining a system of education which we may try for the future, at least as a social experiment, and see to what extent it proves an improvement on the existing system.

Referring to the course of instruction in country schools, Harold W. Foght of the United States' Bureau of Education very properly—if somewhat vaguely—observes that "it should, in brief, embrace all the cultural and practical things that the farmer and his wife ought to know, in order to live healthy, wholesome, lives in the community; to be ready to accept their responsibilities and opportunities as citizens; to know how

to make a good living; and, finally, to understand how to use a well-earned leisure to their own ethical and aesthetical advancement." This is in agreement with the view which we have ourselves taken of the aim of rural education. We classified educational efforts into those directed towards the development of the individual as an individual, as the member of a democratic society and as the bread-winner of the family. These, no doubt, are aims which every system of education, rural or urban, alike must possess. An education which is not motivated by these aims will be defective wherever it may be imparted, and the real quality or difference of rural education must be sought in the nature of the individuality; citizenship, or vocation that is sought to be pursued. As I have already pointed out, any effective scheme of education must reflect the normal life and interests, the occupation and aspirations of the community in which it operates. To this extent the general aims of education get specialised when organised in a rural environment. How these purposes of education are actually to be adapted to the rural environment is what I hope to determine in this lecture.

I have already referred to the deep impression which rural pursuits leave on the life of the countryside; in fact, it is doubtful if in the present organisation of rural life any other factor exercises so potent an influence on the character and trend of both individual and social development as the nature and

limitation of its vocation. Any system of education which seeks to improve the quality of the farmer's life must pay very special attention to this side of his life, to the opportunities for individual and social development and for material and moral advancement which the occupational life of the countryside affords. If the amount of income has the power of moulding character, of determining the quality of a man's life, certainly the life-long process by which it is earned must have an intimate relation to the development of character and must gradually affect the process of civilisation as a whole. We are, at any rate, familiar with the more obvious effects which Capitalism or Industrialism has produced on the structure of society and the bonds by which its members are normally held together. Rural occupations have in a similar manner affected the progress of the community in specific ways and produced a type of civilisation which is different from the urban one. The importance of the occupational features of country life, therefore, justify our dealing with it first in planning a new scheme of education of rural children.

Controversy meets us at the very outset in the form of a doubt whether it is after all proper to bring up rural children with a definite bias towards agriculture and other rural pursuits and whether it is not at bottom denying these children opportunities for rising above the environment into which they are born. In an instructive little book called *The Farmer and the New Day* M.K.L. Butterfield trenchantly puts this position: "There comes a time, it is true, when a boy must make his choice and if he is to be a farmer, he ought to be definitely and thoroughly educated for agriculture. But it would be absolutely mischievous to

plan the rural school system on such a basis as to direct all the boys and girls back to the farm and make it difficult or impossible for them to compete with the city boy or girl in other professions and occupations." The point of this objection is that such a wholesale attempt at vocational specialisation of the rural child involves an implicit infringement of the other two aims of education, the development of individuality and the provision of equality of opportunities for such development. Any deliberated limitation of the scope of education to vocational ends, it is objected, is an essentially undemocratic measure which tends to cramp individual development and social progress.

This is an objection which is advanced not merely by the educational theorist, but by the farmer himself who feels that some at least of his children should be afforded the chance of rising to good positions in the public services or in business. While he is all for the development of agriculture and for training at least a few of his children for that occupation, he feels that the circumstances or birth should not limit the scope of education, and even those of the children who take to the land must do so from choice and not from external compulsion. It has to be admitted that the objection has considerable force against a system of education which seeks to turn all rural children into farmers; but, it cannot be levelled against a system which only attempts to give a thoroughly practical and efficient vocational training to the farmers' children without trying to force them into the calling of their fathers and after leaving sufficient scope to such of the children whose inclinations lie in other directions for the exercise of their talents. Indeed, it will be pernicious not to provide for the efficient

instruction of rural children in agriculture and other allied occupations on the vague ground that it involves the risk of stereotyping their training or of limiting the scope of their choice of a profession: for, after all more than 75 per cent. of the children, attending rural elementary schools follow some rural pursuit or other and thus remain in the community in which they are born and brought up; and it will be admitted that for the sake of a small fraction of the rural school population, we should not neglect the proper education of the bulk of the children. It should not also be forgotten that the schools have come to take up the time of boys and girls during a period of their lives when formerly they were engaged in agricultural pursuits; and it cannot be denied that from the parents' point of view the schools ought to compensate this loss of practical training by some suitable substitute. I would, therefore, say that rural education should be conceived and organised in terms of rural interests and opportunities, affording at the same time scope for variety and for the expression and development of any other special 'bias'. That this is possible is proved by the experience of other countries like Denmark and the United States of America in modern times.

There is a further reason why agriculture should form a compulsory subject of study in the curricula of rural schools. Those of you who have had some experience in teaching and have taken the trouble to study your own method of teaching will have found that one condition of the learning process is apperception—the assimilation of new experience to the old. In fact, learning is possible at all because we are able to 'apperceive', to interpret new experiences in terms of or in relation to the old. What a child

already knows—not necessarily of the subjects of study—conditions what he is going to learn at school: it is really the key to the future. Born and nourished in a rural environment, to the rural child agriculture and other rural pursuits afford a channel of innate appeal. Thus, agriculture is not only a valuable subject of instruction in his case but is the key which helps the teacher to open fresh vistas of knowledge. In other words, the reason for introducing agriculture and allied subjects into the rural school is not merely to educate the children for a vocation which forms the only means of obtaining a living for the large majority of them, but also to educate them *by means of agriculture* which constitutes the common experience of all rural children. To cite only a single instance, at present arithmetic is taught in rural schools as a purely intellectual gymnastic without any reference to its value in the conduct of life and, therefore, without making any appeal to the interest of the children. The course of arithmetic, however, is capable of being clothed in practical interests which naturally appeal to rural children by making it deal in a concrete way with the various transactions of daily domestic life and by combining the calculations essential to rural occupations with arithmetical exercises. It is true our text books are all defective in this respect as they bear the impress of a process of complete urbanisation. To such of you as wish to follow up this suggestion in your future work I would recommend two useful books which can be easily translated into the vernacular namely, (1) *Agricultural Arithmetic* by J.C. Newman and (2) *Rural Agricultural Arithmetic* by R. R. Blewett.

Our present system of education which is severely urban in outlook and organisation

and hence out of tune with our actual social, economic and political conditions has a tendency to treat the countryside as the necessary adjunct of urban activities. The farmer is looked upon as necessary in the interests of an adequate food supply and, as such, he is treated as a *means* to the satisfaction of urban needs. This instrumentalisation—to coin a rather uncouth word—of the farmer and his activities must cease before we can expect the establishment of those rural and economic conditions under which alone a democratic political organisation is possible. In the future 'Federation of India' the Indian farmer and village labourer must be enabled to take their proper places if we are to build the prosperity and political progress of the country on lasting foundations: and, for this new 'enfranchisement' of the countryside the farmer and the farm labourer must qualify by their new education. And this new education must, as I have already urged, be more than agricultural; it must be cultural and social. As President Andrew Sledd of the University of Florida puts it,* "To make a good farmer however difficult itself, is comparatively a simple matter but to make a good farmer who shall at the same time be an intelligent, patriotic, and high thinking citizen, and yet content with the life of the farm, is the final task and supreme test of rural education." This is the task which the future education of India must fulfil.

We have examined some of the chief factors which tend to depress rural life and found that education cannot touch some of these. To train the young country child into an efficient farmer and a patriotic citizen is within the scope of education, but to make

* Bulletin (1939). Office of Experimental Stations, Washington.

him "content with the life of the farm" with low profits and meagre opportunities is a matter not entirely within the power of any system of education to achieve. We have, however, to take account of these extra-educational agencies which make or mar rural life as the permanent limitations under which any system of education must work; and it will be wise if the rural teacher takes a hand in the direction of such extra-mural activities as tend to help or hinder the success of his work as a teacher. The rural teacher, if he takes his work seriously and earnestly, is a real 'pastor' to the people in virtue of his education, abilities, and opportunities for service: and this is the spirit in which you should take to your work when you return to the countryside.

By nature and by the needs of his calling the farmer is an individualist—not unsympathetic or antisocial, but entirely taken up with his own concerns. This individualism is no doubt at the basis of a great deal of the spirit of sturdy independence that characterises the farmer all the world over. While it does not lead him to deny to his fellows a neighbour's help in times of real need, it has been responsible for the lack of that social solidarity and economic and political co-operation which are necessary factors in all progress. The need, therefore, for the training of rural children to co-operate with one another is very urgent. Training in team work, instruction in the principles of agricultural co-operation, affords a good beginning. There is one redeeming feature in the rural situations which the educator ought to exploit to the full, namely the comparative absence of "class-consciousness". The cleavage of professional interests and the tension of communal claims which occupy so much

space in the thought of the urban population have not yet seriously affected the social harmony which pervades the villages. The periodical elections to the Legislature have, it is true, to some extent succeeded in imparting to the countryside jealousies which are alien to its life and spirit; but, fortunately, it has not yet succeeded in gaining a firm hold on the mind of the peasantry. The Panchayat elections, though less competitive in their scope, occasion more genuine heat; but, the issue in this case is very largely a personal one and leaves very little material for communal jealousies and class-consciousness to work upon. The old-world village organisation with its manifold subtle modes of mutual interdependence and frequent occasions for mutual co-operation helped to preserve not only the framework of parochial unity but, also, to keep alive the unity of social consciousness. That rural social organisation has virtually disappeared, and we have not yet been able to find a suitable substitute for it; and the result has been the rapid disintegration of social life and the gradual disappearance of all readiness to co-operate for common ends.

To return to this primitive unity is neither possible nor desirable; but we must build up some form of parochial organisation which will effectively bring together the entire peasantry in a village for common purposes—social, economic or political. Organisation is possible only if there is the spirit of unity and the willingness to co-operate and these we must look to the rural schools to foster. Any means is good enough for acceptance if it brings the pupils together. Let the children mix and mingle freely in their work and in their recreation, in the school unions, school theatricals, and

on the school farm. Whenever possible, replace individual competition by group co-operation and, even where rivalry is necessary and healthy exercise, try to make it one between *groups* of children rather than between individuals. The introduction of school farming, of team games, and of scouting will be found to work a lot of good if sincerely undertaken and wisely conducted. Supplement these practical modes of social co-operation by instruction in the principles of co-operation in agriculture and industry and in civics. Representative political institutions have not succeeded among us to the same extent as they have, for instance, in England, because Democracy with us has largely been confined to central legislatures. Representative institutions at the centre must fail if they are not supported by similar institutions in the villages: and my own reading of the situation is that your legislature cannot be representative of the country and your constituents until your Panchayats and other *local* organisations become democratic in organisation and outlook; and, in this democratisation of the villages and thereby in the firm establishment of representative institutions and responsible Government, you rural teachers have an important and legitimate part to play, by instilling early into the minds of the children sound notions of co-operation and by training them in practical forms of it in the school, on the school farm, and on the play ground.

Your function in the economy of rural life does not stop with the school. Your efforts may be largely fruitless unless you take the parents, also, in hand, organise adult evening classes, reading and study circles, and generally help the parents to a better realisation of the advantages of education

and of the urgency of banishing illiteracy from every door. Enlist their active co-operation and in that very process educate them. Your work—as teachers—will be lighter a few years hence, if you take the parents into your confidence. You will regain a great deal of the respect that we as a profession have lost if you rise to the occasion and serve the peasantry not only in educating their children but, also, in helping them with advice and assistance in nursing the sick, in sanitating and beautifying the homes, in their farming and their marketing.

While I am on this subject, I should like to give you a few hints which may be found helpful in your work as teachers in rural schools. I refer to the organisation and curricula of rural schools. As I have already said, ours is an urbanised organisation and an urbanised curriculum. You will tell me that, on the other hand, agriculture is a subject of instruction in even urban schools, that manual training and industrial education find a place in school work. I have for my part ceased to believe in Education Codes and departmental circulars; I attach much more importance to the actual capacity of the individual teacher, his intelligence, his sympathy and his impulses in the work of education. In his protest against the organisation of an official department of Education in England, Mr. F.D. Maurice sarcastically observed that Government were coming to be convinced of their omnipotence, that the next step in their programme would be to order "You shall love by Act of Parliament and embrace by order in Council." Although that criticism of the particular measure was unjust, I must say that in a comprehensive national service like education the success of any measure

of reform or method of instruction largely depends on the energy, enthusiasm and sincerity of the teachers, who in the last analysis, are to implement these official orders. And in the teaching particularly of rural children you must bring to bear on your work your full personality. It is true that agriculture is taught even in urban schools; but it is taught in such a manner that no good comes of it. As long as it is taught merely as a subject for examination, it is bound to be a profound failure. "Divorce agriculture from the Matriculation, banish it from the class room and let it be regarded by the Pupils as a means of healthy recreation and interest. In High Schools, agriculture would be the equivalent not of geography but of hockey or football." I would add that it should be taught with an eye to perfecting not merely the process but, also the product, because, the separation of end from endeavour is a fatal mistake in the teaching of any vocational subject.

Civics is now wholly excluded from the curricula of rural schools. Civics, like sexual knowledge, should be soundly taught, because unsound teaching has very pernicious effects on the individual and social life of the community. It is very desirable that the rural boy and girl should have an accurate knowledge of the working of village government, of his or her rights and duties, of the organisation and power of Panchayats and other local bodies and a general knowledge of the way in which the country as a whole is governed. Without this knowledge it will be nearly impossible to follow the trend of news which appears in the dailies which have penetrated into even the most distant corners of the State and

* Rural Education in England and in the Punjab.

made the evening hours of even the working-man more supportable. Some critics tend to see in the dissemination of cheap daily newspapers the cause of much diffused thinking, heightened mob-feeling of that widespread susceptibility to impressions which characterises the mob. To us teachers, however, the reading of the sign is very different. These cheap newspapers are our allies as they help to keep up the habit of reading. As an American teacher very correctly observes "the trashy novels, cheap magazines, and yellow journals which convince some critics that literature is going to the dogs, are really a hopeful sign.....Pupils, who formerly left school able to read but still for all practical purposes non readers, under the new regime overcome their difficulties and learn the joy that comes with rapidity and power." While cheap journalism thus exercises a powerful leavening influence it must be assimilated with discretion and must not be allowed to sway the child or even the adult mind except in a reasonable way and within moderate limits; and indeed there is some force in a definition of an Educated man by a modern journalist as one "who cannot be humbugged by a newspaper." Civics properly taught is an indispensable part of the curricula of rural schools situated away from the seat of the central Government. In a well-ordered society the good man and the good citizen are identical as Aristotle said more than two thousand years ago, and it should at least be your aim to train up children in such a way that they may be taught to feel and work for this unity of human and civic loyalties.

I cannot close these lectures better than by drawing once more your attention to the

* Socialising the *Three R's*—by Ruth Weeks.

urgent need to devote special care to the intellectual and aesthetic elements in education which are likely to be overlooked in the narrow matter-of-fact work-a-day life of the average rural school. Normally the peasant is fully occupied with the practical pursuits which are necessary for extracting a living from the soil, and every effort should be made to see that the finer forces which go to the moulding of a refined life are not neglected. Indeed, life in the countryside has few of the attractions which life in town offers even to the man of average means and ordinary leisure and opportunities for rational enjoyment should be found for the rural people in their own environment. Urban tradition has all along tended to caricature the rustic as a 'clown', but, those of us who have had the privilege of direct personal knowledge of rural children and their parents will readily recognise how inaccurate and uncharitable such epithets are. In any case, if the rustic occasionally degenerates into a clown, it is because he has been denied the advantages of a general education without which his urban brother and critic would have been a veritable savage in a civilised setting. It is precisely to avert this denouement that I urge the necessity for giving the rural child not only a cultural education but every possible outlet for social and aesthetic activity and very opportunity for refined enjoyment so that he may grow up into an intelligent cultured gentleman and a loyal, patriotic, and useful member of society. Rural bias in education does not mean the exclusion of a refined, general education, but merely the adaptation of that education to suit the genius, temperament, and callings of rural children. This is well expressed by the English Board of Education in their 'Education Pamphlet No. 46' on *Rural Edu-*

cation:—"The Board do not suggest that rural elementary schools should teach agriculture or attempt to give vocational training. Like other schools, they should give a general education based upon environment."

After all, life is larger than livelihood, and it would be a mockery if life were to be a continuous self-sacrifice to the pursuit of means and never an opportunity for the enjoyment of ends. I would, therefore, set aside any scheme of rural education which entailed a complete absorption of the curricula in the pursuit of mere utilitarian aims. Our present curricula are almost anaemic in their exclusion of all opportunities for emotional and aesthetic development. There are in the State Lower Secondary schools where no provision is made for the teaching of drawing and girls' schools without a music teacher. In this matter my advice to you, teachers, is this; give every rural child sufficient scope for the development of its innate love of beauty, for freedom of move-

ment and activity, for self-expression through singing and acting, through painting and gardening. Do not enslave the juvenile mind to satisfy the curriculum; do not imprison little hands in the name of a soulless and sullen discipline. Help the budding intelligence to understand the world to which it is a new-comer, to enter the spiritual heritage to which it is heir. Quickened into life the impulses and emotions which form the foundations of all the adult loyalties of life; and, let little hands find delight in creative activity of every kind, for culture and refinement are no crimes even if they are found by the side of a haystack or a barn, under the canopy of a blue sky and the boundless munificence of a benign Providence -

"He who blesses most is blest;
An God and man shall own his worth
Who toils to leave as his bequest
And added beauty to the earth".

—Whittier.

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OUR CONTEMPORARIES.

Library and Character Training.

On the occasion of the opening of the Centenary Library, Ramakrishna Matha, Mylapore, Swami Virajananda observed: "I hope, in spite of its smallness, this small library will have an individuality of its own and will carve out a distinct place for itself in this part of the city. This library will not only afford book-learning but will also inspire its readers to seek the end of all learning. If it is for one's own salvation—to kill one's own *Ahankara*—one word, one saying, one sign in proper time and place is enough; but when it is a question of carrying conviction to others, of building up an organisation for team work, for common spiritual striving, books, lectures and libraries become indispensable. As Sri Ramakrishna used to say, to kill oneself, a pin would do, but to conquer others, swords and arms become necessary. This library, I am sure, will fulfil a real want, and it will not only prove a source of unflinching joy, comfort and guidance to numerous seekers on the path of Truth, but also serve as an armoury to the soldiers of peace who belong to the Order. Its setting between a monastery and a dispensary, signifying inward meditation fructifying in acts of outward service, may not be a mere accident but perhaps the fulfilment of a divine plan, thereby not only to inspire those who enter its precincts with noble thoughts but also to impart to them the courage to live up to those thoughts through deeds of service.

"It occurs to me also that this library may be the starting ground for the realization of yet another of Swami Vivekananda's cherished dreams to which he gave fervent

expression while addressing audiences in this city forty years ago. He wanted a well-established and well-equipped training centre for workers aspiring to serve mankind. Though numerous Homes and orphanages, hospitals and dispensaries, Maths and Ashrams, have sprung up in response to his clarion call, the idea of the kind of training centre for young workers he had in mind is yet unrealised. In Mysore, in Bhubaneswar, in Calcutta and other places, efforts are in various stages of progress in this direction; Study Circles have been started for Brahmacharins and Sannyasins, libraries of choice books are being built up, and men of deep learning and experience are being invited to guide these undertakings.

"In Madras itself, no conscious effort in that direction was made till now, though this Math has sponsored and helped in bringing into existence several institutions in Madras and the neighbouring States, in Ceylon, Burma and F. M. S., and has served as the training ground for nearly half of our Sannyasins working in far off places in Europe and the Americas. And now with a purposeful planning, with the possession of a good library and with the co-operation of men of light and learning, I hope the day may not be far off when Madras will have a Vedanta College for training future workers."

Education through Museums.

In the *Education* (Vol. XVIII, No. 6, May 1939) Mr. J. G. Basak dwells on the necessity of teaching general knowledge to children and boys through museums. He points out that education is necessary in

regard to such common things as "needles, nails, screws, pins and nibs, slates, pencils, hurricane lamps, oil and gas stoves, domestic utensils, furniture, building materials, sanitary appliances, etc., ordinary tools and implements such as hammers, saws, planes, drills, files, wrenches, etc., clocks, and watches, microscopes, telescopes, magic lanterns, etc., bicycles, type-writers, sewing machines, printing presses and materials, photographic cameras, etc., turning, drilling, planning, shearing, punching, sawing, hammering, crushing machines, etc., tools and appliances used in dairy, agriculture, gardening, weaving, knitting, etc., and hundreds of things of common use. Knowledge of them would stimulate and develop the mental faculty of the students and the intelligent people, especially artisans and manufacturers. By the use of them the dexterity of the limbs will increase: niceties of the perceptions of our sense organs will improve: and thus the latent intelligences will be awakened and will generate a strong desire for improving the arts and manufactures of India; will dispel the present false shame for manual work—this kind of culture is far more important and valuable than ornamental literary culture." Mr. Basak goes on to point out how museums can be utilized as the instruments of educational propaganda. "As books and schools are necessary for the culture of the mind, so museums with guides or teachers are necessary for the culture of the mental faculties and five senses. As laboratories are indispensable for teaching practical sciences, so museums are necessary for general students and the masses. Education without them is not only defective but incomplete.

"Educational museums will also contain exhibits of literary and artistic nature such as calligraphy, drawings, paintings; scientific, musical, mechanical and electrical instruments and amusing toys; magic appliances: puzzles and curiosities in literary subjects: mythological, historical, geographical and astronomical pictures, deeds and documents; manuscripts, account-books, commercial and postal forms: pictures of sports and pastimes, ethnological, phrenological, astrological charts or pictures: photographs, photo prints, lithographs and chromo-lithos of palmistry, six *chakras* (plexuses): pictures and charts of physiology and pathology and hygiene, manners and customs of the peoples of different countries: likenesses of famous persons and their hand-writings, natural phenomena, pictures of famous buildings and structures: diagrams of steam engines, steamers, aeroplanes and their parts and sections: wonders of art: tools and machines; dresses and habitations of peoples; land, water and air vehicles, antiquities, coins, seals and medals, flowers, fruits and vegetables, medical appliances: ordinary foods; insects, worms, birds, fishes, beasts: products of the sea: minerals, metals and alloys; jewels, pictures, charts and primary books on 14 systems of medical treatment, 24 methods of cure and 13 kinds of mental cure; social science, first-aid, scouting, kindergarten; selected Indian and foreign school exhibits, social and charitable institutions of India; important statistics of India; etc., etc. If these things are not sufficiently interesting and if they have no educative value, I am incapable to imagine what things on earth can stimulate inquisitiveness and pleasure in the minds of the students and intelligent persons."

Physical Training in the United Provinces.

The Committee on Physical Education and Military Training established by the Minister for Education in the United Provinces has formed a scheme, the chief features of which can be thus summarised. There should be three different types of training for teachers viz., (1) a three months course for teachers under 40 years of age; (2) one year course for those who have passed the Middle School Examination; and (3) a two year course for those who have passed the Intermediate. Teachers of Physical Education and Health should have the same status as others. They should have facilities to organize an effective programme. Military discipline should as far as possible be maintained. Examinations on Physical Training should be conducted by Government. The following recommendations are made by the Committee regarding Schools and Colleges. There should be:—

(1) Physical Training including free hand exercised, *asans*, *baithaks*, *dants*, *malikham*, 25 marks required out of 100.

(2) Drills and defensive arts: *Lazium* lathi, dumb bells, Indian clubs, boxing, wrestling, *Gadka fari*, etc. 25 out of 100 marks.

(3) Military Training. 25 out of 100.

(4) Track and Field Athletics. 25 out of 100 marks.

(5) General Health. 17 out of 50 marks.

(6) Optional subjects. Major games, Scouting, swimming, hikes, picnics, etc. At least three to be completed according to syllabus.

Amongst general recommendations of the Committee the following are noteworthy.

Physical Education classes should be conducted during regular school hours. They should be in Hindustani. The Games Superintendent should be a qualified diploma man. Smoking and chewing should be prohibited. There should be a special uniform in *Khadi*. Physical education should be compulsory for teachers in Training institutions. A Physical Educationist should be on the Selection Committee. Physical qualification should be compulsory for teachers.

For grant-in aid and for recognition of private institutions, and for all Government Institutions, there should be a sufficient number of qualified teachers in physical Education, on the staff of the institution. All teachers under 40 years of age should compulsorily undergo training in physical education for a three months period, at least. There should be a Board of Physical Education somewhat like the Intermediate and High School Board; as well as a system of effective inspection for physical education and health throughout the U. P. The medical and physical inspection now carried on in the schools and colleges should be conducted with more care and the follow up work must be done with regularity. As there is a great deal of waste in the buying of games and athletic materials, it is recommended that a co-operative buying society be formed, and that the manufacture of these goods in the U. P. be immediately encouraged by the Government. Lastly Lectures on Eugenics and general physical education shall be given regularly throughout the school year, by such teachers as are qualified to teach those subjects.

Sir Syed Ahmad Khan as Educationist.

In *The Light* for 8th May 1939 Mr. Z. A. Bawni gives a valuable account of the

work of Sir Syed Ahmad Khan, as a writer and educationist. "He was born in Delhi on the 17th of October 1817 in a house which is fortunately still extant and is situated not far from the famous Kucha-e-Chelan. His ancestors originally came to India during the reign of Emperor Shah Jehan and were in the service of the Great Moghuls up to the time of Akbar Shah II "always holding positions of trust." His maternal grand-father, Khwaja Farid-ud-Din Ahmad, was a distinguished scholar of his time and his studies in mathematics were very profound. He was for long in the service of the East India Company and was "attached to the Embassy sent in 1799 by Lord Wellesley to Persia." His father, Mir Mohammad Muttaqi was a religious recluse and an adept in archery and swimming. Sir Syed Ahmad learnt both these useful arts from him." A student throughout life he learnt Hebrew from a Jew at the advanced age of sixty. His interest in Archaeology was great. Owing to the death of his father in 1838 and the inadequate pension of his mother from the Mughal court he entered service as a *Sheristadar* in British Court. Appointed soon as *Munsif*, he became a *Sadr Amin* at Delhi in 1857 where the Mughal had invested him with the titles of *Jawwad-ud-daulah* and *Arif Jang* thirteen years before. At Delhi Syed Ahmad started writing his most famous work, *Asir-us-Sanadid*, the *Archaeology of Delhi*. It was done in collaboration with Maulana Imam Bakhsh Sahbai, the Persian and Arabic teacher at the Delhi College, a man of high moral character and liberal culture and a hero of the Renaissance. He was unfortunately killed when some military firing took place in that quarter of the city where this professor lived. The first edition

of this book was out in 1847; its second edition was published in 1854, while its French translation was published in 1861, and the same year he was made a Fellow of the Royal Asiatic Society. In 1852 his services were transferred to *Bijnor*. There he wrote a history of *Bijnor* and also edited *Abul Fazl's Ain-e-Akbari*. One volume was still in the press when the Mutiny broke out, and it was entirely lost. Soon after the Mutiny he was made the *Sadr-us-Sudur* at *Moradabad*, and in 1859 he was appointed a member of a Commission to inquire into the cases of the mutineers. Here he founded a Persian school, and published his *Asbab-e-Bhaghavat-e-Hind* on the causes of the Indian Mutiny. At *Moradabad* he edited the historical work *Tarik-e-Firozshahi* which was published by the Royal Asiatic Society in 1862. In 1863, at *Chazipur*, he founded a Science Society for translating Science works into Urdu, as well as a school. Transferred to *Aligarh* in 1864, the Society published a number of works on History, Economics, Chemistry, Physics, and Mathematics. *Elphinstone's History* was translated. The *Aligarh Institute* was started in 1866. Transferred to *Benares*, Syed Ahmad had the co-operation of *Raja Jai Kishan Das* in his educational work. Here he became a homeopathist and opened a hospital for advancing that school of medicine. In 1868 Syed Ahmad went to England and gained distinction there.

"In England he wrote a book refuting the various charges levelled against Islam and its founder by Sir William Muir, the then Lieut. Governor of U. P., in his *Life of Muhammad* which was published in 1861. In October 1870 he returned to India and took charge of his office in *Benares* as a judge of the Small Causes Court the same

month. In 1870 he started an Urdu monthly *Tahzib-ul-Akhlaq*, a journal modelled expressly on the *Spectator* and *Tatler* of Addison and Steele, with the purpose of reforming the religious views of the bulk of Mussalmans and of freeing them from "the distortions of their religious and social ideals." It continued for six years and among its contributors were included men like Maulvi Chiragh Ali, Nawab Mohsin-ul-Mulk, Khwaja Altaf Hussain Hali, Munshi Zakauddin, Maulvi Sami-ullah, and others. During these six years 226 articles appeared in it, out of which 112 were contributed by Sir Syed Ahmad himself. It was twice revived but each time it had only a limited span of life. In 1876 Syed Ahmad Khan retired from service and thereafter adopted Aligarh as his permanent home." Here he founded the famous Aligarh College in the time of Lord Lytton. He hoped by education "to dispel those illusory traditions of the past which have hindered our progress,

to remove prejudices which have hitherto exercised a baneful influence on our race, to reconcile Oriental learning with Occidental literature and science, to inspire in the dreamy minds of the people of the East the practical energy which belongs to those of the West; to make the Mussalmans of India worthy and useful subjects of the British Crown, to inspire in them that loyalty which springs not from servile subjection to a foreign rule, but from genuine appreciation of the blessings of good government—these are the objects which the founders of the College have prominently in view." This, gospel of 'free inquiry,' 'large-hearted toleration' and 'pure morality' was not liked by his co-religionists. His rationalistic commentary on the *koran* which he wrote in 1876 made things worse. He was denounced as a *kafir*. He was misunderstood when he extolled the British and when he deprecated cow-slaughter for conciliating the Hindus. But to-day his memory lives as a far-seeing pioneer and benefactor.

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NEWS AND NOTES.

ECUADOR.

The following is Extracts from the Law of April 8th, 1928, on Elementary and Secondary Education, published in the Registro Oficial, Nos. 151 and 152, of April 29th and 30th, 1928.

I. EDUCATION IN GENERAL.

1. Aims.

Article 1.—Education is one of the essential functions of the State. The Ministry of Education executes this function through the several institutions defined in the present Law.

Art. 2.—The purpose of education shall be:

(a) to train individuals to be capable of assuring their own welfare and that of the community, and

(b) to enable groups of persons still on a low educational level to be integrated in the national culture.

2. Stages of Education.

Art. 4.—Education in general shall include: (a) pre-school education; (b) elementary education and continuation schools; (c) secondary education, comprising general preparation and specialisation; (d) higher education as organised under a special enactment for the purpose.

Art. 5.—Handicapped children, who require a special kind of education shall receive it in suitable institutions.

Art. 6.—Public instruction, with the exception of secondary and higher education, shall be free. Elementary education shall be compulsory, as also attendance at continuation schools when the persons concerned do not attend secondary schools.

Public instruction is essentially secular.

III. PRE-SCHOOL AND ELEMENTARY EDUCATION AND CONTINUATION SCHOOLS.

1. Pre-School Education

Art. 28.—Pre-school education shall be given in kindergartens. In preference to systematic instruction, pre-school education will be concerned with the harmonious development of the child's personality and with his adjustment to his social environment.

Art. 29.—Kindergartens shall be used as centres for the observation and study of the first manifestations and development of the child's personality. They shall be conducted by a specially trained staff.

Art. 30.—Pre-school education shall be provided for children between 3 and 6 years of age, and the necessary sections established...

Art. 33.—Refresher courses for kindergarten mistresses and inspectresses shall be held annually in localities designated by the Ministry. In making staff appointments, diplomas gained at these courses shall be taken into consideration.

Art. 34.—Enrolment and holiday dates shall be the same as for elementary schools. The psychological testing of pupils may necessitate the creation of special classes for defective children.

2. Elementary Education.

Art. 35.—The aim of elementary education shall be: (1) to acquaint the child with his natural surroundings and social environment by training him to observe and interpret natural and social facts; (2) to teach and guide the child in such a way as to develop his moral sense and his economic usefulness; (3) to ascertain his special aptitudes and

develop his sense and his sense of responsibility and solidarity; (4) to develop and stimulate his national sentiments and love of country...

Art. 37.—Elementary education shall be given in two types of schools: urban and rural...

Art. 39.—Urban schools shall have six classes and at least five class-teachers.

Art. 40.—The Ministry shall institute such evening schools as may be necessary to meet the requirements of children who, owing to exceptional circumstances, cannot attend day schools. Similarly, special evening schools for adults shall be instituted, Evening schools shall be conducted in accordance with special programmes...

Art. 42.—The education given in rural schools shall be of an essentially agricultural or industrial nature according to the geographical situation of the school. It shall furnish the rural population with the knowledge necessary to make better and more rational use of natural conditions. Rural schools shall, as far as possible, be co-operative in character.

Art. 43.—Rural elementary schools shall be of four classes.

Art. 44.—Evening or Sunday courses for adults shall be organised in rural schools...

Art. 46.—School curricula shall lay down the subjects to be taught in each type of school; the following subjects, however shall be taught in all elementary institutions: Spanish, arithmetic, geometry, geography and history, biology and hygiene, civics, drawing and handicrafts as applied to the other subjects.

Art. 47.—Elementary schools, established by municipalities shall be subject in every respect to the system of schools organisation laid down in the present Law.

3. Continuation Schools.

Art. 48.—The object of continuation schools shall be to give adequate training in manual and industrial arts to pupils who after completing their elementary education, do not attend a secondary school. These schools shall be established in the urban and rural centres selected by the Ministry of Education.

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A. English Spelling needs considerable changes.

S. What makes you think that we need reform?

A. Take, for instance, the ending "tion" in the following passage which I came across in a recent issue of the *John of London*: "A native Russian, of dark complexion, wearing a falcion, and by profession an eclectic physician, as was the fashion in that nation before crossing the ocean, trimmed himself with a torchon, having a suspicion that he might meet a venetion whom he wished to shun." There you are Mr. Sreshta a dozen ways of saying "tion."

S. You make out quite a case for spelling reform. I agree with you that spelling needs some changes but making radical changes would be rather hard on the future generations.

A. But you do agree that certain changes are necessary.

S. Oh yes, I do, Mr. Appasamy, but if we do not maintain the old spellings we would lose track of how certain words came into being.

A. Does that matter much?

S. Yes, otherwise it would be very difficult to remember their meanings.

A. Is that the only reason you want to stick to the conservative spelling?

S. No. Several people have attempted to reform English spelling and given it up as a hopeless task. There was Richard Mulcaster, for instance, in the sixteenth century, who wrote a book on the subject entitled, "Elementarie Treatise of the right writing of the English tung." But he advocated moderation. He said it was no use trying to make the spelling phonetic.

A. But there are languages which are completely phonetic; German, for instance, has a phonetic spelling. Spanish, Bohemian and Finnish have excellent orthographies.

*A dialogue delivered over the Lucknow Radio on 7-3-39.

S. May be, but let us confine ourselves to English. There was another scholar called William Bullochar who in 1580 attempted a type of phonetic reform. He said that since popular approval is the final authority, ease and convenience should be considered first. One of his suggestions was that spelling should be standardised.

A. That's pretty old stuff! Modern spelling is more or less standardised; and even if we want to change, the printer would not allow us to do so.

S. The printer will change fast enough, if scholars agree.

A. I am not so sure, Mr. Sreshta. Printers are a very conservative group. They may be good servants but are bad masters.

S. Yes, Mr. Appasamy, the objection is not only from printers but also from booksellers, scholars, and the pocket-book.

A. How does it affect the pocket-book?

S. If we adopt a new system of spelling, all our present books would soon be out of date; and so many booksellers would be losers. Scholars object to the change because with a new spelling all our valuable libraries would become storehouses of dead language.

A. So the greatest opposition is from the financial point of view.

S. An experiment was tried by some scholar from Sweden with support from Germany, who called it Anglic. But it practically changed the spelling of more than one-third of the language and that is why Anglic as a language never survived. You have studied in America and must be

familiar with American spelling simplifications.

A. You mean such spellings as colour and honour without the letter *u* and programme without the final *me*. Catalogue, prologue, and epilogue without the final *ue*.

S. Yes. Do tell us how they began using them.

A. American English in some ways is more phonetic and historically correct. They have in some cases preserved seventeenth century English forms. The peculiar spellings you refer to were put into circulation by a group of English language teachers, who were appointed to do research work under the Carnegie Foundation.

S. Didn't the spelling look funny?

A. Yes, it did at first; but now I have grown accustomed to both ways, and personally use both forms.

S. How do you use both forms?

A. When I teach in class or write for English or Indian publications, I strictly adhere to the English form; but when I write to my American friends, I use their ways of spelling thus keeping the spellings apart in two water-tight compartments.

S. I personally like the American use of 'ize' in civilize, fraternize, etc., instead of the English 'ise.'

A. That is because, as a scholar you appreciate the more historically correct form. The language of course, could never be phonetic.

S. You are right; we have too many sounds and too few symbols; so it is bound to be unscientific. For example, take a

sentence where the letter *a* has to do duty for four distinct sounds, e.g., All mankind are slaves.

A. What we really need is more vowels and less consonants. The consonants, *c*, *g*, and *x* are really duplicates.

S. At this stage we really cannot, and should not get rid of these superfluous letters. But I agree with J. H. Fowler.

A. You mean with his idea of cleaning up a few discrepancies.

S. Yes. This is what he suggests. "English spelling," he says, "ought to be treated in the English way and its spelling not be revolutionized, but amended in detail, here a little, and there a little as absurdities become intolerable, till a result is attained that shall neither overburden school boys nor stultify intelligence nor outrage the scholar."

A. Very admirably expressed; what are the main things he suggests?

S. That in most cases we drop the *oe* or *ae* ligatures and use only *e*, as in ecology, Edippus, ecumenical. In proper names he suggests that we split the ligature and spell them as *ae* as in Caesar, Aeneas.

A. That is a very good suggestion. Those double letters are really hard and very confusing for beginners, especially words like Oesophagus, and Diarrhoea.

S. Another suggestion that he makes is that as far as possible, English plurals should be used instead of Latin plurals in words like formula, hippopotamus, though I am inclined to agree with Bridges and retain the Latin plural forms. That reminds me

of Sir Isaac Pitman's attempts at a phonetic script; and later on he advocated several plans of phonetic spelling.

A. But did it make any great difference?

S. Not much, perhaps, except that it reminded people of inconsistencies.

A. But his system of shorthand is still in force.

S. Yes, and a very useful one to take down speeches but—

A. I understand that some writers like George Bernard Shaw use that system.

S. Yes. Talking about Bernard Shaw, he is a bold reformer in the field of spelling.

A. Yes, I have noticed that in his plays he writes don't, won't, can't without the apostrophe and instead of *ed* for past tense he puts a *t* ending in words like presst, kisst and so on. If several men of his calibre would start phonetic spelling like him, our system of spelling would soon change. We should anyway be thankful for several of the words which have become standardised because in Shakespearean times they spelt as they pleased. Even the common word where: *w-h-e-r-e*, was spelt in five different ways as; *w-h-e-r*; *w-h-e-a-r*; *w-h-e-u-r-e*; *w-e-r-e*; and *w-h-a-i-r*.

S. A good deal of the early confusion resulted from the confusion between Anglo-Saxon and Norman. There are several instances to show that in addition to the confusion caused by authors, the printers also took great liberties. Even the proper name Shakespeare is spelled in a hundred different ways.

A. Yes, and the scholars too added to the confusion by drawing useless analogies. The

original words *Delight* and *Tight* had no 'gh' in them, but since they were accustomed to writing 'gh' in *light* and *night*, they added 'gh' in *delight* and *tight*.

S. If scholars added confusion in Shakespearean times, Americans of to-day, ignorant of etymologies spell *night*, *nite*.

A. Yes, they do. But American spelling and pronunciation may capture the world faster than the English.

S. Why, what makes you think so?

A. One of the most potent civilizing or educating forces, has been the movie. We pay to go and see, and we unconsciously learn them. Ten years ago in the silent movies, I remember, I had to explain to my nephews and nieces American phraseology, but now I find—thanks to the influence of talkies—all youngsters not only here but in England also are familiar with American spelling and pronunciation.

S. But the British talkies also are spreading the English accent.

A. Yes, but there are more American pictures; and most of them are more appealing to the public.

S. Words and groups of words are after all pictures.

A. Do you mean the old theory about ideographs?

S. Yes. The theory may be old, but it is fact just the same, that we associate certain combinations of letter with certain pictures.

In a newspaper announcement of the death of a person the following startling sentence occurred: "*Fiends* will kindly accept this intimation," whereas all the readers read it as "*Friends*."

A. Yes, I can quite believe that Psychologists say that when we read fast we do not notice articles, prepositions, conjunctions, and the like, but skip from verb to noun, and noun to verb, and read only the long words.

S. Yes, in such fast reading spelling inaccuracies will pass unnoticed. It has been observed that deaf and dumb people have been taught to read and write. And to these people sound and accent must mean nothing; they, of course, think of blocks of words as ideographs.

A. Yes, if we were all deaf mutes, we might still, like deaf mutes, or like our savage ancestors, be still guided by ideographs.

S. Pronunciation is not always a correct guide to understanding. It is only the context that gives a clue and spelling differentiations make it clear as in the case of the following sentences:

The knight spent the night in *prayer*.

Send these boots to the cobbler to be *soled*, and the books to the auctioneer to be *sold*.

A. Yes, sometimes such puns completely alter the meaning as in the case of a distinguished speaker who excited the laughter of an Oxford audience by saying: "We must consider Oxford as a whole and what a whole it is!" Of course, in the second case he meant, what a comprehensive unity it is. But the audience saw a pun which the speaker did not intend.

S. But pun, whether intentional or unintentional can never be avoided.

A. You were talking a short time ago about teaching deaf mutes to read in ideographic style, I wonder how they would distinguish in a sentence like this: "We live our lives" which could be pronounced equally well as: "we life our lives."

S. But then that doesn't alter the meaning anyway. There is more likelihood of a man with hearing making a mistake as in case of "sewing machine." One man might think it is an agricultural implement, and another man may imagine it to be a tailor's machine.

A. Yes, but puns cannot be avoided. But if we really reform spelling our descendants might crown us with laurels for having simplified it.

S. I am not so sure, Mr. Appasamy, that they would, because, by simplifying it while we might ease their difficulty in writing, by the very same process we will render all the existing books a sealed treasure.

A. It then resolves into this, Mr. Sreshta, that we have a language which has three main sources, Anglo-Saxon, Latin, and Greek, besides innumerable languages, which have contributed to it.

S. And we have the difficulty of English pronunciation, Scotch pronunciation, American pronunciation, ignorant pronunciation, such as Pidgeon English and Baboo English.

A. Besides that the pronunciation itself is constantly changing. I am told that the speed of speaking also has changed. The diarists—Evelyn and Pepys, say that full Shakespearean plays, unexpurgated were performed in two hours, whereas the same

play with a good deal of it cut nowadays takes three hours or more.

S. Yes. I think even now, the British are more rapid in their rate of talking than the Americans.

A. But I don't suppose we can stick to a phonetic system of spelling till the language stops changing.

S. That's true. The living language will never stop changing. The modifications, however, are in the direction of simplicity in pronunciation and in writing.

A. That is one thing to be thankful for. I suppose you refer to such curtailings as *mob* for *mobile*, and *photo* for *photograph*, editorial article is called *Editorial*, the Principal teacher, is dignified with the title of *Principal* and *motor car* is called *car*, though such changes never effect spelling or pronunciation. Do you remember a play called "*Pygmalion*" (பெய்மலன்) by George Bernard Shaw?

S. Something about a London flower girl, who wanted to speak as elegant as a duchess.

A. Yes, yes, that's the one. According to Bernard Shaw, in that play, the accent and pronunciation changes every six miles even in England.

S. But the main point is, that native uneducated accent would be moulded into a standard pronunciation.

A. I wish we had a society like the French Academy to control the language, and a theatre like the Theatre Francais to give publicity and standardise the pronunciation and spelling.

S. What about the Wireless and influence from the B.B.C.?

A. Spelling could never be reformed till there is one standard pronunciation. I dare say that you have noticed that even over the radio Scotch man trills his *R*'s in morning and the Londoner omits his *R*'s in words like: door and bar.

S. O. yes, I have noticed but provincialism was due to want of communication. It will disappear in course of time:

On the whole, I think, it would be uneconomic to change our spelling, don't you, Mr. Appasamy?

A. I agree, Mr. Sreshta, because all our present books will become out of date and obsolete.

S. Then again whatever change we make should be simple, and only remove present complications. I firmly believe we should soft pedal spelling reform.

A. That, too, I agree.

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INSPECTION AND SUPERVISION.*

BY MR. J. M. UPADHYAYA, B.A., B.T. (BOM.), M. R. S. T. (LONDON), ETC.,

Wadhwan Camp (W. I. S. Agency).

INSPECTION is a topic with which almost all teachers—secondary and primary—are more or less familiar. But what are we to pass remarks on this privileged class? We have no idea of their limitations; much less of their anxieties. We ought to sympathize with them; their constant wanderings, tourings and worries. But the changes in social, economic and political life have made us critical, and we are to discuss as to whether the system of inspection, in vogue, is desirable.

About a hundred years ago, Lord Tennyson wrote: "Old order changeth, yielding place to new." Since then, the world witnessed many changes and so has Education. But the inspectorate has remained above changes. It is an irony of fate that an institution, created for the good of educational structure, has brought in evils to stunt its growth. Their bureaucratic existence forms a paradox in an age of democratic institutions. Dr. Kay, the originator of the idea, would be perturbed if he is to return to see that the inspectors in India have created docile, over-obedient and tractable workers without initiative, without courage and without self-respect.

That the inspectors abroad have placed educational machinery on a very sound basis is true; that they form a connecting link between schools and Government is

accepted; that their supervision and guidance are a source of inspiration cannot be denied. Nevertheless, their ideal, somehow, has been set aside in India, where actual facts present reverse phenomena. Here, their dogmatism is proverbial; their conservatism is not open to conviction; their frown is to be feared. Department is their Deity, and Discipline their watch-word.

These inspectors are a nuisance is one view. They come like auditors to find faults. Many distrust them outright. Some even hold that schools would be happy without them.

Generally, inspectors are fat beings; fat in physique, fat in pay, if not equally fat in mental equipment. It is not their fault that soft words soothe them, because praise pleases almost every one. But heaps of praise make them believe that in the world they live, they are above all. Their word is not to be questioned, and the consequence is that whatever comes from their lips acquires the force of a sermon, in the preaching of which there is more noise than substance.

An inspector's smile means a great success; and his sympathy which hardly goes beyond his lips is a certificate worth everything. So a teacher, in trying to satisfy his boss, exposes himself by writing a wrong spelling on the black-board due to

*A discourse at the Bombay Presidency Secondary Teachers' Conference, at Surat, Tuesday, the 18th October, 1938.

over-anxiety. An inspector, at times, becomes an intruder because he overawes children, who in their nervousness, give incorrect answers. Short of time, he has no patience to judge how far instructions imparted have been assimilated by pupils. Neither does he care to provide for alternative courses, nor support independent experiments. Thus, from start to finish, an inspection is a mechanical routine without a variety.

Over-burdened with routine, an inspector is unable to move with times; and therein lies a death-blow to educational advancement. Is it not too much to expect of a single person to attend to official correspondence, to undertake administrative functions, to tour in the whole district, and above all, to guide the profession? He is also a human being with human weaknesses and frailties. He cannot evade the official matters and hence Education must suffer.

But what is the way out of this dilemma? Shall we do away with the inspecting system? Even if its abolishment is possible, it is not in the least desirable. With all its shortcomings, an inspection has its utility. In a way, it is a check to disorder and chaos. Inspections are the occasions for the thorough cleansing of school premises, white-washing of walls, blackening of black-boards and the repairing of broken chairs and benches. An inspector's visit is a day of activity and alertness for teachers and the taught. But it shouldn't be a day of a teacher's trial. An inspector should not be satisfied with outward appearance that would make it a sham, but he should insist on substance without being too harsh or too soft. Elaborate preparations for an inspection day have an

unhealthy effect on children who think that something unusual is to follow; hence they are to be dropped. Inspection is to be looked upon as one of the agencies in an educational system and so, everything is to be done in usual course without ostentations. The moment an inspector cleans his glass, spots in the system will disappear. Poor inspector! what about his routine? Well, that can as well be entrusted to persons under him. He has only to realise that he is primarily paid to encourage all forces in Education without troubling about details. Will the change suit him?

An inspector's business is to inspect a school. But what is the standard to test whether a particular inspection has objective value? Are there any means to measure that inspectors are quite upto the mark for their job irrespective of their appointment by the Department? Every new inspecting officer brings with a new fad (*e.g.*, fads of Oral Method, Free Discipline, Paidocentricism, so on and so forth). But inspite of these fads and methods, efficiency or quality in teaching has not been improved. The solution, probably, lies in the inspection of inspecting officials who should be required to show from time to time how far efficiency is secured or quality improved.

Again, as an expert in educational matters, an inspector should suggest alternative courses according to local needs; and he would be lacking in his duty if he avoids to prevail upon the public or the Government to make necessary financial adjustments for the purpose. He is, as it were, a trustee for the moral, mental and physical welfare of a Division. He should also try to secure

adequate means even for private enterprise. He should see that unsteady persons do not get into the profession, and that permanency of tenure is secured. He is expected to recognize individual worth of an employee without personal likes or dislikes. If such changes are brought about in the system of inspection, Education will enter upon a new phase, and the sooner they are carried out the better.

The question of supervision mainly falls within the domain of the head of an institution. With due apology, it may be said that, like inspection, it has been abused. Supervision like the King's Prerogative, has been taken for a Head's privilege under the guise of which he passes remarks without the responsibility to answer them. Many a time it becomes either formal or mechanical. At times it provides a means to make an adverse report against a head-strong teacher. It is an occasion when an 'Old Pedagogue' of by-gone days bullies a new entrant. Instead of cementing good will, supervision estranges the teachers from the Head, and the consequence is, as Principal H. V. Hampton has very ably expressed, that "assistant masters look upon head-

masters and school managers as their natural enemies."* Woe be to those who ill use an opportunity offered to them. The whole problem can easily be solved if the Head acts upon the principle that all the members of the staff are his co-workers, and that all of them as a body are to share the joint responsibility for the common good of children under their charge. If this principle be adhered to, ethics of discipline shall have to be revised, adverse criticism will be eliminated and peace and harmony will be restored.

Time is now ripe when Education should no longer remain a matter of mere academic discussion. Hence, while overhauling the system as a whole, it would be in the interests of educators and educands if the changes contemplated herein be introduced according as the needs demand. Then only, shall we hope for a glorious dawn.

* *Bombay Teachers Journal*, Volume V, March-July, 1939, Page 93.

NOTE : Some additions and alterations are made in the text of the original discourse dated 18-10-1939. Otherwise, the quotation from Principal Hampton's lecture, delivered at the, 14th Session of the All India Educational Conference, Bombay, in December 1938 would be an instance of anachronism.

THE FILM AS AN AID TO ADULT EDUCATION.

BY MR. T. N RAO, B.A., L.T., Bellary.

THE importance of the film as an invaluable aid to the spread of Adult Education in this country has been emphasized by men of eminence, and also in the recent Congress of Indian Motion Picture Industry His Excellency the Lord Erskine, the Governor of Madras, said "that the film makes its due contribution to the social culture." Sir Pherozshaw Sethna said "that it is an invaluable means of raising the standard of thought and knowledge and life as a whole." Mr. S. Satyamurty, the President of the Motion Picture Congress, said "that the Motion Picture can contribute towards the spread of Adult Education in this country." So, in these enlightened days, side by side with the Radio, the film is a potent instrument in spreading mass-culture, and can be employed to the best advantage in the field of Adult Education and Rural Uplift.

Adult Education has a three-fold aim : in (1) spreading mass-literacy, (2) preventing masses from lapsing into illiteracy, (3) spreading of social culture and knowledge of a broader world. The Education Department some time ago started a number of night schools, for the benefit of illiterates; but these did not work successfully, and resulted in a wastage of public funds ; the department was therefore compelled to close down most of these institutions. The innate cause for the failure of these institutions, is the scheme of Adult Education hitherto provided was lacking in qualities of attracting masses. The teaching of the Three R's by an unqualified and ill-equipped village school-master was

too tame an affair, and it did not provide any interest or enlightenment, to the adult mind except a routine school boy programme. There was nothing in the scheme that would stimulate the adult mind to overcome the inertia of long years of illiteracy. The illiterate adult, with a greater receptive capacity felt a sort of inferiority complex to reduce himself to the position of a child of an infant school. In these days of struggle for existence, the illiterate villager working hard on his fields, comes home in the evening tired and jaded with the day's hard toil to take rest and to seek homely associations; and the attendance at a night school which provided nothing more than a tame Three R's programme, was found naturally by the villager, more or less an imposition and an encroachment on his valuable time for rest and relaxation

Given that these difficulties always present themselves in the way of Adult Education, the only way of making the adult to turn his mind to culture and literacy is through the film and the radio which provide a source of stupendous attraction, to the villagers and a powerful means of spreading culture and literacy. Adult Education would be a success only if it proceeds on the lines of least resistance and provides education through entertainment. The film best serves this purpose. If the Radio serves to draw out the mental faculties of the villager through the ear, the film serves the purpose even better both by visual and auricular

appeal in giving valuable information and useful instruction.

In the spread of Adult Education the village libraries too have not fulfilled their purpose. The District Board and the Panchayats have started libraries in villages so as to help the literate villagers to keep up the reading habit, and to prevent them from lapsing into illiteracy, but these are not in most cases, well organised or conducted on efficient lines. I have seen some of the best books lying idle in the shelves of certain village libraries without being made use of even once by even a single literate villager. In one of the libraries, the package of books received from a book firm was not opened for months together until my visit to the library. In most cases the circulation or issue of books to the villagers were not well-ordered. The film providing both entertainment and information can stimulate the curiosity of apathetic villagers, and bring in larger number of literates to make use of libraries, and books on up-to-date subjects when large sums of money have been spent by way of grants to night schools, libraries and reading rooms, and grants to local bodies, there is no reason why the Village Panchayat Boards should not come forward with a scheme to provide more rural broadcasting stations and circulating films, and film-projectors under efficient supervision and well-ordered direction. The Government can certainly come to their aid in their useful and laudable enterprise. In a reply to a very recent deputation of the representatives of film-industry, the Minister for Industries has been pleased to state that he would do what he could to help the film-industry.

A five-year plan for spreading Adult Education can be made and every Panchayat village can start in a decent building a variegated programme of mass education—(1) Visual instruction through the sound film for imparting knowledge and culture. This, combined with the Radio will stimulate the masses towards literacy. The question of finance may stand in the way but a beginning can be made with State-aid and banking facilities that may be afforded by the Government. If there is a demand for educational films, our producers can produce any number of films with the help of the educationists and educated talents of this country. We learn in Germany, in the last four years, something like 27000 projectors were given by the state to primary, junior, High and Trade schools. More than 100,000 short-subjects were produced to feed these projectors. The villager in these days is sufficiently cine-minded, and we can count on the film to awaken the villager from the lethargy of illiteracy. The 'Educational shorts' and the 'News reels' will contribute their best not only in Adult Education but in national reconstruction in general. It will also be encouraging our cine-industry to take its due place in the major industries of India. The Educational shorts are less costly in matter of production and the producers will take to their production with zeal provided there is a market for it, and the visual instruction scheme would be creating a market for such films in particular.

Educational films can cover a wide range of subjects, more interesting than the commonplace love-romances, stunts, and detestable crime pictures that are at present widely

exhibited on the screen in India. Through the film we can take on an educational tour of historical places, pilgrimages, industrial centres, etc., and convey valuable information to the public. News reels can be produced embracing archaeological, geological, historical, and geographical, architectural, sculptural and zoological subjects besides surgical and health topics. The film will be of great help in spreading knowledge of agriculture, sanitation, and all subjects connected with rural and urban welfare. The value of the film in short, particularly in the field of Adult Education and amusement is limitless and money will be worth spending in subsidizing the film-industry. Let us see what leading men of the land say. Sri. Subhas Chandra Bose, the Congress President, said

"If we could send out cultural and educational films made in India, I am sure that India and her culture would become known and appreciated abroad." I cannot but conclude this article with the weighty remarks of Sri S. Satyamurthy in regard to the potent value of the film as an educator.

"First and foremost, however, we want stories which would form the subject of talkies which will arrest the attention of our people, stimulate their thoughts, educate their emotions and make them better citizens of our country"; and this means the best educated talent of our land should move behind the movies; this will indirectly also solve to some extent the problem of unemployment of the educated in this country.

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BY G. SRINIVASA AIYAR, B.A., L.T.,

Headmaster, R. C. Town High School, Chidambaram (now retired)

WITH A FOREWORD BY

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RECITATION OF RHETORICAL PASSAGES.

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

IN our school-days recitation formed an integral part of school work. But it is a matter of great regret that it is being neglected these days.

At the very outset, the present writer cannot resist the temptation of quoting Vernon Lushington on learning by heart:—

"Till he has fairly tried it, I suspect a reader does not know how much he would gain from committing to memory passages of real excellence; precisely because he does not know how much he overlooks when merely reading. Learn one true poem by heart, and see if you do not find it so. Beauty after beauty will reveal itself, in chosen phrase, or happy music, or noble suggestion, otherwise undreamed of. It is like looking at one of Nature's wonders through a microscope.

"Again, how much in such a poem that you really did feel admirable and lovely on a first reading, passes away, if you do not give it a further and much better reading!—passes away utterly, like a sweet sound, or an image on the lake, which the first breath of wind dispels. If you could only fix that image, as the photographers do theirs, so beautifully, so perfectly! And you can do so! Learn it by heart, and it is yours for ever!

"I have said, a true poem; for naturally men will choose to learn poetry—from the beginning of time they have done so. To immortal verse the memory gives a willing, a joyous, and a lasting home. Some prose,

however, is poetical, is poetry, and altogether worthy to be learned by heart; and the learning is not so very difficult. It is not difficult or toilsome to learn that which pleases us; and the labour, once given, is forgotten, while the result remains.

"Poems, and noble extracts, whether of verse or of prose, once so reduced into possession and rendered truly our own, may be to us a daily pleasure;—better far than a whole library unused. They may come to us in our dull moments, to refresh us as with spring flowers; in our selfish musings, to win us by pure delight from the tyranny of foolish castle-building, self-gratulations, and mean anxieties. They may be with us in the workshop, in the crowded street, by the fireside; sometimes, perhaps, on pleasant hill sides, or by sounding shores;—noble friends and companions—our own! never intrusive, ever at hand, coming at our call!

"Shakespeare, Milton, Wordsworth, Tennyson,—the words of such men do not stale upon us, they do not grow old or cold.Further: though you are young now, some day you may be old. Some day you may reach that time when a man lives in great part for memory and by memory. I can imagine a chance renewal, a chance visitation, of the words long remembered, long garnered in the heart, and I think I see a gleam of rare joy in the eyes of the old man.

"For those, in particular, whose leisure time is short, and precious as scant rations to beleagured men. I believe there could not be a better expenditure of time than deliberately giving an occasional hour—it requires no more—to committing to memory chosen passages from great authors. If the mind were thus daily nourished with a few choice words of the best English poets and writers; if the habit of learning by heart were to become so general, that, as a matter of course, any person presuming to be educated might be expected to be equipped with a few good pieces,—I believe that it would lead, much more than the mere sound of it suggests, to the diffusion of the best kind of literature, and to the right appreciation of it; and that men would not long rest satisfied with knowing a few stock pieces...."

"The only objection I can conceive to what I have been saying is, that a relish for higher literature may be said to be the result of cultivation, and to belong only to the few. But I do not admit that even the higher literature must belong only to the few. Poetry is, in the main, essentially catholic—addressed to all men; and though some poetry requires knowledge and culture, much, and that the noblest, needs only natural feeling and common experience. Such poetry, taken in moderation, followed with genuine good-will, shared in common, will be intelligible and delightful to most men who take the trouble to be students at all, and ever more and more so.

"Perhaps, also, there may be a fragment of truth in what Charles Lamb has said,—that any *Spouting* 'withers and blows upon a fine passage;' that there is no enjoying it

after it has been 'pawed about by declamatory boys and men.' But surely there is a reasonable habit of recitation as well as an unreasonable one; there is no need of declamatory pawing. To abandon all recitation, is to give up a custom which has unquestionably given delight and instruction to all the races of mankind. If our faces are set against vain display, and set towards rational enjoyment of one another, we need not fear that our social evenings will be marred by an occasional recitation. And, more over, it is not for reciting's sake that I chiefly recommend this most faithful form of reading—learning by heart.

"I come back, therefore, to this, that learning by heart is a good thing, and that it is neglected among us. Why is it neglected? Partly because of our indolence; but partly, I believe, because we do not sufficiently consider that it *is* a good thing, and needs to be taken in hand. We need to be reminded of it. I here remind you. Like a town-crier, ringing my bell, I would say to you, 'Oyez, oyez. Lost, stolen; or strayed, a good ancient practice—the good ancient practice of learning by heart. Every finder shall be handsomely rewarded.'....."

"If you ask, 'What shall I learn?' the answer is, Do as you do with tunes—begin with what you sincerely like best, what you would most wish to remember, what you would most enjoy saying to yourself or repeating to another. You will soon find the list inexhaustible. Then 'keeping up' is easy. Every one has spare ten minutes; one of the problems of life is how to employ them usefully. You may well spend some in looking after and securing this good property you have won."

Wherever English language is taught with a view to stimulating the literary interest of students, recitation ought to form a part of the school curriculum. The inclusion of this branch of the subject is to be explained with reference to the manifold advantages to the students accruing from it. The chief of them are given below:—

(i) Recitation strengthens and develops the memory and imagination.

(ii) It trains the ear to appreciate delicate varieties of sound and rhythm.

(iii) It gives an impetus to extensive reading.

(iv) It enlarges the vocabulary and widens general intelligence.

(v) It improves composition by providing the pupils with excellent models.

(vi) Many good poems selected for recitation have a beneficial moral effect, e.g. Longfellow's *A Psalm of Life*, Gray's *Elegy*, etc.

It is evident that these advantages can be realized only if the selection of poems and prose passages for students to memorise and recite is made with great care. They should be gems of literature worth garnering up: they must be fairly within the comprehension of students. The difference in the ability of the students belonging to the various classes must be reflected in the graduated series of poems selected for recitation. Those for more advanced classes must afford some scope for dramatisation. In all cases the selection must be made with a view to developing pure and lofty sentiments. A judicious choice from great poets would generally prove more interesting and

instructive than the monotonous repetition of the same passages throughout the year.

The selection of passages need not very strictly be guided by considerations of length; each teacher must take it upon himself to decide how much may be given to the students without prejudice to their work in other subjects in the curriculum.

Often, it will be found interesting for the pupils to learn stanzas dealing with some characteristic feature or even connected with Geography or History, e.g., *The Armada* by Macaulay *The Bard* by Gray, *The Slave's Dream* by Longfellow, etc.

It is hardly fair to limit the choice of passages to two or three poets, however eminent. An acquaintance with a large number of authors is sure to stimulate the literary interest of students, and to ensure an extensive reading on their part in days to come. It may be asked if only the serious works of these authors need be selected for purposes of recitation. We answer, no. For the use of beginners, the pupils of the fifth standard, even nursery rhymes will not be out of place. In fact, they have distinct use for them taught by the Direct Method, their nonsense contents notwithstanding. They rouse interest, afford exercise in pronunciation, and have the rhythm, rhyme, lilt, and jingle dear to the child-mind. If great poets like Tennyson and Blake deemed it worth while to compose them, why should it not be worth while to teach them?

Finally, the choice of poems for recitation must also be guided by consideration of the suitability of their metre, diction, rhythm, and rhyme.

Before taking up the question of the method of teaching these poems for recitation, the problem of the morality of memorisation may be briefly discussed. The dangers to be apprehended are twofold—to poems learnt and to the pupils who learn. It is likely, nay certain, that the poems learnt for recitation get more or less mangled and dissected. It degenerates into a mere mechanical instrument, a means instead of an end. Often, in this process the poem is treated sentence by sentence and line by line, repeated *ad nauseam* and used for mechanical practice in emphasis, expression, and articulation. Thus, the poem runs the risk of being treated as an object of detestation, while the students, in their turn, would treat the whole process as little better than dull drudgery. The only safeguard against this highly deplorable state of affairs is to allow the students freedom to study what poems they choose and to insist to a lesser extent on the technical perfections of recitation.

Next, we proceed to deal with the method of teaching poems for recitation. Often the students con the words of the poems silently or are made to repeat them simultaneously without understanding the meaning until the whole is memorised: but this is mostly a waste of time and energy. Properly speaking, from the very start attention should be paid to modulation, emphasis, and rate with a view to expressive delivery. The teacher must arouse the curiosity and interest of his students by first narrating the story of the piece or explaining its purpose in a general way. Let the lines be as clearly grasped as possible. After a few

questions to test the pupils' acquaintance with the nature and scope of the poem, the teacher should read it through, the pupils following with or without books. The teacher's effort should illustrate all the qualities of good reading 'setting a good pattern for his charge to imitate.

After this introduction the pupils will be prepared for the next stage of committing the piece to memory. Here, it is important that the poem is treated as a whole. The children should imitate the pattern recital of the teacher, first collectively and then individually. All faults of pronunciation, emphasis, pause, and expression must be then and there corrected. It is important to point out to the students that in good poems there exists a close connection between the sense and sound, e.g., Brown- ing's *How They Brought the Good News from Ghent to Aix*, or Longfellow's *Excelsior*, or Tennyson's *Break, Break, Break*. After going over a short piece in this way, the meanings of difficult words and obscure lines should be explained. Skilful question- ing must be employed at this stage to elicit as much as possible from the students them- selves.

With the progress of the class revision will be necessary. This should start from the opening of the poem to show its unity. The sense, metre, and rhythm should serve as clues to guide the memory. When the selected passage forms part of a long poem which it is impracticable to memorise, e.g. *The Deserted Village*, or *Paradise Lost*, some account of the story and purpose of the entire work should be given. The parts which precede and follow the selected

passage must be sufficiently described to facilitate the pupils' understanding of the latter.

A word may be said about the usual practice of treating pieces selected for recitation as a base for grammatical operations. To use these lines for parsing, analysis, annotation, and paraphrase, is often nothing short of an outrage. Occasional exercises in oral paraphrases, however, may serve the useful purpose of cultivating accuracy, but then let them be used only sparingly. Other- wise, the students are liable to neglect literary excellence and obtain the notion that one form of expression is as good as another, obviously a false idea. This erroneous view may be combated by pointing out as often as possible the difference between prose and verse and distinction between prose and poetry.

The method of teaching poems for recita- tion cannot be complete unless their charac- teristic rhythm and rhyme is caused to be appreciated by the students. Before the pupil starts learning, the rhyme plan must be worked out by the teacher so that the former clearly grasps when to expect the rhyme.

As for rhythm, though a rhythmical rendering of the whole poem is difficult, it is not impossible for students. It is a good plan in Indian schools, where the children are, of course, not very rich in the rhyth- mical sense, to have the strong beats tapped on the desks by them the teacher leading, e.g., 'My gōōd blade cārves the cāsques of mēn, etc. Beating time thus is a helpful guide for the beginners besides evoking their genuine interest.

XLV—49

The procedure in the matter of teaching selected passages of prose is substantially the same as in poetry, though harder. Prose for learning by heart should be melodious and rhythmical. The main ground for selection should be the manner in which it is written though the intrinsic excellence of matter would add to the joy.

There are some important points to be remembered in connection with expressive recitation, an observance of which must be insisted upon by all the teachers who under- take the task of teaching this particular subject.

Every sentence has two parts, a main one expressing the subject, predicate, and object, and subordinate parts usually begin- ning with relative pronouns, adjectives, or prepositions. The first of these must be spoken in the ordinary tone of voice; the second needs a greater degree of modulation. For example, in the following stanza,—

"And bade his messengers ride forth
(East and west and south and north)
To summon his array."

the bracketed portion being subordinate in the above the sense should be uttered in a modulated voice.

In order that passages should be properly declaimed, attention must be paid to the rules of emphasis and rhetorical pauses. They are quoted verbatim from *The Royal Readers*, No. V:—

EMPHASIS.

1. Emphasis is the stress laid on a word in reading a sentence. It must be distin- guished from Accent, which is the stress laid on a syllable in pronouncing a word,

2. Emphasis is laid on the words which are most significant in meaning. The meaning of a sentence may be entirely changed by changing the incidence of the emphasis. For example, the sentence,—

Did you drive to Richmond yesterday?
may be made, by shifting the stress from word to word, to have as many different meanings as there are words in it; thus:—

1. Did you drive to Richmond yesterday? No; we did not.
2. Did *you* drive to Richmond yesterday? No; but my brother did.
3. Did you *drive* to Richmond yesterday? No; we walked.
4. Did you drive to Richmond *yesterday*? No; we drove from it.
5. Did you drive to *Richmond* yesterday? No; we drove to Kew.
6. Did you drive to Richmond *yesterday*? No; the day before.

RULES FOR EMPHASIS.

1. Lay stress on any word or phrase that is peculiarly significant; as,—

"THRICE is he armed that hath his quarrel just."

2. Lay stress on words and phrases that mark contrast or difference; as,—

The GOOD man is *honoured*; the EVIL man is *despised*."

3. Lay additional stress on an emphatic word or phrase when it is repeated; as,—

"If I were an *American*, as I am an *Englishman*, while a foreign troop remained in my country, I NEVER would lay down my arms—*never*, Never, NEVER."

4. In a succession of important words or phrases, the emphasis should be progressive; the greatest stress being laid on the last; as,—

"Your carelessness caused his *disappointment*, his Anguish, his DEATH."

PAUSE.

1. Pauses are introduced in reading, either to make the meaning plain, or to set it off with proper effect—for the sake of clearness, or for the sake of expression.

2. Pauses introduced for the sake of clearness are called Grammatical Pauses. They serve the same purpose in reading as punctuation marks serve in written language—namely, to indicate what words or members of a sentence are to be separated in meaning, and what words or members are to be conjoined.

3. The grammatical pauses are therefore made wherever there are points. The shortest pause is made at the *comma*; that made at the *semicolon* is longer; that at the *colon*, a little longer still; and the longest pause is made at the *full stop*.

4. Pauses introduced for the sake of force are called Rhetorical Pauses. They are either made where there are no points, or they are of longer duration than the points indicate.

RULES FOR RHETORICAL PAUSES.

1. Pause after an emphatic subject; as,—
"He was my friend, faithful and just to me:
And Brutus says he was ambitious;
And *Brutus* is an honourable man."

2. Pause after a subject if compound or enlarged; as,—

"*Sincerity and truth* form the basis of every virtue."

"*Full many a flower* is born to blush unseen."

3. Pause after any emphatic word or words at the beginning of a sentence; as,—

"*Great* is Diana of the Ephesians."

"*Flushed* all their sabres bare."

"*Silver and gold* have I none."

"*Narrow* is the way that leadeth unto life."

4. Pauses before adjectives that follow their nouns; as,—

"He had a mind *deep, active, and well stored with knowledge*."

5. Pause at an ellipsis, whether it is indicated by punctuation or not, as,—

"Homer was the greater genius; Virgil the better artist."

"He quotes Milton often; Spenser never."

6. Pause after words and phrases emphasized for the sake of contrast; as,—

"*Homer* was the greater genius; *Virgil* the better artist."

To err is human; *to forgive* divine."

- ** In the case of contrasted prepositions, the pause after the last is shorter than that after the others; as,—

"No man despises rank, unless he is either raised very much *above* or sunk very much *below* the ordinary standard of humanity."

7. Pause before and after parenthetical or explanatory words and phrases, whether they are marked off by points or not; as,—

"Homer claims on every account our first attention, as the father, not only of epic poetry, but also in some measure of poetry itself."

8. Pause before and after complete clauses, whether they are marked off by points or not; as,—

Milton says beautifully that truth is as impossible to be soiled by any outward touch as the sunbeam.

- ** When a clause is restrictive, no pause is required before it; as,—

The man-who-painted-that-picture is dead.

9. A pause is frequently required before a phrase beginning with a preposition; as,—

The bonfires shone bright along the whole circuit of the ramparts.

- ** There is no pause before a restrictive phrase; as,—

The arrival-of-the-doctor put an end to our suspense.

10. A pause is required before an infinitive; as,—

"I have often left my childish sports to ramble in this place."

"The greatest misery is to be condemned by our own hearts."

Note—In these examples, the *rest* (/) indicates where a pause is to be made. Two *rests* (//) indicate that the pause is to be longer than usual.

A word may be said in connection with the place of dramatising in the recitation classes. Exaggerated gesticulations with unnatural modulations of voice often tolerated in the class-room and sometimes encouraged as helpful in creating the so-called desired atmosphere must be definitely given up. They are entirely out of place. But if by dramatic rendering of a piece only lively interpretation of the sense and tone be meant through recitation, then it were best done without affectation.

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ECONOMIC LIFE, IDEAS AND RECONSTRUCTIONS IN VEDIC TIMES.

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

(Continued from p. 318)

A BRIEF survey of the Iron finds brought to light by the spade of the Archaeologist is not out of place in this connection. The southernmost area in which Iron Age materials have been found is the Tinnevely District. A number of places have revealed them. The most important is Adichchananallur about thirteen miles to the east of Tinnevely. In 1876, Dr. Jagor, a German archaeologist, unearthed there thirty baked earthen pots varying in size from a diameter of nearly four feet to a foot, and of different shapes. He also discovered fifty kinds of baked earthenware utensils of all sizes and shapes, a large number of iron weapons and implements like knives, swords, and hatchets, together with a large quantity of bones and skulls. These were sent to the Berlin Museum. In 1900, Mr. Rea of the Archaeological Department began excavations here, and unearthed numerous remains which are now in the Madras Museum.* These number 6000. They consist of pottery,

* Described in detail in the Madras Archaeological Reports of 1899 to 1904. See also *Archaeological Annual* for 1922-3. Sewall's *Antiquities* gives the early history of the finds; and the *Tinnevely Gazetteer* gives an excellent summary. The remarks of Mr. A. Rea in his 'Pre-Historic Burial Places in South India,' (Reprint from J. A. S. B., Vol. 57, Pt. I, No. 2, 1888) have to be studied in correlation to the later publications referred to above. The Pallavaram tombs had been excavated by him in 1886, and the Report for October 1886 formed the basis of his pamphlet referred to above.

iron weapons and implements, vessels, personal ornaments in metal and stone, boxes, and various kinds of household things. Traces of cloth, husks of rice and millet, and small quantities of mica were also found. But the point to be understood is that all the implements and weapons are in iron, and none in bronze or copper, though there are vessels in earthenware as well as bronze. Lamps are of iron, but no vessels of that metal. There are gold diadems, and bronze ornaments which show that they were very much valued. The Tinnevely people who constructed these big burial mounds over their urns were skilful in moulding pottery, casting and brasing metals, weaving, and in working in stone and wood. Iron spades and remains of grain (rice and millet) show that they were agricultural. The iron implements were useful not only for war and chase, but for sacrifices, characteristic of devil-worship. The iron implements are provided with wooden handles. The animals cast in bronze are in a primitive manner and show the domestication of the buffalo, goat, sheep and cock, while the tiger, antelope and elephant were objects of chase. The urns are long and were found buried five feet beneath the ground level and in tiers as the slope of the ground rendered it necessary. They contained earth, stones, small pots of various shapes, iron implements, beads, and bronze ornaments. The fact that bronze was the

material of ornaments and not of the implements necessary for eking out the daily modes of livelihood, indicates eloquently the places respectively occupied by them in the economy of the age. The iron implements included pick-axes, spears, beamrods, swords, daggers, tridents, arrows, spades, knives, hatchets, chisels, reaping hooks, adzes, celts, rings, darts, loose rods, etc., besides lamps, tripods, etc. The lamps are variegated and interesting. The pottery, ordinary and funerary, indicates the high character of the ceramic art, as the gold diadems, the little things in mica, bronze ornaments and animal figures indicate the progress made in metal work. The traces of cloth show the practice of the art and industry of weaving. On the whole, the men who constructed the sepulchral monuments of the early Iron Age had a fairly advanced stage of economic life which would not have been possible but for the exchange of things between different regions. Indeed, as it has been pointed out already, according to one school, these works were the works of immigrant settlers who had the economic sense highly developed in them.

Similar Iron Age graves* with urns, implements, beads of dark red cornelian, paste, human figurines, advanced kinds of ceramic ware, seed boxes for sowing grains, libation cups, etc., have been discovered further north as far as and beyond the Dakkan. In the Tinnevely District itself, Rev. J. F. Kearns describes a set of similar

* Sewell's 'Antiquities,' p. 304; Madras Journal, Vol. XXI, p. 27; Caldwell's 'Sepulchral Urns in Southern India' in the 'Indian Antiquary,' Vol. VI, p. 279.

finds of urns and cairns at Kuttalam. Each urn, which was surrounded by unhewn stones, contained 'remains of bones, iron weapons and clay, with small earthen *chatties* of superior workmanship.' At Tenkasi there have been noted fine dolmens and a set of sepulchral urns. At Shermadevi Mr. Rees of the Civil Service excavated a number of these. The contents, which are now in the Madras Museum, comprise excellent little pots, bones, an iron knife, and a few stone implements. The old town of Kayal has revealed under the alluvial deposit in the sea-sand, at a depth of eight feet, a number of urns with a skeleton. The site of Korkai has also revealed, together with remnants of later age, the same kinds of things. But it is the Adichchananallur finds that have afforded the richest relics of iron in the district.

Passing on to the Madura District, an important find was made four miles off Bodinayakanur in 1899. The graves contained earthenware vessels, *chatties*, and a large number of iron swords. The *chatties* had human bones and were, in respect of their shapes, unlike those found in Tinnevely in the south and Chingleput in the north, being much more wide-mouthed and with deeper, narrower bodies and round bases. Discovered by Mr. R. F. Thorpe, C. E., who found them in the course of a road construction, these have not been systematically described.

The Palni Hills, the Kodaikanal and the neighbouring regions were busy settlement

of early Iron Age people. Father Hosten,* C. Michie Smith, Bruce Foote, Sewell, Rea, Thorpe, Turner and a number of others have contributed to the exploration of the tombs (dolmens, kistvaens, etc.) of this area. It is curious that in most of them iron implements have not been found; but this does not mean that they did not belong to the Iron Age. "In the earliest examples of such tombs," observes Rea,† "no implements of any sort are found. Then in sepulchres of successive periods are implements of flint, bone, or stone, and bronze or iron. But the finding of any of these in any one material is no conclusive proof that they belong to the period in which that material only was in general use. People who knew the uses of iron might still continue to fashion and use bronze implements. Neither does the absence of any of these prove that the people knew nothing of them. In certain remote parts of the world, even at the present day, stone and bone implements are made; only such other materials of metal being used, as they can become possessed of. Should these tribes give over the use of such primitive materials and choose those now used by civilized nations, future antiquarians might easily be led into the mistake of classifying their present works with those of

* Lieut. B. S. Ward's Memoir descriptive of the Varahagherri and Kunnundevan Mountains (1832) is perhaps the earliest work on the subject. In 1882 Sewell drew attention to the dolmens of the Perumal Hill. Palamalai, Shembaganur and other places have produced relics which are described by Rev. Father Hosten, S. J., in J. A. S. R., 1888, pp. 48-71. For the dolmens of the Palni Hills see Arch. Memoirs, No. 37, by Rev. Father Anglade, S. J., and Rev. Father L. V. Newton, S. J.

† Madras Arch. Rep., Aug 1887, p. 8, para 20.

the remote period of the stone age, or 3000 to 1000 B. C. In the Pallavaram earthen tombs, no implements of stone or metal have as yet been found; yet in India iron was known from the earliest times."*

The Shevaroy Hill in Salem which is rich in Neoliths is also rich in Iron Age finds, taken mostly from the kistvaens or graves. The urns unearthed here are ovate in shape, two or three feet in depth, and from twelve to fifteen inches in breadth at the mouth. They contained some shapely and large iron tools. These included a large axe and ring, a large bill-hook with handle, a short sword, and two javelin-heads made with tangs instead of sockets. A number of centiform beads of dark red cornelian or paste were lost to the antiquarians, as they were appropriated by the coolies. Some curious female figurines throw light on the method of dressing the hair which the old Iron Age ladies adopted! At Karadiyur on the western side of the Shevaroy Plateau, Iron Age graves were discovered with iron axe-heads and rings, spear-heads, and fragments of knife blades and of small swords. At Maganad in North Shevaroy was found an axe with a tapering and therefore narrower butt than that of the Karadiyur axe. The axe-head was fastened apparently, as now-a-days, by the insertion of the butt end into a cleft piece of hard wood with a couple of rings and a wedge to tighten it. At Kilmondampadi, in 1901 were discovered iron axes and rings, bill hooks with handles, javelin heads with tangs, etc.

* Rea was disposed to regard even the period covered by a few centuries B. C. as very ancient. There is no doubt that he attributed a far later date than the evidences indicate.

The Nilgiris have revealed some of the most interesting relics of the age as can be seen from the monumental 'Account of the Primitive Tribes and Monuments' of the district by James Wilkinson Breeks (London, 1837). In chapter VI of this work Breeks describes the singularly numerous cairns and kistvaens he excavated in the district, and in two Appendices he discusses their contents and their objects. The Nilgiri monuments have been usually styled *Pāndukulis*, the pit-dwellings of the Pāndavas, by the common populace, an interpretation of course of obviously late origin. They are also regarded as the works of demons or fairies, a theory which has risen purely out of the popular ignorance of the age and object of the monuments. Breek's collections, which are now found in the Madras Museum, include some pottery in shapes not found in other parts of South India. The most striking of these are "tall jars, many storied cylinders of varying diameter, with round or conical bases fashioned to rest upon pottery ringstands, or to be stuck into soft soil like the amphorae of classical times."* The jars had domed lids either tight-fitting or projecting. On the lids sat or stood figures of men, animals, inanimate objects besides, 'modelled in the rudest and most grotesque style.' The figures of men are indeed ugly, but they are of priceless value as they give a clue to the dress, the ornaments and the implements. Buffaloes and sheep were adorned with garlands and bells as in the present day. The buffalo horns were beautified by painting. The animals of these finds included the buffalo, the cow, the sheep, the horse or pony, the camel, the elephant, the dog, the leopard, the doe, the bustard, snakes, the sambar, etc. There are doubtful cases of the tiger, the bear, the bison, the pig, and the goat. Many animals with which the people of the period might have been acquainted but which appear in later times (*e.g.*, the vulture, the parrot, the swan, the lizard, tortoise, fish, etc.) are not found, probably on account of totemistic superstitions. The arms found in the graves include axes, swords, daggers, and iron arrow-heads. Among the ornaments there occur some in gold; some rings of bronze and iron; beads of glass and agate; perforated cowries, etc. The bronze vases and bowls are regular gems. They are exceedingly elegant in shape, like those of Greece and Egypt. The flower and flute decorations in them have not been surpassed even in Buddhist art. The scantiness of the dress even in such a cold country is a mystery. From the available examples, however, it is clear that the men and women wore head dresses with peaked or conical caps. The ornaments include necklace, garlands, armlets, anklets, bracelets, some of which are heavy. Tattooing seems to have existed. The hair was not dressed with special attention. The men had thick but clipped beards. Men alone apparently could ride. The gold ornaments are very pretty in form. The agate and cornelian beads show high skill in the art of perforation and variety of cut. A sort of white enamel was known. Among the other iron things may be mentioned spear-heads, daggers, sickles, razors, rods, garden spears, chisels, blades,

* Bruce Foote's 'Catalogue of Pre-historic Antiquities,' 1901, p. viii.

four-wicked lamps with chain attached to the central stem for suspension, bells, toys for children, collyrium rods, styles, pins, chains, ferules or caps with traces of wooden handles, cylinders with flat tops, rings, and bangles. The *lotahs*, *chatties*, etc., are adorned with various devices. There have been found lampstands similar to those of later times. The composite use of bronze and iron is singularly obvious in the area.

The districts of Malabar and South Kanara have revealed some four-legged urns, etc., but on the whole few Iron Age relics.

Mysore, on the other hand, is rich in them. A highly interesting site is at Narsipur on the Kaveri just below its junction with the Kapila. "The great quantity of iron slags scattered over the surface and buried in the made ground proved conclusively that a settlement of the early iron age existed there, while the excellent quality of the earthenware, for domestic purposes especially, proved also that the people who lived here had already attained a very respectable level in civilization." Curiously enough, only pottery were found here, and not iron implements which can be justifiably expected from the presence of the archaic slags. The Narsipur ceramic art is superior to that of S'rīnivāspūr, 20 miles north of Kolar, though the decorations are not so numerous. The Narsapur specimens have been obtained intact unlike the S'rīnivāspūr ones which seem to have been subject to wanton destruction. The fragments of the

latter are sufficient to show vividly the decorative patterns impressed on them. A neck-rest obtained here gives a clue to one interesting custom of the early Iron Age. A libation cup discovered at Julu, north of Bangalore, throws light on an aspect of the religious sense of the then people. A few seed-boxes used for sowing grain indicate the agricultural economy. Burial troughs and small coffins are also among the local finds.

Passing further north, Bellary district has revealed Iron Age things at Sanganakallu, discovered by Bruce Foote in 1886; at Pate, three miles south-west of Nagaladimma; and in the mounds south of Malyan. In Cuddapah District the Parpagoi River bank in Kadiri Taluk has produced a few relics. Bastipad, in Kurnool District, was found to be as rich in Iron Age pottery as the Neolithic. At Patpad iron arrow heads of two types—barbed and tanged, and leaf-shaped—were discovered, besides a small sprig-head, a nail-trimmer similar to the one used even to-day, a javelin with strong tang, and a two-edged blade.

Passing on to Hyderabad, the area west of Maski, has been the seat of a few Iron Age finds like blades side by side with shell bangles, bowls, etc. In Baroda remnants of iron smelting have been found at Karkhana and Sandhi, in Sankheda Taluk, and at Vasravi in Valacha Taluk.

It must be obvious that iron was very commonly in use throughout South India.

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THE CHOICE BETWEEN THE BOOK AND THE LOOK.

BY MR. P. S. VAIDYANATHASWAMY, B.A., L.T., Madras.

IT is a strange mistake committed not often even by the well read scholars to believe that only those who have read many books are learned. The fact that the books are neither the only source nor even the chief source of knowledge has been time and again well demonstrated by great educationists. Froebale says "Man is at once the child of nature, of humanity and of God; and the aim of education is to bring him while he is a child into harmonious relations with all the three." In speaking on Education in one place, the Hon'ble W. M. Hughes, M. P. for New South Wales, observed 'Education must not begin and end by what is called book learning. Nor is it sufficient that we should know something of one thing because there is a unity about knowledge.' Sir Francis Bacon in his essay on "Travel," says, Travel in the younger sort is a part of Education; in the elder, part of 'Experience.' By travelling, he says, young men may be able to note the things worthy to be seen in a country and note their observations. He gives a comprehensive list of things and places fit to be seen and observed; and suggests how a young man can put his travel into a little room and in short time gather much. From these sayings we are able to understand that knowledge can be obtained not merely from books but from experience, and intercourse with things and persons.

The originators of the kindergarten and the Montessorie methods have clearly shown how children should not be fed with books alone but on the other hand require much to be

taught through direct contact with nature and through the training of their senses. Men like Rousseau, Pestalozzi and Froebale had great faith in the power of Nature to help children. They said that the young children should be enabled to learn much from observation and imitation. Madame Montessorie said that children could learn much by the training of their senses, such as seeing and touching. Thus, as Edward Golton says, every person has two educations, one which he receives from others and one, more important, which he himself acquires. In other words they mean education received from a study of books under the guidance of teachers and there is an education acquired by looking on the world by oneself. How far can we choose between these two great and significant sources of knowledge?

Let us now examine what are the distinguishing features of the Book and the Look. Education is always supposed to have several aims in view. Not the least of them is the Knowledge Aim. As J. J. Burnett says, education cannot be identified with learning which is wrongly meant as knowledge divorced from ordinary experience. Schooling should be a preparation for life and not for examination. The modern school attaches more value to the content of instruction while the classical or traditional school emphasises the form. But it is felt by really experienced educationists that there should be a settlement by compromise as regards the aim. A pupil should by his education not only gain knowledge of the world but be useful to himself

and others. In short culture and utility should form the complimentary features of true education. With this view, different suggestions are made by different writers. It is generally acknowledged that the best and simplest and most effective way to aid the process of learning is to train the senses. Training or educating the senses means educating the mind to the best use of the sense organs, such as the eyes, ears, and the hands. A proper training of the senses results in proper appreciation of sense reports. This is found out from the habits of observation that the pupil comes to possess. Observation as we all know is primarily a function of the eye or in other words the Looking tendency of man. It may be humorously yet with solemn truth remarked that every man is intended by God to see even from the moment that he is delivered out of his mother's womb. Observation as based on the psychological laws of 'No Expression without Impression,' and Responses suitable to stimuli' is considered to exercise one's mind upon the numerous things in the world pressing for a notice. It is also recommended that the habit of observation should be improved for building up a well developed mentality. This is said to be done by means of Object lessons, Nature study, Manual training, Music and Athletics, when a proper use will be called for of the eye, in combination with the limbs of the body. The habit of observation, if it becomes strong in one, includes the automatic psychological working of his mental powers, sensation, perception and conception. When one has well cultivated senses to look on an object, accurate and precise perception to find its distinguishing features, capacity to form a concept or a

whole idea of the same and by his powers of memory, imagination, judgment and reasoning is able to arrive at a decision, we say he has a capacity to observe. He possesses a good apperceptive mass and is able to acquire interests of his own, and is able to attend to things. So far we see what is the scope of one's 'looking or observing tendency.'

Yet in schools we do not trust to the natural tendency of observation alone for promoting knowledge. We have a number of books prescribed for the use and study of boys. We realise the need for these books. Books cannot be abandoned and they are supposed to be of immense use to us in several ways. Bacon in his essay on Studies says, "Studies serve for delight, for ornament, and for ability. They perfect nature and are perfected by experience, for Natural Abilities like Natural plants, require pruning by study. And studies themselves do give forth directions too much at large unless they be bounded in by experience." From this we realise that books present an organised and well ordered knowledge, but require to be supplemented by experience. Without experience or contact with men and Nature books alone cannot be considered to give the readers an effective grasp of knowledge, but are likely to give them too much information to be easily digested. Nor will the Natural accomplishments alone be enough to make one's knowledge perfect and systematic. Often-times the experience of one unless shaped or modified by studies cannot be expected to be perfect or organised.

Roger Ascham in his 'School Master,' pleads strongly for the use of books in schools. He says "Learning teacheth in one year

more than experience in twenty; and learning teaches safely while experience maketh more miserable than wise." In this connection he pays a handsome tribute to the learning of Athens in older times, how within the circuit of that one city and within the compass of one hundred years so many notable captains in war, for worthiness, wisdom and learning scarce to be matched even by Rome in all the 700 years of her progress, arose—men like Miltiades, Themistocles, Pericles, Iphicrates and Xenophon. This represents an extreme view in favour of books. However, we cannot be blind to the value and benefits of books. They are the silent stores of world's wisdom from which we can draw as often and as much as we want, yet without causing them or ourselves any pain or discomfort. They represent in a short compass the inexhaustible fund of human experience and thought. What may otherwise take a whole life-time to know is clearly and briefly given us in the few pages of a book. Though the great men who spoke or wrote great things are no longer seen, books embody their works and allow us to know them as fresh as if we were quite in the presence of the living authors. With all these merits for the books we often-times cannot help feeling the need of somebody to explain to us some of the ideas contained in certain pages, to unfold the motives, designs and purposes underlying several passages in books. Very often in the absence of special teachers, one finds that some of his difficulties in understanding certain ideas are cleared by Experience. Thus we see that books though a great necessity for giving knowledge of the world require at the same time to be supple-

mented by Experience or contact with other men.

Books, necessary as they are to the progress of acquiring knowledge must not fail to have regard for the laws of the mental process. Books as well as experience are bound to appeal to pupils young and old. The pupil who takes delight in pleasing manual pursuits, if carefully guarded against mental fatigue, will voluntarily and with pleasure exercise his mental faculties and bodily senses on suitable subjects dealt with in books. This involves a careful ordering of the lessons taught in a book. While on the one hand boys should be taught in a judicious and skilful manner by being allowed to think and investigate for themselves, the subjects taught in the book should be suitably chosen according to the stage and interest of the pupils. The interest of a book, as William Glower says, depends on two factors, namely the interest of the subject matter ordered and classified by one's own mind according to its apperceptive masses and the natural stages in the mind's development of a person, proceeding from subjection to authority to the work in the service of the culture of the community. It also depends on the way in which the new knowledge is presented from chapter to chapter. A new subject should not only be attractive in itself but related to the knowledge acquired by the pupil previously. We need not concern ourselves any more in detail with the other conditions of books except to state that they should closely follow in their arrangement the process that mind undergoes in one's observation of the world, how the senses are actively exercised, how attention is promoted by building up interests, kindling imagination and training

instincts, and how memory and judgment are improved and in the end how Will and Character are built. This is generally sought to be done by vivid effective and interesting presentation of the subject matter, by appealing to action and direct affairs, by connecting concepts with one another and stating, defining and systematising facts.

Having understood the nature of the two methods of acquiring knowledge, we are fairly in a position to assert whether we can rest contented with only one method or require a combination of both. If we find the need of combining both methods for learning, we should consider how far we should do so. We know that by the natural process of our mind we gather a fund of experience. But we should realise that mere experience of a particular moment cannot constitute knowledge. As J. Welton says in the 'Logical Bases of Education,' neither present experience nor memory of the past puts us in touch with reality. It gives us the material for knowledge but not knowledge itself. What is given to senses should be interpreted by thought. The gaps left by sense experience should be filled up by thought. Thus a fact then is a thing or event interpreted by thought. Several facts go to constitute knowledge. Knowledge consists of not mere facts of changing nature, but fully established facts. Facts become fully established only by being compared with others and corrected and developed if necessary. Thus in the words of Welton, knowledge is the result of the attempts of countless generations of men to understand more and more of the world. Every individual enters into the heritage of the thought of the past and he finds

much interpretation current in the society in which he is born, and expressed in the language that he learns. Thus we find knowledge is an ever-swelling flood having for its tributaries the achievement of not one man or one generation but several generations. Knowing therefore that for the totality of knowledge we have to depend not on the experience of one man or one generation or one country but several men, generations and countries, it would be a serious loss to the world of knowledge if the knowledge acquired by each man is to be confined to himself and not to be communicated to others. If one who tries to acquire knowledge is contented with merely the process of one's own observation or in other words one's experience, one cannot have reason to be satisfied with one's results. However much he is able to observe and learn by his experience, his knowledge cannot be regarded final or satisfactory without being compared with the knowledge of others. This is a great need in the acquisition of knowledge and it can be supplied only by Books.

Books contain the experiences of other men, of other generations and other countries than one's own. One who is anxious to acquire knowledge ought to be familiar with the knowledge so far acquired in the world. This condition ensures not only enthusiasm on the part of a new seeker of knowledge to pursue his observation of the world and acquire his own knowledge but also facility and confidence for him to make sure of what all he knows. In this way one easily concludes that experience and books are equally essential for the promotion of knowledge.

Essential as books and experience are for knowledge, experience is of greater practical

value. Wendall Phillips has this view foremost in his mind while he says "The best education in the world is that got by struggling to obtain a living." Confucius, the great divine of China, gives expression to this same view though perhaps in reference to a spiritual sphere, while he says 'what the superior man seeks is in himself; what the small man seeks is in others.' In other words we understand that one acquires better facilities for knowledge by one's own experience or as we may put it, by using one's Look. Great men in their addresses refer to a distinction between Culture and Education. It is often plainly admitted that every so called educated man cannot mean a cultured man. True education is not merely the learning got from books but knowledge got from experience and intercourse with men and things. It is indeed one of the aims of Education to promote culture. But true culture depends not only upon what we call one's school education but also upon one's self-education or education acquired from one's experience with Nature and people. Most of the good qualities of man's character are really due to his environment and experience much more than to his book learning.

William Cowper in his thoughtful poem on "Knowledge and Wisdom" draws a pointed difference between the two:—

Knowledge and wisdom far from being one
Have often times no connection, Knowledge dwells
In heads replete with thoughts of other men.
Wisdom in minds attentive to their own.
Knowledge, a rude unprofitable mass
The mere materials with which wisdom builds
Till smoothed and squared and fitted to its place
Does but encumber when it seems to enrich.
Knowledge is proud that he has learned so much.

Wisdom is humble that he knows no more
Books not seldom talismans, and spells
By which the magic art of shrewder wits
Holds an unthinking multitude enthralled.
Some to the fascination of a name surrender
Judgment hoodwinked, some the style infatuates.

The poet evidently calls Book learning knowledge and wider experience wisdom. One does not become fully learned until one perfects and modifies one's book acquired knowledge by one's practical experience of this vast world. The above lines make it also plain that one who is a mere book-worm is often disposed to be vain and haughty, while one who is ripe with experience of the things of the world is likely to be modest and refined. At the same time Books cannot be always taken to be safe guides to teach us knowledge as often times scheming brains make use of their works to mislead the credulous folks.

In short, Book represents a readily organised knowledge while Experience forms the essence of books. What we call 'Realien' in English forms the gist of Experience and Literature is nothing if not the expression of experience. For example a people's furniture and utensils, their buildings, costumes, diet, education, Faith, Government, Habits and manners and Industries form their life which is presented in their literature or books. All about the life of the people can be better realised by means of travel in different countries, visit to different places, engagement in different activities and moving in several societies. This, in short, sums up what is meant by "Look". It leads to the production of Book. One who is satisfied with merely what one learns from the book may be called a scholar or well-read man. But unless his learning is supported by experience with

nature and with man, he is apt to become a pedant or a vain man. Often-times such a person who relied for all his learning merely on books finds himself shamed by men of eminent experience, so much so that he comes to realise in the end to his own grief, that what all he imagines to have learned from mere book falls into insignificance in the face of the simplest experience of any man of the world. This fact is best illustrated by "The Shepherd and the Philosopher," a poem from Gay's Fables:—

A deep philosopher whose rules of moral life were drawn from School.

The Shepherd's homely cottage sought
And thus explored his reach of thought.

He asked him what all he knew and was surprised with his knowldge.

The shepherd modestly replied,
"I never the paths of learning tried,
Nor have I roamed in foreign parts.
To read mankind, their laws and arts ;

The little knowledge I have gained
Was all from simple nature drained

such as by observing the daily labours of the busy bee, the careful ant, the trusty dog, the

tender dove and hen. From nature too, I take my rule

"To shun contempt and ridicule
I never with important air
In conversation overbear."

He does not talk much nor invades his neighbour's right and he hates envy, calumny, and spite as too venomous.

Thus every object of creation
Can furnish hints to contemplation.
And from the most minute and mean
A virtuous mind can morals glean.

This is a very faithful picture of what true culture or wisdom means and how a careful "Look" on the world is capable of teaching one very much. The philosopher admired the wisdom of the shepherd:—

"Thy fame is just, the sage replies,
Thy virtues prove thee truly wise
Pride often guides the author's pen
Books as affected are as men ;
But he who studies Nature's laws
From certain truths his maxims draws
And those without our schools, suffice.
To make men moral, good and wise."

This is a handsome picture of the comparative merits of the Book and the Look and may we know how to make use of both.

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COLERIDGE.

BY MR. MOHANLAL KASHYAP, *Beawar.*

IT was Coleridge's misfortune to have been overshadowed by more powerful personalities in his own time. Except the professed students of poetry, the reading public does not show today any considerable familiarity with the poetry of Dryden, Pope, Goldsmith, Gray and Crabbe, there is then much less possibility of revival of Coleridge's reputation in the whirlwind of heaped up poetry of the near past. But the student of transcendentalism and nineteenth century thought naturally encounters Coleridge. Wherever, *Christable* and *The Rinse of the Ancient Mariner* are read, for they still have a set of people who love the moonlight magic of Coleridge, he remains unforgettable.

Coleridge was the thirteenth child of his father outstripping in this manner his friend Lamb who was only the seventh. He went to school at the amazingly early age of three, thence to Christ Hospital and finally to Jesus College, Cambridge. Some of his early influences came in the person of Boyer Mary Evans and in the sonnets of Bowles. Once while in Cambridge the poet drifted to soldiering, but was back in his University before it was too late. A weakling physically, Coleridge loathed the outdoor games and devoted himself exclusively to books. In Cambridge, he indulged in youthful indiscretions. Debts accumulated and he had to quit the Jesus College because of an excessive display of irregular life. He married Sarah Frisker, like Hazlitt in haste and repented at leisure.

A chequered career was Coleridge's which in spite a certain personal magnetism which won him several valuable friends like Southey, Wordsworth and Lamb—an enviable company. He was a ship without a rudder, of erratic disposition, with an ill-balanced mind and nervous body. Life was never normal with him. Sarah Fricker despaired that she had the most impractical husband, an 'overstrong philosopher in a mist. Coleridge was undoubtedly endowed with a brilliant intellect, but was completely bereft of sound common sense. Getting on with life ever remained a problem with him, with regard to money, friends, wife, literary contracts—but he never took it for a problem. To his good luck, often a good Samaritan would come to his rescue and most of the worries were smoothed out.

Like all geniuses, Coleridge was a law to himself and an exception to all commonplace laws. A sojourn in Germany strengthened his aptitude for abstruse metaphysical speculation. He was a greater scholar than any of his contemporary poets. He had an active and vigorous mind which was obsessed with philosophy altogether. Frequent indulgence in eccentricities of all sorts could not alienate his friends' and admirers' concern and sympathies. His will power and self-respect were at a considerable low ebb. The only source of rational living to him seemed, "a garden enclosed, a fountain sealed." But he was always a pessimist. He never had any leisure to laugh. The curse of Cain fell on him—"a fugitive and a vagabond shalt thou be on the earth."

Besides, a vigorous intellectual and possessor of a powerful imagination which learnt to soar when he read the *Arabian Nights' Entertainment* at the age of six, Coleridge happened to be a wonderful conversationalist since Johnson. He could talk endlessly on a given subject at the spur of the moment. His conversations have pleasant intellectual excursions and always commanded profound admiration. He was the only wonderful man that Wordsworth came across, and Carlyle calls him a 'King of men'. In discourses, delivered extemporaneously often, he was equally formidable.

The grim philosopher of twentieth century can in no way ignore the reflective works of Coleridge. He was definitely a high-brow in philosophy. His *Aids to Reflection* can be read with profit. Green devoted a whole life-time to the study of this 'Philosopher in a mist.'

If nothing else, the *Rime of the Ancient Mariner* and *The Christabel* keep the flame of Coleridge's poetic reputation alive. In fact, their popularity tends to the lamentable neglect of equally charming and more significant poem like the *Ode to Dejection*. At first, Coleridge also had to lay his poetic aspiration on the altar of traditional canons. But, quite like a genius, he settled his own way of interpreting and expressing things. Coleridge, the poet, died young. He lived only between the age of twenty-third year and the twenty-seventh. Weakness of health and temper added with the effects of opium did not allow him to make a sustained effort. Moral preaching and beauty of nature did not mean him much. Yet, he earned the best works of his poetic genius in lines of superb charm in *Christabel* and the *Ancient Mariner*, which will live. We learn from Coleridge as Matthew Arnold did from Macaulay that repetition is no crime. He "holds us with us glittering eye" and we like the immortal *Wedding Guest* stand still and hear him like a three year's child.

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STATE VOCATIONAL WELFARE IN JAPAN.

AN OBJECT LESSON FOR INDIA.

THE management of vocational service bureaus, for many years one of the activities of city, town and village administrations, was brought under the control of the Government on July 1, 1938. This type of social service is not exactly new in Japan. It originated toward the end of the feudal period (about the middle of the nineteenth century) and was conducted entirely by private agencies. In the latter part of the Meiji Era (1863-1912), however, due to the concentration of a destitute population in the metropolitan areas, new problems arose necessitating the creation of relief establishments. This situation was answered by such philanthropic bodies as the Salvation Army, various public organizations and the Tokyo Municipal Office which took up vocational aid work as one of their established activities. It was at this time that such terms as Employment Agency and Vocational Service came into popular use.

In 1920 the Government enacted a law for the establishment of employment bureaus in cities, towns and villages with the object of coordinating the work and granted a subsidy toward this end. It was at a time when Japan was hard-hit by the world-wide post-war depression and faced the problem of solving the severe unemployment situation in the modern industries. The Convention on Unemployment which was adopted by the International Labor Congress in Washington, D.C., in 1919, urged the participating nations to establish a vocational aid system.

In 1937, there were 717 employment bureaus under the management of cities,

towns and villages, and 28 others operated by various social welfare organizations. In the same year, more than 966,000 persons were given employment through these agencies, while jobs were found for 10,195,000 day labourers.

However, the present war-time situation, which demands that the nation mobilize its entire man-power, in order to enhance the national strength, has necessitated the unification and control of the nation's labor resources. To make this effective, the law governing employment agencies was revised, bringing the entire work under direct Government supervision with the primary object of ensuring the proper distribution of labour and services.

With the transfer of control to the Government, the employment bureaus formerly under the management of city, town and village administrations were entirely abolished and the creation of new, private agencies prohibited. Those operating employment agencies as well as those engaged in recruiting workers by means other than advertisements, must now obtain the permission of the Government.

There are now 384 Government managed employment bureaus and 150 additional sub-bureaus. Of the total, 42 bureaus specialize in handling jobs for day labourers. These bureaus are located in all of the important cities and centers of agricultural districts, each having its own jurisdiction. A sub-bureau may be established in any of these jurisdictions where transportation facilities are poor.

In addition to finding employment for applicants, these bureaus offer vocational guidance, as well as other vocational aids, when such need arises. Furthermore, these bureaus have been designated as official places of registry in accordance with the provision in the National General Mobilization Law, which requires the registration of the people's vocational abilities. Registration opened on January 20th of this year.

In the large cities, each employment bureau is divided into a number of sections, each specializing in certain types of vocations. The ordinary bureau, however, consists of three general sections—for men, women and youths. The office hours are from 8 A.M. (9 A.M. during the winter months) to 4 P.M., Sundays and holidays excepted. Bureaus handling day labourers begin at 5 A.M., and are open on Sundays and holidays. All services are rendered free to job seekers as well as to prospective employers. Those introduced to jobs in distant places are given a fifty per cent. discount in railway and boat fares.

Among the special features of the employment bureau are its work in connection with workers for the war-time industries, disabled and wounded soldiers, and graduates of elementary school. Of these, the first is of particular importance today in view of the fact that these industries require an ample supply of workers. Most of the workers in the war-time industries apply for jobs with the vocational bureau of the Welfare Ministry. The Ministry then allots the applicants to the various prefectures and reports this fact to the governors who are the chief administrators of the employment bureaus in their respective

territories. The governors, in turn, mobilize all of the bureaus under their supervision, and all applicants are summoned to appear for examination. Applicants selected by the bureaus are interviewed by the prospective employers, and those who meet the requirements are introduced by the bureau to their new jobs.

In order to enable disabled and wounded soldiers to secure occupations again, the employment authorities are constantly cooperating with various organizations and owners of businesses all over the country. Representatives of the employment bureaus make rounds of the hospitals to interview wounded soldiers who are about to be discharged to discuss vocational problems. In accordance with the advice and recommendations of the medical officers regarding the various soldiers' vocational aptitudes, the bureaus render every possible assistance in finding suitable employment for them.

In finding employment for young citizens who are planning to enter vocational life after their graduation from elementary school this spring, the bureaus are cooperating with the schools to provide vocational guidance. Bureau workers visit schools, even in the remotest mountain villages, in order to give proper guidance to the pupils in accordance with the teachers' findings as to their character and aptitudes. Recent tendencies reveal that the vast majority of these adolescents want to become machine workers. This fact may be considered to be a reflection of the present-day Japanese industry, which is now in the midst of transition from the light to the heavy industries.

For the unemployed created by the fluctuation of industrial activities due to the China hostilities, it has been made possible for job-seekers to obtain the necessary knowledge and ability to change vocations at the special training department attached to the employment bureaus. There are many kinds of vocational readjustment courses offered. The most typical is the training given to those formerly engaged in making metal art goods to learn how to make machine-parts and such other booming industries which call for large supplies of skilled labour.

Since compulsory registration of vocational ability went into effect, the employment bureaus have become extremely busy. Hitherto their chief function had been mainly to find employment for applicants, but now, however, they have the added task of making vocational readjustments for those already employed, if such are deemed necessary. Applications of labourers and technicians are given careful attention by the bureaus.

The total number of clerks working in the employment bureaus throughout the country

is about 6,000. In the large bureaus of such cities as Tokyo, there are more than 500 clerks, while in small village bureaus the average staff numbers no more than five or six.

The administration of the vocational welfare work is far-reaching. Over 12,000 city mayors, municipal ward chiefs, town mayors and village headmen have been instructed to aid the employment bureaus, and in addition, over 57,000 honorary Liaison officers have been appointed in thousands of smaller communities so as to extend this service to every section of the country. The fund appropriated for this work totals ¥9,000,000, of which one-third is contributed by the local administration.

Vocational aid is an important service, especially in such times as these when the nation is undergoing significant shifts in industry. The Government employment bureaus are, therefore, directing their work in line with this situation, fully aware of their responsibilities to contribute to the national well-being.

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COINAGE OF WORDS.

By MR. S. KUTTALAM PILLAY,

Mettupalaiyam.

(Continued from Page 332).

"Self-Control" is nothing but Control or restraint exercised over one's self. Moreover, it is Self-Command and Safe-guarding.

"Self" is a bad guide to happiness, whereas Self-control is the best guide to cultivate cheerfulness.

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In one way Self-control is certainly increasing the retentive capacity much more than the ordinary course, and it is a well-known brain developer.

Self-control is an infallible cure for all negligence, and is the Universal Remedy for all defects, and it is the body-building as well as the mind-building specific of high efficacy.

Some men say that Self-control to one was only one of the factors making harmony. The mere touch of an impure person gives one physical pain analogous to the bite of a cobra.

A curious fact is that the most resolute to resist one bound sooner to yield to the spiritual election one has made.

One has to increase his energy. Only by Self-control, we can pluck the three fruits of the tree of Knowledge, Health, and Longevity.

Personal pride should be quite alien to one. Only undertake those actions that fall within the limits of your purified thoughts and dreams. Even the transgression of Dharma is considered courage only by the Self-controlled.

Seek not to flatter yourself with gigantic deeds. Undertake duties as well as small in size as your Self-surrender to God. Then your selflessness and Purity grow, and things of the soul grow very fast. It will pierce its own through the material world and benefit others as the Ganges sprang through the hard rocks of the Himalayas and watered thousands of miles with his beneficence.

To rapidly arrest all kinds of incapacity, Self-control is decidedly the best remedy.

Do not be in a hurry, but progress each at his own space. You are sure to arrive at your destination, so there is no need to run. But you must not stop. But think that Self-control is splendid mental training.

Moreover, when only the mind conscious as well as the sub-conscious is in a state to digest all moral lessons, it can attain the stage of Self-control.

When the mind is continually abiding by Prudence and Temperance, there is no doubt that it has attained Self-control.

Self-control is a path which leads to God. We must live such an intense inner life that it will become a Being.

The more we love mankind, the nearer we are to God. How to attain Self-control is the problem to be solved now.

As the dew vanishes away as soon as the sun makes its appearance, one should shun the wicked and cling to the Godly. One should avoid bad company and he should give respect to the God-fearing men. Everybody should be careful not to be cheated.

One should never take angry words into account and he should fear Yama and be

fruitful. Always try your utmost to keep company with pious men.

Self-control is a good health bestower, and it is a perfect cure. Moreover, it is a specific oil which cures all diseases of troubles and it is the last friend and cure for the Mankind, and at the same time, the best blood-purifier.

Especially, teachers should attain Self-control. The Intrinsic Value of V I C E

22 + 9 + 3 + 5

is 3 according to the English Notation. Accordingly, Vice is of three kinds here in Dual Schools, viz., (1) Vice between Teachers and Pupils, (2) Vice between the Pupils themselves, and (3) Vice between the Town's folk and Pupils.

From Virtue to Vice, the step is gradual. Vice in its extreme has made men brutes.

When a God-fearing man advises them mildly not to be polluted and do mean and despicable, they at once turn their gun against him and concoct a thousand and one cases and spread those rumours day and night throughout the length and breadth of towns and villages. For, these people have the conscience of Hyenas and toads and have no idea of Self-control, and never care a pin's head for Self-command or Safe-guarding. They boldly say that they are rich enough to commit all the deadly sins they can, being upstarts. These people do not know that Virtue is its own reward and Vice, its own punishment.

Such is the state of the Now-a-day's Dual schools, as such is the way of the world.

But to know clearly what Self-control really is, we have to refer to Hieroglyphic representation first.

The S, of Self-control, as a small character, represents a door-bolt in the Egyptian Hieroglyphics as already explained. Hence, it signifies Safe-guarding.

The same letter S, as a Capital one, represents a flute called Sebiandjo as already stated. As the sound of Sebiandjo is sound, it denotes that Self-control alone can give Soundness to the mind as well as to the body.

The E, of Self-control, as a Capital one represents a window among the Hebrews as we have already seen. What is a window for. A window is for the admission of light and air, and for the exclusion of foul air. As the light, being the only light of intelligence, and the air, being the short prayers we repeat often and often towards God, and the exclusion of the foul air, being the removal of deadly sins, it indicates that Self-control can give one Intelligence, Piety, and Purity mind.

The small letter 'e' is nothing but the Scotch form of an eye, which is an emblem of Sight and Knowledge. Hence, Self-control can give us Sight and Knowledge.

The third letter l, as a small character, represents a lion or lioness standing erect. Hence, it denotes Self-command and Uprightness. And hence, it will always produce noble thoughts.

The Capital letter L, represents an Ox-goad which symbolises the Driver. We all know that our body is a chariot according to our *Bhagavad Gita*. Hence, this driver is nothing but our Reason or *Budhi*. And hence, one can understand what Self-control really is. "Only by applying to the Goddess Reason "

XLV--52

The f, of Self-control, as a small character represents a Cerastes, a snake having a horny process over each eye in the Egyptian Hieroglyphics. As the *Surpa*, the symbol of the Sun, represents Wisdom according to Symbolism and Hindu Mythology approves of it, the small letter f symbolises that Wisdom is obtainable only by Self control.

The Capital letter F, represents a spade in Picture-Writing among the Greeks. What is a spade for? To dig out a certain ground and make it useful. Hence, one has to bury his mind in deep thoughts to exercise over one's self.

The C of Self-control, as a small character as well as a Capital one, represents the "Hollow of the hand." When we find a person incapable of doing something, it is not unusual for us to say, "Fellow, if you can do it, I can cook food in the palm of my hand." Hence, C denotes Capability. Capability of what? Capability of controlling one's self.

The sixth letter o, of Self-control, as a small character as well as a Capital one, represents an eye among the Hebrews. It is an emblem of Sight and Knowledge as aforesaid. Hence, we understand that Self-command is practical only by clear Sight and God's Knowledge.

The n, of Self-control, as a small character, represents a water-line whose symbolism is mind. Hence, it shows, by being a man of first water, a man of excellence, a man of genius, and by attaining Purity of mind, one can administer one's self.

The Capital letter N, in the Manuscriptal Writing represents a wriggling eel, in Pic-

ture-Writing among the Hebrews. As it is usual for us to say, "That is like an eel which is caught by a blind man," it symbolises Fortune. Hence, we come to know, only fortunate men can attain Self-control.

The t, of Self-control, as a small character, represents "An arm with cake in hand" in the Egyptian Hieroglyphics. What does it symbolise? It symbolises "Readiness to feed." Hence, we understand that Self-control is always ready to feed the mind by the proper use of knowledge.

The Capital letter T, represents a T-rule, which announces the sketch definitely and minutely. Hence, having control over the mind conscious, and sub-conscious, as well as the body, measuring them with the right use of Knowledge, we find that Self-control is indispensably necessary for Mankind.

The r, of Self-control, as a small character, represents a mouth in the Egyptian Hieroglyphics. Hence, it denotes "Voice." Voice over what? Voice over the mind. And hence, Self-control has voice over the mind conscious as well as the sub-conscious, being the Driver holding the two reins tightly.

The Capital letter R, represents a dog in Picture-Writing. Even Shakespeare says, in the *Merchant of Venice* "R, is the dog letter, And R, is for the dog." For, when the dog barks, it utters the letter R. Moreover, in English, it is called "the Canine letter." In Latin too, it is called "Litera Canina." As a dog being a faithful animal, it signifies Faithfulness. When the Sub-conscious mind is faithful to the conscious mind, Self-control is not impracticable.

The tenth letter o, of Self-control, represents an eye in Picture-Writing as we have already seen. As we have aforesaid, it is an emblem of Sight and Knowledge. Hence,

only by clear perception and by Heavenly Knowledge as well as Worldly Knowledge one can exercise over one's self and attain Self-control.

The final letter l, of Self-control, as a small character, represents a lion or lioness standing erect as above mentioned. As a lion is the King of animals, it has supreme Power. Supreme Power over what? Supreme Power over one's self. Then only Self-command is possible.

The Capital letter L, represents an Ox-goad in Picture-Writing among the Hebrews as we have already explained. Hence, it denotes the Driver. This driver is our Reason or *Budhi*. And hence, one can administer Self-control, only by clear understanding, utilizing his brain to proceed everything in the Correct Path.

Not only this, but also the literal meaning of the word Self-control shows, that every letter of Self-control is self-control. How?

S	stands for	"Safe-guarding."
E	"	"Essence of the God fearing mind."
L	"	"Leading the mind in the correct path."
F	"	"Fame achieved by the mind when controlled, but a Felon or Rogue, when it stands for 'Self' alone." Commanding one's self with the fear of God."
C	"	"Oppressing the senses."
O	"	"Nature of the God-fearing mind."
N	"	"Taming of the mind."
T	"	"Restraint exercised over one's self."
R	"	"Odour of the mind conscious."
O	"	"Lifting up the Mind."
L	"	"As Swamiji is rabbit-like, the Self-control ed are Godlike"

(to be continued.)

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KURNOOL DISTRICT TEACHERS' GUILD SIXTEENTH ANNUAL CONFERENCE.

WELCOME ADDRESS.

BY MR. K. N. PASUPATHI, B.A., L.T., *Kurnool.*

It gives me very great pleasure as Secretary to extend on behalf of the Kurnool District Teachers' Guild a cordial welcome to you all, representatives of the various affiliated associations, on the occasion of this, its sixteenth Annual Conference.

It is more than three months since we held the Guild's last quarterly meeting at Kalwa Bugga; and during this period the one important event to notice is the Provincial Educational Conference held in Madras in May last. It was a great gathering of teachers from the various parts of the Presidency. The Conference discussed many problems on questions vitally affecting the educational interests in general, and our professional interest in particular. One who followed the discussions there was struck by the depth of knowledge which the delegates brought to bear on them and the remarkable professional consciousness that teachers had developed in their outlook.

As one of the delegates of our district who attended the Conference, I felt delighted to note the spirit of independence, courage, understanding, and above all, professional enthusiasm that our fellow teachers displayed during the conference session.

The speeches delivered by the Hon'ble Mr. C. J. Varkey, Education Minister, Mr. M. S. Sabhesan, Chairman of the Reception Committee, and Mr. V. P. Adiseshiah, President—all these had one common senti-

ment of exhortation underlying them. That was an exhortation to us, teachers of all grades, to work for creating complete professional solidarity and to work in a spirit of perfect co-operation at school among ourselves, and outside with the parents and the public. Education is indeed a co-operative enterprise; it is a task to be done by us in cordial collaboration with one another, if indeed the education we impart is to serve its true ends and (if) our teaching is to achieve lasting success. The joy of spreading knowledge and the joy of teaching young impressionable pupils is a rare privilege given to us, teachers, an exclusive privilege. It behoves us to derive this joy and pleasure to the full by discharging our duties to the children entrusted to our care to the best of our abilities.

Next, I wish to touch on the position of our Guild. Our Guild is far behind the sister organisations in other districts in point of strength, finance, academic activity and usefulness. While it is unnecessary to go into the causes for this backwardness, I feel it my duty as an active member of the Guild these last sixteen years and as Secretary for four years, to point out that there is much room for improvement. If only we evince a little more enthusiasm, a little more interest; if we become more guild-minded and guild-conscious than at present, we can certainly raise the position of our guild considerably and bring it on a par with the more forward

JUNE 1939.]

KURNOOL DISTRICT TEACHERS' GUILD.

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organisations in the Province. It is our duty to work for our common betterment, for our professional efficiency and material improvement. We must make it possible for the guild to meet oftener than we have been able to do. We must needs take a live interest in our professional problems, discuss the contents of syllabuses and curricula thoroughly and critically and submit our independent views to the authorities. In that way we can make ourselves felt by them. We must also avail ourselves to the fullest extent of the opportunities we enjoy for enlightening the public in regard to educational matters and

shaping the educational policy of our government. To achieve success the sincerity of our motives, our unflagging industry and single-minded devotion have to be brought to bear on our work.

I do not wish to take up more of your time. But I wish to express my genuine pleasure at having secured for this conference a distinguished scholar such as Mr. T. H. M. Sadasivayya, to open it, and a public-spirited gentleman like Mr. K. Ramachandra Rao to preside. I once more welcome you all to this conference.

Approved for class use for schools in the Madras Presidency. (Vide "Fort St. George Gazette," dated 2nd May 1939.)

TOM THUMB ESSAYS

—A FIRST STEP TO ESSAY-WRITING—

WITH EXERCISES IN APPLIED GRAMMAR AND CORRECT USAGE

By H. MARTIN, M. A. (OXON.), O. B. E.

PAGES 136.

PREFACE.

PRICE, AS. 10.

These miniature or "Tom Thumb" essays have been written for younger children who are just beginning to do a bit of English composition. They are, therefore, very short, and are written in very simple language. They are not made to be copied or learnt by heart, but are intended as models for short essays.

In order to make the study of these tiny essays more practically useful, a few exercises in grammar and usage has been set on them. It is hoped that they will be found useful, especially in class-teaching. The Questions set are few; but they can easily be multiplied by the teacher. Those given may serve as models. The exercises in Correct Usage are suited to Middle School pupils. Correct English Usage is an important subject, and more attention should be given to it in the teaching of speaking and writing in English. Owing to ignorance of the way in which English people actually talk many Indian schoolboys are unable to write even a few lines in English in the English idiomatic way. The exercises on the Right Word are of a novel type. They are meant to test the pupil's knowledge of appropriate words, and to help him to distinguish between similar words with different meanings—words that can easily be confused.

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PRESIDENTIAL ADDRESS.

BY MR. K. RAMACHANDRA RAO, B. A.,

ALL activities and movements are usually directed by a politician. He is a necessary complement—call him a necessary evil—if you will, in the cabinet which administers any country, be it totalitarian or democratic. A lawyer is by his equipment and training the best politician and as such serviceable to any organisation to help it to advance in directions other than its purely technical aspect. That is my justification in standing before you this day and placing before you a few ideas.

But before doing that, allow me to thank you heartily and most sincerely for the honour you have this day bestowed on me. I feel myself small in the presence of teachers of whom I have no doubt, some are intellectual giants. I have to thank you also for forcing me in to the lime light of publicity though undeserved.

The objects of your guild represent some of the economic aspects of your noble profession. In days when Malnutrition and under-nourishment are some of the important subjects which are considered to be vital to the betterment of a nation, I think that it is but right that a guild like yours should agitate to improve your economic side. The word, Guild is expressive of your objects.

The economic evolution of a country has to pass through four stages—Feudalism, Guild or Trade Union system, Capitalism and Socialism. No system is ever superseded until it has developed its full potentialities and become a fetter upon further development. I thought we had outlived the first three stages and entered upon the last, a

most forceful and equitable stage. But you appear to be content to live in the middle ages when collective bargaining for bread and leisure was predominant. It shows the conservatism and moderation which characterise your demands.

Blessed were the ages of ancient India when Gurukuls flourished and spotted the entire land which were cheap residential Universities. The students sought the teachers in thirst for knowledge. The needs and wants of the Ashrams were simple and no guild existed. The present system of education and state of society have created economic problems to the peaceful profession to the detriment of imparting efficient education. You are in a way right in agitating for the satisfaction of your needs.

You know the financial limitations of our Government and especially of the present Government. Our Premier is contending against odds and the short-sighted agitations against the Congress Government in its attempts for better and equitable finance. It is our fortune that the first Congress Government is presided over and led by one of the ablest sons of India assisted by the patriotism and sincerity of a noble scion of your noble fraternity. The combination of Mr. C. Rajagopalachariar and Mr. C. J. Varkey augurs well for your profession.

The salaries you have been given, amplified by aristocratic and irresponsible Governments have been modified by a democratic and responsible Government. The whole tone of the administration has

changed. Your emoluments have been cut short. It appears as though living wages will have to be fixed for members of all the services. Just consider the problem of unemployment and the difficulties of an administration which has to meet at least half way the needs of the situation. If the teachers of the Poona Fergusson College can be as efficient as you have been with small salaries of Rs. 75 a month, I humbly implore you to take them as your model. Our late lamented patriot, sage, and leader of political thought and an humble professor of the Fergusson College, Mr. Gopal Krishna Gokhale—that teacher politician has set an example to the whole of our country a life of sacrifice and nobility. Will it be impertinent on my part to hold Gokhale, Paranjpi, Kale, Karve up as your ideal? My idea of your salary is that there must be a minimum fixed in the various grades of schools. An L. T. in the High School must start with Rs. 75 and close with Rs. 100. The Headmaster may be fixed an allowance of Rs. 50 in addition. This satisfies the objects of a guild and my idea of a socialistic state. I know it will be distasteful to some of you and revolutionary to the accepted ambition and tradition of your fraternity. Similar grades may suitably be adopted in the Lower departments. You will perhaps think that you have caught a tartar. I can't help throwing a suggestion which would be in the interests of peace, contentment and dignity of your profession.

The dignity of your profession is in your hands. You make or mar it. Conferences of this kind ought to pass suitable resolutions and communicate them to the authorities concerned. Let me tell you that much of your dignity is lost by mixing yourself in politics, and trying to

pretend that you are influential in affecting the chances of a political fight between combatants in a District Board or Municipal election. Politics as a study is your birth-right. But politics as a means to gain favour is double-edged. It lands you in unsurmountable difficulties and sorrows. I need not go into details. As Cassius said 'The fault is not in our stars but in ourselves that we are underlings.' Please do not be snared by the Circe's songs of a local, political fortune-hunter.

With your leave, I want to give expression to another eye-sore in local administration. I should be ashamed, as the head of an administration to utilise the members of your noble profession to menial and manual work. Many of you are aware that some of you have been made to make and decorate welcome arches and buildings; attend to the tables at the tea party of a pompous superior or spend your time in arranging a musical concert in honour of some vain-glorious master or lend your valuable time to copying our voters' list. I am aware of 'dignity of labour' but what I have stated above is indignity of labour. I wish your guild protests by way of resolutions against such treatment of any member of your profession. If necessary such treatment may be brought to the notice of the Government.

I am afraid I have come to the border line of boring you if I have not already bored you. I have in my mind the warning which Mr. Pasupathi Iyer gave me that I should not be long. I crave your indulgence for a minute longer.

I am not a versatile educationist nor even an educationist. Infected as I am with some crude notions, I cannot but

say that the present Godless system of education must go. I want a system which instills morals, patriotism and ideals of service. I am not enamoured of a Champion Scheme or a Project Scheme. Something sadly wanting in the present system. You have been manufacturing insipid, featureless, immaculate products. Of course you are not at fault but the system of education and the system of Government which controls the former.

The only remedy so far is the WARDHA SCHEME for which our country is deeply indebted to Mahatma Gandhiji. His untiring energy has evolved a system of education which is consistent with the genius of the Indian nation. Every one of you would certainly have mastered the whole scheme. You do not expect of me a detailed examination of the scheme. Suffice it to say, that the scheme makes our future generation self-reliant. Immediately they are out of schools or Universities they do not need to consult astrologers and undertake pilgrimages in search of employment. The craft which is mastered puts them on their legs. The general and practical education which it proposes to impart makes them patriotic citizens. Up to a certain age, the basic and other compulsory subsidiary crafts are purely of an educative value. The technical and vocational bias of the Crafts would be prominent during the last two years of a pupil's life. The medium of instruction is the mother tongue. The annual examination system for purposes of promotions is happily dispensed with. The adoption of periodical tests and class records is another happy feature of the scheme.

Speaking about the Wardha scheme of education, I cannot but refer to the Indus-

trial School of Rev. B. J. Rockwood. All honour to him for having started such a school. I happened to visit it just recently and I was much impressed with the practical side of our education. The crafts which are proposed to be taught in this Industrial School are much more valuable to a nation situated as we are than the beautiful melody of Tennyson or philosophy of Wordsworth or a learned dissertation on the obsession of Froude or Carlyle in their masterly works. I wish everyone of you frequently visited the School and took inspiration. The Wardha scheme is easily understood if you know the curriculum of this school. My only regret is that Rev. Rockwood has not made this school as popular as a Missionary ought to make it.

It is unfortunate that our Government has been unnecessarily delaying taking steps in this direction. Teachers trained under the scheme are yet to be found. The Government ought to have immediately started a training centre of at least a thousand teachers. Recently a loan has been floated by the Government of Madras with the object of subsidising remunerative purposes among others. Nothing can be more remunerative than launching the Wardha scheme immediately. I humbly request our Premier, Mr. C. Rajagopalachariar to finance a bigger training centre than the one now proposed of only a hundred teachers.

Yours is a very noble profession. You can make or mar our country. Do not think I flatter you. I am a layman who is not very much in the company of teachers and their daily problems are not familiar to me. The subjects of residential or teaching universities, adult education, literacy,

drive and go-to-school campaign, I consider not relevant to my address and the objects of your guild. Excuse me for not dealing with them.

I want finally to make an appeal to you. I have known that in some schools the teachers themselves are divided. I wish it were not so. The harmony of the institutions is lost and what should contribute to the beauty and efficiency of the institutions concerned betrays their ugliness. If teachers cannot teach themselves none can help them and your superiors will take advantage, in questionable ways, of your situation.

I once more thank you for the honour you have done me and the very patient hearing you have given a rambler.

PROCEEDINGS.

The 16th Annual Conference of the Kurnool District Teachers' Guild was held on 1-7-39 in the Coles Memorial High School, Kurnool. A large gathering of about 100 teachers representing seven associations attended.

After prayer, Mr. K. N. Pasupathi, Secretary of the Guild, delivered a short welcome address. Sri T. H. M. Sadasivayya, Dt. Munsiff, in declaring the Conference open, stressed on the value of holding such meetings and the great future teachers' organisations had in our country to-day with a responsible and responsive administration is most of the provinces. He paid a tribute to the Hon. Mr. C. J. Varkey, Education Minister, and the reforms contemplated by him. Adverting to the true aims of education, the learned lecturer contrasted its materialistic purpose of the present day with the spiritualistic purpose as conceived in the Hindu Upanishads. Concluding, he referred in terms of appreciation to the atmosphere of love and light prevailing in mission schools; and finally exhorted the teachers to discuss educational problems thoroughly and work in a spirit of service.

The Secretary, Mr. Pasupathi, read messages wishing the Conference success from Mr. S. K. Yegnanarayana Aiyar, President, and Mr. S. T. Ramanuja Aiyangar,

Joint-Secretary of the S. I. T. Union, and Mr. M. P. Rajam, Headmaster, Markapur High School.

Mr. G. Siva Rao then proposed, and Mr. M. Ramayya seconded that "Mr. K. Ramachandra Rao, Pleader, and President, Kurnool Town Congress Committee, be elected President of the Conference."

The Presidential address was next delivered. The house adjourned for Tea. Draft resolutions were then discussed and the following ones were adopted.

It was resolved (1) to request the Government to vest the power of prescribing textbooks in Board and Municipal Schools in their headmasters and staffs; (2) to request Government to abolish the rule regarding the probation of secondary and higher grade teachers after training; (3) to visit on two periods of leisure per diem for teachers in the interest of teaching efficiency and their health; (4) to request the President, Kurnool District Board, to restore the cut of one anna in the rupee in the salaries of the Board Elementary teachers; (5) to conduct Hindi classes under the auspices of the guild for the benefit of members; (6) to request the S. I. T. U. Protection Fund authorities to take steps to ensure that at least one member of the Executive Committee of the Fund is elected from among those of the Ceded Districts; (7) to change the Guild's official year to "April to April"; (8) to adopt revised rates of subscription payable by associations to the guild (a minimum of Rs. 5 for a High School, and Rs. 3 for a middle school); and (9) to present the Hon. Mr. C. J. Varkey, Education Minister, with a memorandum of grievances or suggestions during his ensuing visit to Kurnool.

After the concluding speech of the President, a business meeting was held at which the annual report for the year 1938-39 was presented by the Secretary. After it was adopted, the office-bearers for 1939-40 were elected. Messrs. B. J. Rockwood and K. N. Pasupathi were unanimously re-elected President and Secretary of the Guild, respectively.

With a vote of thanks proposed by Mr. K. Nilakanta Rao, Joint Secretary, the Conference ended.

Points of Interest in Bengal Education.

IN his Address before the Conference of the Bengal College and University Teachers' Association at Daulatpur, Mr. P. N. Banerjee drew pointed attention to the havoc made by the communal spirit which inspires the policy of the Educational Department and other features. He gave evidences from the Report of the Director of Public Instruction to show that comparatively the cost of education per pupil is as follows.

Institution	Cost per pupils in Rupees
Government Presidency College	448
Islamia College	317
Scottish Church College	168
St. Xavier's College	114
Unaided Colleges	113-69
Calcutta Medical College (Fully State-aided)	646
Carmichael Medical College (Meagre State aid)	244
Training Colleges for Anglo-Indians	669 to 1091

The Act of 1935 has been made the disparity between the grants to Hindus and Muslims regarding education singularly glaring. Of the 1.53 crores of Rs. granted by the Bengal Legislature to education, Anglo-Indians get exclusively 11 lakhs. Sixty per cent. of the scholarships and stipends goes to the Muslims and 20 per cent. to the depressed classes. The Calcutta and Dacca Universities get 12.4 lakhs; Government Colleges 16.5 lakhs; and non-Government Colleges 7 lakhs, but the Secondary Education is starved. From 1912 onward it has been treated with lack of sympathy. The proposed Secondary Board, he fears, will make things worse.

The figures of the Hindu and Muslim students in these circumstances are very interesting. Taking Post-graduate courses in Arts, Science and Law, there are 1258 Hindus and 94 Muslims in Arts; 277 Hindus

Approved for class use for schools in the Madras Presidency. (Vide "Fort St. George Gazette", dated 2nd May 1939.)

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BY H. MARTIN, M. A. (OXON.), O. B. E.

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Mr. Martin's exceptional knowledge of the needs, deficiencies and difficulties of Indian pupils is now here better in evidence than in this book which we heartily recommend to the teachers of the lower and middle forms of High Schools."—*The Educational Review, Madras.* (May, 1938)

WE PREDICT

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and 6 Muslims in Science and 493 Hindus as against 31 Muslims, in Law studies. The number of pupils in the higher studies is as follows:—

Class of Institutions	Number of pupils on the rolls on 31st March 1936	Number of Hindu and Muhammadan pupils on the rolls on 31st March, 1939		Percentage of Hindus to Total pupils	Percentage of Muhammadans to Total pupils
University Education		Hindus.	Muhammadans		
Colleges (General)					
Arts Colleges	27,055	22,495 (21,379 boys 1,116 girls)	3,855 (boys 29 (girls)	83.1	14.3
Colleges (Professional)					
Law	1,950	1,625	301	83.3	15.4
Medicine	1,454	1,301 (boys 15 (girls)	72 (boys 0 (girls)	90.2	4.9
Engineering	268	212	48	79.4	17.9
Teaching	248	103 (boys 33 (girls)	60 (boys 1 (girl)	54.8	24.6
Commerce	1,169	1,091	57	93.3	4.9
Total for Professional Colleges	...	...	...	85.2	11
Total for Colleges	...	...	...	83.5	13.8

The Appointments Board of the Calcutta University.

The *Calcutta Review* writes:—

The Appointments Board which was so long on a temporary basis has been made a permanent department of the University at the end of the experimental period of two years.

Mr. Dwijendra Kumar Sanyal has been re-appointed permanent Secretary of the Board with effect from the 1st June, 1939.

In view of the increasing volume of business that the Board has to conduct, it has

been decided that the office should be strengthened by the appointment of new hands.

The Secretary is preparing draft rules for the conduct of a recruitment examination which will be soon held in the University to fill subordinate appointments under the Commissioners for the Port of Calcutta. The proposal for holding the examination came from the Chairman, Sir Thomas Elderton.

During the period the Board has functioned, its recommendation was accepted to fill 106 vacancies at different Commercial

Houses. The Board dealt with 1,321 applications in all. Applications numbering 1,163 were interviewed by the Secretary for the purpose of their enrolment in the Register. Mofussil candidates are not required to interview the Secretary. Their names are included in the Register on the recommendation of local Appointment Advisory Committees attached to different colleges.

Delhi Cottage Industries Institute.

The *Indian Information Series* (Vol. 4, No. 28, June I, 1939) gives an account of the achievements of the above institute from 1935—9.

"The Institute was established in 1934-35 as the result of a five year grant-in-aid scheme from the Central Government for the development of the handloom industry. It provides free training in spinning, weaving including tapes and durrees, gota-making, manufacture of borders and carpets, dyeing and calico-printing, dry cleaning and washing and allied trades, wood-working, clay-modelling, hosiery, knitting and thread balling.

"A programme of experiments has been undertaken to explore the possibilities of the development of silk-worm rearing and bee-keeping as subsidiary industries in the rural areas.

"To organise a market for cottage and small industries, a show room open to the public has been opened on the premises of the Institute, so as to form a nucleus for a permanent exhibition of Delhi's art and industry. The show room not only secures a direct contact between the manufacturer and consumer or dealer in and outside Delhi, but also provides instruction to the craftsman and supplies him with new ideas and designs.

"In addition to regular classes for adults of both sexes, casual training for varying periods, is provided to those already engaged or intending to engage in different sections of industry. The necessary training is provided to prepare students for the examinations of the City and Guilds of London Institute.

"Facilities for practical training are secured with the co-operation of industrial establishments equipped with modern machinery and appliances in and outside Delhi. Most of the successful students are able to start earning soon after they leave the Institution.

"Periodic demonstrations are given of modern but inexpensive machinery and appliances and of improved and scientific methods of manufacture in a variety of productive and profitable occupations. The institute undertakes the preparation and supply on request of workable schemes for the establishment of small-scale enterprise in various trades.

"The demand for admission is heavy and comes mainly from urban classes, but efforts are made to attract boys from the rural areas.

"The annual grant sanctioned by the Government of India was Rs. 2,000 in 1934-35, Rs. 500 in 1935-36 and Rs. 6,000 in 1936-37, 1937-38 and 1938-39 each."

World Gymnastic Fete.

The Bulletin of the International Bureau of Education (Year XIII, 1st Quarter 1939, No. 50) has this note on the *Ling Gymnastics*.

"To commemorate the centenary of the death, in 1839, of Per Henrik Ling, the founder of Swedish gymnastics, the Swedish Gymnastic Federation is collabor-

ating with the International Federation of Ling Gymnastics in the organisation of the 1939 Stockholm "Lingiad," to be held under the patronage of King Gustav V and the Crown Prince, from 20 July to 4 August. The commemorative festival will include a world gymnastic fete, an international congress on physical education and an international gymnastic camp (the last mentioned at Malmköping, about 64 miles S. W. of Stockholm, from 29 July to 4 August). The theme of the conference will be "modern physical education" particularly according to the principles of Ling in their modern form. The camp can accommodate some 800 gymnasts. Information from the Organising Committee of the 1939 Lingiad, Stockholm, Sweden."

Admission to Secondary Schools.

The same Journal notes the following resolution of the International Conference

of the International Federation of Teachers' Associations at Copenhagen in regard to admission to Secondary Schools.

"The I. F. T. A., referring to resolutions passed at previous conferences, especially to the general plan for the organisation of Education voted at the Prague Conference, is of opinion that: (1) Ability to pay fees should not alone confer the right to attend a state secondary school. Conversely, no suitable child should be deterred from attendance by inability to pay fees. (2-a) Following the completion of the primary stage, the education of a child should continue for a time on general lines in order to allow an opportunity to discover the pupils' special aptitude. (2-b) At the end of this general course, a tentative classification of pupils should be made according to their response to different subjects, and to the results of the observation of the teacher,

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aided by a psychological test. (2-c) Provision should be made during the progress of a course for the interchange of exceptional pupils between secondary schools and schools of other types."

School for Social Service, Paris.

A School of Social Service, intended exclusively for young men, was to be opened in November 1938, on the initiative of the Central Committee of Family Allowances (31, rue Guyot, Paris XVII). Its purpose is to prepare men for the careers which are multiplying in the organisms established for the application of the social laws in commerce and in industry... The experience of the last few years has brought to light the difficulties with which the directors of such organisms are faced in finding collaborators with sufficient social training to second them efficiently... The studies will cover two years, the first year to be devoted to a general training and the second to specialisation in one of the following sections: industrial (Staff Managers, Heads of Private Welfare Services); social (Bank for Family Allowances, Paid Holiday Funds, Social Insurance Banks); welfare (Holiday Camps, Convalescent or Rest Homes, Youth Movement, Recreational Organisations). It will be possible to follow the courses concurrently with those of a University faculty or School for advanced studies. The timetable will include three weekly periods (from 5-30 p. to 7 p. m.) from 15 November to 15 May. A diploma will be granted on completion of the course. *Education*, Paris, No. 38, Sept.-Oct. 1938.)—Bulletin of the I. Bureau of Edn.

Children's Journals in Italy.

The Minister for Popular Culture in Italy has given Publishers and Editors instruc-

tions that children's journals should avoid foreign material likely to be prejudicial to Italy. There should be suppression of stories and illustrations inspired by foreign magazines. As well as a Reduction to half, of the pages entirely devoted to illustrations and corresponding increase in the number of pages of text. "The press for children must assume an essentially educative function, exalting Italian heroism, especially military, the Italian race, the past and present history of Italy. Adventure can have its place, on condition that it is courageous and healthy, repudiating all that is to be found in criminal, paradoxical, perfidious and morally ambiguous stories which so often defiles the press intended for children. Physical characteristics of the dramatic personae should be distinctly Italian. The text and illustrations should be the work of good writers and artists and not of dilettanti without training. (*I Dirittidella Scuola*, 27 Nov. 1938.)"

Adult Education in Bombay.

In Vol. XV, No. 11, of the *Progress of Education*, Mr. R. V. Parulekar, Bombay, dwells on the necessity to promote the growth of adult education in the city in a speedier and more systematic manner. He observes:—

"According to the 1931 census, the total recorded population of the city was 1,161,000. Out of them 763,000 were adults of ages 20 and over. Of them again 220,000 were literates, leaving 643,000 adults as illiterates. Out of these adult illiterates, at least 400,000 could be grouped as shown below:—

200,000 Industrials workers.
50,000 Domestic servants.
150,000 Workers (other than industrial)

400,000. Total (80,000 women illiterates).

The author suggests that the Provincial Government may put a scheme in one of three ways.

(i) By appointing a committee of representatives of Government, the Corporation and the Public, competent and qualified to help in the cause of the promotion of literacy through adult education.

(ii) By requesting the Corporation to create a special committee, say an Adult Education Committee, under section 40 of the Municipal Act, and assuring the Corporation of substantial monetary help for carrying on the new duties.

(iii) By modifying section 39 (7) of the Municipal Act so as to include Adult Education in the obligatory duties of the Schools Committee of the Bombay Municipality and by making suitable provision for the creation of a separate fund, to be called the Adult Education Fund, contribution to which

should be made by the Government and the Municipality under rules prescribed for the purpose, Government contributing the major portion of the fund.

"To teach 110,000 pupils in the Municipal and Aided primary schools of the city more than 45 lakhs of rupees are spent annually from the Municipal and private funds, and the annual output of literates from these schools is about 16,000. If about two lakhs per year are provided for the education of the illiterate adults the annual output of adult literates will also be 16,000."

We may add in this connection the following extract regarding adult education in Bombay from the Report of the Director of Public Instruction:

"In the Province of Bombay with a population of about 2 crores, the number of schools for adults increased during the year by 74 to 254 and the number of pupils by 2,745 to 9,044. Of the 254 institutions 8 with 634 pupils are Secondary, 240 with 3,073 are Primary and 6 with 337 are special schools."

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REVIEWS AND NOTICES.

ASHRAMS, ANCIENT AND MODERN—THEIR AIMS AND IDEALS. BY DR. SAVARIRAYAN JESUDASAN, F.R.S.E. PP. 58. Price as 8. AVAILABLE FROM THE SEVAK, CHRISTUKULA ASHRAM, TIRUPATTUR, NORTH ARCOT DISTRICT.

The present century has seen the inception and growth of Ashrams for various purposes. So much so that it has become difficult to define an Ashram. Dr. Jesudasan, one of the founders of the Christukula Ashram at Tirupattur, has, in this little book, analysed Ashrams, both ancient and modern, Christian and Hindu, and given us the benefit of his thought and experience.

He sketches very briefly the types of Ashrams existing in the Vedic, the Upanishad and the Yogic periods, with their general features and the results and benefits derived from them. During the mediaeval period not much is heard of Ashrams. But in the last few decades Ashrams have come into their own, and have been started both by Hindus and Christians for purposes widely different in aim yet with a fundamental and essential similarity.

Of these unusual types of Ashrams the Sabarmathy or Satyagraha Ashram is described as a national and religious Ashram. Its object was to train its members for the service of the country in its political struggle, and for the universal good. The observances which include Truth, Non-violence or love, chastity, control of palate, non-stealing, non-possession, physical labour, Swadeshi, fearlessness, removal of untouchability and equality of religions are all explained in some detail. It is a most interesting chapter.

Shantiniketan is next described to typify an Ashram with a cultural and religious

basis. Since the Ashram has now grown into the Visvabharati University with its departments of Education, Art and Rural Reconstruction, it has not been dealt with in much detail.

The book deals in greater detail, however, with the Christian Ashrams. As early as 1606, Robert de Nobili and his successor, Father Beschi, both Jesuits of a high intellectual order, assumed the yellow garb of the Hindu Sanyasis. But this lead to Indianise Christianity was not followed up either by the Jesuits or by the Protestant missions which came later. In recent years, however, thinking people realise that as long as Christianity remains a 'foreign' religion, it cannot reach the heart of India. The need to Indianise is even more imperative because of the political domination of the West.

As representing Christian Ashrams, the Christukula Ashram of Tirupattur and the Christu Prema Seva Sangha Ashram at Poona are described in detail. The Christukula Ashram emphasises the practical side of Christian life, while the Christu Prema Seva Sangha stresses the meditative side of Ashram life. In both cases, however, the main aim is to live the Christian life—not one-sidedly but fully devoting to God and to one's brother man the energy that may otherwise have been frittered away in earning a competence and supporting a family. For the free out-pouring of devotion, love and service, the Ashram system is the best. And India at this time has an increasing need for men who will devote their time and energy to the welfare of her poverty-stricken millions.

Dr. Jesudasan has arranged his material very ably. He writes not only with the

holar's knowledge, but with the experience of a pioneer. This book will be valued by all interested in the Ashram system and in the spreading of the gospel by practical as well as evangelistic means. It is a pity the book is so short. It is more like the rough draft of a book than a really well written study.

Justice P. Chenchiah has contributed a thought-provoking Introduction.

ANCIENT INDIA : HISTORY OF ANCIENT INDIA FOR 1000 YEARS IN FOUR VOLUMES [FROM 900 B. C. TO 100 A. D.]. VOLS. I & II, BY TRIBHUVANDAS L. SHAH, L.M. & S. ROYAL 8vo. 375+444 PAGES, SHASHIKANT & CO., BARODA.

These two stout volumes are started by the author himself to be "a marvellous array of wholly new and eye-opening theories, substantiated with facts and figures from coins, inscriptions and authoritative writers." Dr. Krishnasami Aiyangar who writes a Foreward of two pages for it, shows that the author has done a service in utilizing Jain sources of Indian historical materials, hitherto unutilized; but hints that the sources might have been more critically used, and that "it is not the work that sound historical criticism would want." A glance at the verbose pages of the volumes fully bears out what Dr. Krishnasami Aiyangar says. The author has brought a large array of facts based on Jain literature; and on their authority or rather interpretation of it by him, demolishes almost all the facts of Indian History hitherto accepted. There is no topic which has not been destructively treated by him. It is difficult to particularise anything where there is nothing old. It is a book which must be

read in order to be understood. Here it is enough it is said that it should not be placed in the hands of those whose critical judgment is not yet ripe. The book is not a mere array of facts but an endless collection of diatribes; and there is an absolute disregard of what everybody also has written and we generally accepted! The grammar and spellings are lamentable. There are a number of illustrations, some of which are really valuable. The author compels amazement by his sincerity; but to critical scholars the work will appeal less for its soundness than for its conviction.

INDIAN ADMINISTRATION : BY M. R. PALANDE. 8TH EDITION. WITH AN APPENDIX SUMMARIZING THE PROPOSED CHANGES TO THE GOVERNMENT OF INDIA ACT, 1935. OXFORD UNIVERSITY PRESS. CROWN 8vo. PP. 490 + 7. Price, RS. 3.

This book is intended to be a text book on Indian Administration, and its popularity can be judged from the fact that, from its first edition in 1929 it has gone through eight editions. The present issue has included the changes introduced by the Act of 1935, and deals with the practical working of the provincial autonomy during the last two years. The book has been revised and brought up-to-date in the light of these developments. The historical treatment has been retained but here and there rewritten. The new machinery of Government has been described in a number of additional chapters. Part I gives a history, in 6 chapters, of the evolution of British Indian administration from 1600 to 1935. Part II deals with the Indian administration in England in 4 chapters. Parts III and IV

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deal with the central and provincial governments in 14 chapters. Part V treats of 'general' topics like the smaller administrative divisions, local self-government, judicial administration, land revenue, public services, education, famine relief, and railways and irrigation. The last part has two chapters briefly analysing the enactments and statutes of the two periods 1600—1858 and 1859—1935. There is a list of books and a short index. On the whole it is a treatise highly useful to students. Both for the facts and the method of treatment it is likely to be valued by those who use it. It can be recommended as an excellent manual not only for "the Intermediate Arts students of the Bombay University" as the author intends it to be but for a wider public which wants to have a clear and succinctly-expressed idea of the history and working of British Indian administration.

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