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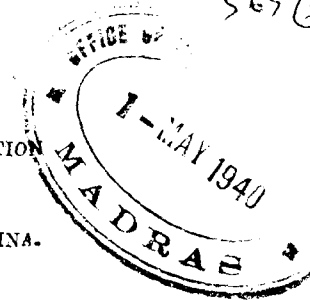
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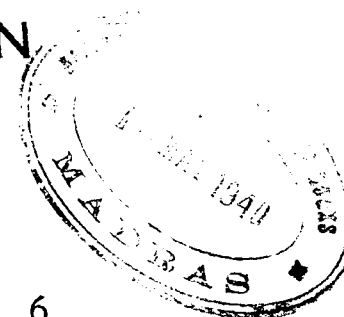
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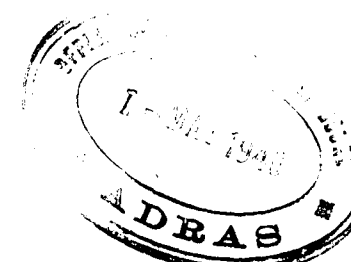
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The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. XLVI

APRIL 1940

No. 4

A NATIONAL SCHEME OF ADULT EDUCATION FOR INDIA*

BY MR. R. R. KHANNA, Lucknow

AN adult is keenly alive to the reality of his situation in life; he knows where he stands in the economic structure of society. No wonder that he is not fascinated by the programme of linguistic education. His real need, however, is for education which will improve his economic position and social status. His economic position can be improved by lessons of applied science brought down to his level of intelligence, in a language which he can comprehend. Such lessons are available from the wide and varied experience of our Government experts, University teachers and social workers. With such eminently practical lessons the standard of the nation can be raised to a higher level.

What are these lessons? Let us divide our population into rural and urban areas. For rural areas, a mine of valuable information on the following topics has been collected which can be rendered into popular language:—

(a) Improved seeds for grains such as wheat, bajra and jwar; for fodders such as chari, doob, Lucerne; and for cash crops such as tobacco, sugarcane, castor seed, soya bean.

(b) Improved agricultural implements such as deep ploughs, spring harrow, hoeing machine, threshing machine, etc., which have been used for years in other countries successfully for greater efficiency and economy.

(c) Improved manures, fertilisers and green manuring.

(d) Co-operative credit and marketing societies for easier finance and better prices.

(e) Rules of good health for human beings, rural sanitation, pure water supply, etc.

(f) Rules of health for cattle, common diseases, their prevention and simple means of treatment at an early stage.

* Submitted to the XV All-India Educational Conference, Lucknow.

(g) Side lines and subsidiary activities like poultry farming, pigeon breeding in villages situated near large towns.

(h) Fruit growing and fruit canning.

These are some of the topics on which simple instructions are available and should be given first to batches of teachers and then through them should be disseminated among adults in the villages.

For adults in urban areas there are equally important lessons of applied science available on the following topics:—

(a) Steps for protection of vitality and health: simple preventive measures against malaria, cholera, small pox, plague, and tuberculosis. Better health means more efficient labour.

(b) Wholesome balanced diet within the means of the poor. A balanced diet means better output of work.

(c) Simple Ayurvedic and Unani treatment of simple diseases. Household remedies, their uses and abuses.

(d) Steps for prevention of indebtedness by reform of social habits, such as less expensive births, marriages, deaths, and reduction of litigation through sound organisation of impartial Panchayats.

(e) Handling of simple cases of injury: first aid to the injured.

The topics suggested for urban and rural areas are easily interchangeable and will be found useful to both. Simple instructions on each of these topics have been written by experts and they have been practised on a mass scale successfully for two years through student volunteers of the Lucknow

University. Our workers returning from the villages and mohallas after experience spread over two or three months have reported that the adults appreciate the suggestions made and steps are being taken by them to act upto them in daily life.

In a brief article like this it is not possible to go into details but I will give one or two illustrations to show that under each topic detailed and practicable instructions are available. For example under improved agriculture one can emphasize:—

(a) The necessity of replacing indigenous varieties of seeds by improved varieties, available from Government Seeds Stores on cheap terms. This alone will add 25—30% to the present income of the average cultivator.

(b) Better cultivation and manuring required for improved seed and how to achieve it. Improved implements and their advantages. Implements are available on sale at Government Seed Stores. Utilisation of waste products as manures by composting in pits.

(c) Green manuring with *Sinal*.

(d) New crops for fodder like Lucerne and preserved doob are much more nourishing than chari. Method of keeping doob grass preserved in pits for use during winter months can be taught.

(e) Pigeon breeding and poultry farming as means of acquiring a supplementary income.

(f) Care of cattle; common diseases and their simple treatment.

Let us take another illustration from one of my suggested topics which will be useful to villagers and town dwellers alike.

(g) Simple Ayurvedic and Unani treatment of common diseases. We know that the scientific system of medicine gives the best results, but it will take many years before a sufficient number of trained doctors are available to serve every village; or before the poor patients are able to afford payment of the doctors' fees and the prices of imported medicines. In the meantime something has to be done for the adult who has got fever or who is suffering from stomach ache. He cannot wait till a fully trained doctor arrives on the scene, not only with his prescription but with the medicines. Simple instructions drawn up by eminent experienced Vaidas and Hakims are available. These can be learnt and carried out by any intelligent citizen whenever and wherever modern medical aid is not available. We have in our possession now the results of able, distinguished and experienced Indian Pharmacologists on household remedies, practised through the ages, their scientific value, their uses and abuses. These can be learnt within a few weeks by a social worker of average intelligence.

These illustrations will suffice to show the practicable aspect of the programme recommended for adoption.

The next question is "How can the teachers be trained? How can a beginning be made?" The answer is simple enough. During the last two years, through the initiative of the Lucknow University, about 150 graduates have been trained in all these subjects. Teaching has been given by the courtesy of Heads of Government departments, by University teachers, and by outside experts. The scheme is a synthesis of useful knowledge compiled by many able men from different fields. Formal examina-

tions have been held. Trained students have given proofs of their ability to handle illiterate communities.

They are now available for training others at district headquarters or at other centres. Furthermore, the Lucknow University can produce 100-150 trained students annually, provided the country can absorb them as paid workers at new centres of activity. A steady stream of trained men can thus help to diffuse useful knowledge among adults in the nation. These young-men can be employed by schools and colleges as teachers for training honorary social workers. You can all help by giving preference to such men when selecting your staffs for the vacancies arising hereafter.

Other programmes of adult literacy are drawn up on the assumption that even a poor labourer earning four annas per day has, after doing 8-9 hours hard work, sufficient energy and inclination left over for reading newspapers and valuable books at night. From his readings he is expected to collect material for his economic prosperity, his physical well-being and for improving his social outlook. These assumptions are entirely unjustified. I am not opposed to any programme by which mass literacy can be made really effective. I feel however that with a definite amount of money and time available we can achieve far better and more lasting results through this scheme than through the literacy programme. We have to produce a scheme which will go farthest within the minimum time and cost. In a poor country funds are difficult to obtain. We must therefore make the best use of our resources and this programme is designed to that end. The programme is non-political, non-communal and non-sectarian.

SECTARIAN UNIVERSITIES AND DENOMINATIONAL COLLEGES*

INTENSIFICATION OF COMMUNAL BITTERNESS

By DR. MAHDI HUSAIN, M.A., PH.D., D. LITT., *Agra*

WE are passing through the most vital period of Indian history in which Indian Universities are playing or will have to play a very important and decisive part. In the last quarter of a century there has been great development of University education in India and while this has created many problems, the inauguration of communal or sectarian universities, combined with the foundation of many denominational colleges in this province and all over the country, has made those problems more difficult and complicated.

ORIGIN OF HINDU UNIVERSITY

"The Central Hindu College of Benares," says Mr. Farquhar, "was founded with the object of defending and strengthening Hinduism. And because it taught and teaches Hinduism, a desire arose to take the forward step of creating a Hindu University which should arrange curricula, hold examinations and confer degrees. By that means and in that way, it was argued, not the actual work of teaching only but the aims of education, the subjects taught and the standard demanded would be under control."

Thus was reared a Hindu University at Benares, which roused the Muslims and they followed suit. They proposed a Muslim

University at Aligarh where there already existed a college—the Muhammadan Anglo-Oriental College. Then arose denominational colleges and even schools in quick succession.

It is perhaps believed that Sectarian Universities and denominational colleges are the protective bulwork of the sect and community to which they belong. This may or may not be true. But it is true that the sectarian outlook in education that they tend to create and the sectarian feeling and policy in educational matters which is the necessary concomitant of sectarian universities and denominational colleges, is contrary to the spirit of University culture and is likely to stand in the way of every movement for the increasing of friendliness and harmony among the various communities of India. Sectarian Universities, though confined to two places as local Universities, have acquired the character and force of territorial organisations by means of denominational schools and colleges which overspread the country. And they will be held responsible by the future historian for the idea now germinating that if the Hindus and Muslims have Universities of their own, why not the Sikhs, and why not others? This was the danger which Mr. Bhulabai Desai perceived and recently he went to

the extent of saying that "if he had the power to do so, he would take the funds of all these institutions and amalgamate them into one Indian educational trust."

It is really deplorable that from the sectarian educational centres infection has spread to other walks of life; and not only the press and politics but even the domain of sport has been invaded by communalism. There are communal contests, communal sham fights, communal cricket—triangular, quadrangular and pentangular tournaments run on communal basis. That is not all. There are Hindu and Islamic gymkhanas.

BOOKS OF HISTORY

One practical difficulty arising from the associations of educational system with creeds, sects and communities is that educational questions and problems, particularly of Indian history, tend to be discussed from a sectarian point of view. Things are viewed from a certain angle of vision, in the course of which or on account of which no dispassionate study of facts, perhaps no appreciation of merit, is possible. Hence the communal outlook in books of history now current at the Universities, colleges and schools.

One of the earliest recommendations of the Education Experts Committee of the League of Nations was that the text-books of history used in schools and colleges should be revised so as to eliminate all traces of racial bitterness. Here in India almost the whole literature of history available awakens or tends to awaken and inflame communal bitterness. A resolution to this effect was moved a few months back in the

U. P. Legislative Council; and it was resolved that the books of history should be revised. But nothing practical has been done as yet. The Indian Universities authorities have been expected to take this matter up and drive out communal bitterness. But I have come across instances to the contrary. Recently I read in the papers how the higher study of Medieval India has been eliminated from the M. A. History syllabus of the Lucknow University. Should this be viewed as wilful suppression or a mere omission I do not wish to discuss. Medieval Indian History is undoubtedly the groundwork of modern Indian cultural life and must not be viewed as an exclusively Muslim legacy.

COMMUNAL BITTERNESS

The communal bend or trend in Indian educational policy has been noticed even by some fair-minded Englishmen. Recently the Governor of Bombay referred to this, when in the course of his Convocation Address at the Bombay University he emphasized the dangers of parochialism at the Universities or the encouragement of purely local interest where that was likely to interfere with the more important and more generous ideal of cultural importance, of scholarship and learning.

I beseech you all in the name of fairness to consider why almost in every part of India since the Montague-Chelmsford reforms of 1920 communal bitterness between the Hindus and Muslims has been intensified. The blame is put sometimes on democracy, sometimes on the illiterate classes and masses. But the fact is that

* Speech delivered at the University Section meeting of the All-India Education Conference, Lucknow, presided over by Sir Shafaat Ahmad Khan on December 28, 1939.

we—the product of Sectarian Universities and denominational schools and colleges—have not sufficiently learnt citizenship, philanthropy and fellow-feeling.

The problem that I have placed before you and which I beg to emphasize in the end is how to direct teaching at our schools, colleges and universities so as to eliminate sectarian and communal feelings which if persisted in, might lead to political chaos in this country.

Now, I will close but not without invoking the spirit of the two great Akbars; first, the spirit of Akbar the Great, the Mughal Emperor of India and secondly, the spirit of the great poet Akbar Allahabadi. If Akbar the Great were called back to life, do you think he would be pleased to see our Sectarian Universities and a thousand denominational colleges and schools working in

separate and rival groups. To him the idea of separate Muslim and Hindu schools was unthinkable. To him Hindus and Muslims were the two lungs of Mother India.

And Akbar Allahabadi long ago deplored the impact of communalism on education:

"Ilm par bhi ishq ki tasir aakhir par gai,
"Takliye ki bat public ke dilon mengargai.
"Wasl ki shab main ne us but se larai thi zaban.

"Yi asar ultao hua. Urdu se Hindi lar gai.

"Communalism has at last invaded the domain of knowledge. And the methods which had been confidentially employed in the course of centuries in the past out of regard for Hinduism and the Hindus, have come to be grossly misunderstood: as a result Hindi has fallen out with Urdu."

SOCIAL ADAPTATION

By M. SCHMIDEBERG

SEVERE parents become angry, friendly parents thoughtful, if a child develops tempers or begins to steal. Different as their reactions are, they have this in common, that they take good behaviour for granted and begin to see a problem only if the child becomes troublesome. That even enlightened people are not exempt from this general attitude on the part of adults is shown by the fact that psychologists usually set out to answer the question, 'Why does a child steal?' or 'Why does he react to frustration with tempers?' whilst the much more remarkable fact that many children do not do these things (or at least not most of the time) passes without proper appreciation.

It is characteristic of our civilization that we do not gratify our natural impulses of eating, sleeping, excreting and even, from a certain age, of running about, when we feel the need for them but only at certain appointed times. Although this seems to have become 'second nature' to us, the fact that there are only a few among us who do not suffer from some disturbance of these functions shews what a tremendous effort this adaptation must have involved; it is small wonder that children sometimes protest with rages against having these 'habits' forced on them. Children are expected to curb their primitive instincts, to renounce their bad habits, their inquisitiveness, pugnacity, rebelliousness and greed in fact, almost all their natural reactions; they are expected to conform not only in

their behaviour but in thought and feeling as well. Having succeeded in adapting themselves to certain codes of conduct, children are further asked to tolerate without protest deviations from these codes which operate to their disfavour. It is difficult for adults to realize what a renunciation it implies for a small child to wait patiently without food until it is time for lunch. But if lunch is late he is expected to feel no resentment at the delay. It is not easy for a child to learn that he must refrain from damaging other people's property; but if his younger brother destroys his own, he is supposed not to make a fuss.

Even the adult who is most sympathetic towards children remains an adult at heart and feels that children, whether charming or pathetic, are a nuisance if they do not behave properly. Because of our bias we prefer to be more aware of what we do for the child than of the demands we make on him and the difficulties we expect him to put up with. When I first started work as a psycho-analyst, I was impressed by the frequency of neuroses; since I have learned to pay more attention to the conditions under which neuroses develop I have wondered that neurotic difficulties are not more common still. We tend to gloss over the drawbacks of the environment if they are not too striking and remain unaware of the many insincerities and inconsistencies, the absurd demands made

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and wounds inflicted by many perfectly nice and human parents. Only when we come to realize the heavy odds against which, under normal or even favourable conditions, adaptation is achieved shall we appreciate fully how adaptable human nature really is.

What then, are the forces which make a child social? Fear, though it produces immediate and impressive results, is not likely to promote genuine social adaptation. The paramount factor involved is love for the parents and an identification with loving and admired parents. The child wishes to be like the people he admires. A little girl wanted to drink from her toy pail, then hesitated, and asked me, 'Do you think Princess Elizabeth would do this?' Identification is mainly an unconscious mechanism not a conscious form, of imitation. In the course of his development the child gradually appropriates the standards of his parents and others to such a degree that they become his own and form the nucleus of what we call 'conscience.' The force of example is well known. But it is not the deliberately staged example which often contrasts with the general attitude and behaviour of the parent, but this attitude and behaviour itself that influences the child. As an incentive to the child to give up sucking his thumb the fact that the grown-ups do not suck theirs is more important than any number of deliberate attempts to wean him from the habit. Staged examples of kindness to poor children or admonitions to be kind to 'your nice little brother' are not likely to be very effective if they come from a parent who is

not kind to the child himself. A modification of the child's primitive hate and fears is effected mainly owing to the fact that the parents do not retaliate. (Thus, punishments are more likely to impede than to promote genuine adaptation.) A little girl of two and a half years busied herself in the analysis with pouring water on me and the carpet, thus wetting herself. I explained to her that she did so because she was angry with me and proceeded to dry her. Suddenly her mood changed and she started to clean up, saying, 'I make it nice and clean for you.'

It is usually assumed that the child learns to adapt himself socially by mixing with other children. This is certainly the case, but he is already very much influenced in his attitude to other children by his relation to his parents. Thus he may bully another boy, not because he is jealous of him but because he can express in this way some of his hostility towards his father which he dare not show openly; he may strike another child because his mother has spanked him or he may be quarrelsome as a reaction to the quarrels he has witnessed between his parents. In being kind to a younger child he may be treating him as he has been treated by his mother, thus recapturing some of the happiness he experienced in babyhood.

There is no parent who does not hurt or frustrate his child, infringe his own rules and standards, suffer from caprices or moods or tell occasional lies. I do not believe, as some people do, that parents should set themselves excessively high standards of sincerity, consistency, or

equanimity. Such attempts to reach perfection usually impose too great a strain on parents and are likely to increase their unconscious hostility against the child, which, in the long run, is sure to do more damage than the original faults. Moreover, these efforts to be perfect are likely to create an unnatural and fundamentally insincere atmosphere between parents and children. Most children put up with a surprising degree of inconsistency and unfairness without undue harm, a fact which we do not generally realize sufficiently because we tend to under estimate the shortcomings of the average parents. Observers sometimes fall into the pitfall of accepting the parents' estimate of themselves at its face value and believing their sincere protestations that they make excellent parents. Thus much that passes as an excessive reaction on the child's part to trifles may be shown to be a natural reaction to a stimulus which has acted as the last straw or a belated reaction to some distressing experience. Children can tolerate their parents' shortcomings to a reasonable extent and forgive them their faults if they themselves have shown forbearance towards childhood misdemeanours. But children on whom unduly high standards have been imposed, whose lapses have not been overlooked, who can at best expect justice but not kindness, whose security has been based on rules or abstract principles, instead of genuine affection, are unable to dispense with these guarantees in their life. They are likely to become forgiving sticklers for right or equally tolerant rebels.

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Education succeeds in moulding the child only because the intensity of the original primitive asocial instincts has been diminished through the operation of unconscious mechanisms. Psycho-analysis has studied these modifications in detail. Here I shall mention only three mechanisms: repression, sublimation and reaction-formation. Repression is a means of inhibiting and cutting off from consciousness the primitive instincts. It is a mechanism which is present to some extent in every individual and plays an important part in preserving mental equilibrium, but if it is carried too far socially, useful instinctual forces may be lost together with the undesirable ones, and the individual becomes warped. A further danger of this mechanism is that repressed impulses may unexpectedly break through the barrier of repression; this is the cause of many 'delinquent or neurotic reactions. Sublimation, the substitution of social aims for anti-social ones is perhaps the most important factor in adaptation: the individual instead of yielding to his homicidal or destructive impulses may find a sublimatory outlet for them in manual labour, sport, or intellectual activities. In reaction-formation the instinctual aim is converted into its opposite; a man will feel pity instead of pleasure at the suffering of others, disgust instead of pleasure in dirt. Thus, because the child 'sublimates' his greed for food partly into a 'thirst for knowledge', 'represses' some of his greed and resentment, develops the 'reaction-formation' of patience to his original impatience and 'overcompensates' his wish to have all food for himself by a readiness

to share it with others, it is possible to induce him to wait patiently for his lunch. Education influences these unconscious mechanisms up to a point. But it cannot do so directly nor does it lie in our power to ensure that any particular mechanism shall be influenced or that our efforts shall produce a proportionate effect.

What is intended to encourage sublimation may only result in increased repression; what is designed to favour the process of repression may only succeed in intensifying hatred. Perhaps it is fortunate that we do not have the power to select and accurately regulate these mechanisms thus producing children made to measure'. In any case instinct can only be modified in these ways to a limited extent; a reasonable amount of direct gratification is essential for mental stability. Moreover, the elimination of certain impulses from consciousness does not mean that the problem has been solved. On the contrary, unconscious hate may prove much more dangerous than the conscious variety.

Disturbances in adaptation have many causes. Thus, delinquency is not simply due to an absence of moral drives but may, for instance, result from the fact that an individual is unable to put considerations of the future before his immediate needs because he has lost faith in the future, that he has an excessive need for immediate satisfaction because he feels desperate and unhappy and is denied—because of his inhibitions—the comfort of phantasy life

that enables others to endure frustration. Unconscious fears of being attacked may cause extreme aggressiveness because attack is felt to be the best defence.* Fear of starvation may cause greed or stealing. The need to escape from a reality that causes excessive anxiety or conflict may give rise to lying; the fear of not being able to control envy and hate may be a factor in thieving. Generally speaking, unconscious fear and hate are the most frequent causes of maladaptation. But much that passes for faulty social adaptation is a neurotic symptom. Thus, fussing over meals need not signify an attempt to defy one's parents, but may be the expression of a neurotic disturbance. Thus, the child may be unable to eat tomato soup because it reminds him of blood, or he may feel so guilty over his unconscious greed or impulse to bite, that he finds it difficult to eat at all.

I have tried to show that social adaptation is a slow and laborious process achieved against heavy odds and subject to manifold disturbances. We should appreciate what the child achieves and not be too hard on him if he sometimes fails. We should show some of the patience we demand from him and not impose standards that are too severe or expect the process of adaptation to proceed quickly. Often a higher degree of unselfishness is expected from the child than from the adult. The latter, who would call in the police to protect him against burglars

* Cf. my paper "The Psychoanalytic treatment of social children." *New Era*, March 1933.

expects the child not to protest if children visiting the house damage his toys; although he never dreams of distributing his money, he expects the child to share the treasured box of sweets given him for his birthday. Children have the right to their bad moods as much as grown-ups and to be 'difficult' when they are upset or anxious, or resentful if hurt.

But, if in spite of kind treatment and reasonable forbearance, the child is unable

to adapt himself, the cause of his difficulties should be investigated. These may be due to many factors and must be dealt with accordingly. They should not be suppressed or overridden by fear or guilt. No sensible driver would force the acceleration if his car is not running smoothly. He will try to find out what is wrong and if necessary take the car to a good garage. Children should be given as much consideration as motor cars.—*The New Era*.

Approved for class use for schools in the Madras Presidency. (Vide "Fort St. George Gazette," dated 10th October 1939.)

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A TRICENTENARY REVIEW OF EDUCATIONAL PROGRESS IN THE CITY OF MADRAS

BY SRI T. R. PDMANABHACHARI, M.A., *Madras*

(Continued from Page 167)

THE 1814 DESPATCH & LORD MOIRA'S MINUTE

THE first educational despatch was issued by the Court of Directors on 3rd June 1814. The encouragement of Oriental Studies rather than the establishment of the Western type of University education was recommended:—"We are inclined to think that the mode by which the learned Hindoos might be disposed to concur with us in prosecuting those objects would be by our leaving them to the practice of an usage long established amongst them, of giving instruction at their own houses, and by our encouraging them in the exercise and cultivation of their talents, by the stimulus of honorary marks of distinction, and in some instances by grants of pecuniary assistances." The vernacular instruction imparted in village schools, which was the prototype of Bell's system of "Mutual Instruction" was to be continued: "We refer with particular satisfaction upon this occasion to that distinguished feature of internal policy which prevails in some parts of India, and by which the instruction of the people is provided for by a certain charge upon the produce of the soil, and by other endowments in favour of the village teachers, who are thereby rendered public servants of the community." It further remarked that "there are in the Sanskrit Language

many excellent systems of ethics, with codes of laws and compendiums of the duties relating to every class of people, the study of which might be useful to those natives who may be destined for the Judicial Department of the Government. There are also many tracts of merit we are told on the virtues of plants and drugs, and on the application of them in medicine, the knowledge of which might prove desirable to the European practitioner, and there are treatises on Astronomy and Mathematics, including Geometry and Algebra, which, though they may not add new lights to European sciences, might be made to form links of communication between the natives and the gentlemen in our service, who are attached to the Observatory and to the Department of Engineers, and such intercourse the natives might gradually be led to adopt the modern improvements in those and other sciences." (Sharp selections from *Educational Records*, Part I, p. 24.)

Lord Moira, the Governor-General, wrote a minute on the Judicial administration of the Presidency of Fort William on 2nd October 1815. Though written mainly with reference to Bengal, the emphasis laid on the claims of higher Oriental Studies and the village schoolmasters renders it applicable also to our presidency:—"The humble but valuable class of village schoolmasters, claims the first place in this discus-

sion. These men teach the first rudiments of reading, writing and arithmetic for a trifling stipend which is within reach of any man's means and the instruction which they are capable of imparting, suffices for the village zamindaree, the village accountant and the village shopkeeper.

"As the public money would be ill-appropriated in merely proving gratuitous access to that quantum of education which is already attainable, any intervention of Government either by superintendence, or by contribution should be directed to the improvement of existing tuition, and to the diffusion of it to places and persons now out of its reach. Improvement and diffusion may go hand in hand; yet the latter is to be considered matter of calculation, while the former should be deemed positively incumbent. The general, the sad defect of this education, that the inculcation of moral principle forms no part of it...The village schoolmasters could not teach that in which they had themselves never been instructed...The remedy for this is to furnish the village schoolmasters with little manuals of religious sentiments and ethic maxims, conveyed in such a shape as may be attractive to the scholars; taking care that while awe and adoration of the Supreme Being are earnestly instilled no jealousy be excited by pointing out any particular creed. The absence of such an objection, and small pecuniary rewards for zeal occasionally administered by the magistrates, would induce the schoolmasters to use those compilations readily."

Further, Lord Moira also recommended "that the revival of the liberal sciences

among the natives can only be effected by the previous education (beginning with the rudiments) which shall gradually give to individuals the power of observing the relations of different branches of learning with each other, of comprehending the right use of science in the business of life, and of directing their enlargement of thought to the promotion of those moral observances in which rests the temporal convenience of society as well as the sublimer duty of man. Then, but not till then, such records, or such traces of ancient lore as remain in the universities may be useful. Consequently to this opinion, I must think that the sum set apart by the Honorable Court of Directors for the advancement of science amongst the natives would be much more expediently applied in the improvement of schools, than in gifts to seminaries of higher degree."

The concluding paragraph is praiseworthy both for its language and for its sentiment:—"The lapse of half a century and the operation of that principle (i.e., of confinement of legislation to the primary principle of justice) have produced a new state of society which calls for a more enlarged and liberal policy. The moral duties require encouragement and experiment. The arts which adorn and embellish life, will follow in ordinary course. It is for the credit of the British name, that this beneficial revolution should arise under British sway. To be the source of blessings to the immense population of India is an ambition worthy of our country. In proportion as we have found intellect neglected and sterile here, the obligation is the stronger on us to cultivate

it. The field is noble: may we still it worthily!" (Sharp, pp. 24-29.)

THE COLLEGE OF FORT ST. GEORGE

In 1812, the Government created the Board for the College of Fort St. George. This Board maintained a depot and a library for sale and loan of oriental manuscripts, which had been transferred to it from the charge of the Madras Literary Society, started by Sir Thomas Newbolt, Chief Justice of the Supreme Court, in 1817. Rules were framed in 1820 for the College Board. "The College, besides training the Civil Servants in the vernaculars of the Provinces supervised the instruction of *munshis* and of persons who were to be appointed as law officers and pleaders in the provincial courts. This College had a very useful career and was started in imitation of Lord Wellesley's College of Fort William, at Calcutta." (C. S. Srinivasachari, *History of the City of Madras*, p. 216) It was housed in the premises now occupied by the office of the Director of Public Instruction. (*V. O. M.*, Vol. III, pp. 568-9.)

MUNRO'S MINUTE AND AFTER

In 1814, Mr. Ross, the Collector of Cuddapah, suggested to the Government the establishment of a school in each district, for providing education of the higher classes of Indian society. The Government, though doubtful of the success of the proposal, authorised Mr. Ross to conduct an experiment at Cuddapah. But as he died soon afterwards the idea was totally given up for the time being. (Fisher's Memoir, reproduced in Appendix A of Sharp's *Educational Records*, p. 195.)

Sir Thomas Munro was the first Governor to draw the attention of the local government to the subject of education. In a Minute recorded by him on the 25th June, 1822, he says:—"Much has been written, both in England and in this country, about the ignorance of the people of India, and the means of disseminating knowledge among them, but the opinions upon this subject are the mere conjectures of individuals, unsupported by any authentic documents, and differing so widely from each other, as to be entitled to very little attention. Our power in this country, and the nature of its own municipal institutions, have certainly rendered it practicable to collect materials from which a judgment might be formed of the state of the mental cultivation of the people. We have made geographical and agricultural surveys of our provinces; we have investigated their resources; and endeavoured to ascertain their population; but little or nothing has been done to learn the state of education." (Sathianadhan: *History of Education in the Madras Presidency*, p. 1.) He called upon the Collectors to furnish lists of schools in the various districts, the number of pupils in each, the nature of instruction and other necessary particulars. As observed by Mr. Sathianadhan "It is noteworthy that in all the efforts made by Government, from the earliest period, to promote education, the most scrupulous regard was paid to the opinions and prejudices of the people on the subject. The principle of non-interference was strictly observed, and every possible attempt was made to secure the confidence and co-operation of the people in the practi-

cal measures adopted by the Government." (*Ibid*, p. 2.) Munro concluded his Minute to the Board of Revenue thus:—"It is not my intention to recommend any interference whatever in the native schools. Everything of this kind ought to be carefully avoided, and the people should be left to manage their schools in their own way. All that we ought to do is to facilitate the operations of these schools by restoring any funds that may have been diverted from them, and perhaps granting additional ones where it may appear advisable." (Fisher's Memoir in Sharp's "Educational Records," p. 194; Sathianadhan, *Ibid*, p. 2.) The Court of Directors gave great credit to Munro for starting the enquiry. After making a survey for three years, the Government submitted to the Directors the returns of the collectors in 1826.

This was only in accordance with the despatch of 1814 which requested the Governor-General to survey and report at regular intervals to the Directors on the condition of education in the country. Similarly in Calcutta in 1823 H. H. Wilson requested the local agents to collect information, for the purpose of ascertaining the state of public education, and of the public institutions designed for its promotion, and of considering and from time to time submitting to Government the suggestion of such measures, as it may appear expedient to adopt with a view to the better instruction of the people, to the introduction among them of useful knowledge and to the improvement of their moral character. (Sharp, p. 69.) In 1881, it was published by the General Committee of Public Instruction.

The controversy arose at the very outset whether the government was to foster the oriental or the occidental learning. The course of the struggle which raged on this topic for a dozen years will be dealt with later.

Few collectors furnished any useful information regarding the nature of instruction imparted in the indigenous schools. Mr. A. D. Campbell, the Collector of Bellary, alone refers to some interesting facts about schools in his district, but they were true of the other parts of the presidency as well. "The education of the Hindu youths generally commences when the yare five years old; on reaching this age, the masters and scholars of the school to which the boy is sent, are invited to the house of his parents; the whole are seated in a circle round an image of Gunasee, and the child to be initiated is placed exactly opposite to it. The schoolmaster sitting by his side, after having burnt incense and presented offerings causes the child to repeat a prayer to Gunasee, entreating wisdom. He then guides the child to write with its finger in rice the mystic names of the deity and is dismissed with a present from the parents according to their ability. The child next morning commences the great work of education..... The internal routine of duty for each day will be found, with very few exceptions and little variation, the same in all the schools. The hour generally for opening school is six o'clock, the first child that enters has the name of Saraswatee, or the goddess of learning, written upon the palm of his hand as a sign of honour; and on the hand of the second a cypher is written, to sho

that he is worthy neither of praise nor censure; the third scholar receives a gentle stripe; the fourth two; and every succeeding scholar that comes an additional one. The idle scholar is flogged and often suspended by both hands and a pulley to the roof, or obliged to kneel down and rise incessantly, which is a most painful and fatiguing, but perhaps a healthy mode of punishment. The first business of a child on entering school is to obtain a knowledge of the letters, which he learns by writing them with his fingers on the ground in sand, and not by pronouncing the alphabet, as among European nations. When he becomes pretty dexterous in writing with his finger in sand, he has the privilege of writing either with an iron style on cadjan leaves, or with a reed on paper. Having acquired a thorough knowledge of the letters, the scholar next learns to write the compounds, or the manner of embodying the symbols of the vowels in the consonants and the formation of syllabus, etc., then the names of men, villages, animals, etc., and lastly arithmetical signs. He then commits to memory an addition table and counts from one to one hundred; he afterwards writes easy sums in addition and subtraction of money, multiplication and the reduction of money, measure, etc. Here great pains are taken with the scholar in teaching him the fractions of an integer which descend, not by tens as in our decimal fractions, but by four, & are carried to a great extent. In order that these fractions together with the arithmetical tables in addition, multiplication, and the three fold measures of capacity, weight, may be rendered quite familiar to

the minds of the scholars, they are made to stand up twice a day in rows, and repeat the whole after one of the monitors. The other parts of native education consist in deciphering various kinds of handwriting in public, and other letters which the schoolmaster collects from different sources, writing common letters, drawing up forms of agreement, reading fables and legendary tables, and committing various kinds of poetry to memory, chiefly with a view to attain distinctness and clearness of pronunciation, together with readiness and correctness in reading any kind of composition." (Sharp, pp. 65-68; Saththianadhan: *History of Education in the Madras Presy.*, pp. 5-6 foot note) Mr. Campbell further observes that "few teachers can explain, and still fewer scholars understand the purport of the numerous books they thus learn to repeat from memory. Every schoolboy can repeat verbatim a vast number of verses of the meaning of which he knows no more than the parrot which has been taught to utter certain words." (Saththianadhan, p. 4.)

Sir Thomas Munro wrote another Minute dated the 10th March, 1826, in which, after taking stock of the existing nature of education, he suggested active measures for improvement. The existing schools were maintained for the most part out of the payments by people whose children were sent thither for instruction. The rate of school fees differed from place to place according to the financial ability of the parents "from one anna to four rupees per mensem; ordinarily about four annas and seldom exceeding half a rupee." (Fisher's Memoir, reproduced in Sharp's *Selections*

from *Educational Records*, p. 195.) A few schools were endowed by the Rajas and the Brahmins who were in charge of the *vedic patasalas* held *maniams* and other charitable grants. The Minute records: "It is remarked by the Board of Revenue, that of a population of 12½ millions there are only 188,000 or 1 in 67 receiving education. That is true of the whole population, but not as regards the male part of it, of which the proportion educated is much greater than is here estimated; for if we take the whole population as stated in the report at 12,850,000 and deduct one half for females, the remaining male population will be 6,425,000; and if we reckon the male population between the ages of 5 and 10 years, which is the period which boys in general remain at school, at 1/9, it will give 713,000 which is the number of boys that would be at school if all the males above ten years were educated; but the number actually attending the school is only 184,110, or little more than ¼ of that number, I have taken the interval between five and ten years of age as the term of education, because, though many boys continue at school till twelve or fourteen, many leave it under ten. I am, however, inclined to estimate the proportion of the male population who receive school education to be rarer to 1/3 than ¼ of the whole, because we have no returns from the provinces of the number taught at home. In Madras, the number taught at home is 26,903 or above five times greater than that taught in the schools. There is probably some error in this number, and though the number privately taught in the provinces does certainly not approach this rate,

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it is no doubt considerable, because the practice of boys being taught at home by their relations or private teachers is not infrequent in any part of the country. The proportion educated is very different in different classes; in some it is nearly the whole; in others it is hardly 1/10." (Sharp, p. 73.)*

The cause of the decay of education was attributed to the frequent wars and famines which ravaged the country and impoverished the people. And the profession of teaching was not lucrative, nor were the professing teachers very learned.

To remedy these sad defects Sir Thomas Munro proposed the "endowment of schools throughout the country by Government." As a preliminary step he suggested that a school should be started by the Government at Madras for the purpose of training teachers and that the expenses must be met from the treasury to the extent of Rs. 700 per mensem. Secondly two principal schools were to be established in each *zillah* collectorate—one for the Hindus and another for the Muhammadans.† As more trained

*Fishers Memoir gives the following statistics for the presidency:—

	Hindu	Muham-	Male	Female	Total
	maḥan				
Scholars	175,089	13,561	184,110	4,540	188,650
Population ...	...	...	6,502,600	6,091,593	12,594,193

(Sharp: *Educational Records*, p. 195).

† It is interesting to note that Munro gives special attention to the education of the Muslims: "We ought to extend to our Mahomedan subjects the same advantages of education as to our Hindoo subjects, and perhaps even in a greater degree, because a greater proportion of them belong to the middle and higher classes. But as their number is not more than 1/20 of that of the Hindoos, it will not be necessary to give more than one Mahomedan school to each Collectorate except in Arcot, and a few other Collectorates, where the Mohomedan population is considerably above the usual standard." (Sharp, p. 74.)

men were available, an inferior school was to be started in each *Tehsildari*. The number of these *Tehsildari* schools was computed to be 15 for every *zillah*. Munro applied to the Court of Directors for an annual grant of Rs. 50,000, which expense, he said, if incurred by the Government in the education of the people, "would be amply repaid by the improvement of the country; for the general diffusion of knowledge is inseparably followed by more orderly habits, by increasing industry, by a taste for the comforts of life, by exertion to acquire them and by a growing prosperity of the people." (Sharp, p. 75.)

In conclusion Munro recommended the appointment of a Committee of Public Instruction and hoped that his scheme would result in ultimate success, which, though, slow would be steady.

The Court of Directors, to whom it was forwarded for approval, observed on 18th May 1825, that "great credit is due to Sir Thomas Munro for having originated the idea of this enquiry," and added that "it was proper to caution the collectors against exciting any fears in the people that their freedom of choice in matters of education would be interfered with. But it would be equally wrong to do anything to fortify them in the absurd opinion that their own rude institutions of education are so perfect as not to admit of improvement." (K.N.V. Sastri: *The Munro System of British Statesmanship in India*, p. 292.)

In 1817 and 1819 were founded the Calcutta School Books Society and the Calcutta School Society respectively, with the objects

of establishing native schools throughout the country and imparting Elementary Education. The Government agreed to pay a grant in 1823, which in the words of Howell, "was the first recognition on the part of the Home Government of the claims of Education for the masses." (*Education in British India*, p. 13.) And in March 1825 the Directors wrote to the Governor-General approving the idea of educating teachers. "Since it is upon the character of the indigenous schools that the great education of the great mass of population must ultimately depend. By training up therefore a class of teachers, you provide for the eventual extension of improved education to a portion of the natives of India, far exceeding that which any elementary instruction, that could be immediately bestowed, would have any chance of reaching." (Sharp, p. 50). The Madras School Book Society was organised in 1822 on the same lines as the Calcutta one, of which, the former became a branch later. (Fisher's *Memoirs* quoted in the Appendix of Sharp's *Selections from Educational Records*, p. 196). In its second Annual Report of 25th October 1824 it was proposed to train up teachers. Munro recommended it a grant of Rs. 700 from the treasury. The Madras School Book Society drew up a scheme of studies, which included reading and writing in the English, Tamil and Telugu languages, together with grammar, Arithmetic, Geography and History. In addition it was proposed by the Committee of Public Instruction that Sanskrit and Arabic should also be studied, the former by the Hindus and the latter by the Moslems.

Messrs. H. S. Graeme, W. Oliver, John Stokes and A. D. Campbell were appointed

members of the Committee of Public Instruction, the object of which was the general improvement of education and the members were "to acquaint themselves fully with its actual state, and to consider and report to Government from time to time the results of their enquiries and deliberations respecting the best means of improving it." Its circular letter dated the 24th June 1826 instructs the officers that "no measures can be pursued, whatever other advantages they may offer, which are at variance with the customs and prejudices of the people."

In November 1826 the Committee of Public Instruction was incorporated with the College Board, the chief function of which was the instruction and examination of Junior Civil Servants in the Oriental and Vernacular languages, and the new body was called the Board of Public Instruction. The Court of Directors in their letter of September 3, 1828, appreciated it as a 'judicious and wise' step. In 1827 it obtained permission to print at the College Press a series of works in the languages of the Presidency (Fisher's *Memoirs*, pp. 195-96 and Sathianadhan, pp. 7-8).

As a preliminary step a Central School or College was established at Madras and forty students were selected from various districts and brought to Madras, and these candidates "will receive each a stipend of Rs. 15, and when they shall have qualified themselves for the undertaking they will be sent back to the province on the same pay, to commence their duties as masters in the Collectorate schools. The Committee also proposed that in three of the principal towns of each Collectorate a tahsildaree teacher should be appointed on Rs. 9 per mensem. The

monthly salaries of the teachers of the Collectorate school might, on an average be Rs. 15 to each, and those of Tahsildaree Schoolmaster who receives Rs. 9 monthly from Government, will get at least as much more from his scholars, and considering all circumstances his station will probably be better than that of a parish schoolmaster in Scotland." (Munro) The schools were to be open to all classes—Brahmins and Sudrasa like. Due provision was made for all to be instructed "in the English language and the elements of the European literature and Science." To facilitate the rapid spread of education, the Board adopted the method of conveying instruction in the different vernacular languages of the presidency, and eventually a hundred Tahsildaree and Zillah Schools were started, all under native superintendence, with only vernacular teaching while English was confined to the Central institutions. The Court of Directors in their Despatch of 1828 sounded a note of warning: "A general superintendence may be exercised at all times by the Collectors; but periodical examinations, conducted either by the local officers or by persons sent from the Presidency, would be the most effectual means of compelling the masters to do their duty and of encouraging the pupils by opportunities of distinguishing themselves and of attracting the notice of Government." (Sathianadhan, p. 9.)

In their memorable Despatch of September 29, 1830, the Court of Directors expressed their dissatisfaction of the educational policy of the Government of Madras and made some suggestions for their 'deliberate consideration.' The Directors pointed out the measures originally contemplated and adopted by the

Government of Madras contained no provision for instructing the natives in the higher branches of knowledge. What was aimed at was only an extension of elementary education in the vernacular languages. Even in the Central School the teachers were to be instructed "Only in those elementary acquirements which they were afterwards to teach." They further observed: "The improvements in education which most effectively contribute to elevate the moral and intellectual condition of a people are those which concern the education of higher classes; of persons possessing leisure and influence over the minds of their Countrymen. By raising the standard of instruction among these classes you would eventually produce a much greater and more beneficial change in the ideas and feelings of the community, than you can hope to produce by actually directing on the more numerous class." The Directors gave expression to their "anxious desire to have at their disposal a body of natives, qualified by their habits and acquirements, to take a larger share and occupy higher situations in the civil administration of their country." As the measures already adopted by the Government of Madras for native education had no tendency to produce such persons, the Directors advised that the natives be educated in the English language and in the European Sciences. It was thought expedient to enlarge the Central School and make it a "Seminary for the instruction of the natives generally in the branches of knowledge"; and it was decided that an English Schoolmaster, who would be capable of teaching both the English language and European Science be appointed to it. [Appendix 1, *Select Committee*

Report, 1832, (Public), pp. 510-11; vide also Syed Mahmood, English Education in India, p. 37.]

Both the Zillah and the Tahsildaree Schools ultimately proved a failure. The cause was that "either the teacher is not duly qualified for the office, or he is careless in the discharge of the duty belonging to it." The pupils too were ignorant even of the character of their own native tongue and the greater number of them had arrived at too advanced an age. (Sathianadhan, pp. 9-10.)

(To be continued)

A teacher should regard himself as the custodian of the important "Common" thoughts of his people. When he trains his pupils to think and appreciate these thoughts he is doing no commonplace work.—J. BORRAS, *Teaching to Think*.

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BHEDABHEDA

OR

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By MR. RAGHU NANDAN THAKUR, *Buxar*

THIS twentieth century is an age of the science of knowledge. The nation which is rich in knowledge is the nation that survives the acute struggle for existence.

If we cast our glance, we shall find that some five hundred years back there was a time which was the age of strength and valour and then during the period of some two hundred to three hundred years it was the age of money and money alone.

But now the time has wholly changed. No nation which is intellectually weak can be ever powerful. Real power lies in the hands of those who possess the science of knowledge.

Look at Japan, Italy and Germany and the dwellers of these countries will bear testimony to this statement. The Japanese, Italians and the Germans, in spite of their small empires, ordinary physique and poor resources are the progressive and leading nations of the world, because they are rich in the science of knowledge.

Now we are to examine as to how one nation can perfectly achieve the science of knowledge. No doubt, the number of schools and colleges is increasing day by day, but they are not the only things that can perfect man as man. The real and perfect knowledge lies with the books of progressive school libraries along with a good librarian.

Library is considered at times to be the lungs though not the head or say the mind of the school life. The school library has a very important part to play in educating

the child on sound lines and preparing him fully for the duties and responsibilities of citizenship which is vitally necessary for the success of Democracy; and in this respect school libraries are sometimes deemed to be national Universities.

The Library is essentially an institution for the intellectual training of the students and all. If the library is furnished with good books and a good librarian, the standard of character in a country is high. It gives the readers the power to examine and weigh the principles of social conduct and behaviour which they have learnt at home and school. The perfection of a man or say of a citizen wholly depends upon the environments he has had and the use of good books of the library with the aid of the teachers who have trained up his mind.

For his all round development the child of a progressive and independent nation requires an environment rich both in materials and ideas, which can be only fulfilled through a good library and good teachers.

A good library should be in closest touch with the needs of the students and of that part of the province or country in which it is situated. It may differ in choice of books and time-table according to the climate, nationality, atmosphere, etc.

This is the only thing, together with their proper use by the teachers and the taught that can raise the standard of the

school very high, indirectly moulding and enriching the character of the scholars towards virtue and thus enhancing their moral prestige. It is only the good and up-to-date books of the library that have made Mahatma Gandhi, Pandit Jawaharlal Nehru, Kavindra Ravindra and many others as great as a man could or should be.

A separate room must be set apart for the library so that the work may not suffer. A combined store-room and workshop, for the purpose of cataloguing, indexing, repairing and rebinding books and various other small tasks required by normal library routine is also of much importance. The library prefect may also use the work-shop. The librarian should be in the sole charge of the library room and must have the right to impose restrictions on its use, subject, of course, to the headmaster's approval.

The library must be well organised and technically classified to make the best use of the books. There should be three distinct libraries in a progressive school; the one is the staff-library commonly known as the teachers' library meant for the use of the teachers and maintained by the staff or the school; the other is the pupils' library or scholars' library and somewhere known as common-room library which is maintained and replenished by the library fees paid by the pupils and by contributions from the ex-students; the third is the reference library meant for the use of teachers and senior class scholars maintained and replenished fully by the school. In some schools, the scholars' library is

used as class-library. The class library books are arranged according to the mental growth of the students. This is generally kept in charge of the class-masters or senior class representatives.

The only difficulty with the class-libraries is that genius students do not get ample mental nourishment and hence they, instead of improving mentally, stagnate. Therefore, if feasible, it is better to have a general scholars' library where books are well-arranged and facilities are given to the scholars to meet their various ends. In this library, the scholars' views may easily be exchanged, and there are chances for better use than they are in a class library.

There is one very good advantage that when the room is used by any class for silent reading, the weak students may be given books of the library of the class below them, and exceptionally good and genius students may be given books from the library of the class ahead of them.

This also saves a good deal of expense and trouble as the class libraries cannot cover a wider range. This room should be also furnished with attractive pictures and photoes to arouse the interest of the students as a whole.

This general scholars' library has also one additional advantage that books of reference, magazines, newspapers and periodicals full of pictures can be made available for everybody there. No doubt, this system in a school is a bit difficult, but its trouble does not count when one looks to its advantages. I think one able and whole-time

librarian will facilitate the matter and manage the affairs quite smoothly.

If the school can provide, it is better to have a children's library which must come under the scholar's library. In this library a very small number of well-chosen illustrations, charts, local maps and diagrams, and some items of in-door games not ordinarily breakable, to be read and used by the teachers along with the boys and girls. Such things can attract small children in a library and well initiate the habits of attending and using the library in the very bud of their lives.

The most important work for the headmaster and the staff is to see that all the sections of the three libraries are kept up-to-date. The senior teachers of each department should always keep themselves in touch with new books and magazines and should make recommendations for their immediate purchases. All the new and good books of the year must be purchased for one or other of the three libraries, though it should be always kept in view that proper books are purchased for the proper libraries. The headmaster should see to the best of his capacity that a

continual stream of new books is pouring into the library every year. The first and foremost duty of the headmaster is to see that the books are rightly utilized by the right type of students as well as the teachers. If possible the ex-students and public at large may be allowed to take keen interest in the affairs of the library. They should be encouraged to make contributions of their articles to the school magazine and thus see that it well flourishes. He should also care that the use of the newspapers and magazines alone cannot benefit the students much, for the mighty minds of the old as well as the new are contained only in books, which in the words of Milton, are not absolutely dead things but contain the potency of the authors' treasured up for the use of posterity. It is up to this posterity, therefore, to justify the remark of Milton to see that the mighty minds are duly appreciated and not left to themselves in the remote shelves of the almirahs, simply to embellish the library-room for some days but destined only in the end to be eaten away into their vitals by the white ants, the cankers of civilization.

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THE PLAY OF ETHICS IN HISTORY

By SRI P. S. VAIDYANATHASWAMY, B.A., L.T., *Madras*

TENNYSON says: "Better not be at all than not be noble." Young writes: "Virtue alone outbuilds the Pyramids—Her monuments shall last when Egypt's fall." Bishop Stubbs says that history has, among its several aims, a moral aim. The moral value of history teaching, he says, is the strengthening of virtue, *i.e.*, the attainment of a perception of the workings of the Almighty ruler of the world. Ziller, a disciple of Herbart, says that history not only has the practical value of bringing about the moral revelation of the world in the mind of the child, but also may serve as the core of the school studies, at every stage of education. These sayings clearly bring to light the possibility of teaching how far ethics has connection with history.

History is the science of human progress. Ethics is the science of human duty. How far can we expect one to come in connection with the other? Before examining in detail the connection of one with the other, we shall find how both have something common in their aims. The aim of education is said to be to fit a child for 'complete living.' History like other school subjects is considered to possess a value for the life of the child. For instruction in history, an intelligent knowledge of our surroundings is considered necessary. The surest road to the comprehension of a country, its institutions and its relations to the world, lies through work in history. In the interpretation of the world to the child, history must give him a clearer conscious-

ness of what he is himself before opening to him the reality of the world. Just as history helps a child in his interpretation of the world, ethics helps one to know how to conduct oneself in the world. Ethics is defined as a moral philosophy teaching men their duties or moral obligations with reasons therefor. It teaches them what right conduct is. It gives out the aim of man's life as the securing of the welfare of all. It lays down certain definite laws of behaviour. Education of a country's people, while it depends upon history for an interpretation of the world or human progress, depends as well on ethics for a grasp of the ideals according to which the people's progress ought to be shaped. Thus, while the one tells us all about human beings and their activities, the other tells us all about human ideals and the right means of achieving them. As the one traces the progress of the world, the other apprises the nature of the progress and enables a discrimination of the justice or integrity of the several happenings.

Now, it is our aim to consider how far ethics comes to play in history. In this connection it would be reasonable for us to know exactly what the scope of ethics is. The foundation of ethics is said to be unity in diversity. This can be realised only by knowing the distinction between right and wrong, the one as promoting welfare, unity and usefulness and the other as increasing misery, disunion and harm. The proper discharge of a duty is called virtue. Virtues

are based upon truthfulness and the conquest of passions. They are considered, for ethical purposes, fourfold in character—first, self-regarding virtues including control of body, mind and speech; secondly, virtues in relation to superiors like God, sovereign, parents, teacher and the aged, such as devotion, loyalty, patriotism, obedience and reverence; thirdly, virtues in relation to equals like wife, brothers, and strangers, such as love, affection, forgiveness, and hospitality; and fourthly, virtues in relation to inferiors like youngsters, servants, children, and animals, such as tenderness, compassion and kindness. What are called virtues are widely recognised as the bed-rock on which a true ethical system of life can be based. R. L. Stevenson says: "Cheerfulness and Gentleness come before all else. They are the prime Virtues." * * * "Self-praise is nine-tenths of life." Ruskin praises gentleness and justice. Carlyle praises strength and industry. Matthew Arnold refers to the qualities of balance, measure and patience. The Hebrews summed up the whole of ethics in the Ten Commandments. St. Paul's list of ethical virtues consists of love, joy, peace, suffering, gentleness, meekness, fidelity, temperance, faith and hope, with love serving as the basis and stimulus of all.

Having understood what ethics implies, we shall examine how far these great ethical virtues can be traced in history. Whether these virtues can at all be traced in history is a natural question. Is there scope in history for teaching these virtues? If so, is such an inculcation of virtues in

historical instruction desirable? Can history be taught with effect if instruction is diverted to ethical channels? Such and similar doubts may surge up in one's mind. We can but generally answer these questions by one common consideration, namely, whether history has an ethical scope at all. History is considered on all hands philosophy, teaching by examples. It deals with men and their actions. As professor Hinsdale points out, history primarily deals with the will power of man and moves chiefly in the province of motives and purposes and only secondarily in the province of mere mechanical caution. History has for its theme the outward progress into the consciousness of freedom. The steps to that goal, it is said, are, first man's self-activity, secondly, belief in God as the perfection of the first and thirdly moral freedom. In other words, the old Hebrew idea of righteousness and goodness adopted into one civilisation is the essence of history. At any rate, it is clear that civilisation, of which history is the mirror, means the conquest over material nature by the organisation of human society according to ideals of justice and beneficence. Thus it may be easily seen that there is enough ethical scope in historical instruction. Teaching as it does about the progress of human society and movements, occasions are not few when we come to witness the workings of countless ethical virtues side by side with numerous vices, individual and social, in every country's happenings.

How exactly does ethics come to play in history? Discrimination of right and wrong as we observed before, is the basis of all

ethics. To pursue the right course of action and to avoid the wrong one is the way to achieve success in all endeavours. From the above consideration of ethics we may gather that good ethical character would mean self-control in individual cases and social discipline in case of communities or groups. It would involve the possession of several traits of mind as when one is dealing with superiors, equals and inferiors. Devotion to God or otherwise a true spirit of religion, loyalty to king and chiefs and patriotism to the country and kingdom form the essential ethical attributes in one's attitude to his superiors. Hospitality to strangers or courtesy to foreigners, forgiveness of enemies' faults or accommodation of one another's differences of opinion are to be classified under one's ethical behaviour to his equals. Protection of the weak, compassion to the distressed and kindness to animals are considered to belong to one's ethical relations with his inferiors. From this rough consideration of the essential ethical equalities we clearly see how far we can trace the play of ethics in almost all the world activities of which man is either the cause or the object. We readily agree, I believe, in attributing an ethical cause to a country's desperate defence of its frontiers from foreign invaders, a people's huge sacrifice in the interests of another nation, the desperate tooth and nail fighting of a race in order to protect its religion from invasion or encroachment, a particular king or a race of kings ruling their kingdom with an inwardly religious purpose, a king treating with supreme nobility his vanquished foe, or a Government assuming an attitude of

adamantine firmness amidst the confusion and rebellions of the neighbouring countries. Equally do we realise the ethical significance of great political measures of certain Governments such as the grant of independence to protected states or dominions, equal treatment of all subordinate provinces or the strictly impartial attitude of justice and equality in all dealings—political, economical and financial—with the different territories or colonies under them. Take, for example, Asoka's reign. It was an unparalleled religious glory. The Emperor built astonishing edifices of *stupas*, *stambas*, and rock edicts. He had parental care and affection for the subjects. He adopted scrupulous devices for the preservation of his people's comfort and health, such as hospitals, roads, rest-houses and wells. We hear also the salutary reforms carried out by several kings and Emperors with a view to guard the welfare of their subjects. We hear of the memorable reigns of Vikramaditya, Harshja Rao, Raja Chola and others which strike us with ethical significance. Sher Shah, in spite of his short rule, was able to make a mark in history by his devotion to duty, his care for the public welfare, his scrupulous attention to roads, revenue, agriculture and army, his personal diligence and industry and his special devotion to justice. Akbar with his measures of conciliation to the Hindus, his noble attitude to several religions, his kind and paternal treatment of all classes of subjects, his keen sense of justice and his specially organised revenue system in the interests of agricultural population has made a deep impression on the surface of the world's history. We have again numerous

instances of historical memory—Prithvi Raj's opposition to a foreign invader, the desperate resistance to the end, of Rana Pratap Sing of Udaipur to the Moghul Emperor to guard his self-respect, the various jauhars undergone by the Rajput ladies to guard their honour, Sivaji's burning love for his country and his miraculous exploits with a view to promote the good of his tribe and country, the beneficial measures passed by Viceroy's like Lord William Bentinck and Lord Ripon with a view to better the social and political state of the people. We read of the marvellous courage of the glorious Gurus, like Nanak, Tej Bahadur, and their sufferings and sacrifices.

Turning to other countries and other spheres of life also, numerous incidents arrest our notice. We read of the brave fight of the Greeks with the Persians at Thermopylae, Marathon and Salamis; the Romans defending their country against the Carthaginians; the English protecting their island from the inroad of the Great Spanish Armada and the Americans rising almost to a man and freeing their country from the English control.

Again, in religious sphere, we hear of Saivism undergoing several persecutions and then rising to glory in India; Christianity persecuted in Palestine and Crusades cropping up, the huge waves of reform rising up in Europe with a view to cast off superstitions and quarrels between the Catholics and the Protestants, Saivites and Jains, Hindus and Muslims, all with a view to guard one religion as against another.

All these instances undoubtedly rouse in us a clear sense of ethics. If we closely look into each of these various details, we do not fail to note in them a deep influence of an ethical nature. The grant of Dominion Status by the British Government to colonies like Canada, South Africa, or Australia is equally of ethical significance to us as it only brings to light the quality of equal treatment which is associated with one's behaviour towards one's inferiors. In every way therefore ethics has a good deal of scope in historical instruction.

Now, let us see how far history can be expected to teach ethics. It is plain that history presents chances of ethical training. The Committee of Seven draws special attention to this possibility in history. In studying the great and noble acts and struggles of by-gone men, it says, pupils receive impulses and honourable prejudices that are the surest sources of personal and worthy refinement. History teaches by example what to scorn or to admire, what to seek after or to avoid. It helps the pupils to acquire right impulses from the contemplation of the just. The power to choose the right course from the wrong one is facilitated by the warning and reproof which one gets from observing the results of the conduct of tyrannical powers, selfish despots, thoughtless adventurers and imprudent statesmen. Lord Rosebury says that History is a treasure house of human biography, and therefore of noble models and splendid inspiration. Froude says that history should appeal more to the higher emotions than to understanding. As Longfellow says, "Lives of Great men all remind us, we can make our lives sublime."

One learns from history the elements of fairness, virtue, and enlightened patriotism with a full sense of one's country's faults. A student engaged in historical research has to approach the study without bias or prejudice, and has to look at facts from all points of view. Thus, what is called wide sympathy is instilled and cultivated in the minds of the pupils. Liberal culture, toleration of views, calm deliberation, and widening acquaintance with strangers are gradually implanted in the minds of history students. History shows again how men and even nations were forced to serve the common cause. The very act of historical study implies intelligent search for truth, self-restrained judgment, and disciplined imagination in accordance with particular situations. This implies that history, truly studied, is capable of developing one's individual or self regarding virtues.

While it is true that we come across true ethical samples of character in history, it is not always that we find great and noble persons. Most of the great personalities we come across are a mixture of good and evil. If we are anxious to pick out entirely good personalities or present only the good side of those personalities, we may have to distort history in certain aspects or exaggerate certain details with a view to produce ethical effects. Besides a regular history of the world, treating as it does of ordinary men, deals with qualities of all kinds, some times shocking, though they may be, to our moral and ethical sense. Goodness does not always prevail. Wickedness often succeeds. Virtue is not always rewarded. Victory in many cases is the result of the furious

selfishness of conquerors. Hence it is not always possible to teach that real ethical virtues can be measured by the success achieved. It reaches the sphere of abstruse philosophy to say that virtue though apparently resulting in pain and punishment as illustrated by the fate of the Maid of Orleans or by the Protestant persecutions of Mary Tudor, should be considered to have a far higher reward of spiritual bliss that is implied by sacrifice to truth. Hence we have to conclude that the purpose of history is not to teach ethics, as, if it be interpreted so, it may have to be distorted or modified in several facts of truth with a view to impress on the pupils' minds any ethical lesson.

Ethics can be taught if at all only inferentially and indirectly; not purposely or uniformly. When one has definite notions of ethics, one will have to judge how in the course of one's historical study, the science of ethics is making itself felt in the several fields of activity presented by history. History makes a direct appeal to interests which the pupils already possess, especially as it deals with war and adventure and kindles one's desire to know why things have taken place. As such it can develop tendencies and interests in men suitable to an ethical character. Though not interested in goodness or badness, it has never refrained from directly or by implication showing the vanity of wickedness in high places, and from so setting forth facts as to lead the reader to judge. In this way, that ethics has a play in life nobody denies. That it deals with human life is not questioned and therefore that a distinct association

between ethics and history can be traced, comes out as a necessary corollary. But history cannot be expected to teach ethics, nor can it be expected, with due recognition of its functions and scope, to be competent in the matter. The utmost we can expect of it is that it affords ample scope for ethical knowledge, but not ethical training. It serves as a spacious hall of ethical teaching with nobody to teach except the student, who, having become a scholar in history, is able to interpret of his own accord all the different parts of his knowledge into ethics.

So far we have seen that ethics cannot be made a part of history but can be understood in its application to the subject. History cannot be adjusted so as to teach ethical principles. But so far as it is possible they can be drawn from history. How several phases of human activities present clearly certain truths of an ethical nature can be easily understood. In short a systematic teaching of ethics based on history is rather out of place and inadvisable. But so far as human ingenuity goes, nothing prevents us from tracing the play of ethical laws in the study of history. Though it is not possible to study history with this purpose in view, it is quite interesting that history affords countless examples to illustrate several ethical laws. History, if it is to be taught with a view to throw any light on any ethical aspect, should be taught with special care and attention.

We shall now try to find what is called the ethical influence of history. The ethical influence of history according to Oscar Jaeger, consists in three factors, namely,

first, the material of instruction and secondly the personality of the teacher instructing and thirdly the performance of duty. The material of instruction should be chosen with great care so as to be worthy of study with all the strength of will, intellect, and memory. The master's task is to present the facts in such a manner as to impress the chief points in the pupils' minds and to make some use of their learning. His manners ought to be enlivening and the boys should be made, by revision and questioning, completely acquainted with the spirit and substance of what is taught. Thus the device of giving prominence to the ethical aspects of history in teaching pupils lies not so much in the matter of teaching as in the method. The teacher as the person connected with methods of teaching has a special responsibility which falls under three heads:—1. Aim of instruction; 2. Choice of matter; 3. Treatment of matter.

What should be the ethical aim in teaching history? In bringing to light any ethical virtues deducible from a historic event, the teachers' aim should be to help the pupils to the conception of humanity as an ethical whole. Lessons can be drawn from any part of the world history with perfect agreement and can provide the pupils with a philosophy of history. Men of all parts of the world are, according to such a conception, of the same circle of acquaintance. Historical instruction should, in other words, socialise the pupils, *i.e.*, make them more regardful of the interests of others. History has true human interest in its concrete teaching of morals both in indi-

viduals and communities or states. As the higher social relation between man and man involves ideas of good behaviour and character, history is considered pre-eminently an ethical and social study. The finer sentiments of pupils ought to be sharpened and strengthened. It is said, history should aim at clarifying and purifying the sentiment of patriotism. Equally so with other sentiments like sacrifice, co-operation and union. Another aim of the teacher in this work should be to inspire his pupils with an enduring taste for good historical reading capable of rousing up the latent finer nature of man. Another more important aim should be to cultivate the habit of strict judgment upon ethical matters. Occasions may arise for a call upon the moral judgment of the pupils such as the succession of Henry IV, the execution of Mary Stuart, that of Michael Servetus, or of Duc D'Enghien. It is of no little value that pupils should be ready with sound ethical notions on such and similar historic incidents.

Next as to choice of matter. It must be agreed on all hands that the matter chosen for the purpose of any special enlightenment ought to be carefully done. What kind of matter will be best suited to an inculcation or illustration of ethics? Surely it should be of such a kind as to easily appeal to the feelings and emotions of the students. There should be an element of close personal interest in the matter chosen. Undoubtedly such matter can be found, to start with, in interesting biographies. An able historian makes it his duty to collect great characters as examples either for imitation or the reverse. He weaves round

them all historical details so as to interest the student. This kind of biographical treatment cannot of course be at the same time both comprehensively informing and historically pertinent. Only so far as the biography relates to or influences the age of the hero, it can be of any historical interest. In earlier stages of learning pupils are taught more of biographical stories with a view to cultivate in them a taste for history proper in later stages. Thus biography though it cannot be taken as fully historical, represents one of the aspects of history which can be dwelt upon with a view to ethical illustration. A life of Gautama Buddha, Mahavira Vardhamana, Sankara, Ramanuja, Madhvacharya, Kabir, Chaitanya, or Tulasidas, of Mahomed, Christ or Zoroaster though it be so far as it relates to the history of the times, *i.e.*, confined to the connections of the several personages with the history of the times or their influence on the people, cannot go without sufficiently striking ethical interest. The astonishing devotion to Chaitanya, the miraculous intellectual energy and courage of conviction of Sankara or Ramanuja, the bold defiance of social scruples of Kabir or Tulasidas, the wonderful virtue of love and compassion of Lord Buddha, or Mahavira cannot go unadmired. So too the lives of reformers like Martin Luther, John Calvin, John Wesley, Guru Nanak, Raja Ram Mohan Roy or statesmen like Cromwell, Pitt, Washington, Peel, Gladstone, Disraeli, Bismark and Mazzini or generals and conquerors like Alexander, Caesar, Napoleon or kings like Asoka, Harsha, Sher Shah, and Akbar, heroes and patriots like Prithvi Roy,

Maid of Orleans, Chand Bibi, Nelson, Wellington, and Frederic the Great, besides throwing a flood of light on the nature of the times have a real ethical effect on the minds of the students who are unconsciously impressed with the virtues brought to light in the different lines, such as fiery patriotism, sternness of will, unbending optimism, wonderful courage, unparalleled love, fellow feeling and above all burning desire to seek the good of others—all these qualities invariably based upon the feeling of one's identity with the whole world.

Next to biography, an inspiring source of ethical knowledge is description. Care should be taken to choose appropriate descriptions of any movement, institution or administration. A vivid description of the administration of Asoka or Akbar, the encounter of Porus with Alexander, or the brave three hundred with the Persians, the resistance of the Britons to the Romans or of the Romans to the Barbarians, the Rajput defence of Chitor, Chand Bibi's defence of Ahmednagar, the trial of Joan of Arc, the execution of Mary Queen of Scots or that of Charles I, the defeat of the Spanish Armada, the brave fight of 'the Revenge', Nelson's death, Napoleon's return from Elba, the Battles of Bunker's Hill, Waterloo, Thanet, Talikota, Plassey, and Seringapatam, are all capable of profound ethical effect. Though regular continuous accounts can be found in several cases, to possess an abundance of ethical features they cannot be expected to reveal any marked ethical lesson, unless the student is one who has a wide culture, keen insight

and deep experience which can enable him at once to see, understand, and assimilate. In this way any kind of historical matter can be taken up for the purpose of ethical elucidation, provided it holds up ideals of conduct and of higher emotions such as patriotism, social service, self-sacrifice, and love which can inculcate practical knowledge, enrich humanity, enlarge one's vision and culture and create, above all, love of truth.

The third requisite is the treatment of matter. The whole effect of history lies not so much in the teaching of the subject matter as in the method of presentation. The presentation of facts chosen, should be done firmly, interestingly and objectively. Though the aim be to bring out the ethical aspects of history, too much emphasis need not be laid on any facts. Goethe says that the best part of history is the enthusiasm which it arouses. Such enthusiasm is created only in connection with the conception that the deeds causing admiration did actually come to pass. So every mode of historical presentation should be done only as things actually happened. Reference is often made to the so called objective method of describing characters and narrating events undisturbed by personal inclinations. This ideal is impossible. Even historians refuse to accept the theory. Van Ranke, while pretending to be objective, was in fact subjective. But this much can be done by teachers, if not historians. Facts may be narrated or described with real interest and feeling. But care should be taken not to deliver judgments by means of ready words or pronouncements. While

describing the battle of Thermopylae or the Spanish Armada, for example, no emphasis need be laid on the aspect of patriotism therein. But patriotism can better be discerned in the description from the mode of the teacher's presentation. The teacher is expected to deal with such events as a free man, not as a prosaic and formal schoolmaster. He has the full freedom to narrate the facts connected with the accounts like a patriot, that he is expected to be, in a patriotic language, with a patriotic fervour and casting a patriotic atmosphere on the whole class. The teacher may deal with all the other incidents also bringing to light, good or bad qualities in a similar spirit. Whether it be admiration for Asoka's piety and architectural achievements, or deep esteem for Sher Shah's administrative measures, reverence for Asoka's policy, marvel for Alexander's treatment of Porus, wonder for the Spartans at Thermopylae, awe for the Rajput princesses, who committed Janhar at Chitor, sympathy for the rise of the English to a single man against the Spanish Armada, compassion for the ill-treatment of the Negroes by the Spanish adventurers or approbation for the Americans in revolt, all these can be better brought to light by the feeling for presentation of the matter by the teacher.

Devices can be employed, at the teacher's discretion,—pictorial, dramatic, descriptive or demonstrative,—to impress on the students' minds, the several ethical virtues exemplified in the course of history. While the teacher presents the ethical aspects with interest and ingenuity, he should be no less

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frank and plain in his treatment of morally hateful matters wherever they come within history. The omission of the fratricidal wars of Aurangzeb and his brothers, of the civil war and execution of the English King Charles I, or of Nadir Shah's massacres at Delhi or the cruel, cowardly, unchivalrous acts of plunder rapine and murder perpetrated by unscrupulous conquerors cannot be considered to enhance the ethical aspect of history. On the other hand it is the mixture of good and evil, brought out distinctly, that can add to the significance, if any, of the ethical virtues exemplified by historical incidents. Thus a completely disinterested but vivacious and clear and impressive exposition of history with its good and bad side without comment or opinion is the best way to raise the judgment and ethical sense of pupils and so to increase their virtues or suppress their vices, if any, by a study of the examples. In short, careful exposition is the teaching part of treatment. Consequent judgment and comprehension is the student's part.

In this connection it would be interesting to note how certain poets set an example of typical teaching, to the schoolmaster. In describing the fight of the English soldiers in the Crimean War, Tennyson says in his *Charge of the Light Brigade*,

"They plunged in the battery smoke;
Right through the line they broke,
Cossack and Russian
Reeled from the sabre stroke,
Shattered and sundered."

We feel profoundly impressed with the bravery and fervour of the soldiers without any special mention of the same. Again,

describing the Death of the Iron Duke, Tennyson says:—

"Friends our chief state oracle is mute:
Mourn for the Man of long-enduring blood
The statesman and warrior, moderate,
resolute
Whole in himself, a common good."

This simple unvarnished statement rouses the feelings of grief and sympathy more than an elaborate picture. Regarding the fortitude and chivalry of the English sailors at the time of the wreck of the ship called the Birkenhead in the Eastern seas, Sir Francis Hastings Doyle says the ship slowly sank, the women and children were sent away in boats and the brave men willingly got drowned.

"The brave who died
Died without flinching in the bloody surf
They sleep as well beneath that purple tide
As others under turf."

This brings to us more clearly than an actual description, the virtues of discipline and devotion to duty and self-sacrifice of the men who died. So too we have numerous pieces of poetry serving as typical examples of teaching by mere bald, simple and effective narration.

Finally, before we close this essay, let us see what the chief part of ethics is in history. We have mentioned that history has ethical aspects, that ethics cannot be so much taught as learned and that if taught it can only be done within strict limits. A teacher though unable in his regular work of history teaching to reach the ideal, can comfort himself by the contemplation, of several forces playing in the school atmosphere. The chief end of ethics in life

is to fit one for complete living as it may be called. Complete living is conditioned by one's culture and interest in outside world. His culture is developed by noble instincts of service and sacrifice. These instincts are based upon a clear grasp of truth or in other words a keen desire for the welfare of others. History presents different people and different civilisations to the students of history who manage to obtain experience and culture with their broadening acquaintance with facts, connected with outside world. Knowing with sympathy and appreciation all about the outside world and coming to be acquainted with the instincts of people everywhere, a true student, beyond any doubt, becomes fit for what is called a complete living with a good character and fine habits and sterling qualities. What Wordsworth says of his *Happy Warrior* can be, with a little change, applied to the true student of history. He, though endued with a sense and faculty for storm and turbulence, is yet a soul whose master-bias leans to homefelt pleasures and gentle scenes:—

"Sweet images! Which wheresoever he be
Are at his heart; and such fidelity
It is his darling passion to approve;
His finally, the Man, who lifted high
Conspicuous object in a nation's eye
Or left unthought of in obscurity,
Plays, in the many games of life, that no
Where, what he most doth value must be
won;
Who is neither dismayed by danger
nor betrayed by tenderness;

Who not content that former worth stand
fast
Looks forward, persevering to the last
From well to better, daily self surpast
Who whether praised for his deed or not
finds comfort in himself and in his
cause."

This, friends, is the *summum bonum* of one's ethical existence. Thus qualities of passion to do good to others, devotion to one's duty, however arduous, love of one's country, and country men at all costs, perseverance to be increasingly useful to the world and above all pursuit of noble deeds with supreme

indifference to fame or shame. These in my opinion constitute what may be called the ethical whole for which history has an undeniable contribution to make. May we all hope that the ethical aspect of history be borne in mind by all of us, students and teachers of history, so that by constant application and careful practice any of us may in no distant date be able to be in fact what we are now supposed in theory to be—namely true gentlemen with the perfection of character, nobleness of conduct, the breadth of view, the largeness of vision and above all the universality of outlook which are the fundamental implication of ethics!

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TEACHERS AND STUDENTS IN ADULT EDUCATION

BY SRI K. NARAYANAN, M.A., *Srirangam*

ADULT EDUCATION," says the English Adult Education Committee of 1919, "is a permanent national necessity and an inseparable aspect of citizenship and therefore should be both universal and life-long." "It will be oligarchy, not democracy, if only 10 per cent. of the population go literate," observed Dr. Laubach, the well-known Phillippine educationist, in the course of his recent South Indian tour. Thanks to the frank recognition of the importance of Adult Education, there has been a country-wide battle against adult illiteracy ever since the advent of Provincial Autonomy. In this literacy drive teachers and students can play no mean part.

Colleges and Universities are looked upon as means of irrigating the mass mind with the streams of knowledge. In urban areas teachers and students should spend some of their time in removing illiteracy among the adults by holding adult education classes. Night schools can be organised and the alphabet and the Three R's can be taught. Mere literacy should not be the main object. Adults should be educated. In the evenings lectures can be arranged. Subjects that can be taken up are the Geography of India, the main parts of Indian History, current events, physiology and hygiene and first aid. Lectures are to be in the mother tongue and wherever possible should be illustrated. The film and the radio—modern educative forces—can be pressed into service in this connection. This will ensure interest and attention.

As regards stamping out of illiteracy in the rural areas, it would be interesting here to recall the Chinese experiment. There is an old Chinese proverb which states that food and health flows from the country to towns, and knowledge and education from the town to the country. An experiment was made in China to establish intimate contact between the rural and the urban areas for the interchange of what each had to give the other. Government granted scholarships to the students who were expected to go into the country during the vacations in order to give free service to the villagers in educating them. The experiment was pronounced a distinct success. In India also the same experiment can be tried. Teachers and students can go to the villages and educate the illiterates. Historical and other subjects can be dramatised. Subjects can be divided into cultural and welfare subjects. Among the cultural subjects may be mentioned Indian History, Geography, recent history of contemporary nations, the industry and commerce of the country, lives of great men, and current events. Under the welfare subjects can come rural economics, hygiene, methods of improving agriculture, precautions to be taken in the case of epidemic diseases, etc. In addition village games may be organised.

In fine, teachers and students can promote adult education in several ways. They must take Literacy Pledges. What is wanted is missionary spirit among them. They should look upon themselves as servants of the masses. It is refreshing to note that the Madras Students are going to launch a big campaign against adult illiteracy. Is it too much to hope that Students in the mofussil will follow the lead given by Madras City!

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HINDI IN SCHOOLS AND THE GOVERNMENT COMMUNIQUE

BY SRI CH. V. JOGA RAO, B.A., *Vizianagram*

IT is with feelings of profound gratification that I write this just to congratulate the Government of Madras on the masterly way in which they have terminated the Hindi tangle which caused so much vexation in the country, especially the Tamil Nad where it was almost a death struggle; because thousands have risked to suffer the most rigorous penalty of law rather than yield to the introduction of Hindi. No doubt, the Congress Government and party have their own magnificent purposes in seeking to make Hindi a common national language for India in place of English which the British Government had found it unavoidable a century ago; and there is indeed some justification for their fervour. They may be—why, they actually are—mad for it; but at the same time there must be some method even in madness; but I fail to find anything like that in the manner the question was precipitated, perhaps in a delirious state of mind. Setting apart the noble purposes underlying the problem, let us examine it from the standpoint of the students; their age and capacities at which the National Government had ordained it to be introduced.

Students of the First Form are about ten or eleven; and they are already made to study two languages, vernacular and English. A third language, Sanskrit, is being taught from the Second Form onwards; and there is already a move to begin it in the First Form; we actually find it begun in the

First Form in some schools. Thus there are already three languages to be studied by the students of the First Form. Now, the addition of Hindi makes the number four. Alas! Is there one soul among our learned friends, the Congressites and Nationalists, who is aware of this state of things? And if he is aware, can he safely and honestly think it right to make youngsters of ten or eleven to study four languages at a time? I call upon him to imagine for a moment that his own child or children are subjected to such a hard task; can he in his heart of hearts agree to see them tortured in this fashion?

It may be said, in this connection, that the Premier had given assurance that no serious study of Hindi was meant; that weakness in Hindi would not affect the students in any way as regards their promotion, etc., and therefore it can be no hardship to students. But can this view be satisfactory? Why should they introduce a subject which is not meant to be taught or studied seriously? Why should even a moiety of their school time be wasted in this fashion when efficiency in every subject is already at a low level? Is it not sheer wastage of students' time on the one hand and management's money on the other for no purpose to be gained? Alas! let them learn to think more sanely. Education is not a thing to be played with in this fashion. If a subject is introduced at all, they must see that it is taught well and studied well;

and if they do not care for it in the manner the Premier was graciously pleased to assure us, it is perhaps folly to introduce it.

We find already in the press criticisms of the Government Communique, and side by side appreciations from some quarters. Both the parties are equally balanced and we see indeed a tug of war. From what I could glean, I see that both parties betray complete lack of clear insight into the problem; neither of them present a clear exposition of the details and circumstances relevant to the problem; and thus they fail to convince each other, nor any outsider of the validity of their respective contentions. One thing is certain: neither of them seems to have grasped the situation aright; nor to have given their best thought to the problem. And what is worse, they do not seem to have ever cared to ascertain the truth by a study of the question from personal experience or observation of the state of things in respectable quarters. If there be among the Nationalist supporters of Hindi at the First Form, any who claim personal knowledge in the matter, I should like to ask him if he is aware of the practice of faith elsewhere. In England, the fountain head of our educational ideals, languages are introduced at the high school stage; and experts there including the Royal Commissioners deliberately prescribe that languages should not be taught earlier. In the light of these facts Hindi in First Form defies all respectable authority; and from these considerations I am led to believe that the introduction of Hindi as a fourth language at such a tender stage must really be a brutal cruelty; and one that simply

cripples the budding intellects of the nation. Four languages at ten or eleven!

Notwithstanding anything that might be said on the problem, there is one point which outweighs every other consideration; and which we cannot reasonably leave out of account. The question of Hindi as a national language for India is a conception of one who is recognised all the world over as the greatest genius that India has produced. Gandhiji's all round wisdom in every field, political, economical and what not, is accepted by the whole Indian nation as infallible; and there is not one in the land who questions the correctness of his proposals when his Wardha education scheme was ushered in many eminent men had their own doubts and fears. Dr. Rabindranath who was also sceptic about it declared that, though in our littleness we may not be able to see the rationals and blessings involved in his scheme, there must be some thing really very great in what Gandhiji conceives; and we may not be justified in making any adverse pronouncement on his scheme. When the great Tagore thinks himself too little to grasp Gandhiji's wisdom, it is plain what lesser men should think. This is all one side of the question. Coming to the other side, there is indeed a mass of scepticism prevailing in highly respectable quarters even with regard to his political creed. It is perhaps his economic plans and Charka that have not created so much difference of opinion. But with regard to everything else sponsored by him we see a mass of adverse opinions prevailing in the country. Why! Gandhiji himself in his better mood

nce declared that he had committed some Himalayan blunders. From this it is clear that even Gandhiji does not think himself so infallible after all. So we may not be reverential to him if we present both sides of his proposals in their true perspective. It is this view that has emboldened me to offer this discussion.

We have already seen how the Hindi proposal in the First Form is a hardship from the students' standpoint. Let us now examine it from the nationalistic standpoint, which is Gandhiji's goal. Obviously he wants to make Hindi the national language of India. What does he mean? If he means that Hindi should replace the vernaculars, dispel them in toto and be spoken by the entire population of India, childhood to old, is this possible? Sanity tells us that this is an absurd idea quite contrary to nature. Gandhiji might as well make the sun rise in the west, or stop the earthquake, or arrest the ocean tide as make Hindi replace vernacular. Or, if he means that it should be a second language for the entire population of India, let us look at English which was introduced into our schools with the same purpose a century ago according to Macaulay's proposals and treated as a compulsory and first language taking ten periods a week. With all this emphasis on English what is gained? Census statistics have revealed that no more than 5 per cent. of the population in India know English, which means 5 per thousand. At this rate it requires two hundred centuries to make Hindi spoken by the country's entire population. I should like to know if Gandhiji or any of his numerous followers are aware of

these facts; and what they now think of their national Hindi problem in the light of these glaring facts. No, no! it is high time for Gandhiji to reconsider the question more dispassionately in the light of the foregoing discussion and see his way to cool down his Hindi fervour, to call off his Hindi hounds and declare a withdrawal of his Hindi campaign with a grace more consistent with his broad heart and masterly judgment.

Now a word to the Government. Personally I think that the Communique must be very refreshing to all sane thinkers in the Province: teachers, headmasters and certainly to parents. I am also sure that nobody can raise any valid objection to it in the light of the foregoing discussion. The criticisms that may nevertheless come out must be treated as no more than whinies or freaks of bigoted individuals rather than the popular or general wish of the country. So I should like to exhort the Government not to be dissuaded by such criticisms. An attitude like this is necessary just now inasmuch as they have a gigantic task before them; namely, Educational Re-Organisation which they are likely to take up in the near future.

In this connection I should like to state that perhaps this is the first time after more than thirty years that the Government of Madras has interfered in educational matters. It was during the second quinquennium (1906-1910) that the Government had issued a G. O. ushering in the School Final Scheme and inaugurated a number of other changes with the avowed object of mitigating the evil of large failures, 90%, and placing education on a more efficient basis.

But after working these changes for a time they found them to be a curse in disguise since they all tended simply to accelerate the downward course of education instead of mitigating or even arresting the evils. In result we find our high schools top-heavy with the silt that goes on accumulating there for lack of any check. It is also an established fact that colleges abound in utter misfits: all due to the School Final System. If the Government are aware of these glaring defects, it is incumbent on them to give their serious attention to these matters at the ensuing reorganisation: namely, inefficiency or large failures; deterioration or fall of standards; and the School Final System which is responsible for these defects.

To come to details, let us look at the vernaculars. They talk so much sympathy for vernaculars; but is there any endeavour to improve them? For the matter of that, do they know where the screw is loose and how to mend it? As a matter of fact vernaculars are treated as optional and second languages and given five periods a week, as against English which is treated as a compulsory and first language and given ten periods a week—all this in the entire secondary course from the fourth primary class to the end of the high school stage, eight years. Is this state of things tolerable? Can they in England think of making French or German the first language and English a second or optional language? Alas! What a perversity has come to prevail in our educational system! They may attach any amount of importance to English; but can it ever be the first language for the Indian students? Are we not to shudder that this anomaly has not been ever noticed

by one soul between Simla and Comorin; but they all profess to have very great sympathy for vernaculars!

To take another instance, English occupies the foremost place in the curricula of our schools; and the results of English instruction have been declared, time and again to be far below the mark. From the time of Lord Curzon there have been strenuous efforts at the hands of the Imperial Government to improve the methods of teaching English. For this purpose some changes were inaugurated at the revolution referred to above; but all these changes have turned out to be failures, and they have been declared to be so by the Calcutta University Commissioners as well as the Royal Commissioners on Public Services in India. The changes comprise the enforcement of some bygone and exploded theories and the prohibition of what have been found to be rational and beneficial ones. I remember that the Madras Government also are aware of the unsatisfactory English of School Final men and expressed the desire "Let them improve at least their spelling." But no steps have been so far taken to mend even this simple defect.

I have undertaken this short digression just to indicate the more glaring defects in our educational system, and what gigantic task the Government has before it. I should therefore like to point out the necessity on their part to rise equal to the occasion, to rise above the time-honoured policies, to rise above the bigotted opposition of a meaningless character, and proceed with the future work in the same independent and masterly way which characterises their recent Communique.

In conclusion, I hope that the proposals of the Government in the matter of Hindi should be accepted whole-heartedly in the Province, viz., Hindi to be taught at the High School stage and not earlier; to be treated as an optional subject; and I should like to add "To be attended to out of school hours."

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JOHN GALSWORTHY AS A WRITER OF PROBLEM PLAYS

By Mr. S. V. NERURKAR, B.A. (HONS.)

ALEXANDRE DUMAS " fils " has drawn an interesting contrast between himself and his illustrious father, Alexandre Dumas, the immortal writer of the imperishable *Three Musketeers*. He writes: "My father was born in a poetic and picturesque epoch; he was an idealist. I entered the world in a materialistic time; I am a realist.....My father took his subjects from dreams; I take mine from reality. He laboured with closed eyes; I work with mine open. He turned from the world; I identify myself with it. He designed; I photographed." This contrast between the father and the son may well be said to be a contrast between the old and the modern dramatists. In the drama of bygone days the life portrayed was little akin to reality as the flowers and birds of a Persian rug. The drama of today pictures us in our environment. The passage from the old to the new drama is a descent from the dizzy heights of the Mount Parnassus to the familiar plains of the "terra firma." A play of an old dramatist was as it were a dream of an idealist fallen asleep over his poetic vision of life. A play of modern dramatist is as it were an x-ray photograph of life which we live from day to day. The modern dramatist cannot therefore shut his eyes to the great problems whose weight is felt in our existence and whose moulding influence one cannot eschew. The efforts of these dramatists are naturally directed to simplify the tangled skein of life and though they do not come to our succour with easy solutions, they certainly

show them in a light in which if we see them their impact on life will be less severe though it will not be totally eliminated. They desire, consequently, to place this great art in the service of man and to express in a firm tone the high hopes of the soul. To this desire is traceable the inauguration of "the useful theatre" whose advent was greeted with an outcry from the apostles of art for art's sake, three words which, according to the younger Dumas, are absolutely devoid of meaning.

In this type of drama Galsworthy shines with a splendour all his own. An avowed realist, he never betrays a lack of artistic integrity of soul—four words which express the great and glorious contribution of Galsworthy to the modern drama.

To facilitate our understanding of Galsworthy in the aspect which we have selected for our special study, it is advisable to classify his plays which can be labelled as problem plays: *The Silver Box*, *The Show* and *The Forest* are plays which deal with social injustice. The causes and the consequences of social degradation form the general theme of *Justice*, *Windows*, the *Fugitive* and the *Pigeon*. Problems relating to family relationships are presented in *A Family Man* and *Joy*. Class-feeling becomes the subject matter of *Strife*. *Loyalties*, *The Eldest Son*, *The Skin Game*, *The Old English* and the corrective for it is suggested in *The Foundations* and *Escape*. *The Mob* and *A Bit O' Love* exhibit the futility of excessive idealism.

Though the above classification includes all the problem plays of Galsworthy, I propose to consider, in the following lines, some of them, taking care, however, not to exclude the most important and the most representative of them.

Starting with the group, the plays of social injustice, the play that holds us spell-bound is *The Silver Box*. The theme around which this exquisite play is woven is "the Law's difference to wealth." Both Jack Barthwick and Jim Jones are guilty of theft. But the great difference that makes all difference in the end is that the former is the son of a wealthy Liberal Member of Parliament, while the latter is a vagrant thrown out of employment. The result is simple. Law makes it convenient to shut its eyes towards Jack's guilt and poor Jones comes under its ruthless rod. The most interesting point is that Jones is punished for the noblest thing he ever did in his life—attempting to shield the honour of his wife against an unwarranted and unscrupulous accusation. Galsworthy does not stop here. He makes it clear how wealth can alter the course of justice—nay even stifle it—by showing how the incident in which Jack was guilty of drawing a cheque which could not be honoured at the bank, was hushed up. Even the magistrate himself, who held, in the case of Jones, that "drunkenness is no excuse," could laugh good-humouredly when it came to aristocratic champagne in which Jack had indulged. The final result is that the rich man escapes while the poor man is caught.

In all this the greatest sufferer is Mrs. Jones. As a result of court's verdict on Mr. Jones, Mrs. Jones is triply penalized. She

has, in the absence of her husband, to support herself and her children. To add to this she loses the custom she already had as char-woman and above all finds herself stranded on the street as a result of her inability to clear up the arrears of rent.

Thus, in *The Silver Box*, "we have the mechanical, almost unconscious favouring of the rich in a court of law."

The main theme of *The Forest* is "The 'cat-force' or the Pounce of Nature, and the ways in which that pounce may still persist in what we call civilization," illustrated by the startling discovery of the callous ways in which gigantic frauds are perpetrated with regard to wealthy transactions.

The themes of these two plays from the plays of social injustice are widely different; yet they have this in common, that they turn on what Coats calls "the ingrained, self-centred egoism of human nature." The plays we have considered above are but two instances; but if these are multiplied a thousandfold, they will show that the root cause of social injustice is the self-centredness of human nature, man's sad indifference to common good and his apathy to the feelings of others. This is what Galsworthy demonstrates in these plays.

Turning to the plays dealing with the causes and results of social deterioration, we find that they seek to present to us in dramatic form the forces that make the criminal, the disreputable and the outcast classes which form quite a bulk of society and also discuss the possibility of reclaiming these classes to more civilized folds of society.

Of these plays *Justice* embodies the problem of the criminal. It is in fact a bitter indictment of English law and of the penal system. People commit crimes not from any inherent turpitude, but from dire provocation or temptation that proves too powerful to them, either because they are neurotic or mentally deficient or because of poverty and drink. Law, in most countries, while it meets efficiently the general case, makes no provision for special cases. These are the questions that engage the mind of Galsworthy in this play.

Windows deals with the problem of the disreputable. In it we find a powerful plea for justice to those who are victims of the general harshness of the world and are therefore condemned to sink deeper and deeper into the mire of the sins without a hope of redemption.

The Fugitive takes note of the problem of the outcast. "From the social point of view," in the words of Professor R. Sadasiva Aiyar, "it brings the Ithuriel's spear to matrimonial lie and points out the sacredness of revolting against the merely physical view of married life; and from the economic point of view, it points towards a cross that awaits a woman who breaks covert in order to save her soul."

One thing we can say about all these plays is that on the one hand they are a severe indictment against human justice and on the other against the malicious hostility of the world. In this lies the main truth of Galsworthy's social gospel. He seems to warn society not to interfere unduly with an individual whose only desire is to have freedom

for self-expression, the granting of which will not in the least jeopardize the interest of society. He emphasizes the necessity of an imaginative sympathy with and of an understanding of the peculiar circumstances and needs of individuals who compose society. Mrs. March expresses these truths at the close of the *Windows*. "I see it all," she exclaims. "You can't help unless you love... Faith wants to be loved. It's the way of the world.... You thought she wanted to be saved. Silly! She just wants to be loved! Quite natural!.... See people as they are. Thus you won't be disappointed."

The Pigeon shows the results of social degradation. Once again in this play Galsworthy draws our attention to the futility of general charity as a remedy for correcting social aberration. Schemes for such charity and reform though commendable when contemplated, only defeat their own purpose on practical application for the simple reason that they "lose sight of the individual." Hear what Ferrand, a recipient of such charity, has to say: "Those sirs, with their theories, they can clean our skins and chain our 'abits—that soothes for them the aesthetic sense; it gives them too their good little importance. But our spirits they cannot touch, for they never understand. Without that, monsieur, all is dry as a parched skin orange."

"Have we not here the fundamental tragedy?" asks Professor Coats. "Each virtue is negated by a corresponding defect. Was it not just this ineradicable frailty and one-sidedness of human nature which wrung from the soul of Shelley his own despairing cry?"

The good want power, but to weep barren tears.
The powerful goodness want : worse need for them.
The wise want love ; and those who love want wisdom ;
And all the best things are thus confused to ill."

Now we turn to plays of family relationships. *Joy* is "a play on the letter 'I'." It is a fine study of ingrained egoism of human nature. Galsworthy, here, seems to lay down that most of life's worries, miseries and troubles arise from this infernal egoism of human nature. Man's failure to lose himself in love for others and his lack of sympathy for his fellow-men are the causes of many a misunderstanding that has marred many a healthy relationship.

A Family Man demonstrates how excessive assertion of domestic authority ends in nothing but disaster. It castigates the folly of Prussian methods in the home. It is a satire on those who loudly profess the principles of liberty but practise the principles of government. Such a policy cannot but generate domestic strife and strike at the root of happiness in home.

"The tragedy of idealism" is the subject of two plays, *The Mob* and *A Bit O' Love*. *The Mob* sets for "the consequences of advocating a policy of absolute national righteousness in time of war."

A Bit O' Love presents "the consequences which result from acting upon a policy of personal forgiveness in time of peace." In both these plays the central characters are impassioned idealists who set themselves against a world which favours a low standard of conduct. More in *The Mob* is a staunch votary of the policy of absolute righteousness in international dealings and has to encounter a sceptic Parliament and a degenerate people

who refuse point blank to put credence in such a policy. Strangway in *A Bit O' Love* believes strongly in forgiveness and believes that way lies the salvation of mankind. Though the conclusions of these two plays are widely different, one thing emerges and that we cannot express in a better way than Mrs. March who says in *Windows* : "Ideals lead into the soup. And the purer they are the hotter the soup. Don't have ideals! Have vision, just simple vision!"

The next group is that of the plays dealing with class-feeling. Galsworthy more than once has referred to "the pagoda of caste," an unwieldy social structure that has become a source of many of life's troubles and tribulations, this "caste-feeling" has given rise to class-feeling and we see around us a constant conflict raging between various classes—a conflict that is often an offshoot of selfishness of one class attempting to build itself firmly on the ruins of another. Galsworthy who has many plays to his credit dealing with this rampant evil, has also tried to place before us a new approach to this problem which he believes would mitigate its effects though it would not eliminate them.

Strife, in this group, illustrates the conflict between capital and labour. By effecting a penetrating analysis of the different attitudes assumed by masters and men during a strike, Galsworthy leads us to the conclusion that the wastage of human energy and the terrible tribulations that the thoughtless strikes entail could have been avoided by a slight manifestation on both sides of the spirit of compromise and accommodation. Such wasteful projects are the mischief of a few extremists who call themselves "the men of

principle." Galsworthy seems to suggest that no real progress can be made until these bitter partisans of strife are removed from the path; yet at the same time he is not forgetful of the fact that these extremists act thus not because they are merely perverse and cantankerous persons but also because they are the tools of larger and mightier forces that often defeat human perception not to mention the human grasp. *Strife*, in fact, is a study of these questions—"a study, in quite a Greek manner," to borrow the apt words of Professor Coats, "of the nemesis that attends that violence, extremism, going too far in overweening pride, on the part of mortal man, on which the offended, patient, jealous gods at length bring terrible and righteous—chastisement."

Loyalties demonstrates a conflict which often arises from the relation of various classes with one another. Galsworthy here indicates that loyalty to one's class though definitely more desirable than selfish egoism, is not enough inasmuch as it, over and above isolating one class from another, generates a sort of hostility between them. This is admirably expressed by two characters in the play :

"Mabel :loyalty comes before everything
Margaret : ...Ye-es ; but loyalties cut up against each other sometimes."

Solution lies in sympathy which facilitates co-operation. Imaginative sympathy alone can penetrate to the minds of others and help to build firm ties of understanding and co-operation.

The Skin Game exhibits a conflict between the land-owning gentry rooted to the soil of old England and newly arisen class of manu-

facturers, wealthy, energetic and aggressively pushing.

Galsworthy does not stop at merely presenting this perennially raging battle between various classes that constitute society, but also hazards a corrective, commending a religion of kindness in inter-class dealings.

The Foundations urges this attitude. A revolutionary violence would only aggravate the sufferings. A general charity would only fail to assuage the trouble. "A country's one foundation is the happiness and prosperity that are diffused through love."

* * * *

It is easy for us to see, after a hurried review of Galsworthy's problem plays, that it is a world not lit by sunshine but a world where darkness prevails; it is a world from which order has taken flight. In short here is "all strife, tumult, agitation, beneath a lowering sky."

But this world is the natural product of a country of individualism and economic freedom. In this world materialistic determinism strengthened and set off by competitive individualism tends to create two classes, poles apart, one in extremely wealthy condition, the other in extremely poor plight. This state of things only has succeeded in producing disastrous results, ethical, legal as well as economic. Wealth and the power that it gives, determine what is wrong and what is right. It has infinite capacity of influencing the law and weighing down the scales of justice so that the poor having the same instincts as the rich are penalized while the rich go free. Having no economic freedom, unlike their wealthier fellow-citizens,

they cannot indulge in their instincts without incurring the wrath of the Law.

Under such circumstances what chance is there for those who cannot see eye to eye with the consecrated conventions of society? Such persons may not be fiery rebels. They may be simply those whose instincts refuse to be confined within the narrow limits of conventions. They may fling the possessive disposition of the majority to the winds and allow themselves to be led by imaginative, artistic and creative dispositions. Thus they are bound to be misunderstood by society which rewards possessive dispositions. Consequently an organized society stands to cross swords with them and being overpowered by a superior force these instincts are thwarted but not totally extirpated. These smouldering instincts often flare up in a flame that sometimes causes conflagration. As a result of this the individual develops qualities that compel him to set his teeth against an opposed society and in the unnatural combat that ensues he is borne down, ostracized, trampled in the mire.

But can we blame any one as being instrumental in the creation of such a hateful order, a world so full of inequality where the law is differential to status, a world which is heaven to the wealthy but hell to the poor? Strangely enough the reply is an emphatic "No!" It is not possible to lay blame on the individual members of society; for they are humane though essentially self-centred. It is not the self-centredness of an individual but the combined action of all collectively that becomes cruel and unjust in the extreme. Forces that are set in the motion with the primary intention of protecting and benefiting

society, nevertheless crush many of its most innocent members. The victim is not a victim of the vagaries of what we call "Fate" but a victim of the complicated social and economic forces that all of us create but for which none of us is individually responsible. These forces are gigantic in power and are so vast that even the most gifted statesmen fail to comprehend them. The final result is social wastage, devitalization, despair and death.

Galsworthy himself suggests a few remedies for ameliorating these evils. For this politics is of no use. More than once Galsworthy has indicated the ineffectiveness of the state in meting out a just treatment to the individual. Education as it is imparted at present, is also of little help in this respect. Philanthropy, again, is definitely discouraged by Galsworthy in many of his plays. In his opinion philanthropy cannot alleviate these evils; nor does he seem to favour organized religion.

Yet Galsworthy does not hate Christianity. He has a mortal antipathy against the hypocrisy, formal complacency and censorious respectability of the pseudo-Christians. Almost constantly Galsworthy refers to the true essentials of Christianity that lie not in high-sounding sermons nor in creeds, dogmas and ceremonies, but imply in loving-kindness, gentleness, forgiveness.

Admittedly this is Christian ethics, but Galsworthy's religion is not conventional religion. He has, it is true, often emphasized the heroic spiritual courage and a passionate love of humanity with their natural counterpart, the transcendental idealism of religious faith; but it must be borne in mind that

Galsworthy emphasizes love between man and man more often than he does love between man and God. Indeed, it has been well said, ".....when Galsworthy writes about love, he is thinking of it in its manward rather than in its Godward aspect." His plays, consequently, lack a rousing and ardent religious faith that imparts to the plays of Shaw a bracing, heartening quality. "Galsworthy's characters," in this respect, "seem touched by the paralysing ache of modernity and grope after a spiritual faith rather than rejoice in one."

Though Galsworthy fails to give us a rousing and passionate spiritual faith, he offers us the distinctive service of imaginative art. Galsworthy is pre-eminently an artist even in his observation of life. Art as he takes it is the "imaginative expression of human energy which through technical concretion of feeling and perception, tends to reconcile the individual with the universal by exciting in him impersonal emotion." Art thus has the power of lifting man clearly out of his narrow confines seething with private prejudices and personal idiosyncrasies and placing him in tune with the universal life by enlarging his points of view and extending his sympathies. True art, therefore, corrects one-sidedness. It aims at balance, symmetry and poise and herein does it come to the rescue of the present perturbed, topsy turvy social order. Art, in the unforgettable words of Galsworthy, "is the continual unconscious replacement, however fleeting, of one self by another; the real cement of life; the everlasting refreshment and renewal."

Such a view of art, at once, clarifies Galsworthy's position as a dramatist. He has said significantly enough "A drama must be shaped so as to have a spire of meaning. Every grouping of life and character has its inherent moral; and the business of the dramatist is so to pose the group as to bring that moral poignantly to the light of the day." The temple of art is thus not without an altar; but it is a well-known fact that an altar is not a pulpit. "The moral," to borrow the fine words of Professor Coats, "should exhale the work of art as a whole and not proceed from anyone part of it; and it should be strictly subordinate to the first requirement of a work of art, that it should give imaginative pleasure."

This the work of Galsworthy admirably does. Galsworthy is never like Shaw a missionary dramatist. He is, as is beautifully remarked, "a Daniel come to judgment." The message he has to convey is artistically embedded in the play and is evolved slowly and gradually from the incidents woven harmoniously in it and not imposed from outside as in Shaw's plays so as to give an impression that the play is for the message. The propagandist, in Galsworthy never gets an upper hand. He is first and foremost an artist. With his Tolstoyan reverence for all life, Galsworthy, it must be admitted, could not wholly keep himself aloof from his plays; but this is done in so deft a manner that the general impression is one of reticence and restraint on the part of the dramatist. "Galsworthy," to quote Coats once more, "is too skilled a dramatist to let his moral indignation get the better of his imagination. Only very rarely does he allow the artist in him to be handcuffed by the pamphleteer."

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EDUCATIONAL VALUE OF HISTORY

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

FOR a long time history was considered to be a subject of no good utility or importance. But with the gradual recognition of its value it has become more and more popular. It furnishes us not merely with information; more so, it gives us practical guidance in our several walks of life, as soldiers, statesmen, industrialists, patriots, artists, philosophers and social workers; it gives us energy, strength and inspiration to follow the pattern or ideal which it places before us. Herein lies its dynamic as well as guidance value. Its cultural value is that it broadens one's mental horizon, widens his outlook, gives him a spirit of internationalism and makes him a citizen of the world in a very real sense by breaking the barriers of caste, colour and creed; it makes him truly catholic. Again, its disciplinary value in disciplining the mind, reason, imagination and judgment is unquestionable. All these can be broadly classified into two—the guidance value connected with the moral connotation of history and its disciplinary value with its intellectual integration.

organised, interpreted or verified and in course of this verification again, we use our faculties of introspection and observation to account for failure or success in ideals. Thus it follows that three are the fundamental processes or landmarks of the guidance value of history—experience, evolution and example. Experience of men is its vital breath; it never loses sight of the fact that the present is the fruit of the past and has within it the seed out of which germinates and sprouts the mighty tree of the future; and it is surely philosophy teaching by example.

The disciplinary value of history is still more significant, comprehensive and striking. While slight attention suffices to show that history is rich with this value, some well-directed thought however is required to know how great and varied is its content, to scan its treasurehouse. Taught even in the poorest way by dint of iterating and reiterating unorganised facts, it trains the memory; taught philosophically (care being taken wisely to choose and properly to organise the facts), it yields to no other subject in mnemonic value. The facts of history are readily capable of complete organisation by means of the three great associating activities, the cohesive unities of time, place and causal connection. But that history is an equally valuable discipline of the imagination has not been generally perceived. History is man-picturing as geography is earth-picturing. It reveals to the mind's eye the whole

The ideal is ever indispensable for guidance and regulation. But to serve its purpose fully it should not be fictitious: it should not fail to be a matter of fact, a hard reality, a practical proposition, and to this history gives an appropriate and convincing answer, for, facts are its staple. Practical things mostly appeal to human emotions, imagination and will and in the process of this appealing facts are co-ordinated,

movement that constitutes the life of a man, a society or a nation or some selected portions of such movements. No mind can take in particular historic scenes without the active employment of his imaginative faculties and much less complicated scenes or series of historical transactions. An active imagination is as necessary in historic study as in painting a battlefield on the canvas. What power is called forth even to glance, to take a bird's-eye view over the different fields surveyed by eminent historians of vast stretches of different ages and periods! Verily to a pupil of dull and wingless mind the River of Time is but a name as the Amazon is but a line of ink on a sheet of paper!

But history does not stop here; it does far more for the mind than merely exercise the powers of representation. It is also a valuable discipline of thinking faculties. Analysis is involved in the recognition of facts with which it deals; it resolves complex facts into simple ones for easy grasp, for many facts called simple are really complex. It makes an equally strong appeal to the faculties of comparison and judgment. Historically depicted events and characters are a constant challenge to the balancing powers of mind; in their thorough understanding, mere conceiving or imagining passes into reasoning or thinking power involving the characteristic mental act of inference or the drawing of conclusions from premises. Studied philosophically, due attention being paid to the discovery of its most subtle relations and critical appreciation of methods, it becomes a noble exercise of thought. Nicely to observe

chronological sequences and geographical conditions and carefully to search out causes is nothing but thinking. Hence is the oft-quoted saying that history is a good school of judgment. History is by no means destitute of valuable logical, psychological and ethical elements.

The object of teaching history is to awaken thought and especially to teach the habit of thinking intelligently about the political events of our own and other countries. The detailed study of a historical special subject helps towards an insight into character and training of judgment and sympathy. History comprehends to a great extent the principles on which the everyday life of the world around us is being conducted. To the main perception of an object that is its recognition as present to the mind, our apperceptive mass adds its inward digestion and assimilation. We identify the object, recognise it, explain it, interpret the new by our previous knowledge and thus are enabled to proceed from the known to the unknown and acquire a new knowledge of things. Again, historical knowledge is moral knowledge; there is in it gathering of facts, balancing of opposite arguments, halting or hesitation; there is looking at the other side of the picture and tolerance. In the problems of practical life springing out of the relations of men, in the transactions of human business we accumulate data, weigh the force of opposing and conflicting evidence, reconcile contradictory views and at last reach probable conclusions which we further modify in the light of maturer experience and this goes on till we reach the

Supreme Reality. So it is with the teacher, preacher, moralist or any man. In historical matters the process of making up one's mind is a kind of moral book-keeping: some items are entered on the credit side and some on the debit of the ledger and then is struck a balance between them. Soundness of judgment and clearness of perception in collecting and arranging these premises (from which the solution of the various problems of life is to be obtained) is a large part of each man's or woman's work in the world. When we remember that historical knowledge thus helps not a little in building our moral fibre, that its subject matter is the doings of human beings, that in a word it moves in the wide field of probability and so of freedom, we discover we have in history the very ethical discipline that we need.

Both history and politics are great educative forces. But history has this advantage over politics, that it arouses less

passion and prejudice being less of a controversial nature spread over the tangled skein of party government, and so is a better school of judgment. On a similar ground it is claimed that ancient and medieval history surpass modern and recent history as such a discipline: the passage of time silences the discordant noises of momentary politics, shakes off its dust and brings out pure truth comparatively.

No proper school subject is just like real life as history is, while at the same time it can be made almost as abstract as mathematics; it is capable of such wide treatment. No other subject except possibly certain forms of literature comes so near to life as it is. The dry abstraction so often complained of in its teaching is mainly the drawback of the author and specially the teacher. If the teacher deals with human beings and not merely with names, dates and other detached and dry items of procedure, there will be no lack of interest.

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TOMORROW

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

OUR Today has already been lived and found wanting. It has been declared rather dull and meaningless. Some call it as fruitless, while others claim it as too cold and cruel. What is but a practical man's philosophy in today each day of a realist grappling hard with facts as they present themselves at the pressing moment, is but a final verdict of disappointment and spent-up force expended in the course of experience and in the midst of brightening hopes and golden opportunities.

It is in the little distant 'Tomorrow' wherein lies the remedy of all human ills and sufferings. Tomorrow holds out a salvation for man—but a hopeful message of peace, good will and harmony. Today we have undoubtedly reached a certain stage of advance in every direction, but still there is something inadequate and defective and clogged under a web of distrust and misunderstanding.

Our hope, however, is that time element being given, tomorrow we are sure to stand in bright sunshine leaving the burden and shadow behind. In fact it is under the tempting and reassuring visions of hope that most of the things that we might have taken today are so often put off till tomorrow dawn.

"I shall see to it, I shall be glad to consider the matter or I must enquire into the thing," says Big Boss. And why?

Because of his unfailing courtesy that the nature of his office demands or of a fear of self-commitment! Or is it because he has chosen these diplomatic phrases as soft and silent and wars for a flat negative no?

Whatever the case may be, he wants to wait and watch things under a better perspective and a cooled head. Let the rush and routine of the official hour pass away, let the haze lift, controversy be cleared off and the sensation cool down. That is his plea—his apologia for the delay and postponing things which would otherwise be a breach of duty or a charge of neglect. That's only a single instance out of a host of instances met with in case of people following different paths of life.

They have been putting off things any way until 'tomorrow creeps up in the pitty peace of day' as a panacea or a torchlight or as a justification for the omissions of the yesterdays. For instance, Tomorrow the All India Congress Working Committee sits to discuss the situation arising from the resignation of the Congress Ministries from eight provinces and determine the next move—the better and sounder line of action in the light of circumstances. Tomorrow Nehru Jinnah talks are going to be resumed to bridge over the differences and come to a settlement as a token of a 'clear advance' made on the past. And tomorrow His Excellency the Viceroy will try again to

find out the possible agreement among divergent sections which seem to hamper the progress of the country.

Tomorrow the writer is going to give a finishing touch to his thoughts committed to writing. Tomorrow the scientist is verifying his observation and turning his theory into a well established law. Tomorrow the far sighted his vision is modifying—his statement of facts and launching upon an enquiry in the light of facts as they have occurred. And tomorrow we are all going to 'fresh fields and pastures new.'

If this way, whatever and wherever we may be, we are, perhaps, looking up to Tomorrow for gaining the lost ground. Is it not?

For only today under bluffs and thunder Herr Hitler blurts out that it is time to teach a lesson to Britain and France, and in the flush of victory over Czecho-slovakia and Poland, turns down the request of the neutrals for a peace move.

But tomorrow he will realise that it is for him to learn a lesson that the *status quo* of the nations, however small and weak they might be, will have to be maintained in the higher interests of mankind and security of human race. In short, we have lived our today. And tomorrow we have to step in a new age. We are to see a better light of hope that will break on every land and illumine every human heart that is heavily burdened today under blind conventions mistrust and strong prejudices.

Well to a sceptic or an obscurantist, all this may seem a prophetic pronouncement

in a land of tomorrow that may not come at all or come still with the dark side of a lantern. But the truth is that the world is meant for better purpose and that life has better boons to fight for and better missions to fulfil. Today we, of course, suffer, here and there, from the complexity of life and its problems, extremes of want and misery of the extravagances of luxury and plenty and what not.

There is war on the Western Front; there is war on the eastern front. There is war within and without. As regards India, she has been fighting her own battle and solving her own problems as a 'land of tears' and a 'land of lost causes.'

The inter-communal differences are at times so sharp and acute that the idea of a United India as a nation among the Free nations of the world seems but a dream. These are the like man be unpleasant facts of Today. But History fades into fiction, and what is today will also be lost in the dark recesses of Time.

Then comes tomorrow like a united star in the land of darkness, whereunder the manifold problems of this toiling world, that have eluded our firm grasp will receive a new interpretation.

Too many "issues" in our times are simply dividing man and man and embittering human relations. Let all these be reconciled and merged into a calm and sober atmosphere of love and toleration, peace and liberty, of the individual or of a nation. That is the case of the day from every quarter of the globe.

And Tomorrow, to be sure, will be responsive to it. Let us hope so.

NEWS AND NOTES

THE FOUNDER OF THE FIRST OPEN AIR SCHOOL

In 1940, Spain will celebrate, at the same time as the fourth centenary of the Spanish educationist, Luis Vives, the 50th anniversary of the founding of the first open air school by Don Andres Manjon. Professor of Law at the University of Granada and Canon of the Church, Manjon was stirred by the physical, and even more by the spiritual distress of the children of gipsies living in the gipsy quarter of the town. He tells as follows the story of the birth of the first of the "Ave Maria" open air schools, one day in October 1888.

Riding an ass, he passed in front of one of the grottoes of the Sacro Monte of Granada and heard the catechism being sung within. Dismounting, he entered this grotto and found within some little gipsy girls shepherded by an old woman of whom he asked: "What is all this?"

—Don't you see that it is a school...

—What rent do you pay?

—Four pesetas a month.

—Which I will pay you, if you wish.

—How could I do otherwise than wish it!

Thus did Don Andres Manjon become a teacher of little gipsies, while he went on being the teacher of future theologians and lawyers. Little by little he bought several country houses ("carmenes") around Granada which he turned into schools for the children who came in crowds from the town.

Manjon wished that all schools could be situated in the open air like those of the "Ave Maria." "I am, he says in one of his books, a believer in country life—especially from the point of view of physical education—and I would like seminaries, colleges, normal schools and universities to be situated, as much as possible, outside the towns, in the open country. As to the elementary schools of towns of some importance, I would endeavour to place them round about the towns, near the gates and the gardens that usually surround them.

"The country is the best environment for developing life. Air, sunshine and soil are better there than in town. There is more space, living is cheaper, as well as more natural and healthy. From the point of view of physical training, everything in the town is poor and ugly, unless you can see beauty in the high walls surrounding schools in the cloisters which allow the pupils to walk two and two, in the rooms where the children eat, study, play and sleep in common, breathing close and stuffy air.

"The school should be a sanatorium, and sanatoria are not built in towns. The school should have ground for agricultural experiments, as well as a playing field, and in towns you cannot have them because the cost would be too high...

"Away then to the country, for health, for games, for education, for work! All our "Ave Maria" foundations at Granada are situated near the town but not in it, at the gates of the city not in its midst; they look out on to the country...

"The seven country-houses ("Carmenes") are separate so that there should be more order, but near one another so that they can be supervised and directed by one brain. In them, everything is spacious, joyful and healthy. There is room to play and to work; there are beautiful gardens, pleasing to the eye and fragrant to the nostrils. There are plenty of crystal-clear fountains for watering, for drinking, for bathing, while arbours of vine, honey-suckle, climbing roses and passion-flowers afford shelter from the sun's rays."

But Manjon must not be looked upon only as the founder of the first open air school, he was also a whole-hearted advocate, not merely in theory but in practice, of the principle of learning through play which was to find such favour among educationists of the present century.

"Remember", wrote Manjon, "your passion for playing and, in teaching, you will use "the play way"; remember how cross you were when you felt shut up in the house, and you will choose the country for teaching and playing; remember how tedious you found the rules of academic grammar and you will teach the language the other way round from the usual method; remember how you loved to play shop, to make carts with wheels, wind-mills with sails, houses with stones and kitchen-gardens with plants and you will learn to teach agriculture, industry and commerce not in extracts summarising the works of experts (the only use of which is to be memorised by those who study them) but with facts and with play, using playthings when the real things fail, accepting figures and pictures when

one has to do even without plaything."

Manjon went further than just applying in his teaching the method of educational play. He saw and applied the principle of the "activity school" and the work-school "*Arbeitsschule*." "It is wise", he said, "to make use of the craving for doing things which is so strong in the child, and to instruct and educate him through this characteristic of his. However, there must be no exaggeration: it will not do to fancy that ethics, science and the art of education can be acquired by using one's hands, for history, language and other educational means, which cannot be "manipulated," teach and educate as much as, and more than, the scissors and the awl."

This brief description of Manjon's work would be incomplete if it did not draw attention to another aspect of his personality: he was, through his "Ave Maria" schools, an apostle of popular education inspired by the Christian ideal. His great pre-occupation was to educate the poor and lowly. Had he not begun his work by teaching little gipsies and was it not his boast that he gave the underprivileged a better—we should say to-day a "more modern"—education than the children of the well-to-do were given in the public or private schools of his day?

The personality of the professor-schoolmaster deserves to be studied and understood. He published many books, in particular the one entitled "*El maestro mirando hacia fuera*" (the schoolmaster looks out of doors). A whole issue of the Madrid educational review "*Atenas*", that

of April 1939, was devoted to him. For readers who prefer French, we can mention an article by Professor Devaud, of the University of Fribourg (Switzerland), entitled "*Pédagogie à ciel ouvert*" (Education under the Open Sky), published in the "*Revue belge de pédagogie*," of April and May 1939.

ITALY

Extracts from the Regulations of 4 April 1939, No. XVII, concerning Homes for the Re-education of Minors, published in the Gazzetta Ufficiale, No. 125 of 29 May 1939, XVII.

Chapter I. General Rules. Article 1. Object of the Institution. Re-education homes for minors are established for minors who, having contracted vicious habits or on account of neglect, give evident proof of moral laxity necessitating corrective treatment of a moral character.

Art. 3.—Special Re-education Homes. The following shall be admitted to special re-education homes: (1) Minors against whom criminal proceedings are pending and who cannot be or are not placed in confinement while awaiting judgment; (2) minors discharged on the ground of lack of discernment or intention, without measures of security being taken against them; (3) minors discharged by the granting of a judicial pardon or sentenced with conditional suspense of the penalty; (4) minors having been sentenced prior to committal to a re-education home, or during their internment in such a home, or having—in virtue of a final decision, been interned as a measure of security; (5) minors committed by the Court to a special re-education home, on the

ground of misconduct, until such time as this sentence is rescinded.

Art. 5. System of Re-education. Re-education shall begin with a study of the minor's personality. It shall comprise physical care, judicious discipline, class-teaching, religious education, practical work and participation in the youth organisations of the Regime, and shall culminate in participation in the DUX camp.

Art. 6. Adaptation of the Means of Re-education to the Minor's Personality. The means of re-education shall be adapted to the physical, psychological and social condition of the minors. The Re-education homes shall be specialised so as to give a training predominantly agricultural, industrial or scholastic in character. The minors shall be placed in homogeneous groups, according to their age, their physical and psychological development, the standard reached in general education and in vocational training.

Art. 7. Political Education. In addition to the moral, religious, scholastic, technical and artistic education of the young people concerned, the re-education home shall be responsible for their political education, in order to develop in them the fascist conscience enlightened by the ideal of the fatherland and its imperial greatness.

Art. 8. Biographical record-card. For every minor, the director shall draw up a biographical record-card, wherein shall be summarized the information given in the records and registers of the re-education home. This record-card shall be established at the time when the minor is

admitted to the institution and shall be brought up to date every six months, or even oftener in case of a transfer.

Art. 9. Control of the results of the work of re-education exercised by the Juvenile Court. At the close of every school year and even, at the request of the Office of Public Prosecutions, during the school year, the director of the re-education home shall furnish the Court with detailed and precise information as to the conduct of the minor, his progress in practical work and in the schoolroom, the respect shown to his superiors, his relations with his family, his attitude towards his companions and any incident showing either a change in, or the persistence of, the habits which caused him to be placed in the home. In the case of minors belonging to the sections mentioned under article 11, such information shall be sent in at the end of every half-year. The Court, through one of its members, shall frequently question the minor so as to secure an exact knowledge of his case and of the results obtained in the work of re-education.

Art. 10. Discharge of Minors. Minors shall be discharged from re-education homes by a decision of the Juvenile Court, when they no longer require corrective treatment. Discharge shall in any case be ordered when the minor reaches the age of 21, or when he is called up for military service, or when a serious physical or mental infirmity prevents the continuation of the work of re-education.

Art. 11. Assistance Sections. Minors whose re-education is finished and whose discharge has been postponed by the Court, in accordance with article 30 of Law No. 835, of May 27th 1935, shall be admitted into an assistance section, such section shall be organised with a view to placing minors in employment outside the institution, in establishments or undertakings in the town in which the re-education home is situated. The director shall enquire periodically of the employers as to the conduct of minors

belonging to the assistance sections and shall, on each occasion, report thereon to the Court.

Art. 12. DUX Camp. Minors declared by the Court to be re-educated shall be rewarded for the progress they have made in re-education by being allowed to take part in the DUX Camp, where they will receive guidance for the future that awaits them. Departure for the Dux Camp shall be a solemn occasion concluding the annual Rehabilitation Celebration.

Chapter XVI. Rehabilitation Celebration. Art. 148. Meaning of the Rehabilitation. The Rehabilitation Celebration is the ceremony in which each home proclaims the results achieved in the course of a year of re-education work, and honours those minors whom the Court has declared worthy to return to live among good citizens. The rehabilitation finds its concrete expression in the departure of the re-educated minors for the DUX Camp.

Art. 149. Arrangements for the Ceremony. The Rehabilitation Celebration shall be held after the end of the school year, when the Court has given its decision on the proposals for discharge sent in under Article 130. The re-education home, Juvenile Court and Section of the Court of Appeal shall attend the ceremony in full force. The authorities and the minors' families shall also be invited.

Art. 150. Report of the Director. The director shall recall the principal events of the life of the institution during the year and the results achieved in the various fields of its activity; he shall read the general roll of merit and distribute the rewards, after praising those who have particularly distinguished themselves. He shall then review the youths who have been pronounced to be re-educated and have been admitted to the DUX Camp. He shall hand to each one his membership card in the G.I.L. (*Gioventù italiana del Littorio*) and the diplomas awarded for study and for work; he shall exhort them to persevere in

the path of duty and to maintain the integrity of the fascist conscience acquired at the home...

CONFERENCE ON PLAYING FIELDS AND CHILDREN'S RECREATION (BELGIUM)

A national and international Conference on Playing Fields and Children's Recreation was held at Liege, from August 6 to 9, 1939. The following are some of the most important recommendations adopted by the conference.

A. RECOMMENDATIONS IN THE MEDICAL FIELD

1. The Conference recommends that a judicious medical selection of the children, in accordance with the views of former conferences and of the definition of recreation grounds and playing fields adopted by the present one, should be made before admission to the recreation ground by the school doctor or a doctor approved by the organising Committee responsible for the recreation ground.

The medical record card shall take into account the characteristics of the child so as to give all needful advice respecting diet, rest periods, gymnastics, games, open-air treatment and sun bathing. All these physical education measures, if well planned, will give the child maximum benefit and raise the usefulness of the recreation ground to the maximum.

The doctor must be assisted methodically, with perseverance and confidence, by the school nurse, the physical education instructor and the monitors of both sexes.

A staff meeting should co-ordinate the observations of the doctor, the physical education instructor, the school nurse and the monitors and give necessary guidance to carry out their instructions...

B. RESOLUTION IN THE EDUCATIONAL FIELD.

3. *Classification*.—Considering the importance of establishing a classification of the different kinds of recreation grounds,

playing fields and gardens, the Conference proposes that there should be adopted a terminology defining exactly the character and destination of the different types of recreation grounds. The following classification is recommended:

(a) *Playground*.—An enclosed space reserved in a public garden, boulevard, square, or piece of waste land, shady, provided with sand, grass plots and benches. The playground is placed under the care of the police and the public.

(b) *Playing centre*.—Playing fields or recreation grounds for a given district of the town, with a surface proportionate as far as may be to the number of children in the district. The centre is enclosed but open to all; it includes the necessary buildings: office, sanitary accommodation covered playground.

The office contains the archives of the centre, a first-aid chest, a shed for storing playing equipment, a library. The sanitary accommodation must be in the proportion of about a quarter of that compulsory for schools. It is highly desirable to have a suitable number of shower-baths.

The grounds comprise a grass plot for free play, a sand-pit, provision for team games or play in groups.

(c) *Open-Air station*.—The air station or out-of-town playing field is sometimes erroneously called day-camp, or shelter for day open air cure, whereas the camp is of course for boarders and the cure for delicate children only.

The open-air station is situated just outside the town, in a healthy locality, preferably on a hill, and should be very airy and partly wooded.

It is enclosed and should comprise the indispensable premises: director's office, offices of the monitors, first aid room, doctor's room, dining hall, covered shelter, library, dressing rooms for the children, kitchen and annexes for the

domestic staff, sanitary accommodation; shower-baths with dressing rooms, wash-room, shed for storing the play equipment, etc.

5. *Regional Commissions*. *General Committee*. The Conference would like to see regional consultative commissions appointed, independent of political influences, of specialised doctors, of educators and competent social workers, whose duty it should be to watch and control applications for obtaining subsidies when the required conditions are fulfilled, to inform authorities as to the suitability and importance of such subsidies and to co-ordinate all initiatives relating to playing fields and children's recreation.

6. *Educational Organisation*. (a) The Congress recommends that playing centres should be opened, as far as possible, according to a plan based on the number of children in each district of the town or in each locality.

(b) The management of one or more of these centres should be entrusted to a man or woman, offering every guarantee of morality, conscientiousness in the discharge of duties and competence both in the material organisation of centres and in the educational guidance of children.

(c) The director (man or woman) should be assisted by monitors or monitresses, in the proportion of one monitor for 20 or 40 pupils, and by a physical education instructor taking all the different groups in turn.

(d) It is desirable that all out-of-town playing fields should have a reading-room, a large covered-in shelter for use in bad weather and a garden for cultivation by the children, 10 to 14 years of age, under the guidance of a gardener with love and understanding of children.

(e) The monitress (or monitor) has the responsibility of the group entrusted to her. She takes every necessary measure to keep the children occupied. She teaches them poems, songs, marches, etc., to create an atmosphere of good humour and keenness.

She organises visits and excursions, and takes charge of the story hour. On wet days, she gathers her group together in the shelter and keeps the children busy with interesting handwork...

(g) In order that the children should have time to spend with their families, the playing fields will not be open on Sunday afternoons, unless the children can come there with their parents.

7. *Preparation of monitors or monitresses*. The Conference would like to see the institution of an official diploma for open-air institutions, to be awarded by a central jury after theoretical and practical tests. The practical tests should include lengthy probation periods.

Special facilities will be granted to holders of one of the following diplomas: nursery school teacher, elementary school master or mistress, social worker, trained nurse, physical education instructor.

CODE OF CIVICS AND ETHICS IN THE PHILIPPINES

Executive Order No. 217 prescribing Certain Civic and Ethical Principles to be taught in all schools in the Philippines. Whereas section 5 of Article XIII of the Constitution provides that all schools shall aim to develop discipline, civic conscience, and to teach the duties of citizenship; Whereas, in order to comply with the above constitutional provision, it is necessary that a Code of Citizenship and Ethics be adopted and taught in the schools; Whereas pending the formulation of such a code by a committee representing the various elements of the community and the adoption thereof, it is essential that the schools should at once take steps in order to effectuate the mandate of the Constitution in this respect:

Now, therefore I, Manuel L. Quezon, President of the Philippines, by virtue of the powers vested in me under the Constitution, do hereby direct the Secretary of Public Instruction to require all schools to teach the following civic and ethical principles, drafted by a group of eminent citizens:

1. Have faith in Divine Providence that guides the destinies of men and nations.

2. Love your country for it is the home of your people, the seat of your affections, and the source of your happiness and well-being. Its defence is your primary duty. Be ready at all times to sacrifice and die for it if necessary.

3. Respect the Constitution which is the expression of your sovereign will. The government is your government. It has been established for your safety and welfare. Obey the laws and see that they are observed by all and that public officials comply with their duties.

4. Pay your taxes willingly and promptly. Citizenship implies not only rights but also obligations.

5. Safeguard the purity of suffrage and abide by the decision of the majority.

6. Love and respect your parents. It is your duty to serve them gratefully and well.

7. Value your honour as you value your life. Poverty with honour is preferable to wealth with dishonor.

8. Be truthful and be honest in thought and in action. Be just and charitable, courteous but dignified in your dealings with your fellowmen.

9. Lead a clean and frugal life. Do not indulge in frivolity or pretence. Be simple in your dress and modest in your behavior.

10. Live up to the noble traditions of our people. Venerate the memory of our heroes. Their lives point the way to duty and honor.

11. Be industrious. Be not afraid or ashamed to do manual labour. Productive toil is conducive to economic security and adds to the wealth of the nation.

12. Rely on your own efforts for your progress and happiness. Be not easily discouraged. Persevere in the pursuit of your legitimate ambitions.

13. Do your work cheerfully, thoroughly, and well. Work badly done is worse than work undone. Do not leave for to-morrow what you can do today.

14. Contribute to the welfare of your community and promote social justice. You do not live for yourselves and your families alone. You are a part of society to which you owe definite responsibilities.

15. Cultivate the habit of using goods made in the Philippines. Patronize the products and trades of your countrymen.

16. Use and develop our natural resources and conserve them for posterity. They are the inalienable heritage of our people. Do not traffic with your citizenship.

REVIEWS AND NOTICES

'READING AND COMPOSITION, BOOK I. BY ROBERT MACINTYRE MACMILLAN & CO., LTD., Price, 1s. 9d.

This is the first book of a series, but the only one published so far. The reading matter comprises 29 titles spread over 41 chapters, the quantity being just sufficient for a year's work in English with a II Form class. The subjects of the lessons are varied and interesting, the preponderance of dialogue being a commendable feature which affords scope for the production of class room plays. (The book itself contains one such.) Every lesson is illustrated by a line drawing and is provided at the end with

word-lists and questions for composition, oral and written. The word-lists might be fuller and based upon a phonetic or grammatical or idiomatic scheme. 'Things to draw' would be a useful and welcome addition to 'Things to try.' The language is carefully graded; the first few lessons being very simple indeed both in vocabulary and sentence structure. But punctuation, as regards the use of the comma, might have been more carefully attended to. In a reading-book intended for the very young, in the matter of both the use and the omission of the comma, the adoption of a rigid consistent principle would be an advantage. The insertion of a few full-pages pictures in colour

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This reader, described as an Introductory book, is evidently intended for use as an English Text-book for the III Form leading up to the use, in the first two forms of the High School, of Books I and II of the same

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CHARACTER TRAINING IN SCHOOLS

By ALBERT CORLETT

WHATEVER its deficiencies—and they are glaring—the English Public School has never lost sight of the fact that it is character fibre and not certificates that decide the man in the last resort, and that such fibre is strengthened by individual action and responsibility. In spite of the difficulties of the moral and physical life associated with unisexual groups, a more generous understanding prevails than in former days. Were tradition less insistent, and individual freedom more respected, Public Schools could give the world not only a distinctive type, but a type of distinction almost beyond criticism. It behoves those keen for the nation's youth—and particularly for the mass that finishes its education at fourteen or fifteen in the Elementary Schools, the bulk of citizens of tomorrow—to create conditions somewhat related to those of the best Public Schools, wherein character can develop and strengthen.

XLVI—35

Why do we compel children to attend school? The cynic might answer, to keep them out of the wet—most of them at any rate! and off the roads. The *Handbook of Suggestions for Teachers* (1937) gives an admirable reason, quoted from the code of 1904-1926. It applies particularly to the Elementary Schools, but can well cover every educational institution concerned with young people:

'The purpose of the public elementary school is to form and strengthen the character and to develop the intelligence of the children entrusted to it, and to make the best use of the years available in assisting both girls and boys according to their different needs, to fit themselves, practically as well as intellectually, for the work of life.'

Character is thus defined officially as the first objective in the education of the young; but nowhere in that same *Handbook*, or in any other Board of Education publication, is there a practical scheme for its cultivation.



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tion. Religious organizations console themselves with the idea that their formulae are effective; but their schools are just as dead as the Council schools. Even the Hadow Report that led to the most radical change in organization since 1870—the formation of Senior Schools—did not face the problem of character training. Certainly there was a helpful change in the curriculum bias, but the same fiction remained that character developed automatically and concomitantly with mass learning, and that the presence of a noble-minded teacher would complete the process.

Our modern secondary schools, even in their success, are a national disappointment. For their present purpose they are probably as fine as any schools in the world, but they are chiefly factories for Examination results. Character training is accidental as in the elementary schools, for any conscious effort at character training in either group is usually made by useless precept. It is an undoubted tragedy that the chosen of the nation's youth in the Secondary Schools should lose the flush of enthusiasm for life through being compelled to accept passively carefully selected information for examination purposes.

The Secondary Schools are controlled and staffed by men and women of high academic calibre, who, with few exceptions, refuse to devise or incorporate any technique into the present learning process whereby real life value could be given to all the experience of the pupils in their schools. It is felt—and many teachers candidly confess—that these schools cannot be made really educative and cultural until there is

assurance that a change of procedure will not handicap the school in the competitive scramble for examination results. Yet there are business men who refuse to employ the Secondary School applicant because they consider that disuse has somewhat atrophied certain of his character propensities, and that his so-called education has been destructive.

In the Elementary Schools the situation relative to character training is just as depressing. Happily the children are released sooner than their secondary fellows from the educative process; but sufficient damage has often been done to injure them for life. Reorganization, the Board of Education's latest panacea, but a source of future democratic discord, would separate tidily for peculiar reasons all the children in Elementary Schools into three age groups, Infants, Juniors and Seniors found unfit to pursue a higher academic course.

The Infant Schools show gleams of the happy spirit basic to all education. The Junior Schools, where a natural life is possible, are paralysed by the insane Scholarship 'ramp.' Most of the Senior Schools are spasmodically jerked into various practical activities, but lack the flow of the genial life current. There is no vital underlying 'motif' in their work.

The public conscience today is very sensitive towards children, and amongst their elders an intense faith has developed in the power of education. Elaborate changes have occurred in the externals of school life, and sacrifices are constantly made to meet the growing expenditure. There is a very uneasy feeling shared by many

teachers, that in essentials the schools are not justifying either the faith or the expense. We seem to ignore the fact that a practical and more enlightened procedure is possible which will react even upon delinquent or potentially delinquent children, giving them power to resist the bias of their own natures and the pressure of the home environment.

The 'New Education' which makes the individual the unit and not the class, which recognizes the rights of the child, and endeavours to respect the laws of his nature, is flouted as the practice of cranks; but we shall be compelled to follow its technique, for wisdom will be justified of her children.

In so far as school conditions will allow, the joy of living should be the touchstone of all work with the young. Resistance from the pupil is a measure of our failure, and continued resistance will mean the formation of habits of cunning and prevarication.

Life's stern reality is often made the excuse for severity of school regime. The pupil, it is said, must be taught that he will receive scant consideration in the hard work-a-day world, and school experience must be a preparation. But, fortified by the serenity of a wise and happy school life, he will be better in every way, not only to meet the buffets of circumstance, but to ease situations where such arise.

How can the happy atmosphere be created—for it is vital? For moral, mental and physical health happiness must pervade all our being and doing. Happiness is not an external application. It is a spontaneous manifestation of joy from the harmony of

activities of the individual and the power and needs of his human nature. Then, as teachers, the first consideration in all school work must be the happiness of the pupil. It is from this happiness that all true character training arises.

We are concerned with beginnings which behove sympathy and gentleness.

Those of us dealing with slum children know how anti-social are many of their homes, and how twisted their natures even when they first arrive at school. These are citizens of the future experiencing in school the first and perhaps the only opportunity of spiritual enlightenment for the responsibility of citizenship. Our methods must be such that their inner turmoil shall be smoothed to serenity, and every means given to exercise the social virtues.

This is no work for the bully, but only for the wide-minded teacher of fine purpose and integrity, humble in the task of brightening the spiritual image of God.

Punishment, corporal or otherwise, for character purposes is mostly wrong, but not wholly so. Where no fear arises punishment is just, natural and rare.

As the deepest joy comes from creation, the greater the possibility of creative activity the surer and the better will be the expression of all the positive features of character. Real happiness does not breed evil. Further this spontaneity and urge to the fullest self-expression is dependent upon freedom, and there can be no spiritual productive freedom in the traditional Class System. Even in this democratic country freedom in schools is suspect among parents, a matter

of grave concern to Education Committees, and to most teachers an impracticable setting for profitable activity, breeding only chaos. Freedom implies choice and movement and speech, the action and reaction of our ordinary community life, and the school must be organized as a community. Even in the finest communal life there is surely no freedom without the limitation defined by responsibilities to which children are wrongly supposed to be unequal.

It is interesting to note that in this country, the first and maybe the last outpost of individual liberty, most of our schools are conducted under as autocratic a rule as any of the totalitarian states, and yet later, as citizens, the children are expected to treasure their freedom and the responsibilities it entails. They would more keenly recognize the virtues of freedom and its duties if the schools gave them opportunity for apprenticeship.

Freedom is thus the first essential in education—the widest possible freedom commensurate with the spiritual and intellectual calibre of the staff, the varied opportunities and spatial qualities of the school.

Freedom compels individual work, and this means, at last, the partial wreck of the time table.

There is much misunderstanding concerning the term individual work. It does not seem to have been understood by the Consultative Committee in the 1926 Hadow Report on the adolescent. Either they did not know its significance, or they were contemptuous of its efficacy in the schools, judgment strangely contrary to the

dicta of leading educationists. In the whole Report of over 300 pages there are but eight lines given to individual work, and that of a spurious kind taken within the framework of the class.

Individual work implies initiative, choice, movement and a definite programme of work for each pupil. It is not work done merely by the individual in a class at the instigation of a teacher, no matter how different his task may be from that of his neighbour.

But how is it possible in an elementary school—for that is our main concern—to devise an organization to ensure an atmosphere of real happiness, wherein children shall be free to carry out their individual responsibilities in a natural community life? (Pope's facile witticism that 'What is best administered is best' can justify any tyranny, and to suppose that with a good teacher any method is suitable is sheer delusion.)

Such an organization is possible in adaptations of the Dalton Plan. No elementary school with large numbers can hope to institute the plan in its entirety: such possibilities—if desirable—lie with Private schools, where expense offers no hindrance. Further, the Dalton Plan will be useless unless conducted in the spirit in which it was conceived; for without appropriate human agency the freedom it invites can become a greater tyranny than Class System practice. One bully on the staff is a danger to the school, and those who practise the plan will understand the significance of this statement.

An adaptation of the plan has been in operation for eleven years in the writer's school, a boys' Senior School. As an account of its actual mechanics can be found in the January 1937 number of *The New Era*, only a brief reference to its major character features will be made here.

In choosing his subjects each day, a boy must exercise judgment and the cumulative effect of these daily judgments gives him the facility and invokes the power of judging. Furthermore, as he keeps a Record Card which must be presented to the Headmaster when a month's work in all subjects has been completed, he is continually weighing up means to an end.

In proceeding to his particular subject he exercises initiative denied him in the traditional class system. To accomplish his work this same initiative must be brought into play in overcoming his difficulties. He is encouraged to rely upon his own efforts, although he is not denied the means of help when his own power is not enough. Just as he can consult others, so he himself can be consulted, and this spirit of kindly co-operation develops the camaraderie essential to good social living. Allowed to move and speak at his own wish, he becomes an independent being, and shows it in his carriage and manner. He is not shy and tongue-tied, but asks and speaks frankly and easily when addressed. As furtiveness and suspicion are banished from the school atmosphere and confidence placed in his actions, he responds with a natural integrity which cleanses his nature of the need for subterfuge and prevarication. Allowed to proceed at his own speed and according to

his ability, he develops remarkable habits of industry which surprise his employers when he leaves school. No longer frustrated and irritated by needless pedantic taboos, he becomes a natural being, and happiness seems to exude from him, reacting on his moral, spiritual, intellectual and physical health. Even the naughtiness of the delinquent becomes sublimated through interest and constant occupation. In addition to the duties of academic life, there are others to be carried out helpful to the supervision and working of the school. For this purpose between seventy and eighty boys have jobs demanding self-reliance and integrity in their fulfilment, all controlled by the School Captain under the discreet eyes of teachers and the Headmaster.

In most of our Public Schools character virtues are developed outside the classrooms in the responsibilities and activities traditional to Boarding School life. In the Elementary School out of school activities are necessarily limited; but a very successful House System functioning during and out of school hours provides both co-operative and competitive effort in draughts, chess, darts, concert, drama, fishing, cycling, cricket and football.

The distinctive *esprit de corps* that prevails has compelled the formation of an Old Boys' Association, remarkable for its vitality and the variety of its activities, both in and out of the school clubrooms, where boys of ages ranging from twenty-four to fourteen meet twice weekly for social and cultural purposes. Further, of more than fifteen hundred clubs fulfilling the conditions of membership of the Nation-

al Association of Boys' Clubs, this is the only one directly recruited from a reorganized Senior Boys' school. But how much more could be done on these lines if schools were self-contained—publicly controlled boarding schools—living as a community in the country, generously equipped in material and personnel.

The staff of the school was not specially selected, and in the light of our experience every school could adapt itself to the work, granted the will to service in the interests of children.

Certainly correction of written exercises is constant and heavy, but its incidence is not felt in the serene atmosphere of a well-conducted study-room where work provides its own discipline. Oral expression of prepared work is given, an essential exercise in the education of boys and girls.

The teacher himself no longer assumes the authority of a dictator, but he is none the less powerful in his new role. Fear is displaced by sympathy, and even love, and a measure of the efficacy of the new relationship is seen when a boy goes to the teacher and engages him naturally and respectfully in conversation and discussion.

It may be noticed that no specific religious teaching has been invoked as an aid to character training. Religion gains little by not respecting the immaturity, the sanctity and the independence of the individual mind.

Pupils are affected by the mould of their environment, and the higher the ideal of active democratic living within the school the more spirituality will be developed in

the daily contacts, and the greater will be the reality infused into religious doctrine if later years should require its assimilation. The finer the teacher, the greater will be the influence he exerts, compelling integrity of thought, action and conduct.

The teacher can be dangerous; but it is remarkable how much more effective the so-called 'weak' teacher is in a free atmosphere than in the class system. The teacher who does not recognize the rights of the pupil can be of little service in character training. The best teacher is contented—though not complacent in mind—from spiritual satisfaction, equable in temperament, competent academically and of wide experience, with an intense enthusiasm for social service, sympathetic, kindly and always willing to give, discreetly, help and guidance. Good health, dignity of carriage and decisive voice complete the paragon. Unfortunately there is no principle followed in the selection of teachers. Candidates enter because they usually cannot afford the fees of qualification in other professions, and Teaching becomes the last resort.

Drawn usually from a brave though uncultured stock, bent to a mean and sterile prostitution of learning in the Secondary School, further continued at the Training College, they betray no enthusiasm for the creative and adventurous work before them, seeking academic distinction mainly for financial reasons. The security guaranteed by their unions does not seem to have had an invigorating effect on either mind or practice. Rare it is in this age to find outstanding personalities in the teaching

profession: yet were their education effective, leaders should automatically rise from their ranks and the schools would contain men and women who would be living examples of what the pupils could become.

It is time vision and generosity were introduced into the training of the teacher if the state is to benefit. There are Training College authorities who are still afraid that real men and women should issue from their portals.

Examination prowess should not be decisive as at present for entry into the Teaching profession. Knowledge garnered naturally and profitably, accompanied by some distinction comparable to the Moray badge of Gordonstoun, giving testimony to wide character achievement and physical accomplishment, should be essential. Teachers should know from their own experience how character is developed if they are to be useful to their pupils. Nor should the Training College be as at present, mainly an extension of the Secondary School; but a vitalizing centre for social service, where men and women could educate themselves under wise guidance, with wide cultural facilities and means to satisfy any special bias. Opportunity should be frequent for enlightened pedagogical practice and for its extension to any special technique or school organization that will emphasize real character training and the natural assimilation of realistic knowledge. Every student should be allowed to live for

periods in foreign countries associating not only with professional colleagues, but with ordinary citizens. Finally, time should be spent in manual labour under actual working conditions, an experience which would give sympathy with, knowledge of and admiration for the parents of the children in the schools, and a valuable appreciation of the money value of labour: they would be fulfilling a necessary condition vital to all real education.

Of course, such a scheme would entail a considerable extension of the training period. But there is no justification for allowing callow and uncultured men and women, however academically qualified, to leave so-called training departments lacking the power, the specialized experience, and the desire to lead children to the new Jerusalem.

The theorist may treat with derision the idea that a change in school practice can affect to any positive extent the basic features of character, and may think that whatever results may accrue can only be trivial. But, as Browning says, 'The little more and how much it is; the little less and what worlds away.'

It is not too much to say that a radical change in the social product could be effected in one generation, in spite of the spiritually destructive effects of poverty and ignorance in the home.

ALFRED TENNYSON, A SPIRITUALIST

PHYSICAL EXPERIENCES AND SPIRITUAL CONVICTIONS

BY SRI B. NAGESWARA RAO, B.A., L.T., B.T. S., Ichhapuram

INTRODUCTION

AT the outset, let us understand what the implications of 'Spiritualism—Modern' are before touching upon Tennyson's psychical experiences and deep convictions as to (1) The immortality of Man (2) Our Divine relations and (3) *The great truth of Spirit—presence* as revealed to us through his works and words.

SPIRITUALISM, AN INTERPRETATION

A belief in ghosts and spirits in this scientific age is sure to be put down not only as superstition, pure and simple, but as *Midsummer Madness*. Yet Manifestations which do occur in our presence and proved by spiritualists through psychic mediums and Seances, cannot be accounted for, as being other than supernatural. If men deep-read in philosophy and science are asked as to the causes of such phenomena, they ascribe them to something mysterious and doctors light-heartedly account for them as effects of hysteria or epileptic fits, but they would never admit the existence of such agencies as 'Spirits'. But in spite of them, the Science of Spiritualism has come to stay and, nay, has been steadily progressing to convince there are such agencies as Spirits. And "Spiritualism" is the name applied to the varied series of abnormal phenomena purporting to be for the most part caused by spiritual beings acting upon specially sensitive persons or mediums.

BELIEF OF A SPIRITUALIST

The spiritualist believes that after the phenomenon termed Death has occurred and you have buried the body, *Man has an individualized conscious existence beyond the grave*. (For 'Death with the might of his sunbeam, Touches the flesh and the Soul awakes' as Browning says in his *The Flight of the Duchess*). All those who believe this are called spiritualists, whatever else they believe. In addition, the spiritualist believes that the spirits can, and under proper conditions do, *communicate with the friends they have left in the form*. In other words, a spiritualist is one who believes in the intercourse with disembodied spirits. The phenomena of *Modern Spiritualism* rests upon these two items of faith.

MIRACLES

A miracle, according to the orthodox interpretation, is said to be constituted through a deviation from the course of Nature. But spiritualism declares that a miracle, in the theological sense, is scientifically, philosophically and morally impossible as it would then deny that God is infinite in his attributes and that Natural Law is the effect of the perfection and divinity of those attributes. The spiritualistic school is therefore entirely justified in declaring that a miracle is utterly impossible and so the legitimate corollary is that all the various phenomena of the

past as recorded in the Bible and other sacred books together with the analogous manifestations of the present day, were and are in accordance with the harmonious action of *Natural Law*; and that none of the powers that were exercised in the past, through any of the prophets, patriarchs or seers or apostles, were drawn from without the domain of Nature as clearly and boldly set forth by the Poet in these famous lines.

"Is God asleep, that he should cease to be
All that he was to the prophets of the past,
All that he was to poets of old time.
All that he was to hero-souls, who clad
Their sun-bright minds in adamant wall
Of Constancy, and walked the World with HIM -
And spake with his deep Music on their tongue -
And acted with his pulse within the heart,
And died or seemed to outward sense to die -
Vanishing in light, as if the sun
Gathers its image back into itself?
Is God less real now than when HE Sang,
And smote with HIS right, the harp of Space
And all the Stars from His electric breath
In Golden Galaxies of harmony,
Went choring out, heart flushed with life for Him?

In the light of these facts, let us see how far Alfred Tennyson's works and words reveal to us his psychic experiences.

... "Dare I say,
No Spirit ever brake the bond
That stayed him from the native land
Where first he walked when claspt in clay
No visual shade of some one lost.
But he, the Spirit himself, may come,
Where all the nerve of sense is numb,
Spirit to Spirit, Ghost to Ghost.

...
Descent, and touch and enter, hear
The wish too strong for words to name,
That in the blindness of the frame
My ghost may feel that thine is near."

IN MEMORIUM, P. 272, (Globe
Edn.), Verse XCIII.

XLVI—36

Tennyson's poems can be read best in the light of his trances. He says:—

"And while I walked and talked as heretofore,
I seemed to move among a World of Ghosts.
And feel myself the Shadow of a dream."

These lines clearly show how fast and often he is caught in these psychic trances.

A life or memoir of the noble poet by his son Hallam Tennyson in two volumes is full of interest and value. From materials gathered in a few years past, and from late notices and extracts from the biography, facts are given touching his psychical experiences and deep convictions as to the immortality of man, our divine revelations and the *great truth of SPIRIT-PRESENCE*.

In his preface, Hallam Tennyson says of his father: "From his boyhood, he had felt the magic of MERLIN - that *Spirit of poetry* - which bade him know his power and follow throughout his work, a pure and high ideal, with a simple and single devotedness and a desire to ennoble the life of the world, and which helped him through doubts and difficulties to endure." He further tells us that his father regarded this poem of MERLIN and the GLEAM as constituting his autobiography, as offering quite enough to those friends who urged him to write of himself. Of that *mystic poem*, a few lines may give the key:

"Not of the Sunlight,
Not of the Moonlight,
Not of the Star light,
A young Mariner,
Down to the haven,
Call your companions, (IX)

Launch your Vessel,
And, crowd your canvas,
And, ere it vanishes,
O'er the margin
After it, follow it,
Follow the gleam. (IX)

To "follow the gleam" plainly means to follow the *spiritual light* within us from above—a path so natural to see—and which might be to many, if their lives were wise and true.

Thus did Tennyson walk serenely on his upward way:

And broader and brighter
The gleam flying upward
Wed, to the melody,
Sang thro' the World.
At the last:—Last limit I came
I can no longer
But die rejoicing
For thro' the magic
Of him, the mighty
Who taught me in childhood
There on the border
Of boundless ocean!
And all but in heaven
Hovers the gleam. (VIII)

CRISIS IN HIS LIFE (1833)

The marked period, the crisis in his life, came in 1833, when Arthur Hallam passed suddenly to the more real life. Hallam was to marry Tennyson's sister Emilia; the poet was 24 years of age; their lives were interwoven by sympathies too strong for time or bodily death to sever or even to weaken. His sorrow was deep, but unselfish, his affections deepened while, as ever, his duties were well done. Especially was his inmost or spiritual life, exalted and opened, and his feeling of nearness to a life largely independent of our external senses of physical bodies,

grew to a strong and radiant conviction. Views which ran like fine threads of gold through his earlier poems, gained a deeper reality. Arthur Hallam was a daily and real presence, even more than while in the earthly body. These two friends, one on earth, the other in the Celestial life, but not really separated, helped each other. To the one, here comes the opening of a great career as *Poet and religious teacher*. What came to the one above (Hallam) we know not. In that immortal poem, "IN MEMORIAM," a Spiritual Autobiography and an Elegy, so tender, so large in its range, so full of divine philosophy, Tennyson says to and of his ascended friend (Hallam):

HIS VIEW OF THE CELESTIAL LIFE

"And, doubtless, unto thee is given
A life that bears immortal print
In those great offices that suit
The full-grown energies of heaven (XL.5)
...
And what delights can equal those,
That stir the spirits' inner deeps,
When one that loves but knows not, reaps
A truth from one that loves and knows? (XLII.3)
God's finger touched him and he slept!
The great Intelliges fair
That range above our mortal state
In circle round the blessed gate,
Received and gave him welcome there
(LXXXV, 5 & 6)
And led him thro' the blissful climes,
And showed him in the fountains fresh
All knowledge that the sons of flesh
Shall gather in the cycled times. (LXXXV, 7)
How fares it with the happy dead?
No shade can last
In that deep down behind the tomb
But clear from marge to marge shall bloom
The eternal landscape of the past;
(XLIV, 1)
(XLVI, 2)
...
...

That each, who seems a separate whole,
Should move his rounds, and fusing all
The skirts of self again, should fall
Remerging in the general Soul. (XLVIII, 1)
In faith as vague as all unsweat,
Eternal form shall still divide
The eternal Soul from all beside;
And I shall know him when we meet,
And we shall sit at endless feast,
Enjoying each, the other's good;
What vaster dream can hit the mood of love on earth?
(XLVII, 283)

How large and inspiring, how natural and
Rational, this view of the Celestial life!
How beautiful the nearness of the
"One who loves and knows not," yet
Reaps a truth from "One who loves and
Knows," while the one is here, the other
Never too far to draw near or
To send a needed message—.

HIS PRIVATE PSYCHICS OR MEDIUMS

He saw psychics or mediums, and gave careful attention to their varied manifestations. These matters were usually in the privacy of home, and are hardly mentioned in the biography. He said: "Spiritualism must not be judged by its quacks." Its crudities and "Flummery" (Empty Compliment) he disliked, but saw that these had their place as *first steps* with many.

INTER-COMMUNION OF SPIRITS

Of the inter-communion of spirits in its high forms, he said: "I do not see why its central truth is untenable. If we would think about this truth, it would become very natural and reasonable to us. Why should those who have gone before, not surround and minister to us, as legions of Angels surrounded, and ministered to our Lord?"

HIS GOSPELS OF LIFE AND IMMORTALITY

Tennyson's poems were his gospels of life and immortality. From his life work as an inspired poetic teacher, he never turned aside as a public advocate or opponent of spiritualism or of any form of organised religious faith. Sincere as he was, the simple statements of valued friends, and his poems in these few pages, but emphasize his conclusion.

In 'Blackwood' is an interesting bit of evidence supplied by Prof. Knight: "We then went on - I do not remember that the link of connection was - to talk of spiritualism and the Psychical Society, in which he was much interested, and also spoke of the problems of Theism. He spoke of the great realm of unknown, which surrounds us, as being also known, and having intelligence at one of Spirit manifestations as authentic emanations from the unknown, and as a proof that out of the darkness light could reach us."

V SPIRITUALISTIC EXPERIENCES

In the memoir, sparing references are made to the spiritualistic experiences of the poet. We learn of a curious story which show that the late Bishop of Wilberforce had participated in the investigation. Tennyson spoke of the last visit of Bishop of Wilberforce, of his sudden death and of the Bishop's story of the "Table—Turning" Farningford. A table moved toward the door where the Bishop was standing, he exorcised the supposed Spirit, and then the table stood still, rapping out, "I cannot abide a Bishop."

Clairvoyant trances may be the best descriptive name for what were probable Tennyson's leading psychical experiences. In a curious and interesting letter to a friend, Tennyson wrote as follows:—

"Sir, I have to thank you for your essay and photograph. The face is what of one (it seems to me) born to grapple with difficulties; metaphysical and other. The essay does not belie the face—a very notable sketch of metaphysics, ending, apparently, yet once more, in the strange history of human thought, with the placid Buddha, as verified by 19th Century Anesthetics.

"I have never had any revelations though anaesthetics, but a kind of "waking trance" (this for lack of a better word), I have frequently had quite up from boyhood, when I have been alone—. This has often come to me through repeating my own name to myself, till all at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into *boundless* being and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words—whose death was as almost laughable impossibility—the loss of personality (if so it were) seeming no extinction but only true life.

"I am ashamed of my feeble description. Have I not said the state is beyond words? but in a moment, when I came back into my normal condition of Sanity I am ready to fight for "MEINE LIEBE ICH" (My true live) and hold that it will last for aeons (a series of ages or eternity). If ever you come to England I shall be glad to welcome you here—Believe me, Yours very truly—"

VI

A graphic description; not fancy but fact, is this by Tennyson in which his friend Hallam, a strong spirit, was doubtless a controlling helper.

So word by word, and line by line,
The dead man touched me from the past,
And all at once it seemed at last
The living soul was flashed on mine.
And mine in this was wound and whirled

About empyreal heights of thought,
And came on that which is, and caught
The deep pulsations of the world.
Eonian music measuring out
The steps of Time—the shocks of change.
The blows of death. At length my *trance*
Was cancelled, stricken through with doubt.
Vague! but ah! how hard to frame
In matter—moulded forms of speech,
Or ev'n for intellect to reach
Thro' memory that which I became.

These vague doubts often come with the return from the far reaching intromitted (Sub-conscious) condition to the normal state, narrower in its perception and range of thought and vision. One night at Farringford, says a writer, Tennyson, Jowett (his friend & Scholar and Master of Balliol) and Tyndall (Scientist), sat talking about the power of imagination, or intuition as an instrument of scientific discovery.

After Jowett had retired, Tyndall and Tennyson to converse—Tyndall thus records what Tennyson said:—

"With great earnestness, Tennyson described to me, a state of consciousness into which he could throw himself by thinking intently of his own name—it was impossible to give anything that could be called a description of the state, for language seemed incompetent to touch it. I was an *apparent isolation of the spirit from the body*. Wishing doubtless to impress upon me the reality of the phenomenon, he exclaimed, "By God Almighty, there is no delusion in this matter! It is no nebulous ecstasy, but a state of transcendent wonder associated with absolute clearness of mind". Other persons have had, I believe, similar experiences. Walking out with a friend one evening, the poet Wordsworth approached a gate, and, laying hold of its bars, turned to his companion and said, "My dear sir to assure myself of the existence of my own body. I am sometimes obliged to grasp an object like this and shake it"

It was at the Red Alp, and I believe by the late Prof. B. Price. (that this incident was communicated to me).

"The condition here referred to appears to be similar to that of union with God". This remark was made 28 years before *The Ancient Sage* was published,—and great was Tyndall's surprise to find there expressed in verse the experiences which Tennyson had described to him so long before—.

VII

Tennyson wrote *The Ancient Sage* after reading the *Life and Maxims of the Philosopher WAT-ZE* (Chinese Philosopher, 6th century B. C.), although there is no attempt to embody in the poem, the philosophy of the Chinese teacher.

It is throughout, as Prof. Tyndall says, a discussion between a believer in immortality and one who was unable to believe, and the groundwork of the sag's argument against materialism, and in favour of personal immortality was the description of a trance which this Memoir proves was Tennyson's. The passage in question is as follows:—

"And more, my Son! for more than once sat all alone, revolving in myself, the word that is the symbol of myself, mortal limit of the self was loosed.

And past into the nameless, as a cloud
Melts into haven, I touched my limbs the limbs
were strange, not mine and yet no shade of doubt.
But utter clearness, and through less of self
The gain of such large life as matched with ours,
Were seen to spark—unshadowable in words,
Themselves but shadows of a shadow world."

INTERCOURSE WITH THE SPIRIT WORLD

When a mere boy, his son tells us that his father possessed this power of abstraction from his surroundings, which enabled him to dwell with the invisible. "As he wandered over the World or by the brook, he often seemed to be in dreamland, so that one who

saw him, then called him a mysterious being, seemingly lifted high above other mortals, and having a power of intercourse with the Spirit-world not granted to others."

Tennyson himself referred to this. "It night," he said, "be the state which St. Paul 'describes'; whether in he body I cannot tell or whether out of the body, I cannot tell. God knoweth." When he spoke of these illuminated seasons to his family, or to others with whom he had spiritual intimacy, his words were uttered with a glow of passionate fervour, which left with an indelible impression upon these who heard him. For instance, speaking of a conversation with his father, in January 1869, his son records what he spoke to them with deep feeling.

"Yet it is time that there are moments when the flesh is nothing to me, when I feel and know the flesh to be the vision God and the Spiritual, the *only real and true*. Depend upon it the Spiritual is the real. It belongs to me more than the hand and the foot. You may tell me that my hand and my foot are only imaginary symbols of my existence. I could believe you; but you never, never can convince me that the 'I' is an eternal reality and that the Spiritual is not the true and real part of me."

These words he spoke with such passionate earnestness that a solemn silence fell on us as he left the room.

The poet told his son that these might be a mere intimate communion than we could dream of between the living and the dead at all events for a time.

EVANESCENT & TRANSITORY NATURE OF
THE MATERIAL UNIVERSE

He wrote, with Hallam in his mind:—

"If the immediate life after death be only sleep, and the spirit between this life and the next should be folded like a flower in a night slumber, then the remembrance of the past might remain; as a smell and color do in the sleeping flower; and in that Case, the memory of our love would be as true; and would live pure and whole within the Spirit of my friend until after it was unfolded at the breaking of the morn, when the sleep was over."

TENNYSON'S STRONG CONVICTION OF
THE TRANSITORY NATURE OF THE WORLD
IN NO WAY WEAKENED HIS GRASP
BUSINESS

He dwelt in a world apart, of which he emerged from time to time to lead the daily of ordinary men, but it was in no sense the whole or even the most part of his existence. Borderland says "No one can say that he was not a man intensely alive to all that concerned his material life."

"He lived a very full life and his interest was unabated to the very end. He was a *man of affairs*, as well as a *poet*. He was a student of science as well as a mystic and for more than half a century he met and mingled as an equal and more than an equal, with the foremost men of his time. This it is well to remember, in view of the prevailing disposition on the part of materialists to argue that dwellers in the Borderland are of necessity incapable of taking their full share in the busy life of mortal men."

"Tennyson's conviction of what may be called the evanescent and transitory nature of the material universe in no way weakened his grasp of business."

EVEN AT 80 FILLED WITH FAITH IN
INVISIBLE WORLD

At 80 years, a few young men could keep pace with our Poet's student gait in a long walk, and few writers have had so long and commanding a career. To "follow the gleam" is health to the body, giving sustaining power for a long and useful life on earth. He was filled and inspired by faith in the invisible world which encompassed him, and of which he believed he had *direct personal experience*.

HIS LETTERS & CONVERSATIONS

HIS LETTER TO QUEEN VICTORIA (1877)

He wrote the Queen in her Jubilee Year (1877) as follows; then as always, their letters being those of sincere friendship.

"Madam, I am grateful for your Majesty's most kind letter. I do indeed feel how the sense of loneliness may oppress your Majesty in the midst of these loud rejoicings. The multitude are loud, but you are silent. Yet if the *dead*, as I have often felt, though silent be more living than the living, and linger about the planet in which their earth-life was passed, then they, while we are lamenting that they are not at our side, may still be with us: and the husband, the daughter and the son, lost by your Majesty, may rejoice when the people shout the name of their Queen."

Tennyson."

HIS CONVERSATION WITH A BISHOP.

After conversation with Bishop Light-foot, he wrote; "I believe that God reveals himself in every individual soul; and my idea of heaven (my idea of heaven) is the perpetual ministry of one soul to another."

Idea of heaven showing sense at war with soul Pp. 208 (Globe Edition)

In *Idylls of the King* and elsewhere are poems largely transcripts of his personal trance experiences.

PERSONAL TRANCE EXPERIENCES

In 1883, an apparition, a tall man's form, was plainly seen by two younger sisters and vanished through hedge—At break-fast next morning a letter came to the poet—the first knowledge of Arthur Hallam's death in Europe a few days before—years later when Tennyson had written his *Ode on the Death of Duke of Wellington*. Lady Tennyson dreamed that the Duke called to see them, and she dreaded to take his hand, which she supposed would be icy cold, but which was warm and natural. She was a gifted and gracious woman, an inspiring helper and a prized co-worker with her husband.

POET LAUREATE'S APPOINTMENT

Tennyson's appointment as Poet Laureate came unexpected and unsought, a letter from Prince Albert giving the first information of the matter which he favoured from his great admiration of *In Memoriam* the night before the poet dreamed that Albert delivered over his bedside and kissed him, and he said; "Very kind but very German."

UNSOUGHT PEERAGE

That mark of regard, and also the peerage came unsought and both were reluctantly accepted. Of the last he told his son he "should be sorry as long as he lived." His verse well says:

'However it be, it seems to me,
Tis only noble to be good.

Kind hearts are more than Coronets,

And simple faith than Norman blood."
(*Lady Clara*, verse 7)

His deep insight of the world's needs inspired him to write *The Princess* in 1847 to help the uprising of the world's womanhood, and to prophesy the peaceful *Federation of Nations*. (P. 214, Col. 2, lines 25, 26)

"Then springs the crowning race of human kind.

May these things be."

"They fed her theories, in and out of place
Maintaining that with equal husbandry,
The woman were an equal to the man
And there, All wild to found an University
For maidens (p. 183)

"Then reign the world's great bridals
chaste and calm."

This poem shows his interest in problems social, educational, relating to woman, though many of its conclusions may not be acceptable to modern readers.

The demi-gods of old Greece were held to do great deeds, and to illustrate divine graces on earth, because they had sat among their kindred gods on Mount Olympus. We, too, have our celestial kindred. Angels are our ascended friends. Our heredity from God is the deepest element in our being. It is impossible that

wise Communion with supernal beings can blast us with inanity or work slow decay of character, rather it must inspire and give health to Spirit and body.

TRUTH OF TENNYSON'S POETRY

The splendour and truth of Tennyson's poetry grew with the growth of his "passionate belief in personal immortality."

The agnostic poet is like a tree with its roots stopped by a wek just below the surface of the earth, its life brief and poor.

The poems that live and last, reach down to the eternal verities.

GLADSTONE'S OPINION

Gladstone wrote to Hallam Tennyson (October 1892) "I have a great conception of your father as a philosopher. Carlyle was small in comparison. Every one admires him. I look upon him in his works and words with reverence."

Tennyson, being weary once, asked his friend Jowett, Master of Balliol College, not to discuss topics of religion and philosophy, as they had often enjoyed doing, and Jowett said "Your poetry has an element of philosophy more to be considered than any regular philosophy in England. P. 247-286

p. 636 I believe 'In Memoriam' and *Crossing the Bay* will live for ever in all hearts".

PHILOSOPHICAL DOCTRINE OF SPIRITUALISM

He afterwards spoke to me, in 1892, of my father's great and deep strength of soul" which is the only real thing according to the philosophical doctrine of spiritualism.—*Locksley hall* l. 138, p 110 (*Globe Edition*)

The philosophy which these eminent men, held of such weight and worth came to poet in hours of highest vision and of greatest mental power and clearness. It is Spiritual and

"As the thoughts of men are widened
With the process of the Suns"
It will rule the world.

For years, the family home was the centre of a world-wide correspondence, the Mecca of many pilgrims from many lands, and of diverse creeds, and peoples "winnowing of the nations."

END OF HIS LIFE—CHANGE

At last, October 8, 1892, came the change full of light and peace. He said to the physicians "How men cling to this life!" so small a part of the world's whole life; At the last moment his son crossed his soul and prayed. "God accept him, Christ received him."

In fit time, the family and friends, and the school children followed the flower laden casket to the depot, whence it was borne to Westminster Abbey.

IMPORTANCE OF PRE-SCHOOL EDUCATION

BY MISS QAMAR JAHAN JAFAR ALI, *Aligarh Muslim University*

THE problems of Pre-School Education are many and the efforts of a very small group of people without the help of the Government can be of no avail. The most serious of these problems are:—

1. The non-availability of a teaching personnel duly trained for pre-school education.
2. Poor equipment which also includes lack of proper housing and playground facilities.
3. The absence of effective supervision.
4. Lack of comprehension of parents of the functional value of pre-school education in the development of the child.

But Government help alone should not relieve us of the need and responsibility of enlisting the sympathy of the public. For without public sympathy we cannot raise funds or create endowments. Living from hand to mouth on the recurring generosity of our benefactors is not a sound financial position. Endowments must be made to ensure income for day to day expenditure. So far the Government have not attached as much importance to this section of education as to that of adult education. Yet the former is more vital than the latter for the development of both sections. When public interest is aroused, however, the Government of the day is bound to rise to the occasion and appreciate its importance and utility.

We must, therefore, make a concerted effort to impress upon the masses the impor-

tance of child education and change the ideal of educating the little ones erroneously by stuffing their minds with wrong notions and neglecting other things.

At present I find that there are two types of people in India: (1) those who are utterly uneducated and totally blind to the need, significance and utility of education, who let their children grow up anyhow, but do not care to provide food for the mind and build their character. For them the aim of life is epicurean. (2) The other group of people is of those who have some education and are anxious to educate their children. In their anxiety they try to make the children learn much too much, and instead of attaining knowledge by self-development, gradually step by step, jump over the stile leaving out the right process. The little children are burdened with too much learning and deprived of the real joy of life. I can say from personal experience that every day I receive tiny children, with rosy cheeks, full of life and curiosity; and the mother or the guardians complaining: the child is too naughty, does not sit still; please give him a beating and make him sit quiet, etc. Some people come with their pale and anaemic sick children and say: "Oh my child can count and knows the alphabet, can write his name; please put him in some higher class. I will keep a special coach and would teach myself."

The parents do not understand that the aim of education of the child is not to be

able to learn the Three R's at that stage. It is something higher. His education begins from the very day he is born and even before that day. When a child is born in the world, he has the same limbs and senses that are required in a full man. The only difference between a man and a child is that the latter has grown into perfection, while the former is in the process of doing so. Though a tiny child is unable to define or understand things, yet the influence of his environment is affecting him all the same, and that effect is everlasting. He is an innocent being, unaware of this material world. Whatever is around him is his entire world. He learns what his elders do. The lap of his mother is the first and the most important institution for him that ever existed. Whatever he learns there can never be forgotten. But to our utter horror, we find that the condition of our homes is most miserable and requires a great change. Social education, and adult education must play a great part in this work.

Home and childhood are two words which must be taken into consideration at the same time equally. When we talk of the child, the home must come in, for we cannot impart any kind of education to children without beginning it at home.

Pre-School education generally means home and nursery education. In India I am unaware of any such thing as nursery education. With the existing condition of illiteracy amongst the women, nursery education becomes the only solution for educating children. We must start nursery schools on the models of Japanese city and

village nursery schools. The school must be helped by municipalities, private individuals and waqf funds.

In the villages when the parents are working in the fields their children must be looked after and taken care of by their schools. From morning till evening babies may remain in the school and in the evening with the parents. In this way our village population which is really the back-bone of India will afford the required momentum for the educational progress of our country. In the thickly populated mohallas of the city the same type of schools will be beneficial when the parents are at work, the school children will be looked after by the teacher. But for the middle and upper classes, we can have schools equipped with the apparatus of the modern system of education.

Amongst many systems, Montessori Method has been proved to be the best system of educating small children, because it earnestly deals with the development of the entire child, physical as well as spiritual. In other words, the system aims at creating a wise, normal, intrepid and fearless human being. The teacher or educator of the child is expected to realise the limitations of the child as well as his own. For humanity which like the rising sun or the flower in the first unfolding of its tender petals, manifests itself in all its intellectual splendour during the tender and beautiful age of childhood, should be respected with religious veneration. If an educational act is to be beneficial, it can only be one which tends to help the complete unfolding of life. To be thus really helpful, it is necessary to

avoid vigorously the arresting of spontaneous movements and the imposition of arbitrary tasks. It is, of course, understood that they are not speaking of useless and dangerous acts, for they must be suppressed and any tendency towards them totally curbed. The fact has now been established that it is only in the atmosphere of due freedom that a child can manifest itself naturally and spontaneously. The teacher is to direct its stream of life through the right channels. She must give a hand when help is needed. She should be like the vitalizing, awakening young life and spirit with her love and helpfulness. She must not limit to mere observation but proceed to experiment. When the teacher gets into touch with her pupils in this way, a mutual understanding is created, awakening and inspiring the life in them as if she were the guardian angel, the guiding star. She wins the confidence of her pupils and a gesture from her is sufficient to check them from going astray. She is recognised and listened to by all of them, and discipline is obtained as if by magic.

Play

Playing is preparation for life, an education which is very valuable to the child, as it is to the puppy and the kitten. The social value of play is obvious to every one. Co-operation, the capacity to lose with equanimity and win without apparent elation are good traits of life. Play is connected with the intellectual and spiritual life of children, and ought never to be regarded by the elders as waste of time. Make-believe life begins in games and an

imaginative child fills the world with fairy spirits and invisible companions.

One of the most important developments of the last twenty years is the new attitude to education. The old idea of compelling to learn a multitude of facts is giving way with the realization that education is only worthy of the name, if it succeeds in satisfying the child's urge for self-expression. The new ideal is the development of intelligence and character so that the child is helped to adjust himself in social relationship and to live happily and usefully among his fellows.

The schools of the future must be such where they may cultivate love of art and poetry, sculpture and literature, which is latent in the souls of all intelligent human beings, but which old type education tends to repress. The work which is disliked to-day will become a joy in the future.

Teaching

Teaching should not be the main aim of Infant classes, but as a side subject. Health and the forming of healthy habits is more important for which regular medical service is required.

I think if I give roughly a day's programme of a Nursery and Infant School it will save us the trouble of dealing with every subject separately.

Daily programme of an Infant class up to the age of 6 years.

7 to 8 a.m.: Bathing, cleaning, washing, swimming, etc.

8 to 8-30 a.m.: Medical inspection of children.

9 to 10-30 a.m.: Work with Montessori apparatus, learning alphabet with the help of charts, etc. (no book to be used).

10-30 to 11-30 a.m.: Playing in the garden, clay modelling, etc.

11-30 to 12 noon: After-noon meal.

12 to 2 p.m.: Rest.

2 to 3 p.m.: Again washing and cleaning. Games, singing, story telling, etc.

4-30 p.m.: Going back home.

*A day's programme in Nursery School
up to the age of 4 years*

8 a.m.: Bathing, cleaning, washing, swimming.

8 to 9 a.m.: Medical inspection of those children who are not normal; sick children must have special treatment and direct supervision.

9 to 10-30 a.m.: Playing in the garden with toys, dolls, gardening, playing with sand, clay modelling, singing, cleaning the school, etc.

10-30 to 11-30 a.m.: After-noon meal.

11-30 to 2 p.m.: Rest, sleeping, or quietly resting in the beds.

2 to 2-30 p.m.: Again washing and cleaning.

2-30 to 4 p.m.: Story telling in groups, games, singing, etc.

4-30 p.m.: Going home.

The timing can be changed according to conditions but the programme of work will remain the same. The time-table suggested

will enable the babes to learn a lot through play under the guidance of able teacher nurses. In short, developing the body and mind, fostering good disposition, rectifying unpleasant idiosyncrasies, and generally collaborating with parents in training the young children.

Coming to the point of our real difficulty, the absence of any Law and Act in favour of protecting children and giving them their due rights in society makes us consider a suitable solution of it. The National Planning Committee which is still in the process of discussion has taken one question in connection with children's rights, but how far it will succeed is yet to be seen. I think it is the duty of every one of us to leave no stone unturned until we get our demands fulfilled. Here I give some suggestions:

Let us demand that:

1. Children between the ages of 6 to 14 be given free but compulsory education and all efforts be directed to overcome difficulties, if any.

2. A national society for the protection of children and prevention of cruelty to children will be a great help in our task.

3. Wilful neglect of the maintenance or education of children should be penalized.

4. State homes or orphanages on a large scale be provided for those who have none to look after them.

5. Arts and crafts be encouraged among healthy children of poor people.

6. Stipends and state aid to parents of those who are clever enough for advanced study and not rich enough to pay the piper.

7. Nation-wide medical inspection by trained school medical men of all children with free medicines to ensure healthy growth of the citizens of tomorrow.

8. Play for all and playing grounds for all games be provided.

9. Sub-normal, delinquent and problem children be sent to special schools to be opened for the purpose.

10. Societies called the Parents and Teachers Associations or Parents and Teachers Fellowships should be formed everywhere to enable teachers to come into close contact with parents so that the latter should enjoy the confidence and co-operation of the former and *vice versa* in the interests of child's education.

11. These societies should enlighten the parents about their duties towards their children and teach them the method to discharge these duties.

12. Nursery Schools be provided for working class and village children. In the villages and cities, they must be helped by Local Bodies and Municipalities. Endowments and Waqfs attached to mosques and temples should provide some fund in addition to donations from the public.

13. Suitable arrangements and encouragement for Montessori Schools for the children of upper and middle classes should be provided for.

This will complete a network of useful activities for the education and uplift of our country.

It would not be out of place to mention here a very sad reality. In other countries children born without the stamp of wedlock are not penalised for life, nor are they treated cruelly. Their position is due to no fault of theirs. In India there is a difficult state of affairs. Let us remedy the evil and reform society. Let us, however, be realistic. Let us request the state to pass an Act to enable these children to enjoy the rights of human beings with opportunities for showing their mettle in the struggle for existence.

The child is father of the man, the future hope of every nation and country, and all depends on the way he is brought up and educated. It is our social duty to take every possible care, provide every facility to allow children to develop rightly their dormant faculties. But this is only possible when the energy and attention of parents and educational authorities are directed towards this end in all seriousness by adopting the right methods and selecting a curriculum suitable to the requirements of the country, its genius and the people, while keeping pace with changing times.

"Lips cannot utter what eyes see. I am wonder struck how different will be the world." (Iqbal).—*Education*.

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GEMS OF WISDOM

TRANSLATIONS FROM BHARTHRIHARI

By SRI D. RAMAYYA NAIDU, B.A., L.T., Masulipatam

(A) THE SENSELESS WAY

1. Envy is the bane of the learned. The lords are proud. The ignorant are too dull to grasp the subject. Thus "Subhashitam"—the right word—remains but a well-formed idea in my heart.

2. Easy it is to help the ignorant to understand. Easier still to satisfy the really learned; would not the "creator" feel baffled, should he attempt to enlighten the Pretender?

3. Pluck you could the green emerald from between the cruel eyes of *Makara* (Crocodile). Walk you could gently over the crests of the billows. Wear you might the death-hissing serpent like a garland. Could you, then, please a born stupid?

4. Draw we can oil (by trial) from rough sands, or water from the mirage to slake the thirst. Secure we can the elusive "hare-horn." Could you, then, please a born stupid?

5. Rather bind a mighty elephant with a lotus fibre, cut a diamond with the sharp edge of the "Sireesh," sweeten as well the brackish sea by a drop of honey than try to please a born stupid.

6. The stupid shines by silence. It is his possession. It saves his face.

7. Like the elephant in a rut I moved with my limited knowledge. A little instruction from elders transformed me. I know now I am a stupid and know nothing.

I feel healthy now that the fever of pride has left me.

8. The cur, biting with great gusto the maggotty, empty bone of a donkey half wet with its saliva, sees not a prince standing by; knows no shame. Would the low discriminate between the good and the bad?

9. The Holy "Ganga" drops on the Head of Siva from the heavens, gently collects itself on the Himalayas, gurgles down to the plains, marches leisurely to the sea, mysteriously reaches the nether-world. Lo! Are not these the vicissitudes of the great, when once bereft of their birth-right?

10. Fire by water, the sun by shade, the ferocious elephant by a trident, the bull and the donkey by a cane, disease by proper medicine, the serpent by charms are mostly curbed. But, where is the antidote to assuage a stupid?

(B) THE LEARNED WAY

1. The erudite *Pandit* training his bands of disciples might live from hand to mouth. Lo! On whom does this reflect but on the prince of the land? Would a priceless jewel lose its value because its ignorant dealer has failed to quote its proper price?

2. Can knowledge be stolen? Would it fail, unlike wealth, to contribute to the happiness of its possessor? Can the Deluge wipe it out? Should not princes bow down

in all humility before the learned? Have they the cheek to face them?

3. *Beware!* Thou blind man of wealth! How dare you humiliate the great? Is not thy lucre but a straw to them? Dost thou venture to enchain with lotus stalks a mighty elephant?

4. Even the "Creator," in great passion, might deprive his divine "Swan" of the privilege of roaming the celestial lake; but can he take away its instinct for separating the milk from water?

5. Bodily ornaments, scented bath, other finer forms of toilet, flowers, sandal-paste, hair dressing—these aid not thy beauty; knowledge perfected makes imperishable beauty; the rest endure not!

6. Real knowledge doth make secret capital; enhances beauty of form, secures repute, ministers to comfort, plays the *Guru* and the relation in strange climes; It is the soul itself! knowledge its equal? Would not its lack prove thee a beast?

7. Know ye mankind!—Endurance once proved stronger than mail; anger striketh thee harder thou than the foe; thy cousin consumeth thee easier than fire; thy true friend healeth thee as precious medicine; the wicked bite thee like serpents; true knowledge mellowed with modesty maketh thee happier than a prince.

8. Sympathetic to the relation, kind to the servant, stern to the rude, loving to the good, pleasing to the king, polite to the learned, fierce to the foe, patient to the elders, manly amongst women—canst thou not move the world?

9. Friendship with the noble sharpens the intellect; strengthens truthfulness; secures honour; removes sinfulness; transforms the heart. What is impossible of achievement then?

10. The poet becomes, therefore, an immortal like the sage who has secured verily the elixir of life!

(C) SELF-RESPECT; VALOUR

1. Stricken with age and hunger, lustreless and waiting for death, doth not the lion spring on the head of a mighty tusker to satisfy its hunger? Doth it feel on dry hay?

2. The dog securing from dust fleshless tendons and fat, drivels with mad pleasure. Would that satisfy its hunger? The lion neglects the minor fry before it and roaming the whole jungle, kills a mighty elephant. Would the great ever fail to do things worthy of their honor?

3. The dog receiving a morsel of food wags its tail, rolls on the ground, and shows its mouth and belly. The proud elephant needs great cajoling from its mahout to taste its food. What a disparity!

4. Many are dead; Many are reborn; he, whose life has ennobled his family, is really born. His birth alone counts.

5. The valiant live amidst mankind like a bunch of flowers fit for universal pleasure; or repair to the inmost recesses of a forest and there perish unnoticed.

6. Why doth *Rahu* leave off bulky *Brihaspati* and his ilk and draw headless near the shining moon and sun?

7. Endless are the miracles of the great. "Adisesh" holds aloft the 14 worlds on his hood; he, in turn, rests on the "First Tortoise." He, again, on the "First Boar." Where then is the end?

8. *Menaka*, the son of *Himavanta*, runs from Indra for life and hides himself in the bed of the ocean leaving his unconscious father to himself. Need I emulate him?

9. The bright rays of the sun are enough to make the sun-stone glow. Do the valiant ever submit to humiliation?

10. Age is no bar to the really valiant. Doth a young lion hesitate to spring on the hot head of a mighty tusker?

(D) THE MONETARY WAY

1. What is there in caste? Do I suffer if I have no good qualities? Should I have character? Need I be valarous? I want only money. Without this, do all the other attributes pay?

2. All qualities are with the wealthy. They lead the highest caste; they are the *pandits*; they decide between the good and the bad; they are the ablest speakers of the day; beauty is theirs. The world is at their feet.

3. The king by unwise counsel, the bachelor by immorality, the son by indulgence, the Brahmin for want of his usual studies, the tribe by a wretch, morality by service to the ignoble, modesty by drink, cultivation for want of application, friendship by long travel, or want of confidence, prosperity by ill-considered ways,—are grievously affected.

XLVI—38

4. Triple is the way of consuming wealth—well-considered benefaction, self-satisfaction; surrender to the thieves. Should the first two fail, the third is inevitable!

5. The diamond that is cut, the hero badly wounded in the field, the elephant decaying with rut, the river with its sands in October, the fourteenth dark-fortnight moon, the youthful matron down with exhaustion, the millionaire king who has gifted his all to the needy—are a sight for the gods.

6. Doth not a beggar in his misery accept a fistful of rice greedily in his bowl? Doth not the same beggar, should fortune smile on him, treat the offer of a world as but a gift of straw? Wherein does the secret lie? Is it not then the changed position?

7. Know ye, King! Thou canst milk the land to plenty, shouldst thou treat thy people as children. They kind treatment proveth a potential talisman.

8. At times, falsely true, sometimes openly false, now reproachful, now sweet to the ear, there painful, somewhere very kind, here miserly, there very liberal or quite prodigal, hither very hard-earning,—doth not diplomacy take a leaf from prostitution?

9. Would it not be vain to serve the Prince that curbeth not the wicked, payeth no heed to fame, loveth not the learned, knoweth no charity, saveth no friends nor draweth the sword in defence of the helpless?

10. Thou fool! why cringest thou before the rich? Doth a vessel draw more waters

from the mid-ocean than from a homely well? Thou dost get what is but fated to be thine either in a desert or in the midst of a mine.

(E) THE WICKED WAY

1. Heartless, vainly quarrelsome, hungering after other's women and money, impatient towards the good and also to the nearest kin form the true characteristics of the wicked.

2. The snake with its shining gem is yet fearful and you keep your distance from it out of fear. More so, a human adder in spite of his bookish culture.

3. Whom have the wicked spared? The shy he names as dunces, the pious as vain, the neat as showy, the heroic as heartless, the sage-like as foolish, the sweet-talking as beggarly, the valiant as proud, the tactful as boastful. Who escapes his merciless attack?

4. Truth is piety. Pure heart is all pilgrimage. Goodness needs no external assistance. Respectfulness never requires beauty. True education wants no money. But lo! greediness is enough to damn one's life. Back-biting is sin personified. Evil reputation is but death itself.

5. Who feeleth not a pang at heart when he sees the moon with its lost splendour, the woman that hath lost her youth, the tank without a trace of a lotus, the beautiful youth dead to the letters, the avaricious prince, the good man constantly worn out with penury, and lastly the wicked who have entrenched themselves within the heart of the noble?

6. Who loves the master that is irascible? Doth the Fire-God spare the person that feeds him with holy *ghee*?

7. The ideal servant was never born; nor will he be. Should he talk not, he is branded dumb; should he talk skilfully, he is a prattler; should he keep often near his master, he is disrespectful; should he keep distance, he is incompetent; should he be enduring, he is a coward; should he be impatient, he is marked down for one of a low origin. Is service so easy of satisfaction?

8. The low-minded upstart, forgetting his past and revelling in evil company,—maketh he not the life of the noble groundlessly uneasy?

9. Friendship with the wicked dwindleth like the shadows of the morning by mid-day. Would not friendship with the noble grow and grow like the golden shadows of the evening?

10. The deer living on green grass, the fish living in water, the noble-minded contented with what they have, live they not in hourly dread of the hunter, the fisher and the back-biter?

(F) THE NOBLE PATH

1. Who doth not bow to him that seeks friendship with the good, that praises the noble qualities in others, that bows down to a *Guru*, that loves learning, that knows no other woman but his wife, that fears the public, that loves to live in *Sarweswar*, that does not take an insult bending but proves his worth fearlessly, that shuns evil company?

2. Fearless amidst troubles, placid amongst riches, clear and direct in

expression with the public, bold in fight, fond of fame and knowledge, the noble minded walk their characteristic way in life. precious pearl! Doth not the association create the three stages—the low, the middling and the noble?

3. Endless charity to the hand, truth to the face, obedience to the *Guru*, victory in battle to the shoulder, spotless conduct to the heart, love of learning to the ear form the natural ornaments to the noble-minded.

4. Covet not other's wealth; speak the truth; be charitable to the deserving; slander not other's wives, stop greed, respect the *Guru*, cultivate love towards all creatures; what then is impossible for you under the sun?

5. With hearts delicate as lotus in times of opulence, do not the noble-minded remain adamant when they need face obstacles?

6. Unflinching noble conduct despite risk to life, unyielding to beg a favour of the wicked, disinclined to be helped even by a true friend, fearless and pleasing to the great,—thus spend the noble-hearted their time. Who has taught them this "*Asidharavrat*"?—this noble conduct of courting troubles as harmful as walking on the sharp edge of a sword.

7. Secret charity, pleasing and loving to the guest at home, silence in respect of his favour to others, speaking openly of help by others done to him, simplicity in wealth, freedom from slandering any—are the true characteristics of the stars in the field of "*Asidharavrat*."

8. The worthless water-drop falling on a piece of burning iron disappeareth with a jarring hiss. The same drop on a lotus leaf shineth like delicate pearl but lo! the one collected in an oyster shell turneth into a

9. Who doth render pleasing service to the parents is a true son; who proveth a spotless helpmate to the husband is a true wife; who never flincheth to save his associate through thick and thin is a true friend. Is not that soul thrice blessed, should he in himself combine all the three?

10. The great enhance their respect by humility, prove involuntarily their quality of heart by praising the virtues of the noble, contributing to the success of other's noble deeds, while achieving their worthy ends. Ay! do they not torture the wicked by unbending presence of mind and effortless endurance?

(G) THE BENEFICENT WAY

1. The fruit tree ripe with its riches droopeth to be plucked. The cloud heavy with its watery wealth nearly grazeth your head. Doth wealth new-acquired turn the beneficent giddy?

2. The ear by *sastraic* study, the hand by unsullied charity, the man by sacrifice do shine; never by foolish ornaments.

3. The lotus tilts with the touch of the sun; the lily runs into ecstasies with the moon riding the heavens; unasked, the cloud empties its riches. Doth goodness need appeals for daily routine?

4. The great hesitate not to sacrifice theirs for the good of others. The middling gently do theirs while helping the needy. The demoniac element knows none other's benefit but its own. Can literature coin a

phrase for him that proveth needlessly wicked?

5. Warding you from sin, inspiring you to noble deeds, hiding your secrets, publishing your noble qualities, never deserting you in danger, sparing unhesitatingly in time the one you need—are these not the virtues of a true friend?

6. Water mixing with milk takes its color; under stress of a fiery ordeal, rushes into the fire for its friend; the milk swells with bubbling gratitude to join her lost friend, and feels restless till water cools its heated breast. Lo! what sacrifices do not real friends make to save each other?

7. The ocean in a corner receives the Almighty Vishnu, in another harbours demons, here hides mountains sky-high, there kindles the earth-destroying "Balabanal"—(the last fire). How vast is the sea's expanse?

8. The heavenly tortoise bearing the weight of the earth, the fixed northern star round whom billions revolve need alone be reckoned. The rest are but worms rising and perishing in that slushy banana of the universe.

9. Eschewing greed, cultivating endurance, shaking off fumes of pride, controlling the mind, living in truth, following the ways of the great, serving the learned, patronising the deserved, kind even to the foe, respectful to the elders, maintaining one's individuality, helping the distressed,—thus do the noble-minded ever pass their days.

10. Few are those noble souls that by thought, word and deed achieve their noble purposes. Do they make discrimination

when doing good? Don't they make mountains of the mole-hills of others' good?

(H) THE ENDURING WAY

1. While Devas the ocean churned, were they distracted by the precious stones that welled out? Were they daunted by the deadly poison that fumed forth? Did not they churn out *Ambrosia*? Can obstacles baffle endurance?

2. The coward never attempt anything for fear of defeat. The middling begin but drop away for want of further push. The valiant never flinch nor fear grave danger having begun. What a difference this!

3. Now sleeps on the rugged floor, now on a flowery bed, there feeds on bare roots or on the rarest dish, if got, here wears a rag to cover his nakedness, there shines in priceless silks, is sorrow less welcome than pleasure to the man of action?

4. The moralist might praise or rail at, fortune might smile or frown, death now might draw nigh or wait for ages,—do the valiant swerve from their rule?

5. The universe is under thy thumb, How? Why, keep thy heart free from the thought of woman, eschew anger, free thy heart from greed! So simple!

6. The burning fire doth incline ever to rise up, though held down; the valiant never feel vanquished, though crushed by defeat.

7. Advise him to dash himself from a precipitous boulder, call him to thrust his palm into the mouth of the most venomous serpent, or bid him throw himself into the

midst of huge flames,—but the noble, ever fail they to be true to their heart?

8. What is these that impossible to the one of upright conduct? The boisterous ocean is to him a little well; the fire is mild as water, the loftiest mount is but a little stone, the fierce lion but a stag, the deadly serpent a garland, its poison but life-sustaining drink.

9. The tree, hewn down, doth show signs of vigorous life in spring. The moon decaying day by day doth soon shine with splendour. The noble never weep for other's calamity, as they alone realise that we fall to rise.

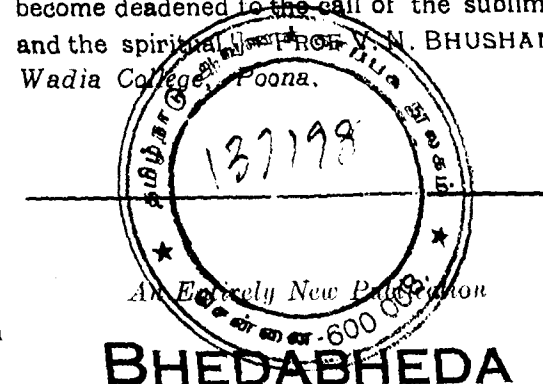
10. Try then the man of upright conduct! With riches he is modest-looking, with born valour he is laconic, with profound knowledge he is free from worldly pleasures, with learning he is respectful, with wealth he is charitable in well-directed channels, pious without anger, able without impatience, self-sacrificing without mean designs.

A Note :—It has given me great pleasure to go through the above translation of Mr. D. Ramayya Naidu, couched in a very expressive language, it has well preserved the spirit and significance of the original verses. Mr. Ramayya Naidu deserves the encomiums of all lovers of the good and the true for his valuable work.

The great sage Bhartrihari's *Subhashitams* are among the imperishable and priceless possessions of Sanskrit Literature. It is no surprise, therefore, that many scholars, both

Indian and European, have translated the work into English with the laudable idea of making it available to a wide public.....But the excellent available translations of Bhartrihari do not in any way lessen the worth of Mr. Ramayya Naidu's work. The value of good words, noble thoughts and exquisite sentiments is not impaired but improved by repetition. A piece of sandal-wood gives out more fragrance the more it is rubbed!

I wish Mr. Ramayya Naidu would devote whatever leisure he can secure from his official duties to more work of this kind—both for his own edification and for the enlightenment of those who have not yet become deadened to the call of the sublime and the spiritual. —*Prof. V. N. BHUSHAN, Wadia College, Poona.*



OR

THE PHILOSOPHY BETWEEN SANKARA AND RAMANUJA

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THE SCHOOL AND SOCIETY

BY MARGARET BENJAMIN, M.A., B.T., T.D.

THE progressive type of education is dynamic—it is changing and is based not so much on book knowledge as on the actual experience of the child. Education is to be regarded as an important aspect of social philosophy and must necessarily reconcile the rights of the individual with his position of a member of society and the state.

The school is usually considered in the collective sense—as a place where a large number of children are given a particular type of training. This must not obliterate one very important fact, that each one of these children is an individual and if the school is to fulfil its function in society at all, it must also fulfil its duties to the individual members which it has undertaken to educate. These two aims though apparently conflicting at the first are reconcilable, for no individual can be intelligible without a social milieu. The growth of an individual according to his nature is as truly individual as it is social. What is it after all, that makes up the best in society, if it is not the contribution individual culture makes to it?

If the teacher is to look upon the child as a future member of society, then he will naturally have to inculcate the principle that a good citizen is one who always holds up the *status quo*, who reveres his elders and takes the great men of the past as his model. The average child finds it easy to co-operate with a ready-made purpose that every one has accepted, and conform to convention for

the sake of harmony with the will of others. The danger that the teacher has to avoid here is that if this is over-emphasised it will leave little scope for the child who is exceptional and who is different—the child who does not follow others but makes others follow him—the child who strikes out on his own and asserts his will, (and it is of such stuff that great men are made). To the short-sighted teacher this becomes the 'problem child.'

The school has the fundamental elements of an embryonic community, or society within it. It has also at its disposal material which it can shape to the ideals before it, or rather condition an environment for the unfolding of life from within. No better training ground with ideal conditions could be found than a school where the activities reflect the life of the larger society, where the inmates are provided with effective instruments for knowledge and self-direction while making use of the social instinct to the utmost advantage. Normal children are gregarious, and social processes go on in the same way in school as in society. There should be a close relationship of the society in the school to the outside world. Children are plastic, easily suggestible and impressionable and in a school there is variety which covers all types, raw material for the making of a good citizen to that of a criminal!

The classroom and playground afford sufficient scope in the corporate life of the

school for the development of the individual as a social unit. In the child's relations with his fellows there is opportunity for co-operation, emulation, division of labour, striving for common aims and none can be achieved without interchange of thought and sympathy. Fellowship and unselfishness are woven into the life of the child and we get what is called the development of the social mind. The present day educational system has devised several means to foster this in the form of the Boy Scout movement, the House System, etc., all of which afford opportunity for respect of authority, a certain amount of subordination to selfish ends, self-control and group consciousness. In the fostering of these ideals the teacher must guard against one danger. It is possible for the child to become engrossed in the petty affairs of his house or team. Competition and emulation instead of spreading industry, often lead to envy, malice and hostility. Competition unless fostered in the right spirit becomes opposed to co-operation, and sentiments generated in the playground or the classroom are sometimes not capable of being transferred to other groups in later life.

If then the social spirit is to be fostered, it necessarily implies a certain amount of disciplining. How then is the freedom of the individual compatible with this? Here the tactful and intelligent teacher must draw the fine line of distinction between unchartered freedom and discipline that touches the inmost springs of conduct. It brings form to chaos. It is a known fact that children are unconscious rebels. On the other hand it is also true that when children

get fits of temper and do something very wrong, they more often than not wish that their parents or teachers should have checked them and avoided the waste there otherwise is. This desire is based on the instinct of security. So also, a child may flaunt authority, even exhibit qualities of courage and adventure but always against the background of security. Let the teacher show a respect for the freedom of the child and the child will naturally respect the liberty of others. Make lessons voluntary and you will find few or none will keep out.

It is a generally accepted principle that a good member of society must be trained to conform with certain acknowledged moral standards; in a wider sense, this means the training of character. Unfortunately to quite a number of teachers this becomes synonymous with the teaching of religion, and the deliberate instilling of an appalling list of virtues! This becomes an obsession and teachers feel that they must keep themselves always as examples of virtue and patterns for the child to copy. The result is unnaturalness—the suppression of a quality very valuable to the teacher, *viz.*, his humanity. No direct moral instruction can form character. Moral teaching, if any at all, should be incidental and situations should be dealt with as they arise. The actual experience of boys and girls should be used to solve problems of conduct. "True morality is not a body of precepts but a growth that manifests itself from within outward." The same may be said about the teaching of religion. No amount of inculcation of creeds and tenets can succeed in making the child more spiritual. On the