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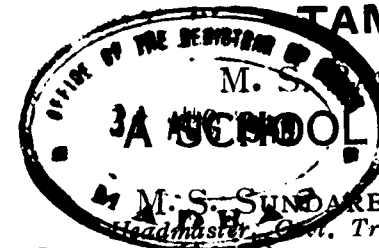
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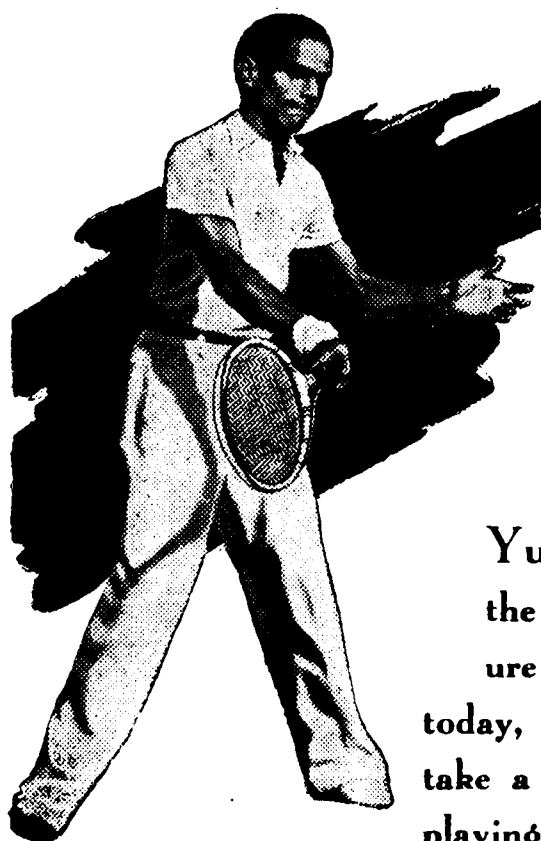
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AUGUST 1940

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THE CONVOCATION ADDRESS OF THE UNIVERSITY OF MADRAS

BY SIR SHANMUKHAM CHETTY, K.C.I.E., *Dewan of Cochin*

I MUST first express my gratitude to His Excellency the Chancellor, for the honour that he has conferred upon me in inviting me to deliver the convocation address. I value this privilege as a unique one. For the alumnus of a University to be called upon by his own Alma Mater to this task is, in some measure, a recognition that the person has not proved unworthy of the degree that the University conferred upon him. I therefore value this honour as a unique one.

It is exactly twenty-five years ago—in 1915—that I sat amongst the graduates of that year in this very hall to receive my degree. The Hon'ble Sir Harold Stuart, a member of the Governor's Executive Council, addressing the graduates of the year, said: "A people who are probably the best educated in Europe have plunged the world into the greatest war in history, not to defend or advance any noble ideal, but in a spirit of egotism of the basest and most brutal type." He then expressed the hope "that, when the foul mists which have blotted out truth and justice and humanity

are blown away, all that is best in the German system will remain to form a solid foundation for the gradual rebuilding, with tears and shame and humility, of an edifice not unworthy of a civilised people." It is said that history repeats itself. But no one expected that the repetition will take place with such rapidity within the short space of a quarter of a century.

The last years of my own career in this university saw the end of the era of peace and ordered progress, and, while we were taking our degrees, the world was in the throes of what we considered to be the greatest war of history. In the midst of that travail men fondly cherished the hope that the sacrifice of the flower of the youth of the world would not be in vain; that the great war would end war for all times and make the world safe for democracy. Statesmen and political thinkers saw in the League of Nations the possibilities of realisation of the poet's vision of "The Parliament of man, the Federation of the world." In spite of all this optimism the whole plan for international co-operation

and collective security has collapsed. Far from the world being made safe for democracy, the tragic eclipse of democracy in the great French Republic has left Great Britain the only great democratic country in Europe. In short, all the hopes held out to the youth that was called upon to make great sacrifices in the last war have been frustrated, and, instead of the world being made a better place to live in, it has become an unsafe place for even peaceful existence.

It is in the midst of such gloom and darkness that I am expected to give you some light to guide you in the various paths of life that you may choose. My thought naturally turns first to the elementary problem of safety—the problem of the defence of the country against external aggression. There are those amongst us who think that India has nothing to fear from any external enemies and that it is only as a British possession that she might possibly become the object of attack. The history of the world during the last few months has demonstrated that there is no warrant for such faith. Independent countries have been mercilessly overrun and occupied, notwithstanding the most scrupulous neutrality that they had observed. Whether India will be subject to an attack will depend not on the consideration that she is an integral part of the British Commonwealth, but purely on what value the aggressors attach to India as a strategic point in their scheme of world domination.

It is unfortunate that those who have been responsible for the administration of this vast country have completely ignored the importance of making the people of

India fit to defend themselves. The days when mercenary armies undertook the defence of a country are gone—never to return. In the present-day conflicts between nations, the entire people of a country are mobilised for offensive and defensive actions. No time should now be lost in taking adequate measures to teach the people of India how to defend their country. Compulsory military service is neither necessary nor feasible at this stage. But the measures contemplated by the Government of India are totally inadequate to meet the demands of the situation. While recruitment to the Indian army on a larger scale may meet the immediate requirements, the problem of the defence of India in its fundamental aspect should be tackled in a different way. The nucleus of a citizen army can be created by introducing compulsory military training in all the Universities of India. From a report recently published I find that Canada has adopted such a course. If every Indian youth who goes through the portals of a University is given a chance to get an insight into the science and practice of modern warfare, you will have in the country a source from which the future citizen army can be raised. I hope that the University authorities in India will lose no time in taking the necessary steps in this direction and that the Rulers of India will realise the urgency and importance of this problem.

It might be argued by some that, by inculcating the knowledge of force in the young men of the Universities, you would be contaminating the fountain-head of society with the doctrine of force. Prophets and thinkers in different ages have preached that the use of force in settling the affairs of individuals and nations is morally wrong

and wicked. Of late a great deal has been said about this doctrine. The wholesale condemnation of the use of force under any circumstances is, I think, the result of a mistaken interpretation of the teachings of prophets and religious reformers. My reading of the philosophy of non-violence heads me to the conclusion that it is the object that lies behind the use of force that makes it right or wrong. If the powers of evil resort to the use of force, they can and ought to be resisted by counter force. While the force used by Hitler in pursuing his policy of aggression is totally wrong, the force that is necessary to resist Hitler is morally justified. If this interpretation of the doctrine is correct, we need not hesitate to take all necessary steps to teach the young men in our Universities to resist by force the powers of evil.

The trend of events in Europe during the last two decades has demonstrated how the destiny of nations can be moulded by the peculiar training given to the youth of a country. The rule that is established in modern Germany has been recently described by President Roosevelt as "a new enslavement in which men may not speak, may not listen and may not think." How has it been possible for a small band of dictators and political adventurers to impose such a system on a highly intellectual and enlightened people like the Germans? It was assumed in many quarters that the German people were not behind Hitler and his associates and that the whole system would break down in a moment of crisis. It was this belief that was responsible for the Allies dropping leaflets on German towns, explaining the implications of Nazi rule, at the beginning of the war. Subsequent events have demon-

strated that the original assumption on which this action was based was wrong. It would not be possible for the most powerful group of political adventurers to start on a gigantic war of aggression if they were not certain of the whole-hearted support of their own nation. The historian of the future will find that the whole German nation must bear with Hitler the responsibility for this war.

The strength of Hitler in Germany is the powerful support that the youth of that country is giving him. The devastating perversion of the Hitler youth is the real strength behind the Dictator. The youth of Germany today are ardent believers in all the tenets of the Nazi doctrine. The first act of Hitler and his associates when they captured the citadels of power in Germany was to get the youth of the country on their side and to inculcate in them a passionate faith in the principles of the Nazi party. The entire educational system of Germany is permeated with Nazi ideals. The European conflict today is, therefore, a conflict of the youth of Germany with the youth of the other countries. The present-day generation of Germany has been taught to believe in and adopt standards of conduct which are in sharp contradiction to the generally accepted standards of the world. Their ideals today are fundamentally different and constitute a menacing challenge to the very foundations of human liberty. My object in referring to this aspect of the world situation is to emphasise the importance of the educational system of a country in the shaping not merely of its own destiny but of the destiny of its neighbours as well. The moral to be drawn is that we should be extremely careful about the educational system of our country

Thank God that our own Universities in India have not departed from those ideals and standards which have been accepted as correct in all ages and which have stood the test of time. There are those who think that our educational system should be radically altered to suit modern conditions. While adjustments are inevitable from time to time, we must take care that the fundamental moral foundation of our educational system is not disturbed.

The need for caution applies not merely to educational problems but to the entire field of human activity. In the very nature of things the world can never stand still. The never-ending physical movement of the universe in its orbit is reflected in the constant movement of human life and thought. Progress, reform, revolution—these are but the various phases of that movement. In some periods of history, the movement acquires a momentum which bewilders the average man. You and I are living in such a period in world's history. In their quest for the ideal society the youth are tempted to brush aside all established conventions in the political, social and economic spheres. I am not afraid of change, and I do not advocate the doctrine of "stand still" in human affairs. While the necessity for change and adjustment is the very law of life, we ought not to ignore the need for restraint without which society will perish. Whatever might be the peculiarities of a particular era, we have to recognise that the foundations of human life are based on certain canons of conduct which are of eternal nature. Those who thoughtlessly attempt to disturb these foundations are often responsible for the miseries and tragedies of the world. Mathew Arnold's dictum—"Moral causes govern the rise and

fall of States"—is of universal application. This lesson is of special significance to our country today because the Indian youth is filled with enthusiasm for change and reform in all directions in our national life. With all our impatience with the existing order of society, let us temper our enthusiasm with a proper appreciation of the canons and conventions which have a permanent value.

The rise of the authoritarian States during the last two decades offers a powerful illustration of the dangers which follow when all recognised ideals are set at naught in rebuilding a society. Ever since organised societies came into existence in the world, political thinkers have discussed the relation between the individual and the State. Even in the States of the ancient and the mediæval world, whose functions were practically confined to the elementary problem of defence against external aggression, limits were set to the claims of the individual as against the State. The limitations on the liberty of the individual citizen were, however, based on a recognition of the value of human personality and individual freedom. In the modern State, the functions of Government have come to include almost every aspect of human life; nevertheless, the countries which have a democratic constitution allow considerable freedom to the individual citizen. The builders of the totalitarian States have set at naught all those principles of civil and political liberty which have guided mankind for three thousand years. Compulsions and prohibitions of various kinds have struck at the root of individual liberty till at last in these States their citizens cannot even think differently from their rulers. In their mad zeal the dictators of the world have uprooted humanity and begun the build-

ing of a social order on a different plane by diametrically opposite methods and without any regard for any of the great traditions and ideals which have guided civilised society through all the centuries. Some of these revolutionaries feel no need of private property, of family, of faith, of even God in their new order. Their work has been a negation of every thing which for thousands of years has meant what we call progress, civilisation, civil liberty and popular government.

The temporary and spectacular success which has attended the efforts of some of these men has even created a doubt in the minds of people about the efficacy of democracy as an instrument of government. It has become the fashion to speak of dictators in all movements. Even in this land of individualism this tendency to extol the totalitarian State is evident. The advocacy of totalitarian methods is very often sought to be justified on the plea of discipline. Whether in the name of dictatorship or discipline, any movement which crushes individual initiative in thought or action is a curse. There are no doubt occasions in the history of nations when the individual has almost to annihilate himself in the interest of the State. The most notable example of this is probably, the Public Security Act which was recently passed by the British Parliament. All those principles of liberty and freedom which the Englishmen considered as his birthright were wiped off at one stroke, and yet in this process the essential individual freedom of the Englishman has remained. That law was passed not at the will of a dictator but by the voluntary consent of a free people. It is said: "That man is free who is conscious of himself as the author of the law which he obeys." Judged from this standard, the Britisher is still free today. Within the next few years our country, along with the rest of the world, is

bound to witness great changes in its political structure. At such a time it is essential that you should retain your faith in the democratic ideal and not be lured away by false prophets.

One of the causes which has created difficulties for democracy and which has even brought about national collapse in certain cases is class conflict. The rise of Soviet Russia and the propaganda of the Third International have spread this conflict throughout the world. There is no doubt that the new industrial age has brought in its train problems which have defied the ingenuity of economists. Somewhere and somehow there is a gap, a want of balance in our social and economic system, which we have not found ways and means to fill or to supply. In the midst of plenty and progress there is poverty. Men have pressed the question as to why it is that, with all the vaunt of progress that society has made and is making, there is still so much poverty and want and apparently such permanent lines of division between the great mass of those who prosper and the great mass of those who do not. The followers of the Marxian doctrine believed that a new and just order could be set up by a wholesale process of confiscation and by denying the right of private property. No clear evidence is yet available whether in the countries where this new order has been established the apostles of this doctrine have really succeeded in eliminating poverty. One direct result of this new movement has, however, been the creation of class war. It was thought at one time that India with its traditional conservatism would not offer a fruitful soil for this doctrine. But events of the last few years have shown that the danger of class war is a real danger in India. Attempts have been made to create deadly conflicts between landlord and tenant, employer and workman. Already we have in our midst various disin-

tegrating factors which weaken us at every turn. The spread of class conflict on any large scale will prove disastrous to our national solidarity. When the history of the present times comes to be written in its true perspective, it will be found that the tragic collapse of the French democracy is in no small measure due to this cancer of class conflict in the French nation. The magnitude of the damage done by this disaster can be realised from the fact that a people who were the torch-bearers of liberty in the world have adopted a totalitarian form of government. If we are to keep our bearings as a nation, we must take a lesson from this tragic episode.

While the possibility of class war looms on the horizon as a potential danger, we have a live problem in communal conflicts. So much has been said about this problem in recent years that whatever one might say may be only a restatement of what has been said over and over again. The excuse for restating it is that nothing adequate has yet been done in relief or removal of the gravity of the problem. Repetition is, perhaps, the only way by which a self-centred and somnolent public opinion can be stirred to look deeply into this question before it is too late. Too late for what? Too late to stem the tide of disintegration and civil strife. Those who belittle this problem are committing a grave error. A study of the acuteness of this problem in its various stages would give the real clue to its nature and significance. It would be found that the intensity of the problem was in direct proportion to the measure of political reform that was given to the country from time to time. While the problem emerged at a time when the rudiments of political power were transferred to the Indian people, it has reached its acutest stage at a period when there is the possibility of India acquiring the substance

of political freedom. The problem is one of political ambitions, and not of religious or cultural conflict. The ambition is both legitimate and natural. With its ever widening ramifications, the activities of modern Government affect the everyday life of individuals and communities in a manner which could not be comprehended by our ancestors. In such a state of society it is only natural that communities should strive to share political power in an effective manner. It might, however, be asked why we should think and talk in terms of the community as a unit. The answer to this question lies in the peculiar social structure of India which has existed from time immemorial. To ignore this tendency is to ignore Indian history. The communal problem, therefore, is a problem of India's history, and not a problem created by reactionary politicians or self-seeking individuals. Neither appeals to patriotism nor appeals for tolerance will really solve it. What is wanted is sacrifice by vested interests. Those who by some cause or other have come to occupy the seats of political power must agree to share them with others.

It might be and it has been asked very often whether the demands of communal leaders are not opposed to the fundamental principles of democracy. It is taken for granted that in a perfect democratic system the individual must read positions of power and responsibility by his own intrinsic merit and not by statutory safeguards and preferential treatment. The democratic doctrine cannot be stated in this absolute form without reference to the environments in which democracy works. Adult suffrage, for instance, is only the means and not the end of democracy. Equal opportunities of sharing power is really the end of democracy. This end has been achieved in Western countries by means of the ballot box and adult fran-

chise. If in the peculiar environments of a country like India the ballot box does not bring about an equal sharing of power but perpetuates vested interests, then there is no use in arguing that the introduction of the ballot box completes the process of democracy in India. In such circumstances, other methods are necessary to remedy the maladjustment which the ballot box does not rectify. There is nothing undemocratic in making those adjustments suited to our conditions. Let us hope that before it is too late the solution will be found and the danger of disintegration will be warded off.

My message to you today is to get a true perception of the danger that threatens India along with the rest of the world, to withhold nothing that may contribute to ultimate success in the present conflict, and to be prepared for the task of painful reconstruction that lies ahead. It is not given to every one of you to scale the heights of success and to be the arbiter of the destinies of nations. The lot of the vast majority among you must necessarily be cast in the humdrum world in which the individual works in silence and in obscurity. That does not mean that your work has no value to your country or to the world. We must remember that the real work of the world is carried on by the vast majority of men and women whose lot is cast in humble places. A country's progress depends upon the earnestness and thoroughness with which the average citizen carries out his allotted task. Even from the point of view of individual achievement, the quality of a man's work in life is to be judged, not by the number or magnitude of the things he does, but by the efficiency and thoroughness with which he discharges his everyday task. With all the emphasis that is rightly laid on the need for correct and

inspiring leadership, we cannot ignore the quality of the average citizen. In the words of Aristides: "Neither walls, theatres, porches nor senseless equipages make States; but men who are able to rely upon themselves."

There is work for every one of us to do. There are destructive influences abroad in our country as in other parts of the world. Some of these influences are active, intelligent and confident, and there are, in addition, the usual influences of ignorance, stupidity and selfishness. The question for every one of you who today goes out to face the problems of life is to ask himself: "Am I competent, making myself competent, to understand the problems that face my country and the world, and, if so, am I putting my influence, my power, my brain, my character to the service of my land?" Do not be disheartened by the insignificance of your work or by the failures that attend your efforts. "The stone that the builders rejected became the key-stone of the arch." The work of the humblest counts. Youth has an unlimited field for work and service. Youth is always on the saddle, and just now the obligations and opportunities of the youth in India, as elsewhere, are literally stupendous. The destiny of youth, as Disraeli pictured in his days, is true even today: "We live in an age when to be young and to be different can be no longer synonymous. We must prepare for the coming hour. The claims of the future are represented by suffering millions, and the youth of a nation are the trustees of posterity."

TAGORE AND TOLSTOY

(DIARY LEAVES)

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

"BY all means visit Tolstoy," thundered the grey bearded Stasoff, Director, Slavonic Department of the St. Petersburg Public Library. This happened during my visit to him after graduating at the Academy of Fine Arts in 1897.

"I do not care much for academical diplomas and distinctions. But let the great writer of Russia recognize you as artist. That will be a real distinction. And no one will appreciate your *Messenger** better than Tolstoy. He will at once understand with a message your envoy is speeding. Don't delay, in two days I am going with Rimsky-Korsakoff† to Moscow. Come along with us. Elias (the sculptor Hinsburg) will also join us. Come along, come along!"

Thus we are together in the railway compartment. Stasoff, a septenarian, took the upper berth, grumbling that otherwise he cannot sleep. His long white beard was hanging down. A heated dispute starts with Rimsky-Korsakoff about his new opera. To a realist like Stasoff the entire poetical epic of "Grad Kitej" does not appeal.

"Just wait, you have so discuss this matter with Tolstoy. He says that he does not understand music, but he weeps, when

* *Messenger* is the name of Roerich's first painting, now in the Tretyakoff Gallery in Moscow.

† Rimsky-Korsakoff—famous Russian composer of national operas.

he hears it," jokingly says Stasoff to Korsakoff.

At that time there was much talk about Tolstoy's *What is Art* and *My Belief*. All sorts of fables about Tolstoy and his life were whispered, as is usual around great men. Gossipers had a wide field for their imagination. They could not grasp how Count Tolstoy could plough the field or make shoes. Absurd anecdotes about Tolstoy's so called 'godlessness' were in circulation. These slanderers concealed the fact that a godless person could never have written the beautiful parable about the three hermits.

I regret that I do not have at hand the actual text of this narrative, but everyone who wishes to cognize the great personality of Tolstoy should know at least a short summary of it.

On an island there lived three old hermits. They were so simple that the only prayer which they used was: "We are three—You are Three—have mercy upon us!" And great miracles were manifested during this simple prayer. The local bishop came to hear about these hermits and this inadmissible prayer and decided to visit and to teach them the canonical prayers. He arrived on the island, told the hermits that their prayer was undignified and taught them many of the customary ones. Then the bishop left on a boat. And he sees that across the sea there follows the boat a

radiant light. As this light approached, he discerned the three hermits who were holding their hands and were running upon the waves hastening to catch the boat. When they had approached, they asked the bishop: "We have forgotten the prayers you taught us and have hastened to ask you to repeat them." When the bishop saw this miracle, he said to the hermits: "Continue to live with your old prayer."

Could any godless person give such a remarkable image of hermits, who attained illumination in their simple prayer. Indeed to Tolstoy, the great seeker, everything basic and truthful was near to the heart.

Everyone remembers also his *Fruits of Enlightenment*, which is full of sarcasm about ignorantly interpreted spiritistic seances. Certain people wished to see in this a negative attitude of Tolstoy towards the entire metaphysical domain. But the great thinker only scourged ignorance.

In his epic *War and Peace*, *Anna Karenina* and many other essays and parables, there has been manifested a wide comprehension of psychology in its highest sense. In the heat of argument Tolstoy may indeed have asserted that a simple folk dance for him is equal to the highest symphony. But when one had opportunity to witness how deeply Tolstoy was moved especially by symphonies, one understands perfectly well that in his paradoxes was contained something by far finer and broader than the public may have wished to see in its own interpretation. Tolstoy, the great teacher, before his very end, started out to

the Optina Pustyn* and did not this spiritual act signify a remarkable apotheosis of his wonderful life!

Upon arrival in Moscow we went on the following morning to Tolstoy's home in Hamovniki. Each of us brought something: Rimsky-Korsakoff his latest compositions, Hinsburg—a bronze statue of Tolstoy; Stasoff, some new books and I a photograph of my "Messenger".

Those who know the quiet side streets of ancient Moscow, the old residences divided from the street by a yard, and the special atmosphere of those historical dwellings—they will understand the whole unforgettable impression of those surroundings. There was fragrance of apples in the air, mixed with the aroma of libraries and old furniture. Everything was simple and yet refined. We were welcomed by Countess Sophia Andreevna, the wife of the great thinker. Stasoff took command of the conversation, and Tolstoy himself only joined later. He appeared in his typical *tolstovka*,† quite in white and there remained forever the first impression of his radiantly white appearance.

Only in great men can this simplicity be combined with majestic convincingness. I know that this definition 'majestic' would not please Tolstoy and he would probably have interrupted it with some harsh remark. But he was never against simplicity. Only such a gigantic philosophical and literary talent and unusually expanded consciousness

* *Optina Pustyn* is a well-known place of hermitage in Russia.

† *tolstovka* is a kind of workman's over-shirt, which Tolstoy liked and usually wore.

can create that grandeur, which was expressed in the entire figure, gestures and sayings of Tolstoy. It was said that his face was a simple one. This is not so; he had a strong, typically Russian face. Old wise peasants and so-called old-believers who live far away from cities sometimes have such faces. Indeed the expression of such faces may be severe. But in them there is no mean irritation, but on the contrary there is expressed a mighty thought. India also knows such faces.

Tolstoy admired the work of Hinsburg, making some abrupt remarks to the point. Then my turn came and Stasoff had been quite right supposing that the *Messenger* was not only approved, but even called forth some remarkable comments. On my painting a messenger is seen hastening in a boat to some ancient Slavonic settlement, carrying the important news that some tribes had attacked their neighbours. Tolstoy said: "Did you ever cross a swift river in a boat? You must aim higher than the desired destination or you will be carried downstream. So also in the domain of morality one should always steer much higher—life anyhow will carry one down! Let your Messenger aim very high—then he will attain!" Very often in life this advice of Tolstoy was remembered by me. Then Tolstoy dwelt on folk art, on certain paintings from peasant life as if wishing to direct my attention towards the people. "Know how to suffer with them"—was also one of Tolstoy's ordinances. Then we talked about music. Again there flashed some paradoxes, but behind them there was such a love for art, such

a searching for Truth and such a care for the people's education that all those disputes merged into a beautiful symphony of service to humanity. And from morning till evening there resounded an unforgettable *Tolstoviana*.

On the following morning, starting on our return journey, Stasoff said to me: "Now you have been bestowed with the true distinction of an artist!"

Amazing is the whole life of Tolstoy as great writer and greater teacher of light. Every event of his life increased the deep veneration of the people to him. And when his excommunication from the Church took place, the undivided sympathy of the masses was with him.

Besides many published works of Tolstoy, there circulated everywhere in Russian society many banned essays and letters. The causes and effects of Tolstoy's excommunication were discussed in whispers, there were rumours about his private meetings with the Emperor. Also certain prophecies of Tolstoy were discussed—later these remarkable predictions were widely announced through the press. In these the prophetic writer already foresaw the great war and many other stirring events.

Every news about Tolstoy's sayings was attentively received, as if above official authorities Tolstoy's mighty thought was dominating. Besides his thundering statements about non-resistance to evil, about pan-human love, about true education for all, there were also such touching descriptions, as for instance on the death of a tree. India would especially value these simple

truthful words, which contained a deep thought about the life omnipresent. Through one of his feminine heroes Natasha, Tolstoy exclaims: "Yes, I was thinking, that we are hastening and think we are hastening home. But God only knows whereto we are going in this darkness. And perhaps we shall arrive and will find ourselves not in *Orradnays* (estate) but in a fairy-tale kingdom. And then I thought.....".

The sacred thought of a beautiful realm lived in Tolstoy's heart, when he followed the plough like the true ancient hero of the Russian epos Mikula Selianinovitch or when like Boehme he made shoes or when like the great Carpenter he stood at the bench, seeking contact with all phases of labour. Untiringly this sower cast in his precious seeds and they took firm root in the consciousness of the Russian people. Innumerable are in Russia the homes in the name of Tolstoy, Tolstoy museums, Tolstoy libraries and reading rooms. And can one imagine a more glorious end for Tolstoy than his departure to the Optina Pustyn and passing away on a small railway station! A significant end for a great traveller! This passing was beyond all imagination and Russia at the first moment could not even believe it. I remember how Elena Ivanovna* brought this news to me, repeating sorrowfully: "It is unbelievable, It is unbelievable. As if something basic, some part of Russia itself, has left us. As if an epoch is closed....."

And now as I write these lines there suddenly appears a radiant rainbow across

* Elena Ivanovna, Madame Helena Roerich.

all purple and snowy ridges of the Himalayas, from the very earth to the very sky. A blessed sign from Heaven to Earth.

Again Elena Ivanovna brought news, but quite a different one. She often, through her great intuition, found in bookshops something new, needed and inspiring. Thus she brought Tagore's *Gitanjali* in translation of Baltrushaitis. These beautiful sonorous poems radiated like a rainbow and in the Russian translation of Baltrushaitis they sounded as a clarion call. Up to that time Rabindranath Tagore was not known in Russia in his entire scope; it was known that Tagore's name was acclaimed all over the world, but we, Russians, had no occasion to cognize the depth of the heart of this great poet.

Gitanjali came like a revelation. The poems were read at gatherings and at private at-homes. Only true talent could create such a precious mutual understanding. The quality of convincingness is mysterious. The foundation of Beauty is ineffable and every pure human heart rejoices at the reunion with Light. This realization of Beauty, this universal response of the soul was brought by Tagore. What may he be like? Where and how does this giant of thought and beautiful images dwell? The in-born love for the wisdom of the East finds its application in the touching, calling persuasive chords of the poet. Now everyone at once became imbued with love for Tagore. It was evident how most contradictory people, the most irreconcilable psychologists were united by the call of the poet. As if under the beautiful dome of a Temple, or in the consonances

of a majestic symphony, the inspiring song victoriously united all human hearts. Just as Tagore himself proclaims in his uplifting *What is Art*:

"In Art the person in us is sending its answer to the Supreme Person, who reveals himself to us in a world of endless beauty across the lightless world of facts".

Everyone knows that Tagore does not belong to the earthly world of petty facts, but to the world of Truth and Beauty. And the persistent desire arose: "How and where to meet?" Will not fate bring about a meeting here, on this plane, with him who so powerfully called towards Beauty the Conqueror? Strangely, providence transforms imperative dreams into reality. Indeed unforeseen are the paths. Life itself weaves the beautiful web as no human imagination can visualize it. Life is the best fairy-tale.

We dreamt of meeting Tagore and there he himself appears in my studio on Queen's Gate Terrace in London in 1920. Tagore had heard of my Russian paintings and wanted to meet me. And just at that time I was painting a Hindu series *Dreams of the East*. I remember the amazement of the poet at such a coincidence. We recall how beautifully he entered and how spiritual appearance impressed us. Verily the first impression is the true one.

At the Luncheon of the World Fellowship of Faiths in 1934 in New York Dr. Kedarnath Das Gupta recalled our first meeting with Tagore in the following words:—"This occasion had its beginning about fourteen years ago in London. At that

time, I was one day at the home of Rabindranath Tagore, who said to me, 'To-day I am going to give you a very great treat'. I followed him and he took me to South Kensington to an apartment filled with superb canvases and paintings. And there were Nicholas Roerich and Mme. Roerich. As Mme. Roerich showed us the paintings, I thought of our beautiful ideal of the East: *prakriti* and *purusha*, man revealed through the woman. That visit has never been out of my mind."

Just as unforgettable remains for us this visit of Tagore with his inspiring talks on art, his letter about paintings also remains as a cherished memento. Then we met in America, where the poet lectured so convincingly about the immutable laws of beauty and about mutual human understanding. In the rush of the leviathan city, the words of Tagore sometimes sounded as paradoxical as the fairy tale realm of Tolstoy. The greater was the attainment of Tagore who untiringly travelled all over the world, with the imperative call about Beauty. The poet said in China: "Civilization expects the great culmination of the expression of its soul in beauty." One may quote at length from the books of Tagore, his prayers and ordinances for a better life, which are so easily carried out in the beautiful domain of the poet's heart.

Are these calls far from life? Are they but the dreams of a poet? By no means! This whole truth, in its entire essence is pre-ordained and realizable in earthly life. Ignoramusses will assert in vain that the worlds of Tagore and Tolstoy are utopian. This is thrice wrong! Is it an utopia that

one should live beautifully? Is it an utopia that one should not kill and not destroy? Is it an utopia that one should learn to imbue one's surroundings with knowledge? These are not utopias but reality itself, as real as the fact that one should help wherever possible. If the light of Beauty would not penetrate at least through dimmed sparks into the earthly plane, life itself would be unbearable. What deep gratitude humanity should render to those giants of thought, who self-sacrificingly taught the eternal foundations of life! Without these laws of the Beautiful, life would turn into such bestiality and ugliness that every living breath would be choked.

Horrible is the curse of ugliness. Terrible is the persecution which throughout history tried to destroy true seeking and cognizance. When an ignoramus orders that every one should think according to his code, this is tantamount to the demand of nonsense and imbecility, for it is destruction. Majestic are the gifts of Tolstoy and Tagore to humanity. They are not selfish misers, but most generous donors, they give and give endlessly. Tagore heart strives to spread real education. Santiniketan--this stronghold of enlightenment, is forever linked with a host of great names. So many artists and cultural leaders of India and many foreign co-workers participate in the ideals of Santiniketan.

The ploughland of Culture is not easy. People sometimes believe that the accomplishment of colossal historical events was always crowned with laurels. History sometimes records entire periods of difficulty in but a few stingy words. Yet how

many thorns were met on the way and how much priceless energy was expended in order to lay the steps of human achievement despite all obstacles, enmity and ignorance. The more joyful is it to witness how esteemed are the harvests of Tagore's sowing. In Tagore we see a wonderful synthesis of the thinker, the poet, the bard, the artist and the teacher of life. From the depths of ages we heard that such co-ordination of happy manifestations is possible. But when it takes place before our very eyes, here on our *terra dolorosa*, against all attacks of chaos, then such attainments verily open for us new vistas. The human hearts become filled with gratitude when witnessing such glorious deeds. The giants of thoughts are not in need of such gratitude. But it is necessary for space, as building material for a more radiant future.

One cannot name any sphere of Culture to which Tagore is indifferent. With everything educational, creative and constructive, Tagore will not only sympathise but he will find forceful helping suggestion. It is but natural that Rabindranth Tagore responded cordially to the pact for the protection of the world's cultural treasures. Whose soul could vibrate with greater ardour for the safeguarding of the fruits of creativeness than Tagore's? But he knows the difficulty of the present moment. He feels what malice and hatred hover above the world at present. Not form newspapers but through his wise heart he comprehends what danger to peaceful labour threatens during the present Armageddon. Tagore does not conceal these

dangers. As always he speaks daringly of questions of peace and education. One can imagine how ignorance is hissing somewhere at his call for peace.

The last letter I received from him recently sorrowfully defines the present world situation:—"My dear Friend,—The problem of peace is today the most serious concern with humanity and our efforts seem so insignificant and futile before the onrush of a new barbarism, that is sweeping over the west with an accelerating momentum. The ugly manifestations of naked militarism on all sides forebode an evil future and I almost lose faith in civilization itself. And yet we cannot give up our efforts, for that would only hasten the end."

The heart of the great poet is filled with grief at the current confusion. The thinker knows that every worker of culture should valiantly defend his post and self-sacrificingly stand up for the treasures of the world. And in this self-sacrifice is also manifested the sign of Tolstoy's service to humanity. As Tolstoy was never a politician, so also Tagore stands adamant as the mighty teacher of life.

One cannot name anyone who with such convincingness combines modernism with the ordinances of ancient wisdom. Such a synthesis to the majority of people seems even irreconcilable. Even the esteemed philosophers often state their forbidding 'or'—'or'. As if life is not of one source and as if the cosmical laws are not immutable. Even the most ancient ordinance proclaimed through the *Rig Veda*: "Truth is one, men call it by various names." I often had occasion to hear how even educated people said that it is old-fashioned to quote Confucius or the

Vedas. They suspected a certain lack of progress, when some one studied ancient wisdom. Only now science in the person of some advanced research workers begins to reaffirm the value of knowledge that has reached us from the depths of antiquity. In Tagore such wisdom is inborn and his deep understanding of modern literature and science gives that equilibrium, that golden path, that to the majority seemed an utopia. But this attainment is right in front of us, one has but to admit it in full attentiveness and goodwill.

On the seventieth anniversary of Tagore's Birth day we wrote: "*Vijaya, Tagore!*" Difficult is such a victory, but the more precious is it to admire the radiant hero in the service of humanity.

To the superficial outside observer Tolstoy and Tagore may seem different. Some people, who like to revel in contradictions, will no doubt try to apply their wit also in this case in order to separate. But if we shall analyze both the thinkers benevolently and without prejudice, we shall but regret that there exist no portraits of Tolstoy and Tagore taken together—in a hearty talk, in deep wisdom and in the desire to bring good to humanity. On the occasion of Tagore's seventieth birthday we rejoiced to see Tagore's portrait in the Latvian newspaper *Segodna*. The renowned poet of Latvia, Rudzitis has beautifully characterized the great Tagore in a monograph, and now from Praha Prof. V. Bulgakoff sends me a beautiful postcard of Tolstoy and himself, taken in 1910 in Yasnaya Poliana. And again the great images of Tagore and Tolstoy rise before me in their great service to humanity. Together on one picture I would like to see these two giants of thought.

Deep homage to Tagore and Tolstoy!

PSYCHOLOGICAL CONSIDERATIONS IN THE TEACHING OF HANDWRITING

By FRED J. SCHONELL

THERE is probably no school subject that receives such varying treatment in different schools by different teachers as does handwriting. Some teachers consider handwriting as an attribute of character, believing at the same time that the subject is closely related to general intelligence and to scholastic ability. Hence they make pedantic endeavours in all their school teaching 'to get the child to write well'. In every lesson the unfortunate pupils are warned to write neatly and carefully, while in not a few subjects marks are added or deducted for good or bad handwriting respectively. This attitude is characteristic of teachers whose first remark about a page of English composition is 'How nicely it is written!' Under such an unhealthy influence handwriting relinquishes its true place as a means and becomes an end, and this, in some pupils, creates a minor form of neurosis, stunting and inhibiting the imaginative aspects of activities in which writing should be merely a tool.

Other teachers take almost the opposite view. For them handwriting is unimportant; they don't bother to give their pupils regular lessons in writing and they tend to regard it as an individual characteristic which a child develops irrespective of the school system.

In addition to the school's attitude towards writing, there is that of the general public. The uneducated man is inclined to

regard good writing as a sign of intelligence or scholarship (exceptions are allowed in the case of doctors). Business men look most searchingly for 'a good commercial hand' in the boys and clerks whom they wish to employ in their offices or business houses, and annually there is an outcry against the low standard of writing in the schools of to-day.

What is the right attitude towards handwriting? Such a question can only be answered accurately by considering the psychological factors which enter into the purpose of, the teaching of, and the acquisition of skill in, handwriting. A modern teacher should know the main psychological considerations with respect to handwriting, its purpose, place, and function at different levels in pupil development.

EARLY INFLUENCES IN TEACHING HANDWRITING

From a psychological standpoint writing is an all-important activity in the early years. It provides a means of expression which is particularly attractive and singularly effective to the young child. Having passed the stage of seemingly senseless scribble most young pupils wish to write something. Usually they wish to translate into written form an essential name, idea, or function connected with some play activity.

Thus, Malcolm, aged four comes in from his sand pit and wants to know how to write

'fort', because he has just completed a grand fort in sand. He is shown how to write the word (in capital letters) and proudly carries off the piece of cardboard to place it on the finished product of his activity. To begin with, such young children are quite ignorant of the letters of the words they attempt to copy. Gradually, however, they assimilate the structure of certain letters from the various words they try to write. Hence Malcolm quickly learnt 'M', as it was the first letter in his name. 'E' was easy because it had 'three legs' and occurred in the name of his friend, PETER, while letters like S and O were learnt on account of their individual characteristics.

In time most of the letters are picked up in this interesting game of writing and this far more quickly, indirectly, and effectively than through a more formal approach. The learning of letters should come through the child's play, and should represent a clever way of naming, labelling, or telling what he has done in his drawing and his play.

It is obvious that this desire to write will be a powerful aid in learning to read. When the young pupil draws a ship or a house, an aerodrome or railway station, and he wants to say something about it, there is the natural starting point for reading. Thus he dictates,

A big ship

or

Here is a train,

and this is written on or alongside his drawing. He then traces over the writing, or at a later stage attempts to copy the writing,

and so we employ a most effective supplementary aid to remembering the visual and the auditory forms of words. Omit this added assistance from writing and tracing and we miss one of the strongest indirect aids in the teaching of reading.

WHAT KIND OF WRITING?

Agreed as to the early value of writing in the child's verbal progress, we might well ask, 'What kind of writing should we teach?' My own experience is that in the very earliest stages of writing it is better to introduce children to capital letters. They can follow and more easily make the large strokes and curves of the capitals than they can the structure of the lower case letters. This approach gives them success and confidence and it can quickly give way to the use of small letters before the child has even learnt many of the capital letters. As to the type of small letter, evidence is greatly in favour of the use of script (from the original name, manuscript). Of recent years practically all teachers of pupils between the ages of 5+ and 7+ have changed from cursive writing, *i.e.*, continuous, joined, loop writing—to print with necessary simplification of letters like 'a' and 'g'. This change, according to Dr. Ballard,* first came into London schools in 1914. Since then it has spread throughout Great Britain, was introduced into Boston and New York in 1920, and has been adopted in most schools of the Dominions.

* See P. B. Ballard, *The Changing School*, Chapter XIX, pages 280-296, for a short history of the introduction of script writing into schools in England.

There is little doubt that the change from cursive to script for beginners has been beneficial, and to have one form of lettering both for reading and for writing in the child's early schooling expedites progress in both subjects. Previous to the introduction of script writing, teachers found added initial difficulties in both subjects in trying to acquaint children with the differences that existed between cursive (used for writing) and print (used for reading). There is experimental evidence in favour of script as an aid in learning to read.* Furthermore, consideration of the type used in first reading books shows that, both in size and kind, the print which closely resembles script writing helps the eye movements and perception of the pupils. Thus *Gill Sans type, 24 point* is the best in this respect:

e.g.

Jack is in the tree

This is an example taken from the first book in a modern series† for teaching reading.

MENTAL FACTORS IN WRITING

Writing is but little related to general intelligence, quality less so than speed. The

* A. H. Long and W. C. Mayer, *Printing versus Cursive Writing in Reading Instruction*, J. of Ed. Research, XXIV, No. 5, 1931. Also T. G. Voorhis, *The Relative Merits of Cursive and Manuscript Writing*, Teachers' College Publications, Columbia University, 1931.

† Taken from the Introductory Book, *Happy Venture Readers*, P. J. Schonell and F. I. Serjeant. Oliver & Boyd Ltd., London and Edinburgh, 1939.

degree of co-ordination possessed by the child seems to be the most important factor in writing. The fact that a considerable co-ordination of visual and motor powers is demanded in writing should be foremost in the teacher's mind in his teaching and judgment of handwriting. What we want to avoid is any unhealthy or unnatural nervous strain associated with writing instruction. Hence the teaching of writing in the early stages should not be too analytic and it should be done in a fairly large hand with crayons or pencils. There is no need to expect children to write with pen before eight years of age, and all pupils should be allowed to do their arithmetic in pencil up to the age of 10+. The demand to keep figures and setting-out neat, and to calculate, is sufficient without having to worry about the manipulation of a fine two-pointed instrument and a supply of ink. Furthermore, teachers and parents should remember the poor writing is not a sign of weak intelligence or bad scholarship and that temperamental as well as physical factors enter into its acquisition—example, practice, and an abundance of praise for their efforts are the best nutritives for poor writing. Fatigue is reached more quickly with pupils of 5+ to 7+ in cursive writing than in print, but with older pupils the reverse is the case.

THE CHANGE TO CURSIVE WRITING

Although there is general agreement in the use of print for early writing, no such unanimity exists on the question of the

change to cursive. A few people contend that there is no need to change, most teachers change sometime in the junior school between the ages of 7+ and 11+, while some even delay the change until senior classes (ages 12, 13, or 14). What should be the general procedure? Firstly, I believe that there should be a change to cursive. There is evidence that from the age of 9-10 onwards cursive is quicker than script, while good cursive compares favourably in legibility with script. What is more, my own researches reveal that cursive leads to fluency and ease, is an aid to spelling in so far as it provides a block gestalt or pattern which has stronger kinæsthetic impressions for pupils in recalling the words than has the separate letter pattern of script. Finally, with backward readers and spellers, the use of cursive leads to a decrease in the confusion of letters such as b, d; p, q; etc.

The change to cursive should begin from about eight years of age. Pupils should be given definite lessons in the transfer from script to cursive, but the change should be gradual. Each week they should have instruction in how to make the letters in cursive (or as the pupils call it 'real writing'), and gradually, as facility and confidence increases, they should be encouraged to make the change in their everyday work *individually*. While the instruction is continuing they can do their written English and other exercises in script and then change just when they feel they are ready.

There is support for allowing pupils to persist with script during their first year in the junior or preparatory class (7+ to 8+) on the grounds that they already have adjustments to make in a new department. But if the instruction in cursive is carried out smoothly, sympathetically and individually, no harm results. The change should not be left until later than 8+ to 9+, nor should it be left to chance. We already have amongst secondary school and university students a too high proportion of hybrid cursive styles due to lack of help in changing from script to cursive.

The best plan of change is to group the letters thus:

i, u, n, m, t, p.
o, c, e, a, d.
j, y, g, q.
l, b, h, k, f.
v, w, r, s, x, z.

and to give practice in specimen words or lines which show the formation of the particular letters and the joining with other letters. This aim is to help pupils to develop legibility, continuity, ease, and speed, with the opportunity, at a later stage, of forming an individual style provided no illegibility of spacing, slope, alignment, or size are introduced.

JOINED SCRIPT

A praiseworthy attempt to combine the beauty and legibility of script with the fluency of cursive writing has been attempted by Miss Richardson. Starting

from the child's love for cursive forms and patterned lines, she carefully develops through patterns and tracing a form of joined script in which there is continuity but complete absence of looped letters. The basis of the method together with associated artistic development from it are explained fully by the author.*

LEFT-HANDED WRITERS

Finally, we may refer to the problem of left-handedness in writing. Briefly, my own experience leads to these conclusions. It is better if possible to encourage pupils to write with the right hand, but certain safeguards must be observed. Amongst left-handers there are a few whom we term congenital left-handers, who show a preference for the left hand, eye, and leg in many activities. This small percentage, whose preference can be determined by tests (throwing, winding, catching, kicking, sighting, etc.), is best left as left-handed writers. The remaining left-handers, the majority, whose manual preference is entirely acquired, should be persuaded to do right-handed writing. Nervous or highly-strung children should be very carefully considered in the matter of change of handedness. The popular idea that left-handers changed to right-handers may develop stammering has

* Marion Richardson, *Writing and Writing Patterns* Books of Writing, Copies I to V and Teacher's Book. University of London Press.

no foundation except in the case of a few nervous pupils who have been upset emotionally by the change. The emotional upset has led to inco-ordination of speech mechanisms. It is nothing intrinsic to the change, but to the manner of change, that has produced the maladjustment. Harsh words, punishment, or censure may cause this with a highly-strung pupil. It is better to change left-handed pupils early in their school career for the older a pupil becomes the less wise is it to change him. It is helpful in changing pupils from left- to right-handers to encourage them to hold the edge of their pad, or an eraser, in their left hand; this has the effect of resolving the unconscious desire to slip the pen or pencil back to the left hand again.

The left-handed pupil, though at a disadvantage, can write as well as the right handed but he should be advised to turn his paper so that it slants from the upper left-hand corner of his desk to the lower right-hand corner. He should be given adequate praise and encouragement.

In conclusion, teachers and parents should remember that handwriting is a tool for expression, not an art; all pupils should be taught cursive writing at 8+ onwards, and, though we should not expect perfection, we should always look for and find successes in each child's work.—*New Era*.

'fort', because he has just completed a grand fort in sand. He is shown how to write the word (in capital letters) and proudly carries off the piece of cardboard to place it on the finished product of his activity. To begin with, such young children are quite ignorant of the letters of the words they attempt to copy. Gradually, however, they assimilate the structure of certain letters from the various words they try to write. Hence Malcolm quickly learnt 'M', as it was the first letter in his name. 'E' was easy because it had 'three legs' and occurred in the name of his friend, PETER, while letters like S and O were learnt on account of their individual characteristics.

In time most of the letters are picked up in this interesting game of writing and this far more quickly, indirectly, and effectively than through a more formal approach. The learning of letters should come through the child's play, and should represent a clever way of naming, labelling, or telling what he has done in his drawing and his play.

It is obvious that this desire to write will be a powerful aid in learning to read. When the young pupil draws a ship or a house, an aerodrome or railway station, and he wants to say something about it, *there* is the natural starting point for reading. Thus he dictates,

A big ship

or

Here is a train,

and this is written on or alongside his drawing. He then traces over the writing, or at a later stage attempts to copy the writing,

and so we employ a most effective supplementary aid to remembering the visual and the auditory forms of words. Omit this added assistance from writing and tracing and we miss one of the strongest indirect aids in the teaching of reading.

WHAT KIND OF WRITING?

Agreed as to the early value of writing in the child's verbal progress, we might well ask, 'What kind of writing should we teach?' My own experience is that in the very earliest stages of writing it is better to introduce children to capital letters. They can follow and more easily make the large strokes and curves of the capitals than they can the structure of the lower case letters. This approach gives them success and confidence and it can quickly give way to the use of small letters before the child has even learnt many of the capital letters. As to the type of small letter, evidence is greatly in favour of the use of script (from the original name, manuscript). Of recent years practically all teachers of pupils between the ages of 5+ and 7+ have changed from cursive writing, *i.e.*, continuous, joined, loop writing—to print with necessary simplification of letters like 'a' and 'g'. This change, according to Dr. Ballard,* first came into London schools in 1914. Since then it has spread throughout Great Britain, was introduced into Boston and New York in 1920, and has been adopted in most schools of the Dominions.

* See P. B. Ballard, *The Changing School*, Chapter XIX, pages 280-296, for a short history of the introduction of script writing into schools in England.

There is little doubt that the change from cursive to script for beginners has been beneficial, and to have one form of lettering both for reading and for writing in the child's early schooling expedites progress in both subjects. Previous to the introduction of script writing, teachers found added initial difficulties in both subjects in trying to acquaint children with the differences that existed between cursive (used for writing) and print (used for reading). There is experimental evidence in favour of script as an aid in learning to read.* Furthermore, consideration of the type used in first reading books shows that, both in size and kind, the print which closely resembles script writing helps the eye movements and perception of the pupils. Thus *Gill Sans type, 24 point* is the best in this respect:

e.g.

Jack is in the tree

This is an example taken from the first book in a modern series† for teaching reading.

MENTAL FACTORS IN WRITING

Writing is but little related to general intelligence, quality less so than speed. The

* A. H. Long and W. C. Mayer, *Printing versus Cursive Writing in Reading Instruction*, J. of Ed. Research, XXIV, No. 5, 1931. Also T. G. Voorhis, *The Relative Merits of Cursive and Manuscript Writing*, Teachers' College Publications, Columbia University, 1931.

† Taken from the Introductory Book, *Happy Venture Readers*, P. J. Schonell and F. I. Serjeant. Oliver & Boyd Ltd., London and Edinburgh, 1939.

degree of co-ordination possessed by the child seems to be the most important factor in writing. The fact that a considerable co-ordination of visual and motor powers is demanded in writing should be foremost in the teacher's mind in his teaching and judgment of handwriting. What we want to avoid is any unhealthy or unnatural nervous strain associated with writing instruction. Hence the teaching of writing in the early stages should not be too analytic and it should be done in a fairly large hand with crayons or pencils. There is no need to expect children to write with pen before eight years of age, and all pupils should be allowed to do their arithmetic in pencil up to the age of 10+. The demand to keep figures and setting-out neat, and to calculate, is sufficient without having to worry about the manipulation of a fine two-pointed instrument and a supply of ink. Furthermore, teachers and parents should remember the poor writing is not a sign of weak intelligence or bad scholarship and that temperamental as well as physical factors enter into its acquisition—example, practice, and an abundance of praise for their efforts are the best nutritives for poor writing. Fatigue is reached more quickly with pupils of 5+ to 7+ in cursive writing than in print, but with older pupils the reverse is the case.

THE CHANGE TO CURSIVE WRITING

Although there is general agreement in the use of print for early writing, no such unanimity exists on the question of the

THE LABOUR OF THE FILE

BY MR. HENRY MARTIN, M.A., O.B.E., *Morecambe (Lancs)*

POETRY is an art, and the poet is an artist. The popular idea that the poet, his "eye in a fine frenzy rolling," throws off finally completed poems in a sort of ecstatic trance, is scarcely true to fact. Of course, no real poem was ever written 'in cold blood.' As that great poet, Shelley, said: "Poetry is not like reasoning, a power to be exerted according to the determination of the will. A man cannot say, 'I will compose poetry.' The greatest poet cannot say it: for the mind in creation is like a fading coal, which some invisible influence, like an inconstant wind, awakens to transitory brightness; the power arises from within, like the colour of a flower which fades and changes as it is developed, and the conscious portions of our nature are unprophetic either of its approach or departure." "*Some invisible influence*"; a poet cannot write poetry to order; he must wait till the impulse comes, and the "inconstant wind" of inspiration "bloweth where it listeth." This is what gives the poet a feeling that it is not he that writes the poem, but that the poem writes itself. The poem seems to 'come', to be 'given' to him; he is 'inspired' to write it, as by some outside influence. This is what the Greeks meant by the Muse, the heavenly being that inspired poets. But, as Shelley said, "this power arises from *within*," not from without; it is what F. W. Myers called "an uprush of the subliminal self."

At the same time, a poem does not, as a rule, exist at the beginning as a completed

whole in the poet's mind, to issue, like Athena from the head of Zeus, full-grown and fully armed. The germ of it is deposited there by the subliminal uprush which we call inspiration, but only the germ. To change the figure, in the heat of inspiration, a poem may flow out like molten metal into its destined mould; but when it has cooled, there may be much shaping and polishing to be done by the craftsman that is in every poet before it can be a finished piece of art. This is what I meant by saying that poetry is an art, and the poet is an artist. Poets, of course, differ in their methods; but, given the inspiration, with all of them composition is conscious and deliberate. Some make many drafts of a poem before they are satisfied; the artistic critic in them changing a word here, altering a line there, recasting a whole stanza, and sometimes adding fresh material that has come into their minds as they write. This is proved by the different versions of poems issued from time to time by some poets; for some poets, for example Tennyson, Keats, Wordsworth, Milton, have been assiduous revisers of their work.

This work of polishing, refining and reshaping poems was called by the Roman poet, Horace, *Labor limæ*, or the "labour of the file." Let us study a few examples of this 'labour of the file' from a few English poets.

In his first version of "Comus," Milton made the 'Lady,' lost in the enchanted wood, say—

"A thousand memories
Begin to throng into my memory
Of calling shapes, and beckoning shadows
dire,
And airy tongues that lure night wanderers".
Later, not liking the latter part of the fourth line, he changed it; and the new version not only greatly improved the music of the lines, but also inspired the whole passage with a weird sense of uncanny mystery:—

"And airy tongues that *syllable men's names*."
In the first draft of Keats's "Endymion", the opening line was—

"A thing of beauty is a constant joy;"
but later Keats altered this to—
"A thing of beauty is *a joy for ever*."

By this slight change, he turned a commonplace and rather unmusical line into a line so memorable that everyone knows it. What had he done? Simply replaced the rather commonplace word 'constant' by the far more musical and suggestive phrase "for ever"; and, further, greatly improved the rhythm of the line by adding a syllable, and so avoiding the heavy jolt of the monosyllable 'joy' at the end.

Tennyson was a constant reviser (and generally an improver) of his work. There is a vast change for the better between, for example, the final form of his poem "Ænone" and the first version. A little of it can be seen in the opening lines, which in the first edition were

"There is dale in Ida, beautiful
As any in old Ionia;"

but which finally became—

"There *lies* a vale in Ida, *lovelier*.
Than all the valleys of Ionian hills",
which is far more musical and satisfying.

When Tennyson's "Dream of Fair Women" was first published, the lines about the death of Iphigenia stood thus:—

"One drew a sharp knife through my slender throat,
Slowly, and nothing more."

Whereat the critics rudely scoffed. Tennyson resented criticism, but he was wise enough to take it to heart; which he did in this case to great effect, for in the next edition of the poem, the offending lines were completely altered to—

"*The bright death quivered at the victim's throat*
Touched and I knew no more"
which is a marvellous improvement.

In the first edition of his ode "To Evening," by Collins, the opening stanza ran thus:—

"If aught of oaten stop or pastoral song,
May hope, O pensive Eve, to soothe thine ear,
Like thy own brawling springs,
Thy springs and dying gales;"

But the clash of sound in "*hope O pensive Eve*" offended Collins's sensitive ear, and, by the sacrifice of the expressive word, 'pensive,' he altered the line in order to improve its music to, "May hope, chaste Eve." Also, in the third line he changed the word 'brawling' (which was not in keeping with the still atmosphere of quietness he was trying to create) into 'solemn.' Both the alterations were great improve-

ments, and made the stanza much more musical. Its final form was—

"If aught of oaten stop, or pastoral song,
May hope, *chaste* Eve, to soothe thy modest
ear,
Like thy own *solemn* springs,
Thy springs and dying gales."

Sometimes the change of a single word will work a miracle. Take this stanza of Poe's:—

"Now all my days are trances,
And all my nightly dreams
Are where thy dark eye glances
And where thy footstep gleams
In what *ethereal* dances,
By what *eternal* streams!"

In the first version Poe had "Italian streams." In the second he wrote "*eternal* streams." 'Eternal' for 'Italian'—only that; yet the verse soars up at once from earth to heaven.

The opening lines of Keats's "Hyperion" give a wonderful description of a scene "motionless as death and hueless as despair." The impression aimed at is the stillness and sober hues of a windless autumn afternoon:—

"Deep in the shady sadness of a vale,
Far sunken from the healthy breath of morn,
Far from the fiery noon, and eve's one star,
Sat grey-haired Saturn, quiet as a stone,
Still as the silence round about his lair:
Forest on forest hung about his head
Like cloud on cloud. No stir of air was there,

Not so much life as on a summer's day
Robs not one light seed from the feathered grass,

But where the dead leaf fell, there did it rest."

That is how the lines stand after the final revision. But the eighth and ninth lines were not at first as they are now. In his first draft they were:—

"Not so much life as a young vulture's wing
Would spread upon a field of green-eared corn."

Keats saw, on revision, that the motion of the vulture and the bright colour of the 'green-eared corn' interfered with the idea of hueless stillness. So he changed the lines to—

"Not so much life as on a summer's day
Robs not at all the dandelion's fleece."

This was better; for the 'fleece' (the seeds of the flower) is white and hueless. Still, he was not satisfied; for the mere mention of a 'dandelion,' a bright yellow flower, evokes the thought of bright colour, which he wanted to avoid. So, finally, he struck out the dandelion altogether, and instead wrote—

"Not so much life as on a summer's day
Robs not one light seed from the feathered grass."

That one touch acted like magic. The picture of still, hueless autumn is complete.

So far our examples of 'the labour of the file' have been decided improvements. But second thoughts are not always best. For example, in 1805 Wordsworth wrote in his poem "Nature and the Poet," one of the greatest lines in English poetry:—

"Ah! then if mine had been the painter's hand
To express what then I saw; and add the gleam,

The light that never was on sea or land,
The consecration, and the poet's dream,—"

Yet, believe it or not, fifteen years later, Wordsworth himself murdered this great line, and in the edition of 1820 put in its place the very ordinary—

"The gleam

"Of lustre, known to neither sea nor land." (!)
"O what a fall was there!" Happily, sanity returned to the poet, and twelve years later the original wonderful line was restored.

It is hard to understand, too, why Gray 'filed' out of his "Elegy" the most beautiful of its stanzas:—

"There, scattered oft, the earliest of the year,
By hands unseen, are showers of violets found,
The redbreast loves to build and warble there,
And little footsteps lightly print the ground."
And why did Tennyson cut this stanza out of his "Palace of Art"?

"Or Venus in a snowy shell alone,
Deep-shadowed in the glassy brine,
Moon-like glowed double on the blue, and shone

A naked shape divine."

These lines, first written by Tennyson in his "Locksley Hall," were never published at all:—

"All about a summer ocean, leagues on leagues of golden calm,
And, within, melodious waters rolling round the knolls of palm."

So Homer sometimes nods; but, on the whole, the poets' 'labour of the file' has resulted in improvements on the original versions. Now all these changes for the

better meant deliberate thought, and the conscious choice and rejection of words; the artistic, critical faculty very much alive and awake. Of course, no amount of "taking thought" would have enabled a mere verse-writer to achieve what poetic genius has achieved, even in such small matters as these; but even the born poet cannot always achieve without labour. The greatest artist is also the hardest worker.

The fact is, the formal beauty of a poem cannot come into complete existence in the intense excitement of the first inspiration. That excitement has to be brought under restraint. It is the necessary motive force, the driving energy, without which no poetry can come into being; but unguided and uncontrolled it would issue in mere inspired delirium. Hence the necessity of that period of "tranquillity" on which Wordsworth insists when he says, that poetry "takes its origin in emotion recollected in tranquillity". Then the artist in the poet takes charge—the charioteer who masters the fiery steeds of inspiration and guides them to their goal of perfect expression. This is well brought out in this passage by Sir William Temple, in his "Of Poetry":—"The true wonder of poesie is that such contraries must meet to compose it; a genius both penetrating and solid; an expression both delicacy and force; and the frame and fabric of a true poem must have something sublime and just, amazing and agreeable. There must be a great agitation to invent, a great calm to judge and correct; there must be on the same tree, and at the same time, both flower and fruit."

THE BEGGAR TRIO

By "A. V. R."

If out of the fulness he giveth not,
Amidst fulness liv'th he in penury.
In fate, the law of pitiless nature, caught
The soul in changed form feels its fury.

Of fortune man's his own an architect.
Fortune means not wealth as idly supposed,
But future life of weal or woe, as we detect
Worldwide, the godless man, towards tin
disposed,

Thieves, robs, and kills, jews, fauns, extorts,
and cheats

Only to sink into a deeper hell.
The magic wand of will, God's gift, defeats
When uncontrolled, the end His grace did
spell.

A triumverate, father, mother, and child
Sans eyes the man in ochre loin cloth,
Ektar in hand entuned to music mild,
The wife with bowl in hand Anasuya-like
in troth,

With sweet contentment at her lot on right,
The girl of fourteen summers on his left
With beaming innocence that renders light
The parents' heavy heart in state bereft,

In streets of rich and peopled city pass,
Repass singing the grace of Lord Supreme,
'O Lord! What wrong did I commit? Alas!
The sins of previous births, evolving theme,

When in contrition are suffered, I rise
To see Thy Glory vast. Without Thy grace
Man sinks and sinks for e'er never to rise.
Extend Thy grace and lift me up and brace.'

The trio tread the road thronged off and on,
Beg not the passers by. The stirring lay
To *Ektar* tune their sombre fate to moan.
But scarcely move the hardened heart to
pay.

He blesses them that give and them that
rate
—For he knows that none is in debt
to him—

Content with what he gets, devoid of hate
That reflects back and doubly ruins him.

Full rich in heart he feels. The rich to
hoard
In fond desire, consign to safe the pie.
The poor desist lest close the family board.
Pitying soul that pays his mite, lays by

A store unseen that serves in his birth-round.
The rich that hug to gold and pain to give
Relief, find 'water, water all around
But not a drop to drink.' Let society live

In commensality and drive despair
—The rich are but the trustees of the poor
The strong are but for the helpless weak to
care,

Can't ride rough-shod, inhuman spoor—

From Ind, the home of Adwaita once but
now

Of warring creeds, of secret forced fights
Engineered by selfish ends, discarding love,
To live in paradise of false delights.

LIFE ATTITUDE THROUGH SCIENCE TEACHING

By MR. R. A. ATHALEKAR, B.A. (HONS.), S.T.C., Kolhapur

WORK, wealth and happiness are the three essential things in life. And if education cannot do more, it must prepare the individual for life. By that do not want to demean child's life as a child. It must live happily as the child, but at the same time preparation of the future life is necessary as a person meets with various responsibilities in adult life. Hence creating a right attitude towards these three essential things is the business of education.

Science has developed a great deal and has entered almost all aspects of our life. So if science is taught in relation to things and events in our day to day life, children will have a scientific attitude towards daily life and it is desirable. Moreover they must have a right attitude towards work, wealth and happiness. The relation of work and wealth with science teaching is obvious and need not be stretched too far. If only they get the perspective of the factories of things in daily life, they will have a right attitude towards work and wealth. But one thing should be made clear, that through science teaching they must develop such an attitude that wealth is only means to an end, but work is something more than means. The achievements of the modern science may be graphically put before them and at once a curiosity may be created in them as how the achievements became possible. What great efforts and noble work did the scientists put forth while they did not care for ease, comfort and wealth for themselves! They did it all for the sake of doing

some life work. They lived permanently through their work. Then children will catch that spirit and realise the value of work. Then again a question might be asked if machines alone will work without man's supervision. Hence they will understand the necessity as well as the nobility of work.

Good health is the first essential requirement of happiness. So children must be taught to look scientifically at the problem of health. This can be done through physiology and hygiene. The necessity of fresh air and exercise as well as many other rules of hygienic condition and good health that the individual must observe may be emphasized. At the same time it may be shown that health is not only an individual problem but it is social as well. When epidemics occur, all should co-operate to drive it off. Hence the necessity of social service can effectively be taught. Thus the importance of health and the scientific attitude towards it will be taught through the sciences of physiology and hygiene.

But more important than these and the unique aspect of science education is that it gives an opportunity of sex-education through nature study and physiology and hygiene. In the adolescent period the sexual feeling occurs in the individual and a new phase of life opens. The individual is puzzled with the situation, becomes shy and always tends to avoid company. An important physical change also takes place and the individual really seems to be afraid

of it. But if he would know the situation before hand and also if he would know how to face it, he would develop a more healthy sex-life. The individual is keenly curious about the fact and somehow gets the knowledge of it. But he does not get its knowledge on scientific basis. That is the pity of it. The individual is deprived of the greatest opportunity of making a healthier moral, mental and physical life. Owing to the ignorance of the scientific facts the individual develops perverse sexual attitudes and habits and loses much of the happiness in life. Hence the necessity of sex education.

The child must get the scientific knowledge of the facts about the period of adolescence before the new phase opens in its life. Again the responsibility of good and healthy habits not for their own happiness alone but for the happiness of the future generation also should be emphasized. Moreover the necessity of an ideal, exercise, fresh air and pure thought should be made to understand. And all these things should be done in a grave and scientific mood. Otherwise the result will be undesirable.

But the difficulty of adults is how and where to begin the sex education. Nature study and science teaching provides the best opportunity. In nature study we teach them the reproductory system in plants. There the fact that for better product of fruit and seed a healthier growth of plant is needed may be emphasized. Again, they learn the reproductory system of animals. There also the fact that strong males and females put forth better young ones may be emphasized. Then it will be effective if we proceed in continuation with that and explain them that a new phase opens in

their life at about the age of fifteen and it is their duty to become healthy and strong by taking hard exercise and by playing in the open air. It is also necessary that they must have a high ideal before them and they should be pure in thought and action. Further they will feel the sense of responsibility if it would be suggested that it is not only for their own happiness but also for the benefit of future generation. Thus if the same thing is coloured with the problem of national health and responsibility they will have the right attitude toward the problem.

Again, education is meant for training in self control and sex-education should lead to control of passion. Control is very difficult unless the youth is trained accordingly. But scientific attitude towards the problem of health will help training in control. Now-a-days the science of birth control is advancing; but artificial control is undesirable. Control must come from within and it is only possible if the individual is so trained. The scientific outlook on life gives training in the fact that anything that is good and healthy should not be abused. The same fact should be emphasized often and often. In doing the experiment even a small wastage must be looked upon as a great fault. The same training will be helpful in case of health. Any sort of bad habit causes loss of a certain amount of health and hence bad habits are undesirable—unpardonable. Such a sort of training in scientific outlook will develop self-control in the individual.

Thus right attitude towards life problems can be developed through science. And if we do not take care of developing self-control over the most vital dynamic force of life and if we allow debase the feeling towards it, all our efforts for education to enrich the personality will fall flat and our ideal of morality will remain a false ideal.

TOWARDS TRUE EDUCATION--THE TEACHER*

By SRI K. N. RAGHAVAN, B.A., L.T., Kooniyoor

MANY are the professions, and teaching is one of them. Difficulties there are in all the professions and the most difficult art is to be practised in the teaching profession. All professionals are educated, a doctor, a lawyer, an agriculturer and who not. Though loving parents of children, they do not teach their young ones. The difficulty of the art it is that they send their children to school under a professional teacher. A doctor cures a patient and the patient is grateful. If he does not, he only advances what is inevitable. In the case of lawyers it is cent. per cent. success. Why? Obviously, there is no question of failure involved. One party wins, while the other party fails. Agriculturer succeeds in producing a crop and the credit is his. If he fails, the fault is that of the monsoon and not his. But the lot of the teacher is quite different. He has to learn how to teach and to make education a negotiable instrument, and "to grease and lubricate knowledge so that it could get from place to place without friction and loss in transit."

The ideal of the modern teacher should be to supply just that orderliness of the ideas which will enable the pupil to complete his reasoning, to help him as much as is necessary and to leave as much as possible to the pupil. Teaching is causing to learn. The only true education is self-education.

Teachers must stand aside; they must talk less, explain less, direct less, correct less.

To become a teacher many are the schools. There is the Decroly school, the Mason school, the Dalton school, the Winnetka school, the Project school, the Kindergarten school, and to become an ideal teacher, there is the Montessori school.

The Decroly school has its fundamental idea "learn through living." Here comparisons are never made between the child and his fellows. He is compared only with himself, with his own records which he is constantly trying to improve. This school is organised as a miniature community and the children are left as free as possible for, "it is by learning to act on their own initiative, not by quiescence, the children prepare themselves for the demands of life." "Recognising this," says Hamaide, one of Decroly's collaborators, "we don't check their spontaneous activity, nor do we impose on them action in accordance with our own desires. Discipline for our children is the outcome of their activities, of their work, of their own necessities. It is not associated with immobility, passivity and obedience."

The author of the Mason method holds the children are born persons, neither good nor bad, but with possibilities for good and evil. Authority and obedience become necessary. The personalities of the children

* A paper submitted to the 31st Provincial Educational Conference at Ambasamudram, May 1940

Should not be encroached upon "by the direct use of fear or love, suggestion or influence, or by undue play upon any one natural desire." The method puts the responsibilities of learning on the pupils, who are expected to do the work by self-effort. The teacher does not, of course, always stand aside; in addition to giving sympathy it is occasionally necessary for him to elucidate, come up or enlarge. Generally speaking, however, "the teacher who allows his scholars the freedom of the city of books is at liberty to be their guide, philosopher and friend; and is no longer the mere instrument of forceful intellectual feeding." Further, "marks, prizes, places, rewards, punishments, praise, blame, or other inducements are not necessary to secure attention which is voluntary, immediate and surprisingly perfect."

Miss Helen Parkhurst, the creator of the Dalton plan, clings to the use of the word "laboratory" in the hope that it may gradually shift to the educational point of view away from the atmosphere of prejudice and moribund theories which the word "school" calls up in our minds. Freedom and co-operation are the main principles involved herein. The conditions of school life encourage the pupils to behave as members of a social community; their lives are not ruled by arbitrary authority. Each class room becomes a laboratory for a special subject and it is presided over by a specialist teacher. With the advice of teachers, if necessary, each pupil is trained to apportion his time suitably. Much of the teaching is given to individuals and arises out of the pupil's

efforts to complete his assignments. The work of the teacher of the subject is no longer to "tell" and instruct, but to remain in that particular subject room and to act as guide, philosopher and friend—in short, to act as a tutor for those requiring assistance.

In the Winnetka plan, originated by Dr. Carleton Washburne, the text-books are arranged in steps and answers and examples are provided so that children can mark their own work. For each main section of the course, a special diagnostic test has been prepared. The results of this tests are marked by the teacher and a child is required to obtain a cent. per cent. in it before he begins the next section. If he marks an error of any kind, he is given special practice on that particular point. The department of research co-operates with teachers in their investigations into school administration, curriculum, content and methods of teaching.

The Project method may be considered as full of suggestion to the ordinary class teacher. The latter, whenever he can, should make the work meaningful to his pupils. Whenever he can, he should suggest to them projects which will excite them to attack the drudgery which is inevitable in certain part of the work.

Let us now pause for a while considering the qualifications of a Kindergartener. A successful kindergartener must be cheerful, lively and entertaining and above all capable of being a child with his children. The cleverest teacher is he who can come down to the level of the little children and see things from their point of view. He

does not assume an attitude of boredom in teaching; but he expresses surprise and wonder at each new discovery. He encourages competition between himself and the children and is slow at finding faults but quick to give praise when deserved. He does not praise the most perfect worker in the class, but the hardest, judging by intentions rather than by results. He does not wear a stern, hard, face but is ready to smile or laugh at the slightest provocation. The teacher's look is reflected upon the faces of his pupils and a visitor may always judge the position of the teacher by the appearance of the children's faces. The true kindergartener is young, not necessarily in years, but in his manner. Although he works himself, he takes care that his pupils do their full share also, not as a task but more as an amusement. As to his dress, he silently sets an example to his pupils by his personal smart and neat appearance and encourages them to dress in a similar manner. It is no wonder that the pupils of the true kindergartener respect his wish out of regard and not fear, and are always ready to confide in him their little troubles and joys while he encourages them to look upon him more as a companion and friend than as a schoolmaster.

Coming to the Montessorian teacher, let me crave your kind permission to express the little knowledge that is born out of my personal acquaintance with such a genius as Madame Montessorie herself who has revealed to us the fact that the child, as a child, has a wonderful gift to give. The teachers trained by her are beginning to change not merely as teachers, but as human beings.

This subtle change is produced in the teacher by the child who has a message to the teacher about the inner meaning of life.

In the Montessorie system, it is a principle that the teacher shall not impose himself upon the child; he must watch the child; he must study the child as he is revealing himself, following his own reactions, and he must not in any way say: "Do this" or "Don't do that." The child must be allowed to experiment with the apparatus provided for him; the teacher grows in understanding of his science by studying the child, not by directing him.

Now, this detachment in observation is a highly spiritual exercise to the mind, with its conflicting records of experiences and theories about them, is for the time stilled; and during this period of mental quiescence, the teacher's intuition begins to manifest itself. When we admire a sunset, or listen to a piece of abstract music like a sonata, we do not think about them. Our reaction is with a sense of wonder, which is beyond thinking. We then come near to the realm of Intuition.

In a similar way the Montessorian teacher begins to grow in Intuition as he does his work. It is the child—"a fragment of the morn, a piece of spring"—who does this remarkable work for the teacher. And when once the Intuition is awakened in the teacher, he begins to react to every experience in life with his Intuition. The value of the Intuition is that it tells us *directly* what life is, without an intermediary; we understand life directly for ourselves, not with the help of any tradition of truth like religion or science.

No wonder, then, that the teacher's whole attitude to life changes. And all this wonderful change in the teacher is brought about by the child. If the teacher helps the child to unfold, as the sun helps the bud to blossom into the flower, the child too helps the teacher to unfold. A completely new direction in education is revealed by Madame Montessorie in her proclamation that the child is "un piccolo Messia," i.e., a little Messiah.

The English poet who gave the definition of ordinary schools as hell said that the Montessorie schools were purgatory and not heaven. He said that the highest spirit in purgatory was the teacher, the teacher who pointed out the way, and that all the work was given to the child who had to elevate himself and for whom the teacher was the hope, the consolation and the guide. We find ourselves in a more lofty place, in a more elevated place, but a place which is really difficult to be in. And this superior being who is the teacher finds himself in a very difficult position in order to bring to realisation this task which is allocated to him.

The teacher must think, "Here I am and my task is to place the children in relation with these objects, in a very close relation. And when I have done that, I give them into the care of these objects which will serve for them as a mental and a spiritual gymnasium by which they will go forward towards perfection."

So is this teacher a master inside of that environment. But the teacher is as a king whose highest ideal is that of abdicating. His glory is that of being able to say,

"These children can do without me." And this is an orientation. The teacher must not forget that he is an emperor. He is a directing and guiding energy, because he has a very clear mission in front of his eyes. He must be the saviour of the souls. He must be the help of the souls towards perfection and he must never lose sight of them. And the help he has to give them is clear, that is, to help these children gradually to act without his help. What a beautiful type of moral figure is this emperor and so full of the idea of abdication.

And this emperor must achieve his aims without punishments and without prizes, but by a means, certainly. And that means is to arouse interest in the spirit of the child; for it is interest which urges the spirit to go forward, not punishment or prizes. It is a complete change of method. It is similar to the means of transportation. As the times have brought a change in the means of transportation, so must the times bring a change in the means by which the child advances on the road of culture and on the road of intellectual development. The teacher has now arrived at the point at which he says, "I no longer put this mental card." It is true that he has renounced being the means of movement of the intellect, but the child has achieved a far higher degree of progress, and the teacher has co-operated to put in the motor. It must be the pride of the teacher who have set a motor (interest) going inside the child.

To give some details about the teacher in his relation with the didactic materials becomes now quite necessary. The teacher

must himself do certain exercises with the material and use it with great exactitude and precision and repeat it again and again in order to feel within himself what happens and to experiment on himself to discover what he feels when he uses the material incorrectly and when he uses it with great exactness.

Another is to repeat the exercises with the same exactness. To repeat these exercises is a sacrifice, for, the teacher has no interest at all in repeating them with exactness and as many times as the child does. The teacher must concentrate his attention for several reasons and the first is in order to measure the strength of the child. Another is similar to a spiritual exercise, an experiment to see, once he has concentrated his attention on the material and on the quality of the material, what sort of thoughts arise in his own mind, in order to realise even in a poor fashion what sort of development comes into the child's personality. And this would be the part of the preparation of the teacher, for he, who thus prepares himself, will have made a psychological experiment. The teacher can make this little sacrifice—to take the didactic materials as self-tests—and do them with patience as the children do them, that is by repetition of the exercises.

As a third step towards the professional guidance of the Montessorian teacher there are a classification of the exercises with the material and the parallel exercises. The teacher should do well these exercises for himself as if he were going up a stair, that is, going up step by step, and always trying to meditate at every step what the child

experiences while he is doing these exercises.

The Montessorian teacher is calm, patient and full of faith. He feels that he is the directing energy, an energy which is sweet which is tranquil, an energy because there is a will behind it. Then in this teacher there must be the soul that wills. The teacher must feel confident and he must also have faith in the phenomenon of the normalisation which is going to happen. When he has this love and this faith, he becomes much more sensible and much more capable of handling the children and capable of feeling and of recognising. That this teacher must be straight and sure of something is of last importance. True, he is just a part of the child's environment, but he is a vital part. He is "as the sun in creation. He is also, for the child, a material of development. He is the spiritual material. He is the soul from which may proceed inspiration, trust and courage; he is the spirit vivifying all things." His office is to direct, to influence and to inspire, but not at any rate in the usual sense of the term, to instruct or teach.

When there is the communication between the teacher and the taught, then the two personalities are merged one with the other and responding one to the other and this represents something which is wonderful, and which is a phenomenon of order brought into the inner personality of the child. It must be remembered that this order cannot come into a small child unless there is activity and work and there is no other way of helping the child. The only way is to make him work and allow

his activity to be made to express itself. The man who thinks and who works with his hands enters into the deepest characteristics of human society, because if we look at the history of humanity, we will see that it is man who thinks and creates by the work of his hands. It is marvellous to see that this exists in the soul of the child as the expression of normality. The child by doing this enters into the cosmic order, because the task of man in the cosmic order is "to think and to work."

The ideal Montessorian teacher is finally blessed with radiant happiness as a result of inner satisfaction, self-reliance, love of work,

initiative, responsibility, good social habits, rapid progress, exceptional concentration, generally clarity and independence of thought leading to independence of action, which makes it a sign-post to Peace.

Let me conclude this paper with an appeal to the teachers and to the public as well. "In spite of all hardship and sacrifice, Teachers give your dedication to the children. Public-spirited ladies and gentlemen! give your unstinted admiration to the Teacher."

"Whoever shall receive one such little child in My name, receiveth Me." (Christ).

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RADHAMADHAO-VILAS-CHAMPOO

A HISTORICAL CRITICISM

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

(Continued from page 440)

3. WHEN WAS THE BOOK PREPARED
NOW we have to fix the time when the book was prepared in its present form. From the above account it is clear that the composition of the different verses brought together in this collection should have taken a number of years. As regards the composition of Radhamadhao-Vilas proper, the Sanskrit Samasyas and the vernacular verses, it can be said that they had been composed before Shahji died. In the vernacular verses, there is no reference to after-Shahji times. In almost all of these, there is direct or indirect praise of Shahji which at times seems to be exaggerated and even highly exaggerated. But this much is also clear, that the time range of the composition of these poems is not less than four or five years. In the Sanskrit portion, in Ch. IX, there is mention of Ekoji being heir-apparent to Shahji. That shows that the eldest son of Sambhaji was dead by now. In the sixth chapter, there is mention of Sambhaji having given a Samasya to the poet. Sambhaji is believed to have died in 1655 A.D. So, the earliest date of the beginning of the composition of the verses contained in Ch. VI-XI can be 1655 A.D. There is a reference in the Hindi portion to Mohammad Adilshah. This king died in 1656 A.D. Shah Jahan was at this time at the height of his power, and Shahji also was very

important at the time—अह उत्तर दच्छनरच्छनको इत साहजु है उत साटिजहां। It is difficult to surmise the latest date of the composition of the verses. Shivaji had by now become important. There are two references to him. One of them, in Ch. VI, is this:—

श्री शाहाराजात्मजतिलकस्य कलियुगसकल प्रबल यवनबलवन
विदलनकरकलितकरवालोदितप्रतापदिनकरस्य स्फुरद्गुणगणयुत
पंडितमंडलीमंडितकविवरविरचित प्रबंधसिंधुसमूद्भूत शाश्वत
निष्कलंककीर्तिकरस्य प्रचण्डक्षमापति मंडल विजयसमासादित
वसुवसुंधरादिकप्रदानप्रमुदितयाचक जनस्तुतिवचर्नान्दिताष्ट
दिजन निवहस्य श्री शिवराजस्य ।

The other is this:—

टिकेचा धणीलेंकज्याचाशिवाजी ।

करीतो चहुं पातशाहाशि बाजी ।

तयाला रणामाजि हे एकमाने ।

अरी जें गलातालुनि येकमाने ।

Shivaji is said here to have been fighting with four powers. There were only three Muslim powers at the time : the Adilshahi, Ku-bshahi, and the Moghul Shahi. What fourth power is meant it is difficult to surmise. There is a similar reference in Sabhasad's Bhakhar. It is anyhow clear that Shivaji seemed to be bidding for an independent kingdom and had begun fighting with the Moghul emperor. His first clash with the Moghul power occurred in 1657 A.D., when he attacked Ahmadnagar. But this

could not be so attractive as to attract the attention of the contemporary people. We therefore surmise that Shivaji's first successful raid on Surat, or at least his attack on Shaistakhan must be under reference here. If this surmise be correct, then it is clear that the verses continued to be composed till the end of 1662 or 1663 A.D. The collection was, however, done after this, that is, after Shahji's death. We have already drawn attention in this regard to some passages in the book. Ekoji is described as the protector of his father's territories and is addressed not simply as 'Yuvaraj,' but as king. More deciding than this is the reference to Ekoji's sitting on a jewelled throne (स स्वाईमहाराजः मणिमयमंडित सिंहासने) and his making Koyaji the crown prince (कोयाजि राजाभिधानं युवराजं विधाय). Ekoji could not be expected to be sitting on a jewelled throne during the life-time of his father and making Koyaji the crown prince—in fact, there could be no need for the latter fact as Ekoji himself was the crown prince during the life-time of his father. Thus the period of the composition and making the collection extends from 1655 A.D. to 1663 A.D. The late sjt. Rajwade fixes it between 1653 A.D. to 1658 A.D. The last limit, namely, 1658 A.D., does not seem to be probable in the face of the above facts.

4. THE HISTORICAL REFERENCES IN THE BOOK.

It is not for the poetic value, but for its historical value, that we have criticised the book at such a great length. The book contains many a historical reference to men

and events, most of which may prove of corroborative value at least. We cull out here, therefore, most of these historical references.

Not only Shahji, but the following Pandits and poets gave Sanskrit Samasyas to Jairam for composition:—(1) Mathar Bhat Purohit, (2) Naropant Dikshit, (3) Narhari Kavishwar, (4) Vishnu Jyotshi, (5) Raghunath Chaoorkar, (6) Viswanath Bhat Dhokebar, (7) Prabhlad Saraswati, (8) Vireshwar Bhat Chatur, (9) Akkayya Shastri Pallakeherikar, (10) Tukdeo Pathak, (12) Shesh Pandit, (13) Anant Pandit Sheshe, (14) Prince Sambhaji Bhonsle, (15) Yalaji Mahale Gantaghosh. Out of these, Naropant Dikshit seems to be an old servant and friend. Chitnis Bhakhar, p. 23 (Sane edition), mentions Naro Trimmal, while Sabhasad's Bhakhar (p. 3, Sane edition) mentions clearly Naropant Dikshit and incidentally mentions that his sons were Raghunath Pant and Janardan Pant. It is well known that these two played a very important part in the history of Shivaji. Naropant's death seems to have occurred between 1655 A.D. and 1660 A.D., probably soon after the death of Sambhaji, the eldest son of Shahji. For, when Ekoji became important, his treasurer was Janardan Pandit (son of Narayan) (नारायणतनुसंभवजनार्दनपंडित—ch. VI, p. 242). This Janardan Pandit seems to have gone over to Shivaji sometime before the latter led an expedition to Karnatic (see 91-Qalami Bhakhar, p. 132. Wakaskar's edition). The ill-treatment given to the two brothers by Ekoji seems to be responsible for their going over to

Shivaji, who was always anxious to make a proper use of the old servant of his father. On the deed of adoption of Balambhat as his son by Prabhakar Bhat, the family priest of the Bhonsles, there are sixteen signatures, among which occur those of Vishwanath Bhat Toke (टोके seems to be a misprint or misreading), Gagabhat and Jayaram. There is one Anant Bhat Guru mentioned among the sixteen signatories, but it is difficult to say if he is Anant Pandit Sheshe mentioned in the Radhao Madhoo Vilas Champoo. In the well-known Raja, pur document, the names of Vishnu Bhat-Prabhakar Upadhyaya, Anant Upadhyaya, Mahadeo Shesh and Raghunath Pandit (बुधाधिप) occur. Vishnu Bhat seems to be Vishnu Jyotishi, Prabhakar Bhat is the family priest, Mahadeo Shesh seems to be Shesh Pandit, Raghunath Pandit (बुधाधिप) may be Raghunath Bhat Chaoorkar. We have already contended that this document is of 1674 A.D. (rather than of 1664 as contended by some scholars). These old Pandits of Shahji's court seem to have gone to Shivaji on the occasion of his coronation ceremony. Malhar Bhat is a cousin of Prabhakar Bhat (see Shivaji-Nibhandhaval, pp. 66-67). Malhar Bhat was the son of Lakshman Bhat and Prabhakar Bhat of Rameshwar Bhat.

Besides the above names, some 35 more names can be gleaned out from the book. They are:—(1) Raghunath Vyas, (2) Raghunandan, (3) Thakur Chaturad, (4) Lachhiram, (5) Shyam Gusain, (6) Thakur Shiodas, (7) Keharidas, (8) Narayan Bhat Guru, (9) Gayand Kavi, (10) Dwarkadas, 11) Deo of Kashi, (12) Shesh Vyas of

Kashi, (13) Balbhadra poet, (14) Sukhalal, (15) Alikhan, (16) Balkavi, (17) Raghunand Ramanuj, (18) Jadurai, (19) Durga Thakur, (20) Subuddhirai, (21) Dhundhari Kavi, (22) Morirna (a bard), (23) Bargi, (24) Modal Rai, (25) Kotta Pobrai, (26) Lalmani, (27) Ghanshyam, (28) Vishvambhar (bard), (29) Baldeo Narayan, (30) Anant Narayan. There are some more persons referred to in the verses, but their names are not given. Some of these names can be traced in the history of Hindi literature, but most of them are quite ordinary. It seems that learned persons and poets gathered about Shahji when he was at the height of his power and when his son, Shivaji, had already made himself well-known by his work throughout India. Besides the learned persons and poets, some more names can be noted, Gangadhar Abhed seems to be the Secretary to Ekoji after he became heir-apparent to Shahji. Krishna Bhat was the buffoon of Ekoji. Yeshwant Rao was probably the head of the revenue department of Ekoji. Trimal and Venkat Naik were the singers of Shahji's court.

That the Hindus of the times looked upon the rise of Shahji as a national one can be seen from these lines.

(1) राजाहो नृप शाहजी यवन करावे बाद ।

हेजिब विधिसि बोलिलो ऐसा द्विज संवाद ॥

(The messenger communicated to the creator that the Brahman said, "Let there be king Shahji so that the Yavanas may be suppressed)."

(2) इंद भयो सबहीन्दुन को.....

(He became Indra for all the Hindus).

(3) अरु आयुर्वमानयो छजकियोहं
ज्योहि गोवर्धनकृष्ण धयोतरगोकुल वोकुल लोकजियोहं ।

(That long-lived has spread his protection as Krishna held up the Govardhan mountain under which all the people of Gokul were protected.)

(4) व्यापिली हे अवनीयवनी मुण वैदिक वाणी सिणोननिजेली
यावरी साहेब कीर्तिचीमूर्तिच आपली हे जीब हेजिब केली ।
शाहजिराजे व बादशाह असिच्युत्तिक हंविधि संनिधि गेली ।
पत्रशाशांक सिकावरि अंक करून जगभयिदा खऊं नेली ।

(At this the earth was all over-powered by the Yavanas, the Vedic tongue got exhausted and slept; at this, the body of the fame of the Lord (Shahji) made its tongue the messenger, went to the creator with the (letter of) proposal of dividing (the country) between King Shahji and the emperor (Shah Jahan); on that letter was put the seal of the moon in order to show it to the three worlds).

It is clear from this that at least in the Deccan the old Shastras came to be given a new life. That Shahji was given to performing religious functions can be seen from various verses included in this Radhamadha-Vilas-Champoo. Shahji is thus described here :—

महाराज हा कोटिलक्षकपाली । जयालागि होतुष्टलासे कपाली ।
सदा ब्रह्मचर्या करी पंडितांसी ।
कथा याग आरंभवी विप्रहस्ती ।
कर्त्री मानभावास मंडीस आणि । तयांचं शिरीवंदितो पायपाणी ।
सदा सर्वदा जसदा धर्मजेजे । करुनी दिल्ले एकएकास जेजे ॥
सदा पूजनी सर्वहंज्योति लिंग । त्रिकालीपुजा विप्रगातिषडंग ॥

That Shahji was a descendant of the Ranas of Chittor, was well-known and has been mentioned at various places in the vernacular portion :—

महीच्या महेन्द्रामधे मुख्य राणा बलीपास त्याचेंकुलीजन्म जाणा।
तयाचे कुली मालल भूपाल सालायाजपानें जलें शंभुसंपूर्णकेला ।
तयाची असे मुख्य राणी उमाई । उमात्यतें ऊपमा देऊं काई ।
गुणोत्कर्षगाता जिच्यानंदनाचे । कवीचें जिवंधोर आनंद नाचे ।
जसा सागरातें मिले ताम्रपर्णी । तसे संगमी होति मोतेंसुवर्णी ।
तसालायाजपासून राजाशहाजी । असे जन्मला.....

(Among the kings of this earth, the Rana was the chief. Know that बलीप (a mistake for दिलीप) was born of this family. In his (Dilip's) family was born king Maloji, who prepared the Shambhu tank full of water. His chief queen was Uma. What simile am I to find out for this Uma (or am I to call her Uma, the wife of God Shio)? The poet gets a hearty pleasure in describing the merits of her son. As after the Tamraparani joins the sea, beautiful pearls come to be created in their junction, so also Shahji was born of them).

(2) In the following lines Shahji has been called सीसोदिया (Sisodia) :—

(a) कारनियाको कहयो करतारने सीसीदियेकुल सीसो दियोहं ।
(b) भाट कहेचुप साहे दियोरे सिसोदियोदेत आसीस दीयेते ।
(c) सीसोदिया अवनेस साहजु धरतु है ।

It may be of interest to many that the words सीसोदये कुल सीसदियो है occur in a slightly different order in poet Bhushan's 'Shioraj Bhusan,' verse 5. The words run thus :—

लियो बिरद सीसोदिया दियो ई सको सीस ॥ ५ ॥

So, the derivation of the word सीसोदिया as given by Jayaram and Bhushan is the same. Most probably, this derivation of the word and Shahji's relation to the family were well-known at the time. It is also likely that Bhushan borrowed this derivation from Jayaram, for the words मालमकरंद also occur in both. It is clear from our discussion of the time of the composition of the book that Radhamadha-Vilas Champoo was composed much earlier than Bhushan's poems. Moreover, both have described that Shahji gave away a large number of elephants :

(1) एतेहाथीदीन्हे माल मकरंद जूकेनंद जेतेगनि

सकतिबिरंच हूकीन तिया ।

भूषण भनत जाकी साहिबी सभाकेदेखे लागें सब
ओरें छितिपाल छिति में छिया ॥

साहस अपार दिन्दुवान को आधारधीर
सकल सिसोदिया सपूतकुलको दिया ।

जाहिर जहान भयो साहिजु खुमान वीर साहिनको
सरन सिपाहिनको तकिया ।

In fact, all the above description seems to have been borrowed from Jayaram who has described the court of Shahji at length and said :—

(a) बर्ग बकसर ठाढ़ा भइकर बागुल काबल भूपबडे ।

साहेब साहजीके दरबारमें चौकी पहरा देतखडे ।

(b) इंद भयो सबहीदुनको

Almost every poet according to Jayaram, was given an elephant by Shahji. The words साहेखुमान occur as साहिजुखुमान in the above verse. The word सरजा is also common to both and occurs as सिव सरजा ।

Even the sentiment of ज्याके बेटे ज्वान् ज्वान् औतारजैसे रामका is reflected in Bhushan's lines :—दशरथजूके राम मे वसुदेवके गोपाल ।

सोईप्रगटे साहिके श्री सिवराज भूपाल ॥

So, from all accounts, the probability is certain that Bhushan borrowed some of his ideas from Jayaram. A greater borrowing would have been noticeable but for the fact that Jayaram refers to Shivaji only two or three times, while Bhushan has described Shahji directly in only one stanza quoted above. Jayaram's hero is Shahji, while Bhushan's hero is Shivaji.

Some of Shahji's conquests and expeditions have also been referred to. Shahji's taking of Fort Purandar (of Karnatik), Pallayya-yam-gud Fort and Kanak giri have been stated in the eighth chapter. Shahji's fight with Mir Jumla and the taking of Gunti from him and making a treaty with him are described rather vividly in pp. 255-256. Similarly, Shahji's fight with the Royal of Vidyanagar has been described in pp. 256-257. It was he who obtained Pingoda for Adilshah, though the credit thereof was given to Yekhlaskhan.

Shahji's two sons from concubines are referred to. They are koyaji (already mentioned above) and Santaji (साहेब केसुत संतजिने)

About Jijabai, the following has been said :—

जशी चंपकेशी फुले फुलजाई । भली शोभलीज्यास जाया
जिजाई ।

जिचे कीर्तिचा चंबु जंबुद्विपाला ।

करी साउली माउलिसी मुलाल ।

अहो सर्वसाम्राज्य लक्ष्मी जयाची ।
तसी दूसरी श्री महाराजयाची
जिणे निमिलीसें असोएक पोहे ।
जिच्या नित्यदानो दकीं विश्व पोहे ।

That Jijabai extended her liberal protection and liberality to all is well-known and is borne out by documentary evidence.

As the poet enjoyed the favours of Ekoji in a liberal way, he has praised him profusely at several places. Of him in relation to Shivaji, the following has been said :—

तया धाकटाकृष्ण जैसा बलाचा ।
उपेन्द्रा परीबंधु आखंडलाचा ॥
शशी नित्यसंपूर्णसोलांकलाचा ।
तसाएकराजा मही मंडलाचा ॥ ९ ॥

One thing is clear from this. Shivaji was not technically, but really elder than Ekoji. If the latter's birth be Shaka 1551 (i.e., 1630 A.D.), the former's birth date must be Shaka 1549 (i.e., 1627 A.D.), as has been shown by us in detail.

We have to draw attention to the statement that Shahji Bhonsle's Gotra was Kaushika :—

कुशिकगोभ सुकुलभपुत्र चित्तितजन संकुल । (p. 278)

This fact is supported from other evidence.

Lastly, we have to place the following before all for comparison with similar lines of Shiobharat :—

आदल साहे महम्मद कहि भाई अपनोसोहे
दिलिगिन् कयी हेतव कहो शामजि सावतराय ॥

अकल चुराइ मेरी कमकल पिठारेने महाबली महाराजा
दिलगीर करेहै ।

जिन्हे सब दुनियेके गनीम सब काटिकाटे
जाके सात सत्तर हजार स्वार खरेहै ।

दौडज्या शामनिमा शामलेग पुहच बहा साफ दिल
कहताहुं मसाहसिर धरेहै ।

अफजलकु टपा जितें दिईथी मुजे बाजि
साहिजीकेमुर मुके साहि जहाडरेहैं ॥

हदनाही मुगलोकी सरहद धरे पावगावकी
भिनी बनके आखो भिनसाकी है ।

भार सब जमीदार मारकर रघार किये
सबतके लिये जै उमातवन भारकी है ।

हिकमते सब जाने मशुनको नरे र आनेमुफ कोभी
बहुत माने दिलइसका मारवी है ।

ऐसी आम्बरकास बीच बातें करे बादसाहे
मेरी सब बादसाही शाहजीने राखी है ।

(राधामाधव विलास चंपू.)

Now compare the above with the following lines of Parmananda's Shiobharat (ch. 9th):—

Mohammad Adil Shah said :—

पूर्वमस्यैवावलम्ब्या दिभरामः पितामम ।
विश्वस्तारातिरध्यास्त निविशंकः स्वमानसम् ॥ २३ ॥

सहसावमतः सोऽयं मतिमदतया मया ॥
मामुपेक्ष्यगतो मानादिभरामादनंतरम् ॥ २४ ॥

महामानी महाबाहुरसौ शाहमहीपतिः ।
कृत्वा मदधिकं स्नेहमिभरामेण वधितिः ॥

इति चेतासि संचिन्त्यमहमूदो महायुतिः ।
अमात्यान् प्रेक्षयामास सद्यः शाहनृपं प्रति ॥ २५ ॥

अनुनीतः सतैस्तभ मंभिभिर्मन्भ वेदिभिः ।

प्रतिजज्ञे महाबाहुर्धेदिलस्य सहायताम्

अथ शाहमहीपालमव लंब्यावलंबदम् ।

बत प्रतिपदं लेभे महमूदो महामुदम्

In both, Mohammad Adilshah gives the credit of the protection of his kingdom to Shahji and calls himself a fool for having insulted him. As Jayaram is admittedly of an earlier date, it is only Parmanand who could have borrowed the ideas from the former. We have already shown that Parmanand drew very much upon Karnatic sources for collecting information for his book. Both Jayaram and Parmanand were present on the occasion of the coronation of Shivaji. It is books like Radha Madhao Vilas Champoo that should have been a source of inspiration to poet Parmanand. We shall hereafter show that Parmanand borrowed some of his ideas from Jayaram's Parnal-Parvat Grahanakhyan.

Again compare the following :—

सदा पारधी फौज बांधोन खेले ।
सदा नीबवी कामिनीचित्त डोले ॥ १ ॥

सदा ब्रह्मचर्या करी पंडितांसी ।
सदा दे समस्या कबोको विदांसी ॥

सदा आइके भाटपाहटि गानी ।
सदा शुद्धदेशीय बैकारगानी ॥ १२ ॥

कधी बोलवी सारिका रफराबें ।
कधी नृत्य शालांतरी सौख्य पावे ॥

कधी याग आरंभवी विप्रहस्ती ।
कधी शेविजे कार्यभारी समस्ती ॥ १३ ॥

कधी मानभावास भेटीसज गि ।

तयांचें शिरी वंदितो पायपाणी ॥

अशक्तें अनार्थे जनीं अंध पंगें ।
तयां लागिदे अन्नवस्त्रें प्रसंगें ॥ १४ ॥

सदा सर्वदाजे सदा धर्मजेजे ।
करुनि दित्हे एकएकांस जे जे ॥

सदापूजवी सर्वही ज्योतिर्लिंगें ।
भिकालीं पुजा विप्रगाती बडंगें ॥ १५ ॥

(Radha Madhao Vilas Chompoo, ch. XI)

सं कदाचिन्मृगयया कदाचित् साधुसेवया ।
कदाचिदर्चया शंभोः कदाचित् काव्य चर्चया ॥ १५ ॥

कदाचिर्भर्तकीनृत्य दर्शनोत्सव लीलया ।
कदाचिभेक विधया शरसंधान शिक्षया ॥ १६ ॥

कदाचिदा यथागार विन्यस्ता युधवाक्षया ।
कदाचिदात्म संग्राह्य तत्तत्सैन्य परीक्षया ॥ २७ ॥

कदाचित् पुष्पितोद्गम नगरोद्यान याभया ।
कदाचित् सारसाक्षीभिः शृंगा रसदीक्षया ॥ १७ ॥

कदाचिद्योग शास्त्रोक्त कल्या योगमुद्रया ।
प्रभुस्तत्तद्रसमयं समयं समनीनयत ॥ १८ ॥

(Shiobharat, ch. 9.)

In both has been described how Shahji used to pass his life at Bangalore. Even a cursory reading will show that not only the spirit, but, in some lines, the description is exactly the same. One cannot but think that Parmananda has borrowed these ideas from Jayaram and has made some additions and alterations in accordance with his own ideas.

Though Maharashtrian by birth, the place of his compositions lay in Karnatic where he was honoured both by Shahji and Ekoji probably profusely. Shivaji was a man full of respect for everything old, and according to Jayaram's own admission, was a patron of learned men and poets. The Rajapur document and Bhushan's poems place this fact beyond doubt. We can very well infer that Shivaji should have honoured Jayaram also properly. That a copy of Radhamadhao-Vilas Champoo was obtained at Chinchawad in Maharastra shows that the book was popular in that area also. It is likely that some more copies of the book may come to be discovered hereafter in Maharashtra and Karnatik. All interested in history and literature should make an effort in this direction. Jayaram was a source of inspiration to Parmanand and, to some extent, a source of information. This fact will become clearer the day we discover more of his poems, to which he has made reference in his Parnal Parwat Grahanaakhyam. That this poem also furnished some ideas to Parmanand will become clear in its criticism from the historical view-point.

TEACHING OF ENGLISH COMPOSITION

WHY 'ORAL' SHOULD PRECEDE 'WRITTEN'

By SRI K. NARAYANAN, M.A., *Saidapet*

ENGLISH Composition is the worst taught subject in our schools. More often than not do we find teachers coming into the class and announcing the subject of the essay or letter-writing and asking the boys to write. The pupils say, "Sir, we have no idea about the subject. We cannot write, Sir." The teacher remarks, "No, you must write it yourselves." Pupils reluctantly scribble something in a most confused manner. Consequently the teacher finds his correction work very tedious and dull. All this is due to the utter criminal neglect of Oral Composition before the Written Composition, and hence obviously wrong. Composition is too often thought of as something written: it is forgotten that there is such a thing as Oral Composition.

Composition should begin orally, and in fact oral work should be a feature of all composition lessons from the lowest to the highest class. In a well-arranged secondary school course in English it is almost impossible not to provide for a considerable amount of training in Oral Composition, for speech, not writing, is the vital and essential form of language.

Secondly Oral Composition, as Sir John Adams rightly points out, forms an excellent auxiliary to written work. Prof. Clapp in his paper on "The Amelioration of Conditions of the Teaching of Composition" before the National Education

Association at Chicago in July 1912, pointed out that the excessive labour of theme reading, so generally complained of, could be considerably lightened by the use of exercises in speaking, and declared that the results would be better because the technique of writing would be more carefully handled. The Illinois Association made an experiment. As a result of the experiment, Clapp's statement was found to be true.

For example, as Rev. Ryburn complains, the pooriness of the English essay is often due to a real lack of ideas, and also to a lack of training in orderly and clear expression of the ideas. In remedying these deficiencies the aid of Oral Composition should be 'judiciously' invoked. The method to be followed in Oral Composition is the method of discussion. The teacher must question the boys, get the thoughts of the whole class upon a topic, and arrange the thoughts in a proper order on the black board with the help of the class. Thus the matter difficulty is minimised to a great extent, and the method difficulty is minimised to some extent at least.

Again, Messrs. Champion and Wren, while admitting that pupils do the exercise on 'Paraphrase' very badly, suggest that the remedy lies in thoroughly doing the passage orally before it is written.

Another reason why 'oral' should precede 'written' is this. In the correction

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of pupils' written exercises, it is practically impossible for the teacher to devote individual attention to pupils. But on the other hand in Oral Composition the iron is struck while it is hot.

Thus we find that there is much to gain if the topics dealt with orally are reserved for written work later on. "Every oral lesson," observe Messrs. Thompson and Wyatt, "is merely a written exercise minus the mechanics of writing, and affords facilities for concentrating attention on the essentials of composition and the acquisition of facility of expression."

An objection may be raised that, if Oral Composition should precede every written one, there will be no scope for the pupils' private endeavour and enterprise. Hence it is suggested that in the high stage the teacher should set two subjects for essay or any other exercise. One will be done orally and the other will be attempted by the pupils unaided. The second will be fully thrashed out by the teacher and the class after it has been attempted. "This method combines teaching which is necessary, with private endeavour and enterprise which are essential."

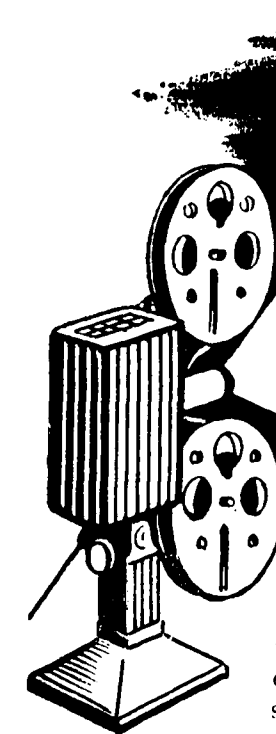
EDUCATION AND CINEMA

BY SRI P. S. VAIDYANATHASWAMY, B.A., L.T., Madras

EDUCATION is always supposed to have several aims in view, not the least of them is the knowledge aim. Education, as J. J. Burnett says, cannot be identified with learning which is wrongly meant as knowledge divorced from ordinary experiences. Schooling should be a preparation for life and not for examination only. The modern school attaches more value to the content of instruction and the classical or traditional school emphasises the form of instruction. But really experienced educationists feel that there should be a settlement by compromise between the two. A pupil should, by his education, not only gain knowledge of the world, but be useful to himself and others. In short, culture and utility should form the complimentary features of education.

With this view, different suggestions are made by different experts. It is generally acknowledged that the best and simplest and most effective way to aid the process of learning is to train the senses. Training or educating the senses means educating the mind to the best use of the sense organs such as the eye, ear and the hand. A proper training of the senses results in proper appreciation of sense reports. This is found out from the habit of observation that the pupil comes to possess.

Observation is, we all know, primarily the function of the eye or in other words the looking tendency of man. Observation is based on the psychological laws of 'no expression without impression' and 'responses according to stimuli'. The habit of observation should be improved for building



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up a well developed mentality. This is said to be done generally by means of object lessons, nature study, manual training, music, and athletics.

The latest and most modern device to impart education simultaneously to a large body of pupils is considered to be the 'cinema'. The film and the screen are regarded as the most effective visual aids to education. Film demonstrations have already come to occupy a large space in the world of commercial advertisements. The purpose of taking to such advertisements on the screen is no doubt to captivate the attention of the spectators. It is quite a plain truth that everyone remembers longer and more vividly things seen with his eyes than things heard of or spoken about. The eye is accordingly a far more important and effective sense than any other. If films of advertisement are capable of possessing the imagination of people, films of educative character will be no less effective.

The activities of the cinema world originally began with mere display of pictures on screens through the Magic Lantern. Later, devices of presenting moving pictures on the screen were invented and the motion picture exhibitions known as the 'movies' succeeded in arresting the attention of the spectators with greater effect. The latest invention of recording sound and its combination with picture shows have resulted in the present day 'Talking Cinema' or the Talkie. The Talkies are growing more and more into popular amusement. The attraction of the amusement is very often so infectious that certain pictures are attracting undiminished crowds for a number of weeks. In view of the manifestly powerful effect produced by the film shows on the senses of man, it is really high time that we try to utilise this great agency for purposes of education.

UDAYAGIRI FORT AND THE VALIA KAPPITHAN

By MR. K. P. PADMANABHAN, TAMPY B.A., *Trivandrum*

THE historic fortress of Udayagiri around which time has woven many interesting legends, stands amidst a landscape of arcadian jollity and exuberance, thirty-three miles to the south-east of Trivandrum on the main thoroughfare which links the capital with Cape Comorin, the Land's End of India. An excellent Travellers' Bungalow occupies a corner of this imposing fort, facing the Sugar Factory at Thuckalai. The Udayagiri Fort is an ancient monument which reminds the

tourist of the days of old, when Travancore was in the throes of battle.

The Fort stands on the summit of a pretty hillock rising abruptly from a plain which is at some distance encircled by other hills. A magnificent panorama unfolds itself to the view of the sight-seer who ascends the top of the hill. To the east are the beautiful gleaming pale green lakes, fields and winding rivers and canals the cliffs of the famous Veli Mala Range which is sacred as the playground of God

Subramania, the Melamkote Temple and the stone *mandapam* at the top of the Veli Mala. The Padmanabhapuram Fort, garrisons and Catholic Church greet his vision in the north-west. On the south-western side he sees the Colachel Port, Muttom, Manavalakurichi and other sea coast villages and, in the distance, the vast shimmering sea girdling the land.

Right in the centre of the summit of the hill is seen the foundation of a flag staff. The basement, built of laterite and mortar shows the depression caused by the planting of the flag staff. This indicates that the flag staff was of an enormous size. It is said that the port of Colachel, Vattakottai near Cape Comorin, and other places were clearly visible from this platform which was used as a watch-tower. Cannons were mounted on this basement.

The Fort encloses about 90 acres of land in the centre of which is a hill 260 feet high. The strong granite walls are fifteen feet thick and eighteen feet high and are lined within and without with huge granite slabs. The parapets in the fort are 4 feet in height and 3 feet in thickness. The Udayagiri Fort is a magnificent specimen of military architecture. The fort has ten bastions, five of which are intended for mounting heavy artillery, the others being pierced for musketry only. The fortification has been planned on an extensive scale. The principal entrance to the fort is a gateway near one of the bastions. Inside the fort area is a small tank.

The Udayagiri Fort, half a mile to the south-east of Padmanabhapuram, is of

great historical importance and antiquity. The Fort was also used as a prison for keeping dangerous criminals. Tradition avers that Chempakavalli, a Brahmin widow, mounted the funeral pyre here, consequent on the death of her beloved husband. In former days a detachment of the East India Company under St. Leger was stationed here. Colonel Munroe issued the ultimatum to the Nanchinad rebels from the Udayagiri Fort.

Many are the legends and stories of valour and terror which have gathered round this fort and which are on the lips of old men. One of these stories is that many of the sepoys who had mounted guard on the north gate of the fort were killed by a Yakshi (female goddess worshipped by low caste people) and that one day a valiant Subedar who was daring enough to challenge the Yakshi and the Yakshi came into conflict and that since then the guard was taken away under royal commands. Another story avers that the younger Yakshi who has her abode in the famous Melamkote shrine, frequently takes rest under the large banyan tree inside the Udayagiri Fort and that none dare chop off any branch of the tree. Old people say that a woodcutter who had cut a branch of this banyan tree, fell into a swoon and that he flew from there discarding in terror the branch. Close to the principal entrance to the Fort is a temple consecrated to a Yakshi. On the eastern side of the Fort is seen the ruins of a temple.

The construction of the Udayagiri Fort was commenced so early as 776 M. E. (1601)

under the commands of His Highness Sree Veera Ravi Varma who ruled over Travancore from 1592 to 1609 A. D. But, the Fort proper was built by the Belgian Naval Commander Eustachio De Lannoy who was taken captive by His Highness Marthanda Varma during the famous battle of Colachel.

Eustachio Benedictine De Lannoy was born in far off Holland in January 1715 A.D and strange enough, he was ordained to guide the destinies of Travancore. It is most interesting to know how De Lannoy was charged with task of serving a Royal Master many thousands of miles away across the seas. De Lannoy came to India as a Captain of the Dutch regiments scheduled for duty in the East, at a time when the Dutch held some sort of supremacy in the Malabar Coast, and had a number of factories at Cochin. Travancore was then ruled by the warrior prince Marthanda Varma, the Maker of Modern Travancore (1729-1758 A.D.), whose prowess and organising capacity brought into one sovereignty the hinterlands of Kerala extending immediately north-west and south-east of his Central State. The State then occupied only a fourth of its present area. The rest of the country comprised of a number of petty principalities ruled over by ambitious chiefs who were always warring with one another. The Dutch entered into political alliances and intrigues with these kingdoms with the secret and diplomatic motives of maintaining the balance of power and of perpetuating their own commercial interests. In 1734 A. D. when the Rajah of the principality of

Quilon died, the Rajah of Kayamcolam, the neighbour chieftain, tried to annex Quilon. The Maharajah of Travancore demanded Quilon. The Dutch found in Maharajah Marthanda Varma of Travancore a powerful rival and they were alarmed at the might of his arm. The Dutch Governor at Cochin despatched an envoy to the Maharajah's court to remonstrate with him about the unreasonable aggressions on Kayamcolam and Quilon. The Maharajah, with characteristic courage and precision, asked the Dutch to attend to their own business. Soon, under the lead of Rama Aiyar Dalawa, the Travancore army prepared to attack Kayamcolam. The Dutch were alarmed at this and they deputed Van Imhoff, the Dutch Governor at Ceylon, to prevail upon the Maharaja to refrain from launching the proposed attack on Kayamcolam, an ally of the Dutch. Marthanda Varma was not to be won over either by persuasion or threats. He made it clear to the Dutch Governor that he was prepared to meet Dutch in open battle. Van Imhoff grew indignant and he forthwith sent a well-equipped army from Ceylon which landed at Colachel, a port forty-five miles to the south-east of Trivandrum. The Dutch Army fortified Colachel and took possession of the country from Kottar to Colachel and was prepared to attack Padmanabhapuram, the then Capital of the State.

Maharajah Marthanda Varma, who was at the time engaged in defeating the army of the Elayadathu Swaroopam, an ally of the Dutch in Central Travancore, hurried to Colachel. He worshipped at the Shrine

of Thiruvattar and advanced upon the Dutch forces. For two months the war was waged and it was one of the most severe battles recorded in the history of the State. The Dutch ships were watched by Travancore's fleet of boats. In the first encounter not one soldier of the Dutch regiments survived and in the second and decisive battle the Dutch Army retreated to their ships, leaving behind many of their compatriots dead and wounded and twenty-four Europeans as prisoners. The famous battle of Colachel at which the Dutch suffered a crushing defeat was fought on the 31st July 1741 A.D. The Travancore Army captured from the Dutch 389 muskets, cannons and swords.

Among the twenty-four Dutch prisoners who were captured at the battle of Colachel were Eustachio De Lannoy, a young man of twenty-six, who was destined to become the Commander-in-Chief of the Army of his Royal Captor, and Donadi who was also raised to a position of responsibility in the Travancore Forces. The Maharajah discovered in De Lannoy and Donadi military geniuses who later on distinguished themselves as the most competent and trusted Captains in the Travancore Army. The kindness and consideration with which the Dutch prisoners were treated by the Maharajah, induced them to place their services at his disposal. Marthanda Varma forthwith appointed De Lannoy as a Captain and second in Command under the soldier Dewan Rama Aiyer. Donadi was also made a Captain.

De Lannoy served his royal master faithfully and fought many successful battles for the Maharajah which resulted in the wide territorial expansion of the State. In every important conquest between 1741 and 1777 A. D. De Lannoy played a prominent part. He reorganised the Travancore Army on Western lines and made it efficient and up-to-date. Between 1755 and 1760 A. D. the Travancore forces under De Lannoy defeated the Zamorin of Calicut twice, and put to flight Maphuze Khan, the Generalissimo of the Nawab of Arcot. The Maharajah was pleased with De Lannoy's efficient services in the aggressive wars and raised him to the rank of General and appointed him to the supreme command of the Travancore Army. He made the Army 50,000 strong consisting of cavalry, infantry and artillery, sappers and miners and drilled and disciplined them after the latest European model. Mr. Johnson, writing of the Travancore Forces in the first decade of the seventeenth century, hits it off thus:—

"It is strange to see how ready the souldieur of this country is at his weapons. They are all gentile men and termed Nairs. At seven years of age they are put to school to learn the use of their weapons, where, to make them nimble, their sinewes and joints are stretched by skilful fellows, and annointed with the oyle sysamus. Their continual delight is in their weapons persuading themselves that no nation goeth beyond them in skill and dexterity."

It was such born fighters that De Lannoy fought many a battle for his Royal Master.

After the cessation of hostilities De Lannoy turned his attention entirely to the fortification and defence of the country. Not only was he intrepid on the battle field but he proved himself to be a mighty organising genius in times of peace which followed conquest and annexation. He was as firm as a rock in purpose and as strong as a dynamo in action. He constructed forts and ramparts at all the strategic points along the eastern frontier and erected batteries on the coast. He built a huge fort at the ancient military headquarters of Travancore and called it "Udayagiri" literally meaning the "Peak of Dawn." He established an arsenal at Udayagiri where cannons, mortars, weapons, powder and shot were manufactured on a large scale. Major Welsh in his "Military Reminiscences" describes a gun and mortar found at Udayagiri in the following words:—

"But the greatest curiosities were a gun and a mortar, both of exquisite workmanship mounted on the parade in Udayagiri and cast in the place by some European artist. They were made of brass; the gun sixteen feet long and bored as a twenty-two pounder, was so extremely massive that twelve hundred men assisted by sixteen elephants could not move it, even a few yards. The mortar was equally heavy and I think had an eighteen inch bore."

Indeed an eloquent tribute to the military genius, efficiency and thoroughness of De Lannoy, with whose help Maharajah Martandavarma entered confidently on an unbroken career of conquest and annexation which resulted in the present territorial extent of the State.

In July 1758 A. D. Maharajah Martanda Varma the great died and he was succeeded by H. H. Rama Varma. De Lannoy loved his Royal Master almost to a fault and his absolute fidelity knew no bounds. In the furtherance of the interests of the Maharajah, De Lannoy was ever ready to do anything and risk everything. Much is not known of the domestic life of this great soldier who was absorbed in the military affairs of the State and found little time for relaxation. A French traveller Anqueti du Perron who visited the Malabar Coast in 1758 A. D., in his book *Zendavesta* refers to the Dutch gossip that De Lannoy was virtually a prisoner in the hands of the Maharajah of Travancore and though he had secretly longed to escape he was powerless to do so. De Lannoy's devotion to the Maharajah proves that this gossip was unfounded. Du Perron also narrates a story that De Lannoy wanted to marry the daughter of an English official in the settlement at Anjengo, that the girl's father refused to give his consent and that De Lannoy in his wrath prevailed upon the Maharajah of Travancore to declare war against the English and thus he obtained his bride. The author of the "Travancore-State Manual" says that "Lannoy's influence with the Rajah was so great that he made him wage war against the Anjengo chief to obtain his daughter in marriage for himself. History associates the name of the Belgian Commander of the Travancore Forces with the conversion of Devasahayam Pillai, who was formerly a Hindu official. It is said that the Maharajah of Travancore visited Verapoly in the company of De Lannoy and

confirmed the rent-free tenure of the ground which was presented to the Carmelite Mission by the Rajah of Cochin. De Lannoy was a pious Christian.

Eustachius De Lannoy was one of the three outstanding personalities in the founding of modern Travancore, the other two being his royal master Marthanda Varma and his colleague Rama Iyen Dalava. Lannoy served H. H. Rama Varma for about 19 years with the same zeal and fidelity with which he had served Maharajah Marthanda Varma for seventeen years. In 1760, De Lannoy defeated the Zamorin of Calicut. For this battle, De Lannoy constructed the famous Travancore lines, a huge earthen rampart, 30 miles in length stretching from the shore of the Vembanad lake opposite to Cranganore to the fort of the Western Ghats. The remnants of this fortification still stand as solemn and melancholy witnesses to the valour and achievements of by-gone years.

Apprehending an invasion from Hyder Ali, De Lannoy strengthened the fortifications and was ready to face the Muslim invader. In 1777 A. D., De Lannoy passed away after a short illness in his own fort at Udayagiri. Within the fort, in the church built by him, this brave soldier lies buried. The Fort and the little chapel with its mausoleum remind the visitor of the old days of war and strife; the heroic achievements of De Lannoy. *Valia Kappithan* as he was endearingly called by the people of Travancore, who after thirty-seven years of devoted and strenuous service under the Rulers of Travancore took to eternal rest. The Udayagiri Fort and the Dutch chapel

are in excellent preservation to this day, thanks to the keen interest taken by the Archaeological Department of the State. The chapel was erected by the Travancore Government as a place of worship for the alien Roman Catholics who saw service in the Travancore army. The tombstone of De Lannoy bears the following arresting Latin epitaph, which when translated reads: "Stop, wayfarer!"

Here lieth Eustace Benedict De Lannoy, who as the General-in-Chief of the troops of Travancore was in command and during about 37 years served the king with the utmost fidelity. By the might of his arms and the fear (of his name) he subjected to his (the king's) sway all the kingdom from Kayamkulam to Cochin. He lived 62 years and 5 months and died on the first of June (of the year) 1777. May he rest in peace!"

The tombs of De Lannoy's wife and son are also in the cemetery. The desolate stillness encircling the ruins of the ancient fort strikes the visitor with sense of awe. The demise of *Valia Kappithan* who had grown gray under the service of two of the rulers of the State, who considered him more as a son of the soil than a foreigner. The touching epitaph on the grave of De Lannoy immortalises the memory of this valiant soldier who though an alien in nationality, fought for Travancore with honour, zeal, fidelity and daring.

De Lannoy's son, Johannes De Lannoy, a youth of 19 who was a Battalion Commander, died of a fatal wound in a fight at Kalakkad while fighting for Travancore. Margaret De Lannoy, wife of the *Valia*

Kappithan, died in 1782 A. D. after surviving her husband for 5 years. Their graves are found in chronological sequence in the cemetery, close to the right wall of the ruined church which has no roof. The Udayagiri epitaphs are written both in Latin and Tamil.

The tombstone of De Lannoy is elaborately sculptured. It is a fine piece of sculptural extravagance. Among the heraldic symbols sculptured on the tombstone are a cannon and a cannon ball, a spear-head, a sword, a trumpet, a bannoe, two pairs of drums, two muskets, two angels, a crescent and a cross.

Galletti in his authoritative work *The Dutch in Malabar* says:—

"These men (De Lannoy and Duyvenschot) not only understood their military duties and were well conducted men, but had besides a fairly good knowledge of fortification and the art of war, having served in Europe and gained some experience."

The history of medieval Travancore is written over Udayagiri's massive fortifications and big arsenal. Although deserted by its former glory, Udayagiri's attractions still possess their lure. Tourists feel thrilled at seeing these relics which bear witness to the architectural and martial activities of Travancore. The Udayagiri Fort is an imposing landmark in the history of Travancore and like the famous fort of Golconda it evokes great and sacred memories.

BEGINNINGS OF TAMIL POLITY

By SRI T. R. PADMANABHACHARI, M.A., Madras

IN remote antiquity, South India, in spite of its geographical contiguity with the rest of this vast continent, remained both racially and culturally a separate entity. A part of the lost continent of Lemuria¹ in former geological times, it developed a civilization, now in the limbo of oblivion, aeons of ages before the northern races forsook their nomadic lives and settled down to more peaceful pursuits of pasturage and agriculture. The vast and hoary literature of the Tamils, the rich heritage in which were sung the fierce wars and faithful loves

¹ Vide, M. Srinivasa Iyengar, *Tamil Studies* p. 21 f.

of our long-forgotten ancestors, is now but a name. Of the three Sangams² and their literary legacies known to tradition, only those of the last are saved to us from the deluges that have swept into the ocean the towns and tales of the Tamils.

The Tamil genius found its expression in the creation of a strikingly original kind of social polity, the peculiarities of which were best suited to itself. The fossils of that

² Three Sangams. *Vinaiyiningi vilangai varivin Munaiyan kondadu mudanulakam* (T. 649) *Per-Asiriyar's gloss*: என்றார்க்கு முன்று தாலெனப்பட டன முற்காலத்து வீழ்ந்தெனவெனக் கூறி தொல் காப்பியர் அகத்தியத்தோடு பிறழவும் அவற்று வழி

ancient socio-political organisation lie hidden away in the literary works that have been handed to us down the ages. Of them the *Tolkappiyam*,³ the earliest extant work on Tamil grammar, stands pre-eminent. Modestly styled as a work on grammar, the *Tolkappiyam* deals with a systematic survey of the organised society and the atmosphere in which the Tamils lived, as the subject-matter and background of literature. Though the work is generally recognised to belong to the fourth century B.C., and historically the advent of the Aryans is accepted as in the seventh century B.C., there are in it innumerable references that enable us to reconstruct the pre-Aryan history of the

தூல் செய்தாரென்றகால் இழுக்கென்னையெனின் அது வேதவழக்கோடு மாறுகொள்வார் இக்காலத்து சொல்லினும் இறந்தகாலத்து பிற்பாசண்டிகளும் மூன்று வகைச் சங்கத்து நான்கு வருணத்தொடு பட்ட சான்றேறும் அது கூறாரென்பது.

Vide, Prof. V. Rangacharya "Studies in Sangam Literature," Educational Review, 1928-9; J.O.R.M., Apr. 1928 M. Ragava Ayyangar, *Sen Tamil*, IV. 303-11. P. T. Srinivasa Ayyangar, *History of the Tamils*; V. J. Tambi Pillai, *Tamilan Antiquary* II. 1., T. R. Sesha Iyengar, *Dravidian India*, V. Swaminatha Iyer, *Sangattamilum Pirkalattamilum*; V. R. R. Dikshitar, *Studies in Tamil Literature and History*; K. N. Sivaraja Pillai, *Agastya in the Tamil Land*.

³ *Tolkappiyam* actually means the 'Old Work.' *Poruladikaram* with commentaries of Nacinarkkuniyar and Perasiriyar by Kanakasabapati Pillai, *Seyyuliya*, ed. by Raghava Ayyangar; *Elluttadikaram*, ed. by (1) Vidwan Subbaraya Chettiyar. (2) Saiva Siddhanta works, *Poruladikaram* ed. by S. Bavanandam Pillai Vols; 4., *Solladikaram* edns. (1) C. R. Namasivaya Mudaliar, (2) Damodaram Pillai, (3) Tanjore Karandai. "The early Tamil grammarians concerned themselves with not merely the letters and words in the Tamil language, its syntax and

South. The *Kural*⁴ is a book of aphorisms dealing with the Conduct of Life. Otherwise known as *Muppai*,⁵ the *Kural* treats of the *Trivargya*, *Aram*, *Porul*, *Kamam* (*Inbam*),

grammatical constructions, its prosody and rhetorical embellishments, but also with the lexical value of words, their proper use and significations, and, what is stranger, with detailed thematic classification of the subject matter of literature." *Triveni*, XII. 10. 69; Vide S. K. Pillai, *The Ancient Tamils*, Part I.

⁴ *Kural*.—Editions by T. Saravana Perumalaiyar, V. Sundara Mudaliyar, T. Selvakesava Mudaliar, K. Kuppuswami Mudaliar, Arumuga Navalar, M. Raghava Iyengar, V. A. Chidambaram Pillai, T. K. Subramania Pillai, Kurusaranalayam, J. M. Nallaswami Pilli, M. S. Govindarajanar, M. S. Subramania Iyer, Saiva Siddhanta Press, K. Ponnuswami Natter, N. Kai pilamurthi Pillai, R.P. Setu Pillai, Rani Laxmi Ammani Ammal, S. Somasundara Bharati, K. Viraraghavan, T. P. Minakshisundaram Pillai, M. R. Arunachala Kavirayar, Jagavira Pandyan, T. S. Pramasivam Pillai, T. A. Ananthanatha Nayinar, A. Ramalingam, V. M. Satagopa Ramanujacariar, Vedagiri Mudaliar in English by Rev. W. H. Drew, F. W. Ellis, Rev. E. J. Robinson, Dr. G.V. Pope and Rev. H. A. Popley, C. E. Gover, Rev. P. Percival.

⁵ *Rajadharma*. Functions for the attainment of *purusarthas*.

धर्मः प्रधानं पुरुषार्थात् ।

समे वा त्रिवर्गे मन्योन्यानु बन्धम् ।

धनादिधर्मः क्रियते धनेन धनेन धन्या धनिनो भवन्ति ।

धनं विना कामकथै वनस्ति त्रिवर्गमूलं धनमेव नात्यत ॥

முனிவருமன்னரு முன்னுவ பொன்னுன் முடியும் ஆராயித்தானே அறம்பொருளின்ப மென்று ஆரார் இவற்றினிடையதனை எய்துவார் சேரரிருதலையும் எய்துவார்

Sittalai Sattanar calls திருக்குறள்

மும்மலையும் முந்தாகும் முந்தகியும் முப்பதியும்

மும்மரகம் முத்தமிழும் முக்கொடியும்—மும்மாவும்

தாமுடைய மன்னர் தடமுடிமேல்தார் அன்றோ

பாமுறைதோர் வள்ளுவர் முப்பால்

For a comparison between *Kural* and *Athasasthra*, see V. R. R. Dikshitar, "Studies in Tamil Literature and History."

corresponding to the Sanskrit. *Dharma*, *Artha*, and *Kama* originally referred to in the *Tolkappiyam* (Seyyul 418). The *Tolkappiyam* ideal of Tamil polity is further enlarged in the *Porutpal* of the *Kural*. The chapters 31 to 108 may be said to form a Tamil Artha-Sastra, between which and Kautilya's several comparisons, both in regard to form and content, have been drawn. The remarkable extent of the coincidences between the Sanskrit administrative manual and the Tamil code of ethics has led several scholars to the logical conclusion that Thiruvalluvar is deeply indebted to Sanskrit literature. Literary diction, the priority of age of the northern over the southern author and Parimelalagar's reference to the influence of *Vyazhan* (Brihaspati) and *Velli* (Sukra) lend extra support to this theory. The differences however, are due to the divergent aims of the two writers and the exigencies of literary form. Kautilya is the traditional political tutor to prince Chandragupta, whom he coached in all the details of administration and statesmanship, while Thiruvalluvar merely enunciates general principles of government, probably for the benefit of Elela Singa's son. Neither the terse axioms of the grammarian nor the aphoristic couplets of the moralist enable the inclusion of a dissertation on the origin of the State—its need and its nature, as could the epic Mahabharata,⁶ or in an abridged form the Artha-Sastra.⁷

⁶ Raja Dharma Parva, Chap. Iviii.

⁷ मनुष्याणां वृत्तिः अर्थः मनुष्यकृती भूमिरित्यर्थः तस्यः पृथिव्यालम्बनोपायः शास्त्रं अर्थशास्त्रमिति ।

The essential elements of the State are territory, population, sovereignty and government. The land of the Tamils, known in literature as the *Tamil Aham*,⁸ is properly defined by the commentators of Solladikaram of the *Tolkappiyam*, namely, Ilampuranar, Senavaraiyar, and Naccinarkkiniyar. According to them the territory was bounded on the south by river Vaigai, on the north by river Marudam, and the eastern and western boundaries were marked by Maruvur and Karuvur respectively. In classical times the territory extended as far as the sea on three sides, while the northern boundary moved further and further from Dandaka to Vaduha, and from Vaduha to the Vindhyas. But the most precise borderland from where Tamil was a spoken language is referred to in the earliest literature as Vengadam or Tirupati. The territorial extent had of necessity to be explained by the *Tolkappiyam* as it professed to be primarily a grammar of the Tamil language. But *Kural*, cosmopolitan in its appeal, felt no need to circumscribe its boundaries. It merely mentions territory in general as the chief constituent of a state. The land or *Nadu*⁹ according to Valluvar,

⁸ For the extent of *Tamil Aham*, Vide "Manual of Information re. Mad. Presy.," Vol. I, Chap. on Geog. and S. K. Aiyangar: *The Satvatas* in Proc. 2nd Or. Conf., p. 351 f.

⁹ நாடு — The Land.

தன்னா விளையுதும் தக்காரும் நாடுவிலாச் செல்வரும் செர்வது நாடு. பெரும் பொருளால் பெட்டக்கதாக்கி அருங்கேட்டால் ஆற்ற விளைவது நாடு.

should be one where health and plenty cheer the labouring swain, and on which Dame Nature has dowered her choicest blessings. Unknown to floods or famines, pestilence or civil strife, quislings or tyrants, the country should be rich and prosperous, and the subjects should pay their taxes to their beloved king without grudge. The safety of such a happy domain rested on its strategic situation and impregnable fortresses.¹⁰ The Tamils were perhaps the

earliest to realise the influence of geographical position on historical circumstances. They were the foremost to develop the regional concept. The Tamil country was divided into five natural regions, called *tinais*.¹¹ They were the *Palai* or the desert land, *Kuringi* or the hilly country, *Mullai* or the jungle tracts, *Marudam* or the valleys, and *Neydal* or the sea coast. These correspond to the various stages in the evolution of

பொறையொருங்கு மேல் வருங்கால் நாய்கி இலாறு வற்கு
ஐறையொருங்கு நெர்வது நாடு.
உறுபசியும் ஓவாப் பிணியும் செறுபகையும்
சேராது இயல்வது நாடு.
பல்குழையும் பாழ்செய்யும் உட்பகையும் வேந்தலைக்கும்
கொல்குழையும் இல்லது நாடு
கேடறியாக் கேட்ட இடத்தும் வளங்குன்றா
நாடுன்ப நாட்டின் நிலை.
இருபுனலும் வாய்த்தமலையும் வருபுனலும்
வல்லரணும் நாட்டிற்கு உறுப்பு.
பிணியின்மை செல்வம் விளைவு இன்பம் ஏமம்
அணியென்ப நாட்டிற்கு இல்லைவந்து.
நாடுன்ப நாடா வளத்தன்; நாடல்ல
நாட வளத்தரு நாடு.
ஆங்கமை வெய்தியக் கண்ணும் பயமின்றே
வேந்தமை இல்லாத நாடு.

¹⁰ அரண் — Fortresses

ஆற்றுபவர்க்கு அரண்பொருள் அஞ்சித்தன்
போற்றுபவர்க்கும் பொருள்.

மணிநீரும் மண்ணும் மலையும் அணிநிழல்
நாடும் உடையது அரண்.
உயர்வு அகலம் தன்மை அருமை இன் நான்கின்
அமைவு அரண் என்றுரைக்கும் நூல்.
சிறுகாப்பின் பேரிடத்தாகி உறுபகை
ஊக்கம் அழிப்பது அரண்.
கொளற்கரிதாய்க் கொண்ட கூழ்த்தாகி அகத்தார்
நிலைக்கு எளிதாம் நீரது அரண்.
எல்லாப் பொருளும் உடைத்தாய் இடத்துதவும்
நல் ஆள் உடையது அரண்.
முற்றியும் முற்றது எறிந்தும் அறைப்படுத்தும்
பற்றற்கு அரியது அரண்.
முற்றற்றி முற்றிய வரையும் பற்றற்றிப்
பற்றியார் வெல்வது அரண்.
முனைமுகத்து மாற்றலர் சாய விணமுகத்து
வீறெய்தி மாண்டது அரண்.
எனை மாட்சிதாகியக் கண்ணும் வினைமாட்சி
இல்லார்கண் இல்லது அரண்.

¹¹ காரு மாலையு முல்லை குறிஞ்சி
கூதிர் யாமமென்மனார் புலவர்
வைகுறு விடியன் மருத மெற்பாடு
நெய்தலாதன்மெய் பெறத் தோன்றும்
நடுவுநிலைத் திணையே நண்பகல்வேனி லொடு
முடிவுநிலை மருங்கின் முன்னிய நெறித்தே.

human culture as expounded in modern anthropology. The primitive nomad roamed on the *Palai*, then was a hunter on the *Kurinji*, herdsman on the *Mullai*, an agriculturist on the *Marudam*, and lastly a seafaring trader on the *Neydal*. But Agattiyanar and his school of thought exclude the *Palai*, probably because there was no desert of any considerable size in South India. The *Ahattinai-iyal* further enumerates the flora and fauna and the place names of these various regions. The political necessity of regional classification is evident from their strategic importance and as accessory to the technique of warfare. Apart from this geographical configuration the Tamil land according to the *Tolkappiyam* consisted of the four lands, which Naccinarkkiniyar explains as including the *Mulaimandalam*, the *Colamandalam*, the *Pandyamandalam*, and the *Tondaimandalam*. But traditionally there were only three kingdoms—the Cola, Cera, and the Pandya realms, the Tondaimandalam being only an appendage of the Cola kingdom, and even the Pallava monarchs styled themselves as “Trirajya Pallava,” (thrice crowned kings,) viz., of the three kingdoms. Thus it is clear that the state rested on a territorial basis.

Next in importance to territory is population. The Tamil word *Nadu* like its Sanskrit prototype, *janapada*, means a human habitation. All those who spoke one or the other of ‘the four dialects of the language’¹² of Tamil belonged to Tamil Aham. Literary sources indicate that many nomadic tribes inhabited South India in early times. Of the pre-

Aryans three types may be distinguished. The hill and forest tribes¹³, the Nagas, and the Velir or the Velalas. But later on the social classification came to be based upon regional divisions and consequently according to occupations. The tribes of the various regions briefly referred to by Tolkappiyanar are enumerated in detail by his commentators. The hill tribes were the *Kanavar*, *Vettuvai*, *Iravular*, *Kuravar*, *Kunruvar*, and their woman-folk were known as *Kurattiyar*, *Kunruvittiyar*, *Koducciyar*. Their chieftain was *Malainadan*, *Verpan Silumban*, or *Poruppan*. The *Ayar*, *Kovalar*, *Idaiyar*, *Poduvai*, and their women *Ayicciyar*, *Kovittiyar*, *Idaicciyar* and *Poduciyar* were those who lived in forest lands tending cattle. The lord of the forest was *Kurumborainadan*. *Neydal* inhabitants were *Nalaiyar*, *Timilar*, and *Paradarar*, their women being *Nullattiyar*, and *Parattiyar*. The chief of the tribes was known as *Serppan*, *Turaivan*, *Kongan* or *Mellambulamban*. By occupation they were fishermen. The *Kalamar*, *Ulvai*, and *Kulaiyar* belonged to *Marudam* or plough land. Their women were the *Ulatiyar*, *Manaiyar* and *Kadaiyyar*, and their headman was *Mahilnan* or *Uran*. In the desert lived *Ejinar*, *Ejirriyar*, *Maravar*, and their woman *Marattiyar* under the chieftaincy of *Mili* or *Vidulai*. There were also the beginnings of a higher and lower strata of society. The noblemen were the *Verpan*, *Poruppan*, *Annal*, *Tonral*, *Kongam*, *Turai- van*, *Surpan* and *Uran*, who were also the heads of different tribes. Even ladies enjoyed honorific titles. Though there were few

¹² நான்கு சொல்.

¹³ Vide, Thurston, *Castes and Tribes of South India*.

castes among the early tribes, yet they had professional guilds, and social divisions were according to occupations. The *Paradavar* were hardy fishermen, dexterous pearl divers, and daring sailors. The *Maravars* were brave fighters and the *Kuravars* very adventurous hunters. Living in dolmens,¹⁴ they sauntered out armed with bow and arrow in search of their animal food. They were also great healers who could with secret herbs cure the ills which the human flesh is heir to. The *Ayars* in conformity with their environments led a pastoral life. The tillers were the *Velanmandar*, who were either *Uludunbar* or *Uluvtunbar*, viz., the actual cultivators or the real proprietors of the land who got it cultivated by others. They raised paddy, millets, plantains and mangoes. They devised the system of irrigation by means of channels and also water-lifts, *Erram* and *Kapilai*. Hence arose the name *Vellalars* meaning the rulers of the floods. To Valluvar husbandry¹⁵ is the noblest profession, and the bold peasantry is the sheet-anchor of the state. The *Kurumbars* not only developed the art of weaving cotton into cloth but also wool.

The *Karupporul* details the gods and the modes of worship followed by the different peoples, whose occupations and the tools therefor are intimately connected with the

¹⁴ See “Dolmens in Anjanad,” *Hindu*, 28th July 1940.

And “Cairns in Hyderabad State,” *Hyderabad Archaeological Journal*, 1916.

¹⁵ உழவு.

உழவார் உலகத்தார்க்கு ஆணி அஃதாற்றுகு எழுவாரை எல்லாம் பொறுத்து.

socio-religious life of the pre-historic Tamils. If Mayon¹⁶ and Seyon were the deities of the woods and the hills, the plough and the littoral lands were favoured by Vendan and Varunan respectively. And the sun according to Perungadungo was the tribal god of the deserts. The Kuravar dance propitiated Mayon, while the Veri dance, Murugan. They had no conception of post-mortem states of existence, though they expressed their idea of Heaven in the words of Ilampuranar as *Turakkam*. They had no confusing maze of metaphysics, and their religion consisted in offering bloody sacrifices¹⁷ of bulls or even human beings in the presence of crude images to please the local gods, like *Daivam*, *Kadavul*, *Imayor*, and *Devar*, who also like the poor mortals were much susceptible to love or anger. The Supreme Being was *Munaiyan* or the Foremost one. And according to Naccinarkkiniyar the trinity of the Tamils were *Kodinilai*, or the Sun, *Kandali* or the Formless One, and *Valli* the Moon. *Daivam Anial* was the duty of the housewife and the family deities or *Valipadudeivam* were propitiated with prayers (*Vattu*) and vows (*Kadam*). The Pre-Aryans followed the ‘fire-

¹⁶ மாயேன் மேய கரடுறை யுலகமுஞ் சேயோன் மேய மைவரை யுலகமும் வேந்தன் மேய தீம்புன லுலகமும் வருணன்மேய பெருமமண லுலகமும் முல்லை குறிஞ்சி மருத நெய்தலெனச் சொல்லிய முறையாற் சொல்லவும் படுமே.

Vide, *Society and Religion*, by Vidwan Visvanathan in “S. K. Aiyangar Comm. Vol,” pp. 274-283. and S. V. Viswanatha, “Love, Romance, and Marriage in Dravidian India,” *Quarterly Journal of the Mythic Society*, Vol. 31, pp. 7-12.

¹⁷ தொல்லயிர் வழக்கிய வலிப்பலியானு(ம்)

less cult.' Phallic worship was known in South India from time immemorial and the indecent orgies indulged in during the worship of the innumerable goddesses, who formed a majority against the gods, and in consequence of which perhaps arose the matriarchate, have come down to the present day in the form of Kali or Shakti Puja. The sacrifices performed to please the Fire-God are referred to in Sutram 76¹⁸ of the *Tolkappiyam*, but it had nothing to do with the later day Agni-cult. The Tamils knew of charms and spells for destruction or for welfare (*Angadaceyyul*). They were a superstitious race with beliefs in omens, astrology, and in the sanctity of pilgrimages. Originally they abandoned their dead to the natural agents of

destruction, but later took to the more elaborate method of urn and cairn burial.

The Palaeolithic man wore hides of animals he killed, whose flesh was also his food. The women wore a garland of leaves, especially of *fico-religiosa* (*Arasa-ilai*) round their waists. But soon the wool of sheep provided them with cloth even before cotton was known. Also tree-flay or *Maravuri* was worn. The use of the four metals *irumbu* (iron), *sembu* (copper), *velli* (silver) and *pon* (gold) was well known to the Tamils long before the advent of Vedic culture.

But this division into five tribes on the basis of regional culture, so natural and ultra-rational was, alas, not to last for ever. The later framework of a four-fold artificial division into castes was evolved with reference to the Vedic fire-rites and was imposed on the pre-existing classification as a result of the spread of Aryan culture. *Tolkappiyanar*, as also his traditional and legendary preceptor, *Agastya*, were among the first Aryan immigrants into South India. And hence the grammarian in trying to reconcile the sacred tradition of the north with the hoary practices of the south is led into confusion. In the scheme of reconciliation the three higher castes are termed *Andanar*, *Vendar* and *Vanigar*, and the vast body of people of lesser social importance are herded together into a miscellaneous category.¹⁹ The *Vahattini* describes the functions of the various castes; the *Brahmanas*, who at that age were the only Aryan settlers in South India, and with whom were merged the *Arivar* or seers of the earlier society, became socially pre-

¹⁹ ஏவன் மரபினேனோரு முரிய
ராகிய நிலைமைய வரும்ன்னர்

¹⁸ கூடநீர்வேனி லென்றிரு பாசறைக்
காதலி னென்றிக் கண்ணிய மரபினு
மேரோர் களவழி யன்றிக் களவழித்
தேரோர் தோற்றிய வென்றியத் தேரோர்
வென்ற கோமன் முன்றோர்க் குரவையும்
பெரும்பகை தாங்கும் வேலினு
மரும்பகை தாங்கு மாற்றலானும்
புல்லா வாழ்க்கை வல்லாண் பக்கமு
மொல்லார் நாணப் பெரியவர்க் கண்ணிச்
சொல்லிய வகையினென்றோடு புணர்ந்து
தொல்லுயிர் வழங்கிய வலிப்பலியானு
மொல்லா ரிடவயிற் புல்லிய பாங்கினும்
பகட்டினு மாவினுந்
துகட்டி சிறப்பிற் சான்றோர் பக்கமுங்
கட்டினித் தபாலினு
மெட்டுவகை துதலிய வகையத்தானுங்
கட்டமை யொழுக்கத்து கண்ணுமையானு
மிடையில் வண்புகழ்க் கொடையையானு
பிழைத்தோர் தாங்கும் காவலானும்
பொருளோடு புணர்ந்து வகற்சியானுங்
காமரீத்த பாலினுமென்
றிருபாற் பட்ட வொன்பதிற்றுத் துறைத்தே.

eminent due to the growing importance of imported Vedic rites, and to them were accorded the six duties²⁰ of studying, teaching, marriage, exercising priestly functions, and giving and receiving gifts. The *Kon* became the ruling race and were invested with the status of the *Kshatriyas*, and their duties were the same as prescribed by *Manu*²¹—studying, performing sacrifices, gifts, protection and award of punishment. With the influx of Aryan ideals came the *Vaisya*, whose special functions were agriculture, herding cattle, and trade; and though the *Sudra* was yet unknown to the *Tolkappiyam*, it must be inferred that service of a menial variety devolved upon the lower strata of the *Velalars*, and that the adaptation of the *varna* scheme was yet in a fluid state.

Eclectic as is the *Kural*, it admits no alignment of the author to any caste or creed. *Tiruvalluvar* is equally claimed to have belonged to the *Vaishnava*, *Saiva*, *Buddhist*, *Jaina* and even the *Christian* faiths. But the social polity envisaged by the work of the weaver of *Mylapore* is in Hindu terminology the *Varnasramadharma*. And it is pretty certain that the *Kural* reflects a complex society and a synthetic culture of the later day Tamils.

²⁰ ஒதுவிலும் வெட்பித்தலும் ஏற்றலும் அத்
தணர்க்கே உறிய.

²¹ ஐவகை மரபின் அரசர் பக்கம்—ஒதல், காத்தல்,
வெட்டல், சுதல், தண்டஞ் செயல். *Naccinark-
kiniyar Comments*: படைக்கலாக்கரானும் நாற்
முடையானும் கொடைத் தொழிலானும் பிறவாற்றா
னும் அறத்தின் வழாமற் காத்தல் அவர்க்குரிய
சாப்பாம்.

Sovereignty^{21a} is the most baffling chapter of political science. By it is meant the ultimate authority over which there is no appeal. In its internal and external aspects, sovereignty is synonymous with the *danda niti* of the *Arthasastra* writers. The State or *Rajya* as an entity is founded on the political philosophy of Sovereignty, i.e., *Isvarya* or *Swamitwa*. What holds the scales even between the opposing factors of duties and rights or *Dharma* and *Mamatwa* (*Swatwa*) is *danda* or Sanctions. Without Force or Sanction behind the sovereign will, which is otherwise known as Law, Society would relapse into a state of nature (*Matsya Nyaya*²²). The conception of internal sovereignty is concretised in Hindu polity into the form of royal prerogatives^{22a}

^{21a} Sovereignty

दण्डः शास्ति प्रजाः सर्वदण्ड एवाऽभि रक्षति ।

दण्डः सन्तेषु जागति दण्डं धर्मः विदुर्बुधाः ॥

"It is *danda* that rules the subjects, it is *danda* that protects all. It is *danda* that keeps awake and guards people when they are asleep and hence the learned style *danda* itself as *dharma*."

²² *Matsya-Nyaya*. (Logic of the fish). Also known as *arajaka* or anarchy. Vide, *Santi-parvan*, chaps. Ixvi and Ixvii. *Ramayana*, *Ayodhyakanda*, Chap. Ixvii. C. *Manu*:

अराजके हि लोकेऽस्मिन् सर्वतो विदूते भयात् ।

शूले मत्स्यानिभक्ष्यन् दुर्बलान् बलवत्तराः ।

जले मत्स्यनिवाभक्ष्यन् दुर्बलं बलवत्तराः ।

^{22a} अस्वतन्त्राः प्रजाः सर्वाः स्वतन्त्रः पृथ्वीपतिः ॥

ननु नृपविहीनाः स्युर्दुर्गुणा ह्यपि तु प्रजाः ॥

आज्ञा नृपाणां परमं हि तेजो यस्तां न मन्यते न शास्त्रव्ययः ।

इत्याच्छ कुर्याच्छ वदेच्छ भूभुव तदेव कार्यं भुवि सर्वलोकैः ॥

याभिः क्रियार्थं बलवान् मित्रतायाति वै रिपुः ।

सा क्रिया संधिरित्युक्ता ॥

हतराज्यस्य निश्चितं कोशं भोगार्थं माहरेत् ।

धमश्च व्यवहारश्च चरित्रम् राजशासनम् ।

नश्यतां सर्वधर्माणां जाराधर्मं प्रवर्तकः ।

भूस्वामितु स्युतो राजा.

(Vide "S. K. Iyengar Comm. Vol., pp. 4-10.)

such as his right to allegiance from his subjects, his rights to conclude treaties or to levy tributes on vassal kings or to create law and as the fountain of justice and owner of the soil. External sovereignty is implied in the doctrines of independence (*Svarajya*, or *Aparadinata*) and of the sphere of influence (*Mandala*) which includes the idea of 'Balance of Power.'

Sovereignty of the State, otherwise known as Unity, which idea is expressed as *Sapta-prakriti*^{22b} or *Saptanga* consisting of *Svamin* (sovereign), *Amatya* (minister), *Suhrid* (ally) *Kosa* (finance), *Rastra* (territory), *Durga* (fortress) and *Bala* (army), is as an abstract conception unknown to Tamil polity, although the constituents were all in existence. The legal fiction of the European jurists and the metaphysical speculation of the Sanskrit theorists regarding sanctions and Sovereignty were alien to the matter-of-fact Tamil mind. But the implication that the *danda-niti* is the vehicle of *trivarga* is clear from the classified contents of the *Kural*. *Danda-niti* equates the various castes with their *Snadharma*.²³ It is a double-

edged weapon which cuts both ways, and its maladministration spells red ruin to the *danda-thara*, the king. The right to revolt against the Satanic reign of a tyrant and regicide are recognised by Tiruvalluvar.²⁴

The *mandala*, which is also the *vijigishu* or conquest-aspirer's aspect of sovereignty is the basis of Machiavellian international relationship. The psychology of international amity is dependant upon geographical propinquity. The Arthashastra elaborately deals with foreign states of three orders, the enemy, the non-belligerent, and the neutral. Thus, while sovereignty maintains order and peace within a State, in its conquest aspect it leads to international anarchy and civil strife without the State. But to counteract this is evolved the utopian ideal of perhaps a never-to-be-achieved Parliament of Man and the Federation of the World and *Pax-Sarva-baumatica*. The seeds of international kinship are to be found in the grammar of politics, the *Tolkappiyam*, and that *multum in parvo*, the *Kural*. War is the most tangible and comprehensible form of inter-statal conflict in all ages, and all acts of commission and omission are directed towards attaining power and world domination. The ancient Tamils were a martial race to whom the wars were more an amusement during their off-seasonal times of the year, when they could display their feats of strength and skill

²⁴ வெருவந்த செய்கொழுதும் வெங்கோலன் ஆயின்
ஒருவந்தம் ஒல்லைக் கெடும்.
இறைகடியன் என்றுரைக்கும் இன்னஞ்ச் சொல்
வேந்தன்
உறைகடுகி ஒல்லைக் கெடும்.

^{22b} स्वाम्यमात्य जनपद दुर्गकोश दण्डमित्राणि प्रकृतयः |
सत्वयुद्धि व्यापक्षयम् राज्यम् ॥

राजत्वं also means Sovereignty.

²³ श्रेयान् स्वधर्मा विगुणः परधर्मास्वनुष्ठितात् |
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः

Absence of sovereignty would inaugurate an era of social anarchy:—

मद्यत्रयो दण्डनीतौ हतायां सर्वे धर्माः प्रक्षये युर्विहृदाः |

सर्वधर्माश्चा भ्रायाणां हताः स्युः क्षात्रे नष्टे राजधर्मे पुराणे ॥

முறைகோடி மன்னவன் செய்யின் உறைகோடி

ஒல்லாது வானம் பெயல்

ஆபயம் குன்றும், அது கொழிலோர் தூல் மறப்பர்;
காவலன் காவான் எனின்.

in arms. Savage or wanton destruction was not always the guiding motive of wars, and their course was strictly regulated by laws of chivalry and inter-tribal morality. Naccinarkiniyar indicts the slaying of the indolent, the sonless, the retreating, the hermaphrodite, the weaponless, he who flies with dishevelled hair and one who does not use equal weapons. The non-combatants like the Brahmans, women, the aged and the diseased and cattle were to be previously rescued and secured against the fury of battle. Nor was war readily resorted to, as the sage Valluvar counsels caution and forbearance. If tactful intercession could avoid the fell purposes, the opportunity was not to be lost; war was to be resorted to as a last recourse, after deep deliberation and with certainty of success. Before plunging into a war, the sinews of war, the engines of destruction, the nature of action, the proper time and theatre of operations were to be considered.²⁵ Diplomatic relations with the enemies of the foe are recommended as a means of crippling the enemy and ensuring success. But a weak State in constant dread of a mightier rival State ought to submit to the peace-offensive of the latter.

Embassy²⁶ is a hoary institution invaluable in international rapprochement. The

²⁵ விவியறிதல், காலம் அறிதல், இடம் அறிதல்.

²⁶ தூது—The Ambassador.

அன்புடைமை ஆன்ற குழிபிறத்தல் வேந்தவாம்
பண்புடைமை தூதுரைப்பான் பண்பு.
அன்பறிவு ஆராய்ந்த சொல்வன்மை தூதுரைப்
பார்க்கு

இன்றியடையாத மூன்று.

தூலாருள் தூல்வல்லன் ஆகுதல் வேலாருள்

வென்றி வினையுரைப்பான் பண்பு.

அறிவுருவு ஆராய்ந்த கல்வி இம்மூன்றன்
செறிவுடையான் செல்க வினைக்கு.

essential qualifications of an ambassador are dealt with in the *Kural* in detail. Noble lineage, winning manners, persuasive eloquence, statesmanship, native intelligence, commanding personality, and profound scholarship are the necessary characteristics of a successful envoy. Resourceful and true, dauntless and loyal, he announces the mandates of his king with propriety and decorum and crowns his mission with success and glory.

Espionage,²⁷ considered as an eye of the king, is an inevitable sequence to power

தொகச் சொல்லித் தூலாத நீக்கி நகச் சொல்லி
நன்றி பயப்பதான் தூது.
நற்றுக்கண் அஞ்சான் செலச் சொல்லி காலத்தால்
தக்கது அறிவதாம் தூது.
கடன்றித்து காலங்கருதி இடன்றித்து
எண்ணி உரைப்பான் தலை.
தூய்மை துணைமை துணிவுடைமை இம்மூன்றின்
வாய்மை வழியுரைப்பான் பண்பு.
விமொற்றம் வேந்தர்க்கு உரைப்பான் விமொற்றம்
வாய்சோரா வண் கணவன்.
இறுதி பயப்பினும் எஞ்சாது இறைவற்கு
உறுதி பயப்பதாம் தூது.

²⁷ ஒற்றாடல்—The Employment of Spies.

ஒற்றும் உரை சான்ற தூலும் இவை இரண்டும்
தெற்றென்க மன்னவன் கண்.
எல்லார்க்கும் எல்லாம் நிகழ்பவை எஞ்ஞான்றும்
வல்லறிதல் வேந்தன் தொழில்.
ஒற்றினுள் ஒற்றிப்பொருள் தெரியா மன்னவன்
கொற்றம் கொள்க்கிடந்து இல்.
வினை செய்வார் தஞ்சுற்றம் வேண்டாதார் என்றம்கு
அனைவரையும் ஆராய்வது ஒற்று.
கடா அ உருவொடு கண்ணஞ்சாது யாண்டும்
உகா அமை வல்லதே ஒற்று.
துறந்தார் படிவத்தர் ஆகி இறந்தாராய்து
என் செயினும் சோர்விலது ஒற்று.
மறைத்தவை கேட்க வற்றுகி அறிந்தவை
ஐயப்பாடு இல்லாதே ஒற்று.
ஒற்றெறித்த தந்த பொருளையும் மற்று மோர்
ஒற்றினால் ஒற்றிகொளல்.
ஒற்றெற்று உணராமை ஆன்க; உடன் மூவர்
சொற்றெக்க தேறப்படும்.
சிறப்பரிய ஒற்றின் கண் செய்யற்க; செய்யின்
புறப்பகுத்தான் ஆகும் மறை.

politics. Invaluable in divining internal and international affairs minutely, by its aid the monarch could know the mind of his subjects, and the might of the enemy, the ally, and the neutral. The *Kural* provides explicit instructions for the employment of spies, and recommends the setting of a spy upon a spy as the best mode of obtaining correct information. One spy was not to know another; he wandered about in the garb of an ascetic and pried into all secrets dauntless of dangers; and the king believed the news only when confirmed by three such persons.

With a knowledge of relative strengths the king was to contract political alliances,²⁸

²⁸ Allies—

செயற்கரிய யாவுள நட்டின் ; அதுபோல்
வினைக்கரிய யாவுள காப்பு.
விலியார்க்கு மாறேற்றலும்புக ; நம்பா
மெலியார்க்கெல் மேக பகை.
அன்பிலன் : ஆற்ற துணையிலன் : நான் துல்லான்
என்பரியும் எதிலான் துப்பு.
அஞ்சும் : அறியான் : அமைவிலன் : ககலான் :—
நஞ்சம் எளியன் பலகக்கு.
கொடுத்துப் கொள்ளெண்ணும் என்ற அடுத்திருந்து
மாணத் செய்வான் பகை.
குணனிலனும் குற்றம் பலவாயின் மாற்றார்க்கு
ஆணனிலனும் ஏமாப் புடைத்து.
கல்லான் வெகுளும் சிறுபொருள் எஞ்ஞான்றும்
ஒல்லாணை ஒல்லாது ஒளி.
நன் துணை இன்றால் ; பலர இரண்டால் ; நான்
ஒருவன்
இன் துணையாக் கொள்வற்றின் ஒன்று.
தேறிலும் தேறவிடிலும் அழிவின் கண்
தேறன் பகா அன்விடல்
கைகயறிந்து தற்செய்து தற்காப்பய்யும்
பகைவர்கண் பட்ட செருக்கு.
இனையதாக முன் மரங்கோல்க ; களையுநர்
கைகொல்லும் தாழ்த்த இடத்து
உயிப்ப உளரல்லர் மன்ற செயிப்பவர்
செய்மல் சிதைக்கலாதார்.

with a view to strengthening and securing the power and pre-eminence of his State. Without powerful allies, he would fall an easy prey to his enemies. War on two fronts was ever to be avoided. Of two enemies the stronger was to be made an ally at all costs. A weak foe was to be conquered and quickly too. But if one was in a poor plight, it was better to be a neutral in a war among the neighbours.

It is but natural that war was a constant factor among the war-like Tamils, to whom death on the field of battle was very heaven. The war aims are crystallised in the literary conventions of the age. *Parattinai-iyal* or the grammar of war poetry deals with the *casus belli* of ancient Tamil wars. In the semi-agricultural stage of Dravidian society, when cattle formed the wealth of the people, cattle-lifting was the familiar method of declaration of war. Raiding and redemption of cattle are dealt with in the chapter styled *Vetchi*. Though an act of aggression, sheltering the cows in fortified places from being killed in the course of enemy action was usually claimed as a righteous cause. Their redemption was known as *Karanthai*. *Vanji* deals with a king proceeding against another—to chastise a recalcitrant neighbour or a refractory vassal, and annex the territory to appease his earth-hunger. *Kanji* is the actual clash of arms and *Ulinai* describes the siege and defence of a fort, the importance of which is agreed upon both by Naccimarkiniyar and Tiruvalluvar. The final onslaught, the victory and the defeat to the one or the other of the two contending armies is the subject of *Tumbai*. Another

frequent cause of war even in early times was the refusal to give in marriage the maidens to the invading princes. Thus the *Kural* in spite of its emphasis on ethical values advocates a policy of thoroughness equally with the *Kantaliya* in matters political, and the cult of expansion with its corollary that might is right found favour with all theorists as not being opposed to *Dharma*. The Hindu theory of the State encompasses two opposing conceptions, firstly, the doctrine of *danda* which puts an end to the *Matsya Nyaya* and inaugurates an era of peace, law and order among the *prakriti* (people), and secondly, the doctrine of *mandala* creates a *Matsya Nyaya* in international politics. To obviate the difficulty of discussing a definitely un-moral doctrine in all its details, Tiruvalluvar quietly avoids the controversial nature of the subject. The divorce between ethics and politics, which causes the variant standards of private and public morality existed in all times, and hence Valluvar hesitates in handling the subject.

Government is the political organisation of the State. It is the instrument through which the Sovereign finds concrete expression. From the earliest times the form of government prevalent in the Tamil land is monarchy. While the theories regarding the origin of kingship according to the Vedas and the Artha-sastra writers depend upon philological³⁰ and mythological³¹ evidences, the evolution of monarchy in

Tamil polity is purely logical.³² As man moved from the nomadic to the pastoral stage, consequent on the domestication of animals, there arose a joint tribal life, out of which evolved gradually the position of the patriarch and still later the joint family. Herds multiply into larger numbers; larger numbers need more extensive grazing grounds; the power and influence of the wealthier herdsman tends to increase. This necessitated the headship of a clan. That the evolution of kingship took place in the pastoral land is verifiable from the fact that the earliest word for king in the Tamil language is *Ko*, *Kon*, or *Konar*, which still retains the aboriginal significance of a cowherd. That Tamil social organisation commenced on the *mullai* and *marudam* regions is corroborated by the *Kalittogai*³³ which traces the origin of the Pandyan kings to the headship of the Ayar tribe. The religion of the Buddha, last in arrival as also in its survival in south India, has left no traces of republicanism in Tamil polity. In the north, the devolution of executive functions on the king was originally elective, but later became hereditary. But it is difficult to glean from the *Tolkappiyam* whether the king was elected or hereditary. All that is known of his functions is that they were the same as that of a *kshatriya* writ large. The divinity that hedges a crown is expressed in *puvainilai* where the king is com-

³⁰ रंजिताश्वप्रजाः सर्वास्तेन राजेति शब्दयते नृन् पालयति.

³¹ *Santi-parva*, lviii, 95-153. For theory of Contractual origin of the States, see *Raja Dharma*, lxvi. 18-30, and *Digha Nikaya*, *Agganna Suttanta*, Vol. 3, p. 93.

³² Vide, P. T. Srinivasa Iyengar, *Stone Age in India*.

³³ தென்னவன்

ஞெல்லிசை நட்ட குடியொடு தோன்றிய

நல்லினத்தாயார்.....

வீவில் குடிப்பினிருந் குடியாயரும்

pared to the god Mayon, and the *unmanilai* describes him as a ceaseless conqueror. Wooing and warring, with their causal inter-dependence seem to have been the only vocations of primitive kings, and these afforded ample themes to their poet-proteges. There was a peculiar custom of abdication (*Kattil*), and it is not known whether it was obligatory or voluntary. Affording protection and awarding punishment were correlative functions of a monarch. And he was more a judge than a law-maker.

Apart from these lego-judicial duties the king had to discharge certain ecclesiastical and military functions as well. In the days when every public act was accompanied by a sacrifice to the tribal deities the king was not only an executive authority but a priest as well. The king had neither a divine origin nor a divine right of kingship. A theocratic state is unknown to Indian polity. To the author of the *Kural* kingship is an exalted institution, not a mere figure. head of the body-politic but a real ruler subordinate to whom are the other organs of government. Monarchy is absolute, but Tiruvalluvar warns against a lapse into tyranny. Like Manu³⁴ Valluvar predicts

34 सोहाद्राजा स्वराष्ट्रः कर्षयत्यनवेक्षया |
सोऽचिराद्भयते राज्या जीविताञ्ज सवान्धवाः |
शरीर कर्षणात्प्राणाः क्षीयन्ते प्राणिनां यथा |
तथाराज्ञामपि प्राणाः क्षीयन्ते राष्ट्र कर्षणात् ||

வெருவந்த செய்கொழுகும் வெங்கோலன் ஆயின்
ஒருவத்தம் ஒல்லைக்கெடும்.
இறைகடியின் என்றுரைக்கும் இன்னாச் சொல்
வேந்தன்
உறைகடுகி ஒல்லை கெடும்.

ruin to the king whose reign of terror causes untold misery. Benign rule of a despotic monarch whose sole aim was the common-weal³⁵ seems to be the ideal of *Kural* polity. Here a word of caution must be uttered. While *Kautaliya*, the Imperial Gazetteer of the Mauryan dynasty, is descriptive, the Tamil work is purely normative, and its contents cannot be taken as obtaining in the realm. The *Kural* is more concerned with the ideals of the king, and in this it only enlarges the views of the *Tolkappiyam*. The native traits of a lion among kings³⁶ are a fund of learning, dauntless courage, and infinite love for his subjects. He should aim at the increase of his exchequer, but should not be miserly, for that way lies ruin. He should consult his ministers and weigh their wise counsels before embarking upon any venture. The choice of a minister entails exercise of much discretion. The

35 செய்கோன்மை

ஒன்று கண்ணோடாது இறை புரிந்து யார்மாட்டும்

தெரிந்து செய்வகிதே முறை.

வானோக்கி வாழும் உலகெல்லாம்; மன்னவன்

கொனோக்கி வாழும் குடி.

அத்தனார் நூற்கும் அறத்திற்கும் ஆகியாய்

நின்றது மன்னவன் கோல்.

36 The qualities of a king may be classed into four —
अभिगात्रि, प्राज्ञ, ऊत्साह and आत्मसम्पत् गुणा.

tests³⁷ prescribed for the proper selection and elevation to the ministers' ranks comprise right conduct, love of money, women and life. Noble lineage, vast erudition, spotless character are the qualifications for service. Sure of his loyalty, the king should select an expert, gauge the extent of his ability and confer upon him powers, yet keeping a watchful eye over his conduct. For eternal vigilance is the price of a crown. The kinsmen of the king are unfit for employment as ministers. In the capacity of a judicial authority the ruler ought to be impartial & administer even-handed justice.³⁸

37 The four tests of Kautalya—अभिगात्रि—
धर्मोपधा, अर्थोपधा, कामोपधा, भयोपधा. Parimela
lagar refers to them in his gloss on

அாம் பொருள் இன்பம் உயிரச்சம் நான்கின்
திறம் தெரிந்து தேறப்படும்.

குடிப்பிறந்து குற்றத்தின் நீங்கி வடுப்பரியும்
நாணுடையான் கட்டே தெளிவு.

அற்றாரைத் தேறுதல் ஒம்புக; மற்றவர்
பற்றில் நாணுப் பழி.

தேரான் பிறனைத் தெளிந்தான் வழிமுறை
தீரா இடும்பை தரும்.

தேற்றக்க யாரையும் தேராது: தேர்த்த பின்
தேறுக தேறும் பொருள்.

செய்வானை நாடி வினை நாடி காலத்தோடு
எய்து உணர்ந்து செயல்.

இதனை இதனால் இவன் முடிக்கும் என்றாய்ந்து
அதனை அவன்கண் விடல்.

வினைக்கு உரிமை நாடிய பின்றை அவனை
அதற்குரியனாகச் செயல்.

நாடோறும் நாடுக மன்னன் வினை செய்வான்
கோடாமை கோடாது உலகு.

38 ஒன்று கண்ணோடாது இறைபுரிந்து யார்மாட்டும்
தேர்ந்து செய்வகிதே முறை.

இறைகாக்கும் வையகம் எல்லாம்; அவனை
முறைகாக்கும் முட்டாச் செயின்

As the supreme executive of the State he should be accessible to his subjects whose grievances he should redress, by protecting the good and punishing the wicked.³⁹ His judgments were to be seasoned with mercy. It is certain that a council of ministers was an essential, though a subordinate, part of the machinery of administration. It was purely a consultative body,⁴⁰ perhaps analogous to the witanagemot. From the cadre of ministers were drafted the plenipotentiaries and men of the intelligence service. A wise and learned minister naturally exercised a greater control over an imprudent king, but it can be gathered that the aims of both the king and his ministers were generally unanimous over matters of peace and war. Eloquence⁴¹ is considered an invaluable asset to a minister, and it must be used to turn the minds of his fellow councillors to his view. It would not be too much to infer from

39 குடிபுறங் காத்தோம்பிக் குற்றங் கடிதல்
விடுவென்று வேந்தன் தொழில்.

கொலையிற் கொடியாரை வேந்தொறுத்தல்,
பைங்குடும்

களை கட்டதனோடு நேர்.

40 இடிக்கும் துணையாரை ஆள்வாரையாரே
கெடுக்குந் தகைமையவர்.

முதலிலார்க்கு ஊதியம் இல்லை; மதலையாம்
சார்பிலார்க்கு இல்லைகிலை.

ஆக்கங்கறுதி முகல் இழக்குஞ் செய்வனை
ஊக்கார் அறிவுடையார்.

41 சொல் வன்மை = Eloquence.

நாகலம் என்னும் நலன் உடைமை; அந்நலம்
யாகலத்து உள்ளது உம் அன்று.

it the result of an eloquent address to a large, unwieldy popular assembly.

The conduct⁴² of the ministers are explained at large in the *Kural*. To carefully study the humours of a prince and to press on him the crying needs of the State are the imperative duty of a minister. Familiar but not free, grave and solemn, he should unerringly divine the mind of his sovereign⁴³ and feeling the pulse of the cabinet (*Avai*), utter bravely his words of sage wisdom.⁴⁴ Purity, firmness and thoroughness of action should characterise the action of the ministers.⁴⁵ Their responsibility may be inferred to have been fourfold—affairs respecting the subjects in point of arms, finance, orderly

⁴² மன்னரைச் சேர்ந்தொழுகல் = Conduct and service under the Sovereign:—

அகலாது அணுகாது தீக்காய் வார் போல்க
இகல் வேந்தர்ச் சேர்ந்தொழுகுவார்.
செவிச் சொல்லும் சேர்ந்த கையும அவித்தொழுகல்

ஆன்ற பெரியார் அகத்து.

குறிப்பறிந்து காலப் கருதி வெறுப்பில்

வேண்டுப வேட்பச் சொல்ல.

வேட்பன சொல்லி வினையில் எஞ்ஞான்றும்

கேட்பினுஞ் சொல்லா விடல்.

⁴³ குறிப்பின் குறிப்புணர்வாரை உறுப்பினுள் யாது
கொடுத்துங்கொளல்

⁴⁴ அவையறிந்து ஆராய்ந்து சொல்லுக : சொல்லின்

தொகையறிந்த தாய்மையவர்.

இடை தெரிந்து நன்குணர்ந்து சொல்லுக
சொல்லின்

நடைதெரிந்து நன்மையவர்.

⁴⁵ வினைத்துய்மை, வினைத்திட்டம் and

வினைபகை யென்றிரண்டின எச்சம் நினையும்கால்
தீயெச்சம் போலத்தெயும்.

government and the rooting out of the enemies.

In the field of Judiciary the king was the supreme court of appeal, but he consulted the learned men of his council for their expert opinion and delivered his own considered judgment. The rationale of kingship was the promotion of *Dharma* or justice.⁴⁶ The king-in-council corresponding to the Judicial Committee of the Privy Council is envisaged in the *Tolkappiyam* according to which those born of a noble family, learned, of good character, truthful, honest, impartial, pure and unavaricious comprised a court of justice.⁴⁷ Ancient law in India consisted of mere customs, usages and traditions.⁴⁸ To the ancient Indians there was hardly any difference between secular and canonical law. All law was divinely ordained. Even the king was not above the law. The *Nal* or the code of laws are considered precious to the king, and the minister was to be learned in the laws of the realm.⁴⁹ It may also be surmised that capital punishment was awarded for treason.⁵⁰

⁴⁶ வேலென்று வென்றி தருவது ; மன்னவன்

கோலதாம் கொடாது எனின்

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⁴⁷ Sutra 76, and பொருளதிகார ஆராய்ச்சி p. 129.

⁴⁸ Vide, Gour's *Hindu Code*. Introduction, p. 119.

⁴⁹ ஒற்றும் உரைசான்ற தாலும் இவை இரண்டும்

தெற்றேன்க மன்னவன் கண்

அறனறிந்து ஆன்றமைந்த சொல்லான் எஞ்

ஞான்றும் திறலறிந்தான் கொச்சித்துணை

⁵⁰ கொலையிற் கொடியாரை வேந்தொறுத்தல்
பைங்கூழ் ஈனை கட்டிக் கொடு நேர்.

Public finance and military science have always been invariable appendices to Hindu polity. The most important aim of the king was to improve the resources of his kingdom and enrich his exchequer. He was to take stock of expenditure, return and profit of any enterprise before embarking upon it⁵¹. The opinion that the share of the king was a sixth of the produce is shared by all ancient writers. The royal revenues, besides proceeds from the lands, were obtained from *vari* (tax), *sungam*, *ulgu irai*, (tolls) and *kappam*, *parisu*, *tirai* (tributes)⁵². To this the *Kural* adds another—the income from the heirless estates⁵³.

It devotes a chapter to the praise of a standing national militia⁵⁴, which is always preferable to an army of mercenaries. In another chapter is succinctly discussed the height of valour which consists in chivalry to the fallen foe⁵⁵, and in preferring death to defeat⁵⁶. The *Kural* mentions 'a conquering host complete in all limbs,' which

⁵¹ இயற்றலும் சுட்டலும் காத்தலும் காத்த
வகுத்தலும் வல்லதரசு.

⁵² P. T. Srinivasa Iyengar : *Pre-Aryan Tamil Culture*, "Jrl. Ind. Hist." Vol. 7, p. 249.

⁵³ உறு பொறுளும் உல்கு பொருள்தன் ஒன்
றூர்ச்

தேறு பொருளும் வேந்தன் பொருள்.

⁵⁴ படைமாட்சி, Chap. 77.

⁵⁵ பேராண்மை என்பதுகணன் : ஒன்றுற்றக்கால்
ஊராண்மை மற்றதன் எஃகு.

⁵⁶ இழைத்தது இகவாமைச் சாவாரையாரே
பிழைத்தது ஒறுக்கிற்பவர்

certainly means the fourfold army (*Caturangabalam* : *Rathagajaturayapadati*.)

The germs of the popular elements of government lie embedded even in the literature of the *Tolkappiyam* times. As evidenced from *Pillaiyattu*, the choice of a king depended on the goodwill of the people. The term *Kulu* of the grammar meaning assembly is found in later works in the compound technical term *imperukulu*, but from a knowledge of persons who composed an assembly, it may be asserted that this was a later development.

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In lingering notes heard in Calvary
Oh ! sing beneath my heart's cool tent.

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Beside the ceaseless fountain wide,
So sweet a voice that sent a thrill
Through the green-grown palace of the hill.

Revisit me with all thy charm,
Perch again upon my longing arm,
O harbinger of Elysian Gate!
Tune your lyre once again
That lover's heart may sing the strain,
The strain of love immaculate.

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Instruction in Schools through the medium of mother-tongue is receiving serious attention by the educational authorities. The author has attempted to deal with the subject by giving examples based on *Urdu*, but the principles will also apply to other languages.

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NEWS AND NOTES

TRAINING OF PUBLIC HEALTH OFFICERS
MODERN TRENDS REVIEWED REPORT OF
ALL-INDIA HYGIENE INSTITUTE

The annual report of the All-India Institute of Hygiene and Public Health for the year 1939 reviews modern trends in the training of public health officers.

These trends are based upon the marked amplification that has occurred in the past 20 years in the concept of public health, originally limited in concern with the prevention of infectious diseases and in the control of environment.

Current thought is increasingly, throughout the world, attaching a much wider significance to the functions of public health. These now imply a study and control of all factors which affect the health of the community. Medical measures alone are insufficient to ensure that the community has or attains a normal standard of health.

The physical effects of occupation and of housing, the nutritive value of the food available; social customs, the educated consciousness of the community to attain a normal standard of health; economic factors; these are some of the considerations which have to be studied in addition to the application of purely medical measures. Even the previous negative outlook of the purely medical measures is now increasingly becoming substituted by positive measures for the maintenance of health.

NEED FOR "CONTROLLED AREAS"

The function of investigation and training in public health is described as "the development of the most efficient and practicable methods of scientific medical protection

through organized community effort and the provision of opportunity for students to *train themselves* in the principles and application of those principles and methods."

For the provision of opportunity to the students to train themselves and for a study of all the factors covered by the term public health, the necessity for the inauguration of "controlled areas (to permit exemplification of methods) of a size sufficient to provide quality and quantitative facilities for students, self-participation" is emphasised. "The principles determining the controlled community fields in public health correspond exactly to those governing the provision of a teaching hospital to a medical college presenting investigative facilities and quality and quantity standards for students' self-participation."

Research in public health has been defined as "development of the most efficient and practicable methods of scientific medical protection through organised community effort." Here again the necessity for controlled community area is emphasised and the deficiency in the present organisation of the Institute in this respect is pointed out. "The absence of controlled community fields places the Institute under the same disabilities as would be faced by a department of clinical medicine in undertaking research in the absence of a teaching hospital... The result has been that it has not been possible for the Institute to discharge its chief function of making contribution towards the demonstration of the *utilisation* of scientific knowledge in the advancement of community health."

REQUIREMENTS IN INDIA

Having defined the primary function and scope of an Institute of Hygiene and Public Health in the matter of teaching and research, the report goes on to mention the deficiencies in the present organisation of the Institute and in the curriculum and training. Special regard has been paid to the definite requirements of this country in determining the line of reorganisation.

"Public Health," the report points out, "is organised community effort for medical protection, and, as such, is social medicine, the utilisation of which must be different under varying social-economic conditions even although the principles derived chiefly from medical biology are universally similar. Consequently, it is essential that organisation for instruction and research must vary from country to country during the levelling up process. Malaria must be afforded an importance in India that would be uncalled for in England. Health insurance cannot be given the same prominence in China as in Germany."

An account is given of the progress made in the introduction of reforms in the training of public health officers and mention is made of the proposals under consideration for bringing the All-India Institute up to a standard comparable with similar institutions in other and more advanced countries.

The report goes on to say: "The D. P. H. training should be one of the first educational fields to demonstrate the greater demand for local qualifications in the light of local variabilities in administrative practices. This recognition will be accorded shortly after the students are given adequate practice locally under Indian community conditions."

LALGUDI

A 'Refresher course' for the women teachers of North 'Trichy Girls' Range was conducted by Miss M. Masilamani, M.A., L.T. It was held for the first time at Lalgudi. The inauguration ceremony was performed by Mrs. Gouri Shankunni, M.A., L.T., Inspectress of Girls' Schools, Fourth Circle, Madurai. In declaring the course open she gave an inspiring speech.

"At the very outset I should like you to realise that a Refresher Course is absolutely different from the Teachers' Association meetings which you have once in a month. If teachers are merely to exchange their views, compare notes, and discuss matter and methods among themselves, a Teachers' Association meeting would suffice. But a Refresher Course aims at giving you an opportunity to refresh your own knowledge through contact with better minds that have stocked both knowledge and experience, minds that require little effort to import to you the amount of knowledge necessary for you to teach your pupils from. In other words a Refresher Course at the same time places before you the very best methods of imparting that matter to your pupils in schools. You are lucky in that people of experience, knowledge and ability to impart the knowledge have been chosen to give you this Refresher Course to-day. The essential thing on which the whole Refresher Course is going to be based is the *New Elementary Education Syllabus* and as I have pointed out at other Refresher Course meetings the *fundamental principle at the back of it revolves round that one word "Practical"*. Every single subject should be so handled that learning by doing becomes an essential and integral part of

our everyday teaching in Elementary Schools. Among the reforms that have recently been innovated in Elementary and Secondary Education there is nothing so implicit with possibilities as the introduction of pre-vocational subjects in the Elementary School, craft work in Elementary School, and proposed bifurcation at the IV Form stage. Indians have always been a race of dreamers and philosophers. The wonderful potency of the human hand as the most effective instrument and apparatus which any school can make use of or any individual can wield has not been realised in India. From time immemorial teaching has become theoretical and training of the hand and the eye has been a neglected factor. But thanks to the re-organisation of Elementary Education, hereafter we are not going to simply theoretically train the brain of the child. We are going to help the child to use his fingers and let his brain work through his fingers.

The fundamental aim of the New Elementary Education syllabus is the reconstruction of Elementary School for if rural life and rural conditions are to improve the reconstruction must start with the citizens of the village tomorrow.

I am very sorry that the Collector of the District who is the central agency for the improvement of Rural Trichinopoly is unable to be present here today owing to pressure of work, for his presence in itself would be an inspiration for people who are going to help the reorganisation of the villages through a reconstructed curriculum of studies in the school.

I have been noticing the type of practical work teachers do in schools. It is mainly imitative. One teacher does a language chart, or a number chart or a geographical

diagram and the others simply imitate it. It is very necessary that your ingenuity and resourcefulness should be brought to bear upon the preparation of teaching aids and appliances. Mere imitation should give place to constructive imagination and intelligent adaptation, or intelligent creation of new things. And more than doing the things yourself it is necessary that you should seek the partnership and co-operation of your children in what you do. It is easy for a teacher to draw a few diagrams, to illustrate a few facts in history, to do a few mathematical charts; but to organise the thinking capacity of the child and to get the child construct, to create, to adapt, to manipulate, and to enjoy the satisfaction of having created something is a difficult thing altogether. It is not enough if you do a few things and keep them locked up in a box to be taken out as occasion demands. Day after day the creative impulses latent in the child should be drawn out and utilised to the fullest, and then alone teaching becomes intelligent, realistic and practical.

May I make a couple of suggestions in this regard? No teacher can be a walking encyclopædia. We should always have books for reference and I should earnestly appeal to the teachers here to put by at least a rupee a month out of their salary so that by the end of the first year of their service it would be possible for them to purchase books to the value of Rs. 12 if this is not possible, at least half a rupee can be put by every month which would give you six rupees a year to start with. If a beginning is made in the way of collecting books, I am sure, before long you would have your own collection of reference books without having to appeal to the District Board for

very little thing. When I see a teacher wearing expensive jewellery and very often wear expensive clothes and at the same time complaining that the President of the District Board has not supplied her with table copies of text books, it depresses me because I feel that without standing on formalities she might have utilised a little bit of her own private money to procure a few essential books needed for her life work. So also if this desire to have a few books is cultivated, you would before long be able to add a dictionary, a map and perhaps even a globe to your private possession. After all you have taken to teaching as your life work and you mean to spend the entire period of your life till retirement as a teacher. So a few coins spent on books will not be ill-spent. It would repay you ten fold more than what other investments would.

There is also an alternative to this and that is that each Teachers' Association centre should be equipped with a fairly large library from funds collected by the teachers themselves, and each teacher who happens to be a member may have the privilege of taking books for reference and return. But schools being scattered and meetings held only once a month the facility for easy transport and replacement of books is very limited and hence it seems to me that the first idea of having an individual collection of books is the better of the two.

Another point that strikes me is that things you have already known and which has been mentioned to you by inspecting officers times without number, had been lost sight of. For example you do not take the trouble to make your teaching of hygiene practical or realistic. There is no use teaching cleanliness when the children in front of you have uncombed hair, unwashed mouth, dirty teeth, nails, clothes and dirty feet. Personal hygiene should be a part of the teaching of general hygiene and if a child who is in school is not trained in the first place to keep her teeth, her nails, her hair, her feet and her face clean, there,

is absolutely no use in our pretending to teach at all in our schools.

Another point which is simple enough, but which is never kept in view by the teachers is the necessity for our school garden. The invariable complaint seems to be that there is no water supply. There may not be water right in the compound of the school, but surely next door or half a furlong away there may be plenty of water and the difficulty is that the teacher does not help the pupils to utilise that resource. A second excuse for not doing gardening is the lack of space. Wherever there is no space it has been suggested that pot gardens are to be maintained. But in how many schools do we have pot gardens in boxes? The Nature Study syllabus cannot be tackled unless there is garden or at least some plants growing about the school. It is more than a year since the syllabuses have been introduced but it is depressing to see that the schools had not yet started anything in the way of school garden.

Cleanliness of the school and its environment is another factor which always depressed me and makes me feel that our education has not in the least influenced our life. There should be a place for everything and everything should be in its place. School house filled with paper, school compound full of refuse, a gate ugly and half broken, a school door half opened, a school window full of cob web, a black board dirty and ill arranged, old furniture and old paper dumped here, there and everywhere—these things oppress your mind and make you feel that it is a difficult task to reconstruct life to reconstructing education. National reconstruction is possible only if the new generation that are in our charge are carefully and effectively trained in what soever things are clean, tidy, neat, full of beauty and full of truth. Beauty and truth are inseparable. What is beautiful fills the mind with a sense of what is true. And if only the young are trained to grow up in the love of truth and in the love of beauty, the reconstruction of elemen-

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Finally I feel sad to think that the vast majority of the school in North Trichinopoly have a very poor strength and an appallingly low attendance. What doth it profit as to learn all about matter and method

when the children in the class rooms are but a handful. I earnestly appeal to you to put forth your best efforts, to improve the strength and attendance of your schools, so that this Refresher Course you are having to-day may really be beneficial in that it helps you to teach effectively, not a handful of little urchins, but large class rooms full of children comprising the entire number of school going age in an area."

REVIEWS AND NOTICES

MEASURING INTELLIGENCE OF INDIAN CHILDREN, BY V. V. KAMAT, PH.D., LECTURER, SECONDARY TRAINING COLLEGE, BELGAUM, WITH A FOREWORD BY DR. JOHN MCKENZIE, PRINCIPAL, WILSON COLLEGE, BOMBAY. OXFORD UNIVERSITY PRESS. CR. 8 VO. 290 PP., WITH INDEX. Price, Rs. 4.

The charge very often levelled at Indians that much of original work is not undertaken is falsified by works such as the one under review. To students of Indian Education Mr. Kamat has been well known by his clear analysis of educational topics in the pages of the 'Teaching.' The present work is the result of years' patient research and collection of data under the guidance of Prof. G. H. Thomson of the Edinburgh University.

The book is divided into twenty chapters. 1. The first four are of general interest: The history of mental testing. 2. Theory and Practice of mental testing. 3. Uses of Intelligence tests 4. The Binet-Simon Scale and the Stanford Revision.

Dr. Kamat has adapted the Binet-Simon test with Stanford revision in two Indian languages—Kanarese and Marathi. The actual tests administered are not given here but the results are given. There is very much of valuable information in each chapter—a large number of chapters to well worked tests from the 3rd to 22nd year.

The book is a valuable contribution and must be very carefully read by every teacher. We congratulate the author and publishers on this very useful production.

THE WORLD FOR JUNIOR STUDENTS. BY L. McD. ROBISON, DIRECTOR OF EDUCATION, CEYLON. (BOOK 7 OF FOOD, CLOTHING AND SHELTER SERIES). MACMILLAN & CO. LTD., 270 PP. WITH INDEX. Rs. 1-6-6.

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THE TEACHING OF ENGLISH COMPOSITION

BY MR. F. J. SCHONELL

IT is not uncommon for teachers to assert that composition is the subject which they find most difficult to teach. To some extent this arises from the intrinsic requirements of the subject, depending as it does upon all aspects of English—vocabulary, sentence structure, grammatical construction, spelling, and upon temperament, general intelligence, variety of experiences and literary background of the pupils, but it is also due to the fact that composition, oral and written, is too often considered as a specific subject to be taught and tested during set periods. This attitude overlooks the fact that composition is the most important manifestation of the child's attempt to express himself. It is a means of expression which enters into all school subjects and which is an individual's greatest asset in every day life.

For these reasons we should be clear about our objectives and should know the most effective method by which we can attain them. In oral and written English psychological knowledge of the pupil's

mental outlook and of careful classroom studies must replace vague conjectures and haphazard methods. The curriculum in English must be integrated: it must reveal cohesion and continuity. Too often this is not the case, and we find an attempt is made at speech training in one lesson, some ineffective English exercises are given in another, a little misunderstood grammar is taken in the next, a written theme is hastily completed or perhaps half completed in a fourth lesson and so on. The efforts lack unity of purpose and the material is not infrequently artificial, unrelated from lesson to lesson and unconnected with the experiences of the pupils. If we are to succeed in our endeavour for more and better English, both written and spoken, we must aim at making the various aspects of the subject click together as related parts of an intelligible whole; we must select experiences intimately connected with the life and needs of the pupils, and we must appreciate the exact proportionate values of the different elements which are included in the

English curriculum. Furthermore, we must use the teaching methods best suited to achieve maximum progress with pupils of different intellectual calibres and we should know the standards expected and the characteristics displayed from age group to age group.

ORAL COMPOSITION

To be successful the work in oral composition should have five values—it should form a basis for written work, it should provide information, it should aid in the development of language technique, it should extend vocabulary and provide an expressional situation for the development of personality. To achieve these aims the teacher must provide pupils with experiences, direct and indirect, that will form a foundation for expression—the oral composition lessons should embrace numerous situations of a varied and comprehensive kind. Examples of varied situations likely to stimulate oral expression are as follows:

- (1) Talks about pictures—use 3 or 4 pictures per lesson.
- (2) Making picture books—cutting and pasting pictures into books; talks about them.
- (3) Talks on films.
- (4) Stories retold.
- (5) Conversation groups—groups of pupils with leaders—topics connected with home experiences.
- (6) Word box—each pupil selects a word from a box containing names of everyday topics; he speaks for 2 minutes.
- (7) 15 minute question time. Pupils ask questions of three pupils in front of the

class. Selected pupils provide answers to all unanswered questions at the next meeting.

(8) Giving and following directions. All members of the class follow, by drawing and writing, directions given by the teacher.*

(9) Telling simple jokes or recounting adventures (e.g., 'The Greatest Surprise I Have Ever Had'). Use preparation.

(10) Guessing. Descriptions of well-known people. Puzzles of the 'What am I?' 'Who am I?' type.

(11) Dramatization of stories, history, literature, etc.

(12) Descriptions of actions of experiments performed in front of the class.

(13) Telephoning. Allow groups to make papier mache telephones; these are used by groups for interesting and useful oral work.

(14) Lecturettes prepared by pupils on their hobbies or interests.

(15) Educational visits and actuality work connected with the visits.

(16) Talks on 'interest books'. Each pupil makes a book on some topic (e.g., 'Hop Growing', 'Bee Keeping', 'Making Films'), and then talks about it.

These are only a few of the numerous ways that variety, interest and an audience situation can be added to the lessons in oral English. Moreover the discerning teacher will see how modification can be made for dull pupils, and how reading, oral work and written English can be

* See *The Use of Diagrams in the Teaching of English*, M.M. Lewis. (Ginn & Co.)

† See *Actuality in Schools*, G.J. Cons. and C. Fletcher (Methuen & Co.)

intelligently combined. Errors in oral English are best corrected sparingly and according to a systematic plan. Common errors can be listed according to frequency and eliminated in this order.

Of primary importance, however, is the personality development associated with oral work. Speaking to others is an important factor in the development of personality and the teacher can, by a scientific programme in oral English, aid most markedly in producing balanced individuals able to converse freely and unemotionally in a variety of situations.

WRITTEN COMPOSITION

In written, as in oral composition, the vital factors are the interest of the topic for the pupils and the stimulus or audience situation connected with the composition. In written work pupils are too often asked to carry out tasks which are uninteresting and motiveless. Here we can make use of research results. The self-chosen topics most favoured by junior pupils (ages 7, 8, 9 years) are:

- (a) Personal experiences.
- (b) Seasonal happenings (Guy Fawkes' Day, Christmas Day, etc.).
- (c) Stories read or told.
- (d) Play experiences.
- (e) About other children.
- (f) About adults.
- (g) Animals (pets and wild animal stories).
- (h) Fanciful characters.

We should formulate requests for different compositions on these topics in such a

way that they make a personal appeal or a real contact with experience, thus:

What I did on Guy Fawkes' Night.

Tell me about your cat.

Write six lines about your best friend.

How I collect stamps.

Do not always expect a long composition from children; much useful work arises from short compositions.

For senior pupils my own research shows that the best liked topics are these dealing with:

- (a) Personal experiences
- (b) Travel.
- (c) Outdoor activities.
- (d) Athletics and sports.
- (e) Literature.
- (f) Animals, particularly stories about them.
- (g) Hobbies and how to do certain things.
- (h) Current events.
- (i) Autobiographies and stories of famous people.
- (j) Imaginative happenings.

It is indicative that the reasons given by both juniors and seniors for their choice of topics is that they liked the topic they chose, they had some knowledge about it or they expected or hoped to see or do things they wrote about; in other words the composition, like other forms of expression, represented a mild form of wish fulfilment.

RANGE OF WRITTEN ENGLISH

It is a common occurrence to find in any one class a range of three, four, or even five years in the ability of written English displayed by the pupils. For example, in a recent investigation I found numerous

instances in the same class of widely divergent English levels which paralleled these:

Composition on Home—Time 30 minutes:
Jim, aged 8 yrs. 9 mths.

'Me Dad gos to work all the family gos to work set one of them thas my big brother my mother cooks my binner.' (24 words).

Joan, aged 8 yrs. 9 mths.

'Our home is very cosy although it is poor. Mother and father work hard to keep it tidy. Father is always trying to invent something new. He made a safe not long ago. Once when nothing to do he even made a dolls-house with a dresser and cup-board underneath. Soon after a dolls-cot almost as large as a babies. While mumsy (that is the nickname my sister gave her) sits and machines, knits and of course does all the housework. Pat and I help her whenever we can we think it great fun. We are always busy what with either poetry, plays, sometimes we find time to knit. My sister is only four years old and she makes us roar with laughter when we are round the fire on Sunday. . . .'

(216 words).

Both compositions were the product of 30 minutes' work, but whereas the former does not reach average 7-year-old level, the latter is comparable with compositions of pupils mentally aged 12 to 13 years.

There are many classes containing pupils like Jim who cannot write a simple sentence. They lack ideas and possess a pitifully inadequate technique for expressing the few thoughts they do entertain. A small number of such pupils are found alongside pupils like Joan, whose power of written expression is better than many adults'. Yet we find not hundreds but

thousands of classes containing pupils of similar widely ranged abilities all doing exactly the same written English, all attempting the same compositions, all doing the same exercises in punctuation, grammatical usage, word study, and so on. Often the work is too difficult for the Jims—they struggle blindly and hopelessly along; while for the Joans it is a sheer waste of time—they have already used in their written work all the forms of punctuation, grammatical usage, etc., that the very exercises, to which they are submitted, are designed to correct. Yet the solution is obvious. The class should be so sectioned as to make it possible to differentiate the work required by groups of pupils of different abilities. The most practical plan is to divide the class into three sections, for which purpose the use of a diagnostic English test* is invaluable, as it yields quickly and accurately comprehensive information of the pupils' English abilities.

Section A—Pupils whose written English is very good, both in ideas and in technique (3 to 6 pupils).

Section B—Pupils who require help in either the creative or the technical aspects of written English (20 to 25 pupils).

Section C—Pupils whose written English is very weak in both expressional and mechanical aspects (3 to 6 pupils).

Section A need plenty of stimulating opportunities for giving expression to their

* See *Schonell Diagnostic English Tests*. Five tests embracing composition, sentence structure, punctuation, English usage and vocabulary. Compiled by F.E. Schonell. (Oliver & Boyd, Ltd.)

creative literary abilities,* for expanding their vocabularies and for acquiring information. Group studies such as writing a book, a brief history of the town, the compilation of a travel book, are suitable.

Group B requires exercises of different kinds, while for Section C the need for a far simpler, much more carefully ordered approach through pictures and activities to build up simple sentence structures is all too obvious.

MARKING

In marking the written compositions of pupils, three considerations should influence us. Firstly, in order to maintain the pupil's self-confidence it is essential to give fair appraisal of his work in the light of his intellectual powers. Secondly, the marking should be diagnostic as well as assessive and, thirdly, the written compositions should be marked so that a correct balance is maintained between the creative and the mechanical elements of the work. The content or thought aspects of a composition should receive correct appraisal even if the structural and mechanical aspects are weak. Composition is an expressional activity, not merely a verbal exercise, and by laying disproportionate stress upon mechanical aspects we inhibit the pupils' creative powers. To some extent the above aims and precautions are maintained if we use, occasionally, a marking schedule. The following is one I have found useful.

A—THOUGHT OR CONTENT

- | | |
|---|------------|
| 1. Clearness and Continuity of Thought | } 12 marks |
| 2. Originality of Ideas | |
| 3. Power of description (interesting or uninteresting material) | |
| 4. Use of words | |

* For senior pupils of this calibre see an excellent book, *Methods and Models in Composition*. T. Henderson and R. D. Thomson. (Oliver & Boyd, Ltd.)

B—STRUCTURE

- | | |
|---|-----------|
| 5. Variety of Sentence | } 7 marks |
| 6. Paragraphing and General Unity | |
| 7. Correctness and General Unity | |

C—MECHANICS

- | | |
|----------------------------------|-----------|
| 8. Spelling | } 6 marks |
| 9. Punctuation | |
| 10. Grammatical Errors | |
- Total marks 25.

This enables the teacher and pupils to see more clearly the merits and the deficiencies in the composition and to plan remedial work accordingly.

CORRECTION

Finally, a word about correction in composition, the nature of which has at times an important influence on the quantity and quality of the work. The guiding principle should be to base all correction on a plan of development, correcting each time only a few errors. For example, with some pupils we might be aiming only at obtaining capital letters at the opening of, and full stops at the end of, sentences, while at another time the object might be to improve sentence structure. Pupils are dismayed and confused to find their papers covered with indications of the inaccuracy of their efforts. Furthermore, there should be, at times, positive marking—ticks or stars for good sentences or well selected words are of a great incentive for further effort.

Space precludes one from going into all the related points about written English, the development of sentence structure, sequence of ideas, the values of letter writing, age group characteristics in written English and lists of common errors, but sufficient has been written to indicate that a psychological approach based on clearly defined objectives attained by modern teaching methods which consider the individual needs of the pupils yield better results than hit and miss methods of a more formal kind.

—*The New Era*.

PSYCHO-ANALYSIS AND EDUCATION*

BY SRI E. G. PARAMESWARAN, M.A.

INTRODUCTION

IT was only in September 1939, a little more than seven months ago that the papers announced the death of the eminent psycho-analyst Sigmund Freud whom McDougall acclaimed as the Newton of Psychology and said that he had done more for that subject than any student since Aristotle. Freud has been variously ranked. Some have classified him along with Newton, Copernicus, Einstein while others have gone to the extent of decrying him as a charlatan. But there are very few thoughtful people of the world to-day who do not acknowledge the originality of his concepts. Freud introduced the concept of causality into psychical phenomena. That is to-day, he considered that every phenomenon, whether physical or psychical, must have an antecedent cause. Such trifling occurrences as temporary forgetting of familiar names and places, slips of the tongue, etc., which we often dismiss as being of little significance are according to Freud symptoms of emotional conflicts. The greatest contribution of Sigmund Freud, however, was the emphasis he laid upon the unconscious part of our mind which according to him exerts enormous influences upon every phase of our conduct.

Psycho-analytic research which began with considerations of the pathology of the abnormal mind is now equally concerned with the workings of the normal mind. It has gathered around it a system of philo-

sophy, a good portion of which, however, is still controversial. Freud had many disciples throughout the world the most prominent among whom are Jung and Adler. These two broke away from the teacher and have established independent schools—the Zurich school of Analytic Psychology headed by Jung and the school of individual psychology headed by Adler. Mention must also be made of the works of Kempf and Prinzhorn. Although many of the theories of Freud may seem fantastical and the conclusions of the various schools of thought may not find total acceptance from the public, the educational significance of some of their findings are profound enough to be considered by teachers and educationists.

It is my intention in this brief paper to give a resume of the fundamental ideas of the various schools and to discuss at some length some of the educational implications arising therefrom. For the purposes of convenience of expression I have grouped all the schools of thought under the original name, psycho-analysis. An elaborate exposition of the doctrine of the various schools will be out of place here, but I may refer those who would like to pursue the subject further to the list of books mentioned at the end of the paper.

The question may at once be asked—What has education to do with psycho-analysis? We have long ago discarded the idea propounded by John Locke of the

nudity and plasticity of the mind at birth. We have also rejected the notion that the task of the educator is to merely purvey a measured amount of knowledge, to write *de novo* on the *tabula rasa* of the child's mind. Education in its broadest sense means the guiding of the child in the process of its adjustment to environment. The teacher has a prominent part to play in the development of the child's personality and the formation of his character. Since psycho-analysis tells us that human behaviour is conditioned to a very great extent by the unconscious realm of the mind, the teacher who wishes to educate the child has necessarily to know the workings of this part of the child's mind.

FREUDIAN SCHOOL.

Freud conceives the mind as consisting of three parts—the conscious, the preconscious and the unconscious. It must be clear to all of us that the total content of our mind must be far in excess of that which occupies our consciousness at any moment, for by an effort of memory we are able to recall an almost endless chain of ideas and experiences. Ideas and experiences such as dates which we are able to revive by means of ordinary methods of association are said to be stored in the preconscious realm. But certain other experiences—a vast amount of them—pass completely out of our memory and elude all our ordinary methods of recollection. These are brought to our consciousness by certain special techniques known as free association and hypno-analysis and are said to form the content of our unconscious mind. The importance of these unconscious ideas is due in part to their

emotional concomitants. Just as it is possible to revive ideas which can make us laugh or cry, from the preconscious level, it is possible by special methods to bring into consciousness ideas so deeply buried that both the actual memory and the emotion that accompanied them were completely cut off from the individual's conscious life.

Various evidences point to the conclusion that mental processes are going on below the conscious level without our being aware of them. For example, it is not uncommon to find patients under action of an anaesthetic murmuring about murdering their wives or near relations. Such occurrences go to show that the unconscious motives and wishes are often incompatible with their conscious counterparts. Many of our impulsive and unreasonable actions, prejudices, anxieties and meaningless fears will remain inexplicable except on the idea that these have as their basis a ferment in the unconscious. The following analogy which should not be pushed too far will serve to throw some light on the causes of many of our irrational behaviour. The unconscious is compared to the submerged portion of an iceberg which can often be observed drifting against the direction of the prevailing wind. The explanation for this phenomenon is that there is in such a case as under current of water in a contrary direction which tends to exert an opposing force on the iceberg. Now the mass under water on which the current acts being about nine times as much as that of the exposed portion. It must be clear that the iceberg must move in the teeth of the opposition of the wind. The conscious and the unconscious

* A paper submitted to the 31st Provincial Educational Conference, Ambasamudram, May 1940.

pulling in opposite directions and the content of the latter preponderating in great proportion it is no wonder that the conduct of even most cultured people may at times seem to be very irrational.

Our conduct is governed very largely by our animal inheritance. Soon after the child is born into the world he begins to experience various restrictions placed upon him in his attempts to satisfy his wishes. As he grows into an adult he carries with him many of his infantile desires, but finds that civilised society cannot with impunity allow the satisfaction of these desires which are then repressed and completely forgotten from memory. These ideas do not however disappear but remain submerged in the unconscious. Freud originally thought that the unconscious was autogenic, that is to say, its content was entirely derived from the individual's experiences, but later due to the influence of Jung attributed the elements of the unconscious to phylogenesis or racial evolution. Thus the unconscious represents within us the infant, the primitive man and the animal and is the repository of all the wishes that have been rejected by us as being unworthy of expression. It is the well spring of all our interests, likes and wishes. Since the unconscious wishes are moulded after our heart's desire we derive much pleasure by indulging in them.

The repressed ideas are prevented from intruding into the regions of the unconscious by an inhibitive agency allegorically called by Freud as the Censor. The Censor being inactive during sleep, the repressed motives and wishes find expression in dis-

guised and distorted form, in dreams a proper interpretation of which helps to unearth much of the content of the unconscious mind. These impulses continue to influence our mental life even though themselves are not consciously felt.

All mental processes arise from the interplay of forces which are originally in the form of instincts, the Ego instinct directed towards self-preservation and the object instinct concerned with the relation to external objects. These again he derives from the two fundamental instincts (a) Eros, the instinct which strives for closer union, and (b) the instinct of destruction which leads to the dissolution of what is living. The manifestation of the Eros is called the Libido. "It is the energy of those instincts which have to do with all that may be comprised under the words love, sex love, self-love, friendship, love for parents." As we shall see later the Libido of Freud has a large sexual connotation.

Freud accepts hedonism or the desire to seek pleasure and avoid pain as the fundamental motive for human behaviour. As society approves only a higher level of response, a conflict arises between the instinctive urges and the social restrictions. If our conscience sides with the instinctive desires permitting their satisfaction we become sinners. If on the other hand the conscious mind accepts the standard set by the coercive forces of the community a conflict arises giving rise to various outward manifestations of repressions called Neurosis.

A Neurosis arises from the interplay of three forces (a) the innate unconscious

desires, (b) the Ego which represents the person he thinks he is or ought to be and (c) the Super Ego the critic and the judge of the more primary Ego. The Super Ego is the higher nature in us, the representative of the training we have undergone and is the agent involved in the process of sublimation.

The whole system of Freud is dominated by the idea of sex, as constituting a basic urge of making although he gives to that word a very broad interpretation. Sex life according to him begins very early in infancy and not as is usually supposed at puberty. It passes through various stages in the process of attaining maturity. The infantile sexual desires are not localized but are diffused throughout the child's body. At the first stage the child is interested in his own body and its excretory functions. By the second the mother becomes the object of his affection and the father his rival. After a period of latency the sex instinct reawakens the period of adolescence, almost to dominate him. As everybody knows this is a period of great stress and strain and of deep emotional disturbances for any individual.

The repression of a strong wish leads to this development of a complex. The most fateful complication in a child's life is the Oedipus complex or the excessive attachment of the child to the parent of the opposite sex resulting in a violent dislike of the parent of the same sex. This complex derives its name from the well-known Greek legend of Oedipus, king of Thebes, who killed his father Laius and married his mother.

EDUCATIONAL IMPLICATIONS

Intimate Knowledge of Pupil. The profound influence of the unconscious on human behaviour being recognised it becomes axiomatic that the teacher who wishes to guide in the development of the whole personality of the child should try to gain access into the unconscious realms of his mind. This does not, however, mean that the teacher should play the role of the technical specialist. The process of psychoanalysis is too intricate and demands tremendous sacrifice on the part of both the analyst and analysand. Any attempt to imitate the quack may result in great emotional disaster for the pupil. While it is not necessary to probe into the legitimate privacy of any pupil, every opportunity should be availed of to gain a deeper insight into his desires and tastes. When any special neurotic symptom is observed, the child may be directed to the Psychiatric clinics in the vicinity. It is sometimes said that a little learning is a dangerous thing. But is it not also true that a little vision is better than total blindness?

Importance of early Childhood. Psychoanalysis lays great stress on early childhood as the most critical period in the development of the new individual. Most parents speak admiringly of the well behaved child who will sit quiet in a chair or lie awake in a cradle for an hour or more. They forget that in such cases the child's innate desires and interests are being checked. If he is to grow into an efficient adult, the child must have the "advantage of the gutter." There is something wrong with the placid child. Activity is the very

essence of his life. He must be given liberty to a considerable extent and not treated as a caged animal. New psychology demands that the individual deserves more attention between one and five than at any other period during his life. This means that parental education should assume a position of greater importance than at present it does. It must include, as we shall see later, sex training besides habit formation and personality growth. Bertrand Russel in his book "On Education," deprecates the over-importance given to early childhood in the formation of character. While conceding that early childhood cannot so rigidly fix the character of the individual as to make further attempts to reform useless, we must maintain that early childhood plays a very prominent role indeed.

Authority and Discipline. The doctrine of repression is almost the central idea of Freud's system. "The unnecessary restraint of school life, the anxiety resulting from over-stimulated emulation, the strain of examinations, the humiliations that accompany the teacher's sarcasm—all these have a tendency to produce unwholesome repression with consequent complex formation." The concept of discipline has undergone various changes since the days of David Stowe and there is much talk of free discipline now-a-days. A number of systems, the Montessorie System, the Dalton Plan, etc., are based upon the idea of freedom for the pupil to develop along his own lines, but in the majority of schools authority is still the link between the pupil and the teacher. The teacher in virtue of his knowledge, experience and age is bound at all

times to occupy a superior position with respect to the pupils and wield an authority over them, however unconscious it may be. But a more cordial relationship and a freer atmosphere remains a desideratum. Besides the relaxation of authority on the part of the teacher the pupil should have the liberty to pursue the line of activity most suitable to his temperament and there should be no attempt on the part of a teacher or others to mould him according to any set pattern. The teacher should avoid the tendency to find "his boy".

Sex Education. The most intense repression of all falls according to Freud on the sexual instincts which becomes a prolific source of maladjustment. Many of the acts of class-room behaviour, nail biting, thumb sucking and vociferousness are considered to be substitutive gratifications of repressed sexuality.

The pan-sexualism of Freud has been criticised vigorously. One eminent educationist scoffs at his sex mania and wonders if he would reduce even mathematics to a sexual basis! Bertrand Russel condemns the attempts of some psycho-analysts to see a sexual symbolism in children's play and considers it to be utter moonshine. Sex, according to him, is not the main instinctive urge of childhood. It must be admitted, however, that sex plays a very important role in our lives and a healthy direction of its energy is of utmost importance to the welfare of the individual. There has been hitherto a conspiracy of silence regarding sex matters. The child grows into an adult without being instructed about sexual functions. The meagre information that

he gets is accidental and is often of such a nature as to cause great emotional disturbances. Now we must realise that sexual enlightenment of children begins even in the kindergarten. Children help one another. If parents and teachers do not take this responsibility, some one else must. "The choice then lies between widespread gossip of fantastic type dealt out by ignorant children or wicked adults casting upon sexual phenomena an obscure and romantically attractive life leading to over-indulgence, obsession, etc., and sympathetic information presenting sex as a tremendous fact of capital importance to the individual and the race, a great source of happiness and misery." Sex education, however, on account of its emotional concomitant cannot be undertaken by any or everybody. It should be the business of the parents, family physician and also of the school to arrange for a programme of sex instruction given in a matter of fact way, shorn of its usual emotional accompaniment and depicting it as a function similar to, but not more important than, that of nutrition. In this instruction explanation of similar botanical phenomena will be of some use. It is also suggested by some that the keeping of pets by children will be of much assistance.

Sublimation. Freudians have been misunderstood to mean that repression is always an unhealthy process, but what they really maintain is it is always an ineffective solution of a difficulty. For, the wish may assume another form and the tension set up may be very unhelpful and the ultimate forms of expression may be undesirable. Educational process consists in the capacity

for sublimation, by which is meant the expression of the energy associated with the libido or the basic urge in some cognate activity which is socially approved. Sublimation uses the instinctive impulses and their inherent pleasures by developing them into new combinations for fresh ends. There must be a close linking between the innate interests of the child and the educative process. How often do we find that the pupils who leave our schools after a course of instruction lasting for ten years never again show any inclination to read, think or to take part in any kind of creative activity? Evidently our system of education has not been successful in turning to good account the fundamental interests of these pupils. Again take the case of a boy who is in the habit of stealing. Commands in such cases will be of little use. The guidance afforded must be positive and not negative and show the pupil what he can do. The problem must be attacked at the root and some satisfactory way of directing the mis-spent energy of the child along useful channels must be found out.

Reaction between Parent and Teacher. The teacher is for the pupil the parent substitute. Upon him the child often directs all his spent up emotions which have had no opportunity for expression. Thus we hear of boys who are reported to be virtuous at home turning out to be villains at school and *vice versa*. The teacher finds himself the object of fierce antagonism or of hero worship. The hatred that pupil engenders in his heart towards the teacher often gets transferred to the subject that he teaches. Intelligent boys who perform well in all

subjects except in one or two often afford examples of the situation. It is the task of the educator to find out if the backwardness in a particular subject is really due to want of talents or interest in the subject or to the emotions that the teacher arouses in the boy.

Interdependence of intellectual and emotional Factors. We all know that mental processes are interfered with by such conscious emotions as guilt, anxiety, fear, joy, etc. The emotions are the prime movers of mankind. Our conduct is often under greater subordination to them than to reason. Our critical powers, judgment and reason are conditioned by emotional factors. What is true of the conscious emotions is true to a greater extent of their unconscious counterparts. The repressed emotional impulses seek opportunity for expression and gratification and in this process produce inhibitive forces in our intellectual functions. The old psychologists believed that we forget things which are difficult and remember those that are easy. But as we mentioned earlier in the paper, we often forget very elementary things. The psycho-analyst tells us that if a certain experience is associated with painful emotion the tendency is to forget. On the other hand the mind shows itself capable of remembering details which have pleasurable associations with them.

Some boys are unable to progress beyond a certain stage although their performance up to that stage has been normal. Psycho-analysts tell us that in such cases the boys must have suffered repressions of sex curiosity. There are pupils who when left

alone are able to solve intellectual problems but are unable to display their knowledge or make use of their powers. These are generally shy and nervous and experience the utmost difficulty in taking part in public school functions. Ability to concentrate on a problem depends partly upon freedom from emotional conflicts. Often in many boys, one train of thought is pushed away by the appearance of another. We find such boys indulging in bodily habits such as fidgeting with fingers, scribbling, scratching the head, etc.

The above instances must sufficiently convince the teacher of the subordination of the intellect to the emotion and to warn him from dubbing his pupil dull, stupid, backward, etc., from superficial examinations. What is needed in such cases is, to find out if the pupil has suffered from emotional repressions and try to resolve the conflicts by reference if necessary to specialist.

Happy Class-room Atmosphere. The tendency to pursue happiness must be used to advantage in our educative process. Helpfulness, sympathetic understanding, substitution of punishment by incentives, encouragement of creative works, activities that appeal to child nature, all these will help to create an atmosphere of cheerfulness in our schools. Have we not seen unwilling children being driven to schools under the coercion of the rod? This will no more be the case if there is an atmosphere of happiness and ease all around the school.

Rule of Phantasy. A good part of the child's life is spent in phantasies. This is

because on account of his immature development a continuous stream of desires arise in him which the stern reality of the world around does not give scope for gratification. He therefore attempts to create a world of his own, wherein he can give free rein to his thoughts and desires. Phantasy bridges the gulf between the ego-centric life of the child and the objective world outside. It also serves as the explanation of the unknown and the understood. Without knowing the part that phantasy plays in the life of the child the teacher cannot discharge his functions adequately. It is his task to so arrange the situations as to gradually bring the child from the realm of fancy to that of reality. Few today approve of Dr. Montessori's stern rejection of fairy stories as an element of instruction to children. There is no reason to suppose that fairy stories will disable children in distinguishing between reality and phantasy. Perhaps the very survival of fairy stories through centuries is proof positive of their usefulness.

SCHOOL OF INDIVIDUAL PSYCHOLOGY

Adler does not agree with Freud that Hedonism and sexual impulses are sufficient explanation for human behaviour. People are generally willing to subordinate these desires in order to attain the goal they set themselves. The basic urge is a desire to assert oneself, to dominate, to manifest one's superiority. The individual has to make three adjustments in life, to society, to vocation and to love. In this process of judgment early childhood experiences help or hinder according to the way in which the reaction has taken place. The child's sense

of helplessness is aggravated by uncongenial environments and improper treatment. Nature has a way of compensating for deficiencies found in an organism. If one kidney is removed, the other is found to grow larger and tries to do as much work as the two together did. When a child feels a sense of inferiority in the discharge of any of the functions of life, he has generally a tendency to compensate for it in other functions. The compensation may be successful as in the case of Demosthenes who by repeated attempts overcame his stammering and became one of the greatest orators in history. Sometimes the attempt may end in a defeat and a retreat from reality. We all know that a bad carpenter complains of his tools. Or again there may be over-compensation as in the plain looking girl affecting brilliant colours and gaudy clothes. A neurosis may arise in the attempt to free oneself from a feeling of inferiority.

Educational Implications. What does the Adlerian doctrine mean for education? It means in the first place that the class room atmosphere should be conducive to the development of child's self-respects—no snubbing, no ridiculing and no cornering. How often do we find ignorant teachers calling pupils by their nick-names and bringing a sense of shame to dwell in their minds by exposing their weaknesses before the class? Do we not find teachers addressing pupils as the deaf, the blind, the hunch back or the limp? Such practices must disappear. The basis of our discipline should become the pupils' whole-hearted recognition of their responsibility and not, as it is today, fear of punishment or the

dread of humiliation. Our system of examination and the retardation of inferior children tend to foster an inferiority complex in them. We must devise means of engendering self-confidence and not bringing to prominence the pupils' sense of inferiority.

The School of Analytic Psychology. Jung, while accepting Freudian and Adlerian explanations, considers each of them to be incomplete. To him the libido means much more than sex, it is the psychic energy involved in every activity of the human organism—self-preservation and race preservation. Every one is endowed with a primitive unconscious which contains all the attributes of the human mind—the evil and the good, the low and the lofty. The conscious life being drawn from the unconscious, they are complimentary. Thus a man who is brave in the conscious may be timid in the unconscious. Every man is both better and worse than what he thinks himself to be. "Men are in a state of temptation. They want and they do not want." A conflict arises from the inter-play of these two.

Educational Implications. Jung describes two psychological types of humanity—the extrovert and the introvert. We find instances of both in our class rooms. The extrovert is characterised by self-confidence, facility of expression, self-seeking, a desire to be in the lime light, to dominate and show himself off. The introvert on the other hand lacks confidence in himself, desires to be detached and prefers to go his own way. The one is assertive, boisterous, the other shuts himself in a clam and is placed. The one is impulsive and is carried

away by emotion. The other is deliberate and is often inhibited in his actions by opposing thoughts. The one seeks publicity, the other retreats into a shade and is often given to day dreaming. The shy boy, the dreamer, the imaginative bookish child are introverts. These depend too much on the teacher's approbation. The boy who makes a lot of noise, who is often mischief is an extrovert.

The traditional school is planned for an introvert. The teacher often regards the 'withdrawn' boy as a model of conduct. What should the teacher's attitude be towards these types? He must realise that both types are useful to society. He should not silence the extrovert by snubbing or ridicule the introvert. He must teach the extrovert to learn to think before he acts and the introvert to direct his thinking to real and useful ends.

Psycho-analysis. We have attempted to give in brief the fundamentals of psycho-analytic doctrines that have direct bearing upon educational practices. The teacher who wishes to know the child must first know himself and his weakness, for the correctness of his estimate of the child will depend upon the degree of his freedom from repressions and obsessions. The study of the unconscious is for the teacher like the indirect illumination used in microscopy an indirect aid at understanding the child. Self-knowledge will give him a clearer insight and greater freedom in helping the children.

The system of psychiatric clinics which can give invaluable assistance to the teachers in the resolution children's complexes is widely prevalent in Europe but is conspicuous by its absence in India. We adopted the western system of education somewhat readily but are slow to make use of the results of modern researches. I shall consider this paper to have served its end if it has set our teachers thinking about the soundness or otherwise of the various class room procedures in vogue.

THOMAS HARDY'S "JUDE THE OBSCURE"

BY MR. A. K. BHAGWAT, B.A. (HONS.), Poona

JUDE, THE OBSCURE, the last of the great trilogy of novels of Thomas Hardy, is unique in more ways than one. In the first place, it gives a fit answer to that set of critics who hold that the novel with a moral purpose is trash and that a novelist is not an artist so long as he has a moral aim in view. Hardy's *Jude* shows that this is not necessarily true. The success or failure of the moral novel as a work of art, depends on how the novelist marshals his views. It would be a failure if he does it in the crude and inartistic way of directly intervening in the story and preaching moral sermons in his own person. On the other hand, a sure success will be assured to the novelist, who, like Hardy, chooses the other and the artistic way of making the moral views implicit in the speeches and actions of his characters. To do this, Hardy has chosen a most choice and disciplined method of narrating the story, never losing sight of the purpose in hand and to follow his story from point to point is a very refreshing study.

Secondly, the great importance of *Jude* lies in the fact that in the preface to the first edition of the novel (1895), Hardy has supplied the creed and manifesto to the new type of realism that has come to dominate literature and more especially the novel form. "For a novel addressed by a man to men and women of full age, which attempts to deal unaffectedly with the fret and fever, derision and disaster, that may press in the wake of the strongest passion

known to humanity, to tell, without mincing of words of a deadly war waged between flesh and spirit, and to point the tragedy of unfulfilled aims. I am not aware that there is anything to which exception can be taken."

And yet objection was taken by the Orthodox and the Puritans whose Victorian complacency was rudely disturbed by Hardy's out-spokenness in matters dealing with sex. Rev. W. W. How, Bishop of Wakefield, wrote to the papers stating that he put Hardy's novel on fire. A New York lady, Miss Jeannette L. Gilder, referred to the book as being "full of coarseness beyond belief" and went on to say that she "opened the windows after reading it to let in fresh air." Hardy refers ironically to critics of such nature in the preface to the second edition (1912). "What they (such critics) meant seems to have been only this, 'We Britons hate ideas and we are going to live up to that privilege of our native country. Your picture may not show the untrue or the uncommon or even the contrary to the canons of art; but it is not the view of life that we who thrive on conventions can permit to be painted.'" However, novelists from Fielding onwards have always acted in defiance of accepted standard of morality and they have always won in the long run.

Turning to the novel itself and examining how Hardy has treated the delicate question of sex, we find that far from being coarse in

his treatment of it as the critics complain, Hardy has been a very great artist. The charge of obscenity would hold good if Hardy were to introduce the sex question for its own sake, thus undermining the importance of his original purpose. But this he has never done.

This purpose, or the theme of the first part of Jude's story, is, as we have already seen, the conflict between the flesh and the spirit in the case of Jude. To emphasize the "spirit side" of Jude, Hardy has shown his dreamy idealism and highly imaginative nature. He is seen at the beginning as a puny boy of eleven working for a farmer. The aspiration for a University career is driven into the boy's mind by the departing School Master Phillotson, who is himself an aspirant for academic honours. Acting on his advice of being kind to birds, Jude allows the birds to feed on the corn which he was supposed to protect and consequently gets the sack. Deep in meditations, he goes by the road thinking of the distant City of Christminster, which to him is the heavenly Jerusalem. In the boy's musings Hardy illustrates Wordsworth's idea of the subject matter of poetry "to choose incidents and situations from common life and to relate or describe them throughout as far as possible in a selection of language really used by men and at the same time to throw over a certain colouring of the imagination. [Wordsworth's preface to the *Lyric Ballads*] (Italics mine). The experiences of Jude are here touched with the imagination of the novelist. For, is it possible for a country-bred boy of eleven to think in such a lofty vein as Jude is said to

have done? "It (*i. e.*, the City of Christminster) is what you may call a castle, manned by scholarship and religion," says he—At best he could have vague longings just as the boy Wordsworth had in the boat incident described in the *Excursions*. It is only in the light of mature reflection and experience that this experience of childhood achieved its significance. In the same way, the musings of Jude must have been vague at this time, but they can be interpreted in the manner in which they are interpreted by Hardy in the light of Jude's later knowledge and learning.

It is often said about Hardy, that due to his training as an architect we can trace the love of exactness and proportion in his novels. He does not introduce any incident without some sort of preparation. At such an early stage in the history of Jude he has clearly laid before us the three strains in his tragedy: (1) his love of learning, (2) his unhappy marriage—the family according to Aunt Drusilla marries unhappily, and (3) the fatal meeting with his cousin Sue Bridehead, which promises unhappy consequences. The whole of the later story is very carefully based on these three strains and here we see what an immense part is played in Hardy's novel by "mind" which Walter Pater defines as "that architectural conception of work, which forsees the end in the beginning, and never loses sight of it....." (Essay on style).

But to turn to the story. Jude now becomes a baker's assistant and is known for his scholarship till one day he meets Arabella. She immediately sets her cap on him and it is highly significant that his

scholarly meditations should be cut short by a *piece of flesh* that Arabella throws at him. The robustness and bristling vitality of Arabella, coupled with her artfulness—her artificial dimples, and other like arts—capture the naive Jude instantly. He furthers his acquaintance with her "in commonplace obedience to conjunctive orders from headquarters." He neglects his books, his classics and dances attendance on her. The gross sensuousness of Arabella, whom the author calls the "female animal" is contrasted with the high minded idealism of Jude. When they go together to the village inn for a drink, significantly enough, they sit under the portrait of Samson and Delilah, at the sight of which Jude gets a shock. Hardy's art replees with such purposeful detail and he delights in introducing them for their symbolic meaning. Jude now thinks that "it was better to love a woman than be a graduate or a person ay or a Pope!"

In the meanwhile, Arabella's wily friends have given her a piece of wordly advice and she agrees to act according to it. Here we find the 'indelicate' (in the sense of the Orthodox critics) sex matter very delicately handled by Hardy. There is no glorification of the grosser passions nor are they described for their own sake. The conflict between the flesh and the spirit is always present. The inferior type of the modern psycho-analytical novel becomes dull, gloomy and cynical because it does not make the sexual passions subservient to a philosophical pattern as Hardy has done here. By subjecting life to mere sexual passions the modern novelist gives only a partial view of

life. A real artist like Hardy is not contented until he has presented the whole soul-life of his characters. The scenes where Arabella ensnares Jude, are described in detail but this conflict is always present and the reader with Jude wishes that he may be able to withhold the temptations.

But Jude succumbs, marries in haste and repents at leisure. A simple domestic incident—killing of the pig—is the last straw, estrangement follows. Jude had "yielded to the weakness of the moment and if the weakness could end with the moment or even with the year then no life long penalty would attach to a woman like Arabella." But this was not so and hence the whole tragedy.

At Christminster, Jude forms the acquaintance of that charming cousin of his who is an intelligent, free thinking, at the same time a little capricious, girl. Though the inmate of a religious household, she loves pagan art and is turned out as a result of buying a statue of Venus. Jude, ironically enough, takes her to his former school master Phillotson, who takes her as his assistant and soon there is an intimate understanding between the two, though Phillotson is considerably older than Sue. They are actually engaged to be married after she had undergone a course of training at the Melchester Training College.

Jude, in the meanwhile, is trying his utmost to get an entrance to the much coveted "academic bowers," but one by one all his hopes are shattered. He is treated as a supercilious bounder by the more privileged college dons and to add to

his disappointment he sees Phillotson walking with his arm round Sue. He, in despair, gets drunk, repeats the Latin scripture in a tavern and consequently loses his calling as a Church designer.

The independent character of Sue involves her in difficulties at the Melchester Training College and she is expelled for staying out with Jude. To make up this error, she returns to Christminster and marries Phillotson. But she was not to be happy with him. She has a physical repulsion of him and one night she jumps from the windows and implores him to free her to which he, disregarding the advice of his friends, agrees. It may be remarked here that the principal characters in the novel are marked out by a certain single-mindedness of purpose and firmness of the mind. They do not go to anyone else for advice. Phillotson, too, though he tells about his affairs to his friend Gillingham, does not like him to give an adverse opinion on the conduct of Sue.

Phillotson's decision to free Sue from bondage coincides with Arabella's request to Jude to do the same and now, so far as the reader can see, there is nothing for a happy close. But the novelist changes his purpose and deals with a problem. His original theme—the conflict between the flesh and the spirit—has come to an end with the victory of the flesh in Jude's affair with Arabella. But when Jude meets Sue, there is no such conflict. Flesh and spirit are one. Jude has found the "ideal intellectual beauty" in Sue as he applies Shelley's lines from the *Epipsychidion* to her.

"There was a Being whom my spirit oft
Met on its visioned wandering far aloft
.....
A seraph of Heaven, too gentle to be human
Veiling beneath that radiant form of woman."

She agrees to live with Jude on purely friendly basis—Shelleyan basis as Phillotson calls it. But is it possible? Isn't flesh rather too weak? This was the question before Shelley—disbelieving in the bond of matrimony, Shelley ultimately agreed to remain in bondage and proved to be a failure. Even he, child of light that he was, succumbed to the desires of the flesh, then what about Jude, who as we have already seen, is rather weak where women are concerned? If he marries Sue, their fate promises to be equally disastrous as that of the poet.

Thus we see how skilfully and gradually Hardy brings forward another problem before the reader and the rest of the novel is a sort of thesis on the subject of marriage laws. The hesitation of Jude and Sue to yield to the bonds, their fear of the married state can be explained from the quotation from Milton, given by the author: "Whose prefers either Matrimony or other Ordinance before the good of man and the plain exigence of charity—he is no better than a Pharisee." The challenge that Sue has put before Society is a purely Shelleyan challenge. And here we are in a position to refer to Hardy's views on matrimony as outlined by him in the Preface!

"The Civil law should be only the enunciation of the law of Nature and a marriage should be dissoluble as soon as it becomes a cruelty to either of the parties,

being then essentially and morally no marriage."

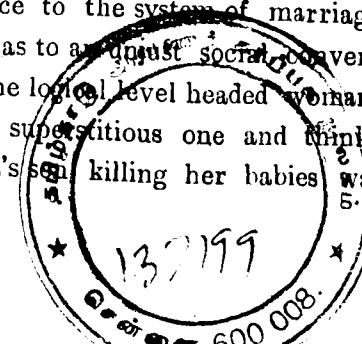
To illustrate this, Hardy has presented before us two couples: Sue and Phillotson, Jude and Arabella. It is to be noted that with the exception of Arabella, who is not of much importance as a character but serves only as a foil to Sue—the other three concerned are perfectly virtuous and noble. To criticise a social system, it is always more effective to see how it affects the perfectly normal and well disposed members of society. Shaw, Hardy or Ibsen never show crude villains—unkind husbands, or drunkards, or moral wrecks. Phillotson and Jude or Helmer (*Doll's House*) or Shaw's Morell (*Candida*—Plays pleasant) are perfectly good husbands—their morality is unimpeachable and yet they come to grief in their marriage relations. This shows that there is something wrong with the institution itself. By presenting virtuous types in the throes of a vicious social system, these artists attack the social system from within.

If Hardy's object, again, were merely to paint the tragedy arising out of the unjustness of the marriage laws, the novel should have ended here, upon a note of uncertainty and doubt, none of the characters knowing how to extricate themselves out of the bonds which they themselves had created. But he has another problem of a rather philosophical interest before him. It is, as we have seen, how far is the Shelleyan conception of an ideal, intellectual comra-

derie between man and woman practicable. It is to illustrate this, that he makes Phillotson and Arabella cross and recross the paths of Jude and Sue.

Partly with a view to having the sole possession of Jude and partly from a jealousy of Arabella, Sue agrees to break the Shelleyan, platonic partnership and two children are born to them. At this stage Arabella's son, ominously named Father Time, comes to live with them. The boy is symbolic of destiny which remorselessly follows Jude and Sue to their doom. At Christminster, we get the infinitely pathetic scene of Jude watching the procession of the College Dons, at the sight of which all the memory of his shattered ideals surges before his mind and he makes a self-revelatory speech before the crowd.

The agony and misery of the novel deepen—they reach their climax at the horrible murder of the two babies by Father Time and his own suicide "done because we were too meeny." Sue's grief is indescribable and this is perhaps the most pathetic scene in literature. Critics are not sure why Hardy has shown this scene at such an advanced stage in the story. To some, it is merely harrowing. But its purpose can be explained by saying that perhaps, Hardy wanted to show that Sue was a sacrifice to the system of marriage just as Tess was to a ~~just~~ social convention. Sue, the logical, level headed woman, turns into a superstitious one and thinks that Arabella's son killing her babies was



the act of Nemesis--the right one killing the wrong ones--hers, as they were born out of wedlock. As a recompense, she goes to Phillotson. Arabella again captures Jude.

But Sue does not know the severity of her self-sacrifice. Her heart draws her towards Jude and her sacrifice is complete when she agrees to share the bed with Phillotson as a punishment for allowing Jude to kiss her. Jude, worn out after life's fitful fever, sleeps well, and so we hope with Arabella will Sue. In the last scene Hardy shows that marriage laws have no

dread for wordly types like Arabella. It is only for those who feel, for those who are finer made, to sensitive plants like Sue and Jude that they are an endless chain of misery. Hardy, like Milton and Shelley, emphasizes the soul-side of marriage and has made a sublime tragedy out of the misfortunes of Jude and Sue. With all this, to call Hardy's novels "the revenge of a disappointed man" as a modern critic has done, seems almost too cheap. If a disappointed man can raise his failure to such sublime heights, then we would always wish him to be nothing but what he was!

EDUCATIONAL EXHIBITIONS

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

IN these days when there is no Conference worth the name, that has not got an Exhibition attached to it, it is but reasonable that we understand some of the essential conditions for decently conducting an exhibition.

Exhibition, from the very nature of the word, implies display. Naturally any display to be called so, should be at its best. The aims of an Exhibition are manifold. First of all it is an occasion for a variety of choice things relating to several trades, to be brought together. Secondly it is an occasion for new methods of production or new kinds of products to be made familiar to the public. Thirdly it is a valuable opportunity for the public to pick and choose things of their liking in any branch of their requirements. Fourthly it is an opportunity for all new experiments in any line of life to be made known to people and to be improved or modified by the criticism of the public. Naturally therefore to ensure the success of an exhibition we should take care that it is widely announced and a large number of exhibits are brought in. It should be made attractive to all the varied tastes of people. In the case of an Educational Exhibition we have to provide for a large variety of exhibits bearing on the methods and apparatus of teaching and all things interesting to school going children. For this purpose we should see that the message of an Exhibition reaches the remotest household.

We find numberless exhibits readily pouring in, wherever an Exhibition is announced. Especially the mercantile firms are most forward in availing themselves of an exhibition, for, as they are sure, they cannot be losers for undertaking the burden, however expensive, of exposing their goods as exhibits, in an Exhibition. An Exhibition is thus conducive not only to the knowledge and experience of the public, but also profit and joy to the exhibitors and is the most important adjunct of any great concourse of people.

Having provided for an Exhibition of real worth and usefulness in connection with any Educational Conference, the organisers should see to its being conducted on a really satisfactory and effective plan. Most of us are agreed at the outset as to the aims of an Exhibition. Hence we should take care that an Exhibition presents all its exhibits in such an attractive and well-ordered manner that all those, who till now were having scant regard for several things educational as mere gew-gaw of the pedagogues, might be deeply impressed with the folly of their judgment hitherto and understand the real worth of what they till now by mistake thought trivial.

How best shall we proceed at present with an exhibition. First of all we are bound to make the Exhibition a really popular one. For this purpose, it should be visited by people in large numbers and with eagerness. We should therefore see to it

Approved for class use for schools in the Madras Presidency. (Vide "Fort St. George Gazette," dated 30th April 1940.)

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By H. MARTIN, M. A. (Oxon.), O. B. E.

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that the dates of the Exhibition are fixed and announced to the public of the country both through press and pamphlets, giving them to understand all that they can hope to find in the Exhibition. The pamphlets and wherever possible wall posters can be made abundant use of. Attractive descriptions of events and exhibits of the Exhibition with catching pictures of a few models if possible will have a very great effect on the minds of the lay public. Secondly we should hold the Exhibition in a suitable place. This involves not only space but skill. Whatever be the place of the Conference, I shall prefer to have the Exhibition on spacious grounds with attractive decorations both outside and inside. For this purpose the Exhibition authorities will think of the possibilities of a special Exhibition Pandal, or failing that, the spacious rooms of any college. Lastly we should have as little restriction on admissions as possible. Since we know that our aim of the Exhibition is to encourage and invite the people to have an idea of the educational work, we should not allow anybody feel it expensive to pay a visit to the Exhibition. This of course means more expenditure for the organisers. Yet in the interests of our higher purposes, we should not mind this. Along with the question of admission to the public, we should have to be careful about the hours of the Exhibition each day. To attract many visitors, we should try to have the Exhibition open so as to suit the convenience of the people as far and as long as possible. From the early hours in the morning till late at night we should arrange for keeping the Exhibition open. This of

course demands more of supervision and energy. But I am sure that enthusiastic workers will not be wanting.

The second function of our Exhibition is to make the wide public acquainted with what is being done in the numerous educational institutions all over the country. This is indeed a very great task. This demands all the resources of individual teachers as well as the combined skill of the profession. The achievement of this purpose can be ensured only if we are able to secure a large variety of exhibits from teachers and pupils in all schools. The exhibits from teachers and pupils thus gathered should be representative of each grade of skill, each branch of learning, and each category of students as also each class of teachers.

What shall be, then, the kinds of exhibits to be invited? First of all they shall be representative of each grade of skill. For this purpose we can invite articles made by boys in the various handicrafts such as wood-work, rattan work, meccano work, cardboard work, paper modelling, clay modelling, putty work, and fancy work in materials like chalk, rubber, rope, thread, etc. Such articles can be easily expected to be done by all grades of pupils, though with varying skill. I may suggest in this connection that we need not be finical or over-scrupulous in the selection of exhibits from pupils of lowest stages. We can make a good impression on the minds of spectators even by presenting in a collection all the works as they are, done by young pupils.

Next, our exhibits should be representative of each branch of learning. For this purpose they should relate to all the subjects

taught in schools. If we carefully think, it is not impossible to get up exhibits under each branch of studies in schools. Whether in History, Geography, Science, Arithmetic, Vernacular or English we can have numerous interesting exhibits. Interesting maps, charts, diagrams, and illustrations in Geography and History, vivid pictures of clear experiments in physical and chemical science, and of the usual apparatus and instruments of science; varieties of plants, animals and birds, diagrams showing the growth and decay of plants; pictures showing the growth by stages of birds and animals; numerous diagrams, squares and circles to show the various laws of Arithmetic; interesting plans and figures to depict the principles of Geometry; arresting figures and diagrams on graphs to show two easy manipulations of Algebra; interesting and significant sayings in vernaculars and Sanskrit boldly painted on special cardboards; entertaining illustrations to show the meaning of certain proverbs both in vernacular and English; interesting charts to show the practice of phonetics in English; and painted pictures of every day experience such as the street market, motor car, railway train, post office, etc., with the names of the several parts therein well indicated in English—these among others can very well be representative of the various branches of learning. We can add to the interest and worth of our exhibition if we can arrange for a show in gardening with each alphabet in English representing a plot of ground. We can encourage the preparation of models in clay to represent the various figures in Arithmetic and the alphabets in Tamil. I

may not strike the public as yet that the present day school-going pupils are capable of singing as well as they play. For this purpose we can set apart a musical chamber amidst our Exhibition stalls where a regular programme may be fixed up and followed. I am sure a number of pupils may be found fit to participate in it. Above all, the need of demonstrating the physical activities of our boys cannot be forgotten. With this object in view the organisers may request all the physical training masters of the various schools in the neighbourhood to help them to form representative troops of students fit for demonstration. Every evening during the period of Exhibition we can arrange for parades and exercises by the troops.

Next let us consider how far an Exhibition should be representative of each category of students. We have pupils grown up as well as young, intelligent as well as strong, pushful as well as taciturn and skilful as well as curious. From the lowest class to the highest, we have different classes of students. We may divide our Exhibition stalls into four groups, namely, the Primary, Lower Secondary, Higher Secondary, and Special. Exhibits prepared by young and old boys found to be distinctly above the average may be displayed in the Special group. Other exhibits may be displayed according to the division to which the exhibitors belong.

With a view to offer facilities for the display of the varying instincts and tendencies of the boys, we may provide for a variety programme. We can institute com-

petitions in Essay writing, Reading, Hand writing, elocution, debates, and also sports, if possible, when boys of all categories may have sample scope to display their aptitudes. With a view to encourage spontaneous skill among boys we can provide for what we may call an Enterprise Test. In this Test we shall have to assemble a few boys in a place where we may place all the required materials to make a float, a ladder, a bridge of a screen and ask them to make ready within a given time to cross or climb anything or to make themselves an enclosed dwelling. This of course is eminently a fit scouting exercise, but at the same time capable of being done by non-scouts too. Really pushful and curious boys may be asked to form batches of volunteers for service during the Exhibition period and the best of the batches may be shown any special honour in the end. Finally I do not know if I am traversing the confines of practical wisdom when I ask whether we cannot think of a dramatic performance with the aid of pupils and teachers in connection with the Exhibition. This achievement, if possible, will undoubtedly be looked upon with special appreciation by the public.

Lastly our exhibition should be representative of each class of teachers. We have among our brethren, teachers old and young, experienced and fresh, teaching higher classes and lower classes, moving in laboratories and class rooms, well paid and ill-paid. I think we can afford ample facilities to muster the energies and enthusiasm of all the varied elements and represent in our exhibition one cosmic whole of

beauty and perfection. Masters should be specially invited to contribute all that they can to make the different stalls of Exhibition a roaring success. Masters of lower classes may be requested to help their pupils to make interesting models and send them. If possible they can easily get up a good show of the Montessori models used in teaching children. Besides, if convenient we can invite a few teachers to help up to display the kindergarten method of teaching children. For this purpose, I am sure, we can find ample help from the different boys' and girls' schools everywhere. Besides, the teachers in charge of laboratory classes may be requested to take charge of a demonstration hall in the Exhibition where, with the aid of a chosen batch of pupils, they can demonstrate to the public, useful experiments in physics, chemistry, botany, and anatomy. If convenient, I may venture to suggest that a model adult class be run during the Exhibition, when the expert teachers may be invited to give model lessons in the elements of English and of Vernacular. We have among us several erudite pandits of unquestionable reputation and with their help, a series of discourses can be arranged during evenings. Above all, the work that can be expected of all the teachers is an imposing display of educational maxims. A number of interesting sayings bearing on pedagogy, psychology and physiology ought to be exhibited in a captivating manner throughout the Exhibition chambers. When the visitors are made aware of the numberless facts and principles constituting the work of every teacher, they can at least

understand that they are entirely wrong to underestimate the school teacher's work as merely one of ease. In addition to all this, teachers of different classes may be requested to look after the success and fame of their respective divisions of pupil exhibitors.

I have placed above what I sincerely feel to be the real need of the hour. The several items of work if properly carried on will make an Exhibition not only a very useful

adjunct to a conference of teachers but a greater means of enhancing the value of teaching, increasing the dignity of the school-master, and elevating the regard of the public for the profession, so much so that everyone will not only find the Exhibition a source of universal joy and instruction throughout the period of its duration, but remember the effect of it for ever to the lasting credit and renown of the teaching profession.

CULTURE AND ETYMOLOGY

BY SRI T. R. PADMANABHACHARI, MA., Madras

IT is a common idea among a majority of Europeans that there is no equivalent for the English word 'gratitude' among the vernaculars of India, and hence that the Indians are a race of ungrateful wretches. The mere lip sympathy contained in the word 'thanks' and the amount of repentance in 'sorry' are the hall-marks of culture and civilisation among the educated youth of India. The scorn and contempt for all that is ancient and aboriginal is inculcated into their minds, while abundant admiration and reverence are in store for things alien.

A study of certain Tamil and Telugu words with their equivalents in English would reveal the gulf of difference between Indian and Western life. It is true that while the Andhras and their Tamil brethren follow the one or the other of the numerous sects or schools of Hinduism (leaving aside the Christians and the Muhammadans), Europeans as a whole follow the religion of

Christ. And this may be taken to be the cause of the absence in English of exact equivalents to Indian religious terminology. Words like *Aradhana* and *Archana*, in spite of their significant variations, can be explained only as worship. Mysticism in Europe has not developed a vocabulary of its own, and *Sādhana*, *Yoga*, *Avatār*, *Jñāni*, *Alvār*, etc., can only be expressed in italics, or their commonplace English translations like Realisation, Discipline, Manifestation, and so on, with initial capital letters. *Nonbu* or *Nomu* and *Vritam* can only be loosely translated as vows to God. To the Hindu, religion is a way of life, and spiritualism is inborn in the Indian mind. And so the conceptions of *Punyam*, *Maḍi* and *Engili* are incomprehensible to the European and the expressions not translatable in thought, word or deed. Perhaps 'humanitarian' or 'virtue' approximates to *Punyam*; but the obverse of the latter, *Papam*, is exactly 'sin'. *Maḍi* is not only cleanliness, but also

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includes godliness. *Engili* or *Ecchal* is known in Urdu as *Juta*, but cannot be explained in English. So also *Muttu*, which includes the connotation of two Tamil terms, *Theettu* and *Thūram*, can only be vaguely explained as periodical untouchability. These are due to certain peculiarities of social customs. *Theettu* is caused by death or birth in a family and its duration depends upon the nearness of the relationship of the child that is born, or the person dead. *Thuram* is menses during which a woman shall not approach or be approached by anyone. So are the words relating to social and religious practices inexplicable in English. A few of them are *Upanayanam* or *Vadugu*, *Poochuttal*, *Seemantham*, *Tera-kshi* or *Garbadhanam*, *Pumsavanam*, *Punyavachanam* and *Sashtiabdapurthi*. Honey-moons are unknown and nuptials are occasions for social *en fete*. Attainment of puberty, known as *Samarthaduta* or *Therandukuli* is celebrated with eclat. *Aksharabhyaasam* or initiation into letters and admission into school is a religious function enjoyed even by a would-be truant. Ear-boring and house-warming ceremonies are absurd Indianisms. *Shraddham* or the death anniversary is denoted in common parlance of the educated Indians by 'ceremony'. *Upavitam*, *Jundhyam* or *Poonal* is the 'sacred thread'. *Nillālutta* cannot be translated as 'bathing'.

Technical terms in literature and music are exclusive to the respective languages. *Rasa*, *Auchiti* and *Dhvani* have been translated, though inaptly, as 'Sentiment, propriety, suggestion' respectively. *Nandi*, *Prastavana*, and *Rakti* have no counterpart

in the European drama. *Ragam* and *Talam* are the exclusive properties of Indian music.

English language has not enough terms to denote various family relations. *Shaddakan* or *Shaddakulu* is vulgarly explained by Indians as 'Co-brother'. The English husband does not tie any *Puste*, *Thali* or *Mangalasutram* around the neck of his wife. Kinship terminology is so brief in English that the phrase 'in law' has to be suffixed to describe near relations, like father-in-law and mother-in-law. And no small confusion arises owing to the same words like 'sister-in-law' being used for more than one person, viz., wife's sister or brother's wife. 'Cousin' may refer to any one of a multitude of relatives. Bigamy is a crime according to English law, and consequently *Savatulu* or *Sakalatthi* are unknown to Englishmen. So also *Viygankudu* or *Sambandi*, though the relationship connoted by the terms necessarily exists. *Kāpuram* or *Kuduthanam* is awkwardly called in English 'setting up of family'. *Puttillu* or *Porandam* has to be conveyed through the grandiloquent 'maternal home.'

Dress and ornaments are different among various communities and races. Among the innumerable jewels worn around the neck by South Indian women are the *Addigai*, *Karai*, *Kante* and *Haram* which are to be classified under the generic term 'necklaces'. The *Oddanam* is the 'Waist Band'. *Katholai* and *Karugamani* (*Kam-mulu* and *Nallapusalu*), the vestiges of a married woman, are ear-rings and black beads respectively. 'Rings' can be worn on the nose, ears and fingers. *Kudumi* or

Pilaka is purely an Indian form of hair-dressing. *Kattu*, *Juttu* and *Bottu* are the three distinguishing marks of a *Sumangali*. *Kattu* or the mode of tying the *Padavai Chira*, which has been Anglicised into 'Saree', *Juttu* or the long tuft of hair plaited into *Jada* or *Pinnal*, and *Bottu* or the vermilion mark on the forehead are the exclusive features of South Indian married women. A widow covers her head with *Muttakku* or *Musugu*, which does not cover

the face like a veil. The mendicant beggar or the ascetic wears only a *Kaupinam* or *Gochi*, which like Indian poverty has no English equivalent. *Papatu* or *Vakulu* can be explained only as the partition of the hair on the head.

Words are not mere sounds with haphazard meanings, but are deeply significant of the civilisation and culture of the races which speak them. And 'East is East, and West is West, the twain shall never meet.'

EXAMINATION PAPERS—PROBLEM OF SETTING

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

THE charge-sheet against the present system of education is that it is examination-ridden. But, as the English Committee of Examinations in its report to the International Conference on Examinations held in June 1936, at Folkstone, rightly pointed out, "Examinations as a test of efficiency are necessary." It is true that there are many defects in the present system of examinations. We have to study them and try to remove them. In truth as Sir Michael Sadler says: "We cannot abolish examinations: We can amend." Let us now briefly note the defects regarding the setting of papers and suggest some remedies.

Examination papers are drawn by those who have no experience in the teaching of those whom they want to examine. It is not the least infirmity of examining minds that they need must set grandiloquent papers regardless of the examinee's capacity—papers that merely serve to display the examiner's accomplishments. It is a wise examiner who meets the candidate on his mode of presentation, the marshalling of facts, and the grasp of the theme, than on the stiffness of his test paper. Some slight commotion was caused by an over difficult paper in Algebra at the Matric Examination of the Bombay University, held in April,

1939. The evil that one disappointing paper does not usually lives after it, disheartened students are well-known to cease trying on the rest of the examination altogether after one disheartening performance. Further, external examiners sometimes ask "memory questions" and unimportant questions. The former leads to cramming and the latter leads the teacher to neglect essential things and lay stress on un-essential things.

To avoid these evils those who have had active experience of teaching their subjects must be entrusted with the duty of setting papers to the students whom they have handled. "For real educational purposes," observes Sir Oliver Lodge, "examinations should be conducted chiefly by the Teacher." Questions should be carefully drawn so as to encourage the study of the right kind of thing in the right kind of way and to discourage cramming habits. "The value of a subject in an examination," points out Thring, "depends on the mental qualities it tests and by no means on its desirableness as a piece of knowledge."

To sum up, external examiners are little aware of the stuff they handle. They are not able to descend to the level of the pupils they want to examine. Hence teachers should be examiners.

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BY RAO SAHIB C. S. SRINIVASACHARI, M.A.
Professor of History, Annamalai University

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PARNAL-PARVAT GRAHANAKHYAN

A HISTORICAL CRITICISM

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

THE NATURE OF THE BOOK

THE other extant work of Jayaram is "Parnal-parvat Grahanakhyan" (पर्नाल-पर्वत-ग्रहणाख्यान) in Sanskrit. In this book, there are only a few personal references. The poet, after offering salutation to Ganpati, Saraswati and (his) Guru, says: पर्नालमहणाख्यानं श्री शिवाख्यस्य वर्ण्यते । (I am going to describe how Shivaji took the Panhala Fort). The description is in the nature of a conversation between the poet and king Ekoji, to whom the description is being recited. The book is divided into five chapters. The colophon of the first chapter is:—

इति श्रीमदजयरामकविविरचितं पर्नाल-पर्वत-ग्रहणाख्याने
शिवराज चरित्रे प्रथमोऽध्यायः । श्री रघुनाथार्पणमस्तु ॥ श्रीराम
चन्द्रार्पणमस्तु ॥

The poet has referred to his other descriptions of events of Shivaji's life:—

यथाभूतं हि तथुद्रं कविर्भविष्यति पुरा ।
मयापि तत्प्रसादेन किञ्चिदाकर्ण्य वर्णितम् ॥ २० ॥
प्रथमोऽध्यायः ॥

"That battle, as it occurred, has been formerly described by poets. I have heard something (of it) with their favour and described (it)". Turushkvar (तुरुष्क) may

*कलिकनो निष्कलंकस्य तुरुष्कवरमर्दनम् ।

प्रोच्यतेभावि यच्छास्त्रे तदिदानीं निरुध्यते

॥ १७ ॥ ५०अ० ॥

be Afzalkhan or Shaistekhan or may even be Aurangzeb, but the battle referred to is most probably Shivaji's fight with Afzal-khan. For it is this of which we have got a poetic account, though in Marathi, composed very soon after the event. The word पुरा (formerly) shows the passage of an appreciable time between the event and its description by Jayaram. As we have shown in our criticism of the Radha-madhao-Vilas-Champoo, Jayaram was at Shahji's and, then, at Ekoji's court, probably till the end of 1664 A. D. So he was rather late in being fortunate enough to know the details of the event. It is likely that he might have gone to Maharashtra for sometime and heard an account of the fight referred to in the above-quoted verse; for Jayaram says:—

महाराजाधिराजोपि शृण्वंस्तुष्टोऽभवत्पुरा ।

भवद्विरपि यदीरीविलासाख्यसमान्तरे ॥ २१ ॥

बंगरुलाख्यनगरेभ्रुतं पूर्वार्धमादितः । ॥ २२ ॥ ५०अ० ॥

"His (late?) Majesty (King Shahji) was satisfied with having heard formerly (an account of it); (it was heard) by your honour also in the hall called Gauri Vilas in the town called Bangalore from the beginning to the first half of it." It seems that Jayaram had composed a biography of Shivaji in Sanskrit poetry at least till

the end of 1659 A.D., or probably till the end of 1663 A.D. A search in this direction at Bangalore, Tanjore and other important places of Maharashtra and Karnatic will repay the troubles very highly. For the poet makes Ekoji say :—

श्रुतमस्ति मया पूर्वमिदानीं तन मादितः ।

कथयन्तु ॥ २५ ॥ प्र०अ० ॥

“The early part has been heard by me; (now) tell me the latest (part)” at which the poet says :—

तस्मादादौ महाराष्ट्रभाषया किलवर्णितम् ।

इतो राजगडे गत्वा गृहीतं राजदर्शनम् ॥ २८ ॥

“I first described (his life) in Marathi. Having gone from this place, I saw him at Rajgarh” (this seems to be a mistake for Raigarh).

ततः श्रीमदच्छिवेनेयं सुरती लुटिता पुनः ।

तद्वैदवमहाराष्ट्रभाषायुग्मेन वर्णितम् ॥ २९ ॥

Thereafter, Surut was looked again by Shri Shivaji. That (event) was described by me both in Hindi and Marathi.”

ततः कारंजनगरे श्रीकृष्णेन यथापुरा ।

भागदत्तं पुरं तद्वत् लुटयित्वा समागतं ॥ ३१ ॥

तदप्यहोमहाराष्ट्रहिन्दुस्थान भवेन वै ।

भाजयुग्मेन विहितं ॥ ३२, प्र०अ० ॥

It is thus clear from these references that Jayaram used to compose poems on the events of the life of Shivaji, soon after they occurred, after he had heard an account thereof from others.

As we shall show, the book was written much later than March 1673, when the Fort of Panhala was taken by Shivaji. The details of the history before this event

as well as of the event, as we shall see, are of great historic value. It is clear that the hearer of the event, namely Ekoji, of the composition could not be the actual hearer. He must have been somebody else. Our surmise in this regard we shall mention when we come to determine the date of the composition of the book.

Let it be noted by the by that the names of the historic persons are not so Sanskritised as they are in the Shio-bharat. As for example, बंगरूल (the modern Marathi form, of which the corrupted form is Bangalore, occurs in Parnal-Parvat Grahanakhyan as बंगरूल itself, while in the Shio-bharat it is generally बिगरूल (with one exception as बिगरूल in Ch. IX—14). बीजापूर, the present form, occurs in Jayaram's book बिजापूर; with some exceptions as विजयपूर while in the Shio-bharat, it occurs only as बिजयान्धपत्तन or as विजयपूर, both of which are fully Sanskritised forms. Panhala is पर्नाल in Jayaram's book while in poet Parmanand's book it is प्रणाल which is certainly more Sanskritised. जाधवराव (Jadhaorao) is जाधोराव (Jadharao) in the former, while it is Sanskritised as यादवराज or यदुपति in the latter. Some more names may be thus compared. The inference, on this account, we shall mention in its proper place.

The colophon of the second chapter is :—

इति श्रीमदजयारामकविकृतौ शिवराजचरित्रवर्णनं नाम
द्वितीयोऽध्यायः ॥ ६ ॥ श्रीरामश्रीरघुनारायणमस्तु ॥

This does not differ in its substance from that of Ch. I, but the grammatical form is different. The third chapter has no colophon, while that of the fourth is—

इति शिवराजचरित्रेणाल प्रहण वर्णनं चतुर्थोऽध्यायः ॥
This is to some extent substantially different in words from the previous ones. पनाल is almost Marathi in form and occurs at several places in the book. The colophon of the last chapter is—इति श्रीमजयारामविरचिते पर्नालपर्वतप्रहणाख्याने श्रीशिवराजचरित्रे पंचमोऽध्यायः श्री विश्वेश्वरार्पणमस्तु ।

The variety in the colophons can give rise to one question: Were they inserted by some one else afterwards? Why were they varied by the copyist? श्रीरघुनारायणमस्तु in addition to श्रीरामचर्न्दायनमस्तु raises a similar question; but unless it has a different significance, it seems an unnecessary addition. And why श्री विश्वेश्वरपणमस्तु at the end of the last chapter? Did he live for some sufficient time at Benares? One writer generally dedicates to one god throughout his works; for he has got his preference made once for all.

The writer being Maharashtriya, the influence of his mother tongue can be noticeable in this book. पनाल we have already noted. (See also verses 42 and 52 of Ch. I.) There is खणरवणाट in Ch. V, 64. But the Karnatic influence is quite noticeable in the use of ल for र and of र for ल (See verse 26 of Ch. IV and verse 44 of Ch. IV.) This clearly shows that the poet composed this description in Karnatik and, most probably, at Tanjore. It is a noteworthy fact that the only copy that has been available has been obtained from the Saraswati Mahal Library of Tanjore.

The following introduction to Chapter II seems to be inappropriate and, in fact, more inappropriate than his boast of

possessing ability to compose poetry in twelve languages :—

क्षन्तव्यो मामकस्तावदसौ ह्यविनयो महान् ।
बालिशेन पुरा योसावतिलौक्यतया कृतः ॥ १ ॥

यतोद्वादश भाषाणां कविरित्यभिधायितम् ।
तथापिसंस्कृतैः काव्यं कर्तव्यं त्वतिदुर्धटम् ॥ २ ॥

तस्मादस्मद् गुरुभ्योऽसावजलिः प्रविधीयते ।
कृपाकटाक्षपाताभ्यामनुग्राहयो भवाभ्यहम् ॥ ३ ॥

इति संप्रार्थ्य मनसा गुहं सभ्यांस्तथैव च ।
चरितं शिवराजस्य प्रोच्यते तन्निशम्यताम् ॥ ४ ॥

“I committed a great impropriety when I said, on account of temptation (to show my learning), that I can compose poems in twelve languages; let that be forgiven. Though I boast of being able to compose poems in twelve languages; but that is rather difficult, and especially in Sanskrit. I therefore offer salutation to my Guru: I shall become highly obliged if a kind look be thrown upon me. Having thus requested in my mind (my Guru) and the gentlemen of this assembly, I describe King Shivaji's life which all be pleased to hear.”

It is likely that somebody might have pulled up his ears for this boast. He has made this boast at various places in the Radha-Madhao-Vilas-Champoo. Its repetition in the Parnal-parvat-Grahanakhyan, once he had begun composing it in Sanskrit, was rather out of place. Somebody in touch with the progress of the composition of this poem might have shown him its inappropriateness. It does not occur anywhere else in this book.

2. PERSONAL REFERENCES

We do not get many personal references in the book. He says that he went from

Karnatik to Maharashtra, lived there for about three years and, then, after Panhala was taken by Shivaji in March 1673, he came again to Ekoji and gave him its account.

He incidentally mentions that he could compose poetry in twelve languages, had composed a poetic account of the life of Shivaji in Marathi, and then prefaced a poetic description of the second sack of Surat and also of the sack of Karranja both in Hindi and Marathi. He shows that he was a man of importance, had an elephant to ride on, and was warmly received by Ekoji. As we have said, विश्वेश्वरार्पणमस्तु may lead us to believe that he had lived at Benares for a long time. At this last conclusion, we have arrived on the basis of skill to compose poetry in Hindi and know its metres. Jayaram was careful enough to visit alternately the courts of Shivaji and Ekoji and, therefore, we can believe that as he advanced in age and reputation he had begun to live in comfort. A biography of Shivaji could not remain unrewarded by him. That Shivaji profusely rewarded the poets and learned men is rather well-known. Shivaji took the Panhala Fort on the 6th March 1673 A. D. So it is clear that this poem was composed after 6th March 1673. But the second verse is not easy to interpret. He says:—

तत्राति प्रीतितः श्रोता वीरत्रयधुरंधरः
निरूप्यते स एवादौ शृणुष्वमवधानतः ॥ २१ ॥

"The best among the three heroes is the hearer of that account with great interest; I describe him first; please hear (me) with attention." Some questions arise in this connection. Who are the three heroes

meant here? The eldest son, Sambhaji, was already dead in 1655 A.D.; only Shivaji and Ekoji were alive now. The poet probably therefore talks of the three sons together though only two were alive now. Who is meant here the best among the three heroes (वीरत्रयधुरंधरः)? By all accounts, Shivaji can be given this place. But if the poet means Shivaji here by this word, then it automatically follows that he used to hear the account of the taking of the Fort of Panhala with great interest. From this, we shall have to infer that this poem was composed by Jayaram in Maharashtra and was recited to Shivaji. But as the poem is in the way of a conversation between poet Jayaram and Ekoji, it cannot be supposed that the poem was composed in Maharashtra and recited to Shivaji. There is another difficulty in the way of this supposition. The poem next to the above is—

आस्तेऽस्मिन् भूतले श्रीमान् एकएवमहोपतिः ॥
सर्वलक्षणसंपन्नः शौर्योदायगुणान्वितः ॥ २२ ॥

"There was on this earth a king named Eka (Ekoji) full of all good characteristics and endowed with the qualities of heroism and liberality."

The question therefore remains unanswered. Whom does the poet call "The best among the three heroes (वीरत्रयधुरंधरः)" Shivaji or Ekoji? Now, some may say that the poet meant Ekoji by that word. If we accept this interpretation, we have to say that the poet was a great flatterer, a flatterer to the extent of calling Ekoji a hero greater than Shivaji whose very prowess he has described. This action of the poet must be most indecent indeed. At this it might be

suggested that the whole difficulty can be solved by supposing that the account was orally communicated to Ekoji, when he went to him after Shivaji took the Fort of Panhala, and the poem was afterwards composed as a talk between him and the poet and recited to Shivaji by Jayaram when he came to him on the occasion of his coronation ceremony. And in the second verse of the poem, which we have quoted above, the verb used about Ekoji is आस्ते (was) and not अस्ति (is). It cannot be a misprint or misreading or miswriting; for just after आस्ते is अस्मिन्, the अ of which should have been combined with स्ति of अस्ति) if this should have been the word and not आस्ते) and changed into स्य. But as it is आस्ते, the अ of अस्मिन् has been understood there and rightly shown as S according to the optional rule of Sanskrit. So, it is clear that the poem was composed after Ekoji, i.e., after 1684 A.D. Who was the hearer of the poem it is not easy to say. It might be Shahji, one of the three sons of Ekoji, the other two being Sarabhoji and Tukoji. For, if the poem had been recited to Ekoji, Ekoji should not have figured in it as the questioner; then the questioner should have been somebody else. In an oral (prose) talk, the hearer can be a questioner; but this cannot be possible in a poem; for, even if we credit the poet with the necessary skill for being able to talk in poetry, the hearer cannot be expected to possess the same skill, and what is most important to bear in mind is that the talk cannot already exist in a poem; otherwise, it will have to be supposed that all the facts about the recitation—the

time, place, the attendant circumstances, questions, etc., will be all imaginary. Imagination cannot stand in the face of facts. It has therefore to be supposed that though in the poem the hearer of the poem as well as the questioner is Ekoji, the actual person must have been somebody coming after him. So Shahji (son of Ekoji) seems to be pointed out. How could the poet anticipate the time, place, attendant circumstances (besides the questions) referred to in the following verses:—

स राजा राजकार्यार्थकुशलैः सचिवैः सह ।
कविभिः पंडितैर्ग्रीत सभ्याभरणभूषितः ॥ ४ ॥
ज्योतिर्विद्भूमि रवीयैः शूरानंघ्रिंशपाणिभिः ॥
अन्यैरपि स ।स्तारैर्देतैर्देशान्तरागतैः ॥ ५ ॥
विस्तीर्णास्तरणे क्षीमचित्रकंम्बलशोभिते ।
नौवर्णराजतैः स्तम्भैः पद्मसूत्रसुवेष्टितैः ॥ ६ ॥
नानावितानमंमिश्रवस्त्रविस्तीर्णमंडपे ।
मिहासने स्वर्णदण्डच्छत्रचामर शोभितः ॥ ७ ॥
प्रस्फुरद्गन्धर्वियुत बलितोत्तंस मंडितः ।
मुक्तामणिमयैर्दिव्यैः कुण्डलैः कंकणैस्तथा ॥ ८ ॥
केयूरहारविलसन्मुद्रिकाभिरलंकृतः ।
सौवर्णविन्दुललितैः प्रोष्ठसद्विबिधायुधैः ॥ ९ ॥
भृत्यहस्त स्थितैर्दृष्टस्तालव्यजनवीजितः ।
गायकैर्वाद्यनिपुणैर्बन्दिभिः स्तुतिपाठकैः ॥ १० ॥
नटनर्तक मुख्यैश्च यथास्थाननिवेशितैः ।
सभायाः पूर्वभागार्थवेदिकासु स्थितैः स्तुतः ॥ ११ ॥
कृपाकटाक्षदृष्टयासौ जनः स्वामिन् विलोक्यताम् ।
रोप्यवेत्रधरैरित्यं नामग्रहणपूर्वकम् ॥ १२ ॥
निवेदितेन लोकानां निवहेन नमस्कृतः ।
अत्रांतरे समागत्य द्वाः स्थनेतथं निवेदितम् ॥ १३ ॥
आयान्ति गजमाह्वय जयराजकवीश्वराः ।
संभ्रमं ततो राजा हर्षोत्प्लुल्लिखितः ॥ १४ ॥

तदग्रे प्राहिणोत्तूर्णं सचिवं पंडितैः सह
ततस्तैरेव सहितः सविवेश सभांतरे
प्रत्युत्थानादि सन्मानैर्नमस्कृत्य ततः कविम् ।
पञ्चकुशलं श्रीमदभ्रजस्य महीभुज ।
स्वामिनो रामचन्द्रस्य विनीतो भरतो यथा ।
कविर्निवेद्यांचके सर्वं कुशलपूर्वकम्
शृणु तावन्महाराज श्रीशिवस्याभ्रजस्यते ।
चरितं देववर्धस्य विष्णोरिव जगत्प्रभोः
कल्किनो निष्कलंकस्य तुरुष्कवरमर्दनम् ।
प्रोच्यते भावि यच्छब्दे तदिदानीं निरूप्यते
यथाभूतं हि तद्युद्धं कविभिर्वर्णितं पुरा ।
मयापि तत्प्रसादेन किंचिदाकर्ण्य वर्णितम्
महाराजधिराजोपि शृण्वंस्तुष्टोऽभवत्पुरा ।
भवद्भिरपि यद्गौरि विलासाख्या समान्तरे
बेरुलाख्यनगरे श्रुतं पूर्वार्धमादितः ।
तस्मादेवाहमाहृतः श्रीमद्भिः श्रोतुमुत्सुकैः
ततः कतिपयैर्वर्षेभ्यः काव्यानि तन्वता ।
छंदोविनिर्भितं तस्मिन् कृतः सर्वस्य संग्रहः
मोयं सुविस्तरात्सर्वं श्रुतः किलरसाकुलैः ।
भवद्भिश्च तथान्यैश्च राजवंशधुरंधरैः
राजोवाच ॥
श्रुतमस्ति मया पूर्वमिदानींतनमादितः ।
कथयंतु कथंजातं भवतां राजदर्शनम्
इदानीं स्थीयतेकस्मिन् महाराज पर्वते ।
वर्षत्रयमितो गत्वा भवद्भिर्दुःखितम्
तत्सर्वं श्रोतुमिच्छामि भवन्तः कवयः खलु ॥

“That king shone surrounded by ministers, clever in state affairs, and by poets, Pandits, astrologers, physicians, heroic swordsmen, ambassadors come from other countries and other gentlemen. The king sat on a throne in a hall where were spread on the floor silk cloths and variegated carpets, whose pillars were surrounded by silver and gold threads, and whose ceiling

was covered with variously coloured cloth. He had about him his royal emblems as the gold mace, the umbrella and the chamar. His head was adorned with a crest studded with highly bright jewels; he had in his ears rings ornamented with pearls and diamonds; he had bracelets on his wrists, Keyuras on his arms and garlands round his neck, and his fingers were beautified by rings. He was pleased at seeing gold-studded shining weapons of various kinds. He was being aired by palm fans. Singers, musicians, praise-singing bards, good actors and dancers were seated in the front half of the hall and sang his praises. The spearman drew the attention of the king to each man by calling out his name and these persons saluted him by turn. Immediately after this, the door-keeper came in and said “Poet Jayaram is coming seated on an elephant.” At this, the king’s eyes shone with pleasure and sent forward the learned men to receive him respectfully. Then the poet entered the hall in their company. Then, king Ekoji respectfully got up from his seat and saluted the poet and asked him as Bharat did about Ramachandra, about the welfare of his elder brother. The poet, therefore, first communicated (to him) the news of the welfare (of his elder brother). (He then said) “Let your majesty hear an account of the life of your elder brother whose deeds are like the deeds of the Great God, Vishnu, the Lord of the Universe. It is said in the Shastras that the spotless Kalki will destroy the best Turk (or Turks); I am going to describe the battle as it occurred. I have heard (an account of) it with their favour and described it. Having heard it, his (late) majesty was pleased. You also have heard it

from the beginning to the first half (of it) in the hall called Gouri Vilas in the town called Bengrool (Bangalore). It is therefore that you, being eager to hear (the further account), called me (here). Then in some years all the verses composed by me (from time to time) were collected in a poetic book. That has been heard by you and other honourable members of the royal family with great eagerness.” The king said, “I have heard an account of his former life. Now tell me an account of the later life from the beginning. How did you see the king? Where is his majesty at present? I am eager to hear an account of what happened after your departure three years ago. You are a true poet.”

In the above verses, not only अस्ते of verse 2, but some other verbs are in the past tense भ्राजत्, प्रोक्षत्, स्तुत्, निवेद्यांचके, स्तुतः, नमस्कृतः, प्राहिणोत्, पञ्चकुश, निवेदितम् denote that Ekoji did not exist in this world when the poem was composed. In the literature of the world there is such a use as historic present, and, in Sanskrit literature, there is in addition, a historic future; but nobody has yet heard of the historic past used for the present tense. We have then to draw attention to verses 21 and 22. The poet clearly says that Ekoji formerly heard some poem (describing the life of Shivaji) in the Gouri Vilas hall of Bangalore. The Radha-madhao-Vilas-Champoo cannot be meant here, for it does not describe कल्किनो निष्कलंकस्य तुरुष्कवरमर्दनम् (the destruction of the best of the Turks, i.e., Muslim, by spotless Kalki). Moreover, the best of the Turks seems to be clearly Afzulkhan who was killed in November 1659. We

have already shown that at least from the year 1655 A.D. till the last part of the year 1664 A.D. Jayaram was at Bangalore, probably he was there till the end of the year 1666 A.D., i.e., till the return of Shivaji. He might have gone to Shivaji towards the end of 1669 or the beginning of 1670 A.D.; for, वर्षत्रयमितो गत्वा (for three years after your departure from this place) of verse 26, quoted above cannot be otherwise explained. It is likely that after Jayaram had lived for some time in the company of Ekoji he might have gone to Shivajis and then come back to Ekoji after Shivaji’s departure for Agra. At the time of the composition of the book Ekoji was not at Bangalore, but ruled like a king where he was. This place can be only Panjora, which he took in 1675 A.D. Thus the date of the composition, on this very basis, can be brought down to the year 1675 A.D.

There are, however, some more points to show that the poem was composed much later than 1673 A.D.

In verses 12 and 13 of Chapter II, it is said —

यदिलोऽपि समीपस्थस्तथासौ कुतः सचिवः ॥ १२ ॥
केरगिगश्च कार्गटाः श्यामाश्वाः मिन्धुमन्थजाः ।
उग्रायनान्नयेकानि प्रेषयन्ति स्वगुप्तये ॥ १३ ॥

“Even the Adil Shah, the Kutb Shah, the Portuguese, the Karnatic (kings), the Siddis, the English, send (him) (Shivaji) presents with a view to secure their own protection.”

The occasion when all the above people sent presents to Shivaji was the coronation ceremony which took place in 1674 A.D.

Further in verse 15 of this very chapter it is said—

लक्षद्वयं त्रयं चैव बराहणां स्वमस्तके
गृहीत्वास्मै तुरङ्गक्रोडवि प्रददौ कुतुबोप्यसौ ।

“The Kutb Shah gave two or three lacs of varahas to him, after having carried that on his head.” This present should have been made by Kutb Shah in this humiliating way to Shivaji on the occasion of the well known Karnatic expedition. It was in March 1677 that Kutb Shah received Shivaji and gave him presents (see Kincaid and Parasnis: *History of the Maratha People*, Vol. I, 254). Further in this very chapter, in verses 49 and 50, the Deccan Officers of Aurangzeb say to him—

सख्यसंख्येन जेतव्यः केवलनामलेन सः ।

स्वामिभिस्तेन युद्धयद्भिः व्यतीता वर्षविंशतिः ॥ १९ ॥

तन्मध्ये सार्धवर्षावर्षा सख्यतोहयसौ ।

स्ववशे स्थापितस्तावत् पुनस्तथावितो यथा ॥ ५० ॥

“He can be conquered only by pure friendship. Your majesty has been fighting with him for the last twenty years, of which only for a year or for a year and a half he

was on friendly terms and under control so that he might raise his head (with a greater vigour).” Shivaji's fight with Aurangzeb began in 1657 A.D. and twenty years there after bring the time to 1677 A.D. As the author is a contemporary of Shivaji and seems to have lived at the court of Shivaji and not only of Shahji and Ekoji, he cannot be expected to make a mistake about the period for which Shivaji was on fighting terms with Aurangzeb. He mentions with some exactness the period for which Shivaji was on friendly terms with Aurangzeb. As we shall see, almost all the historical details given by the poet are correct. References to events that had already happened are quite natural in such a narration—they come almost unwittingly in the course of such a narration, especially when arguments for and against a proposed course of action are being given.

So, it is clear from the above that the book was composed very much later than the occurrence of the event, i.e., the taking of Panhala by Shivaji in March 1673 A.D.

(To be continued)

THE POTENTIAL VALUE OF NEWSPAPERS

BY SRI L.K. BALARATNAM, Trivandrum

THE greatest boon ever conferred upon mankind is the invention of the Art of the Printing, since it led to the introduction of Newspapers. It is believed to have been known first to the Chinese, as early as 57 B.C. and then to the Indians about the fourteenth century. The Printing Machine which was founded in 1435 A.D. by John

Gunterbug was brought into England by William Caxton, during the reign of the then ruler Edward IV, in 1475.

Owing to the enlargement of the scope of education in the Victorian era, the circle of readers of books and papers increased enormously. At that time, the heavy duties imposed on the newspapers made their

prices very high and limited their circulation. It was only in 1861, that this duty was abolished by Gladstone, and as a result, newspapers at the present day are plentiful.

In India, newspapers began to take a prominent place from 1835, when Sir Charles Metcalfe who officiated as the Governor-General of India, abolished the restrictions on the Press. The first Indian newspaper—*The Bengal Gazette*—came into being in 1780, the copy of which is still preserved in the British Museum. This was brought out by James Augustus Hicky, and his pioneer efforts in this direction are already known to the outside world. It should be admitted that the paper and the printing was far from what it should be; but this was in 1780—just 160 years ago—and was the first newspaper ever published in India. The paper soon deteriorated from bad to worse, and it finally died a premature death.

In England, in the eighteenth century, journalism became a pompous occupation. In 1702 appeared the first daily newspaper, *The Daily Courant*, which was followed twenty-four years later in 1726 by *The Daily Post*. In 1772, came into existence *The Morning Post* and sixteen years later, in 1788 came *The Times*—the two important of the present day newspapers.

“Newspapers in India are to-day playing an important part in focussing public attention on the new social and economic tendencies which are increasingly transforming Indian Life”. Most of the newspapers printed in India are in English, save a few which appear in the numerous native languages. Even in these days of war, all

the newspapers printed and published in India, claim national circulations.

Among the European-owned papers, the *Statesman* which is published simultaneously in Calcutta and Delhi; the *Times of India* published in Bombay and which celebrated its centenary recently, the *Pioneer* in Lucknow and the *Madras Mail* in Madras are the leading ones in India and are having an all-India distribution. Of the Indian-owned papers, the *Hindu* which is printed and published in Madras and which celebrated its Diamond Jubilee recently, takes the foremost rank. We all know the immense amount of suffering, of patient preparation that have brought out this paper. The printing is excellent so far as it goes, and congratulations of no mean order are due to the editorial staff for the unstinted efforts put forward in this direction. No other Indian paper can supersede the *Hindu* either in its circulation or get-up. It is unsurpassably rich in information, well-edited and complete in every other way. All the credit goes to its brilliantly capable founder and in the course of the last sixty years it had passed from one proprietor to another; but despite all the changes in the times it had retained its original character. Other dailies sought to rival this important and authoritative newspaper, but naturally without success. They could not attain to its high level in the matter of varied and accurate news or to the objectivity with which it knew how to tackle with the strenuous and complicated questions of the day. Many were the tributes paid to the *Hindu* on the occasion of its Jubilee. The number of copies daily printed is about...—a number

unparalleled in this country; a number calling forth thought, reverence and wonder.

In these days of ardent competition, loss of time in the production of a newspaper means loss of money. In a newspaper office, the operations—editing, composing, proof-reading, correction, revision, make-up imposing, moulding, trimming of the plates, printing, etc., may sound to some rather a lengthy as well as a confusing one. To publish a piece of news in any newspaper, after undergoing all the above operations is quite possible in less than 20 minutes. Hundreds and hundreds of compositors would be required if the pages of the type are to be set by hand alone. The news again would become insipid before it is printed. All the newspapers of the present-day, which are printed in thousands and thousands attractively got-up—both in India and abroad—would never have come into existence but for the wonderful invention of printing and the monotype and the linotype machines. Without them, it is very doubtful, whether any newspaper can offer its readers so many pages—as many as 14—of valuable printed material, priced moderately—an anna—so as to reach the hands of all.

One can see in an Indian newspaper, advertisements arranged under various heads. In these days of financial stringency, a trader cannot rely on his own local buyers. Publicity for his growth of business is indispensable and for this he must advertise his goods widely in the papers, which are the best medium for doing so. A glance through one of them will surely suffice, in some degree at least to get a vivid

picture of the same. A page is left solely for the publication of prices of articles and stocks in markets and other commodities from which a fund of knowledge can be imparted to the students. Results of games and matches in Australia, America and in India itself are published, so that those who are interested in sports of any kind will find it highly entertaining. Widespread interest and enthusiasm is shown by the Editors of *The Hindu*, *The Statesman*, and others in this direction. War news now take a prominent part in all the newspapers of India and excellent photographs of the war-operations up-to-date are seen in them and they portray something real and something living.

In recent years, *The Hindustan Times* of New Delhi, *The Amrita Bazar Patrika* of Calcutta, *The Leader* of Allahabad, *The Indian Express* of Madras, and some others, have made remarkably great progress in the execution of their work.

Newspapers, to say the least, are a valuable asset to the public. The potential value of newspapers, lies in the imparting of general knowledge to students through the proper study of them. The young men of India—the young men of the offices, of the schools and of the colleges, young in years, young at heart and young in spirit—do not give the newspapers the attention and importance they really deserve, and it is for them to realise even at this late moment, the tremendous influence that newspapers exercise and that they are living things having some message to give and some truth to reveal. "They are purifying,

elevating and sustaining; they enlarge and liberalize the mind; they preserve it against vulgar worldliness; they tend to produce high-minded cheerfulness and equanimity of character; they fashion, and shape and humanize the mind".

According to Lord Northcliffe, "the old notion in regard to a newspaper was, that it was a responsible adviser of the public. Its first duty was to provide the news, uncoloured by any motive, private or public; its second to present a certain view of public policy which it believed to be for the good of the State and the community.....It had antiquated respect for truth. It believed in the moral governance of things."

Newspapers are one of the signs of Modern Civilization. In a country like Travancore, where the percentage of educated is remarkably high, the demand for newspapers is by no means small. An educated man is always striving hard eagerly, to know the events going on around him and the newspapers serve this purpose in a complete and exhaustive manner.

In the hours of leisure which once daily head-work leaves, instead of wasting the time in idle chat, a perusal through one or other newspapers—that ought to be read and must be read—will elevate the mind, satisfy many transient moods, and give immense pleasure and relaxation. It is only through the newspapers, whose company enlighten and entertain us, that we can develop our knowledge and increase the power of thinking quite logically and quite independently. Superficial reading without understanding and skipping over pages and pages of printed material is valueless.

Newspapers influence our hearts, inspire us with hope and set before us great examples. To a certain degree, a man may be known by the papers he peruse. They amuse, instruct, comfort and console us even in times of adversity and distress. They introduce us into the best society, they bring us into the presence of the greatest minds—of scientists, philosophers, poets, patriots and politicians—that live and contribute amazing articles—articles marked by variety and originality and written with zest and with thought. By reading these articles—humorous stories, historical events, biographies, essays on subjects of interest—of great profundity of interest, of instruction, of encouragement and of example, we know what they have to say, "we sympathise with them; grieve with them; their experience become ours, and we feel as if we were in a measure actors with them in the scenes which they describe".

POLITICAL EDUCATION OF THE PUBLIC

The press in democratic countries has yet another aim—that of national regeneration. This arduous task is accomplished by means of the political education of the ignorant masses. The average man is apprised of the important decisions of the Government and their immediate effect on his daily life. To him is imparted a fair knowledge of the different schools of thought in his country and their attitude towards one another. The advance made by the Indian Press in this direction, is indeed remarkable. In most villages of India a number of ignorant people gather round a literate young man who reads out to them the clear and lively expositions of the native Press. The different

opinions of the national leaders of note are carefully studied and there follows a spirited discussion on the important problems of the day. The young as well as the old partake in it and they return homeward, their minds being filled with vivid thoughts about the state of the country. The criticism of the Press itself in its characteristic and vehement terms goes a great way towards their enlightenment and edification. It goes without saying that in some cases the judgments are coloured by partisan spirit and in consequence biased. But the Press does not merely criticise; it teaches the public to criticise for itself. Therein lies the great virtue of a newspaper. It does not give a distorted version of facts, if it can help it. Hence there is no great danger of the public being misled by the Press. "In fact the Press is the non-official brain of the body-politic, while the Government and its advisers form the official brain. Nay, it is not merely the brain; it is the totality of the sensory organs as well. It has not only to

receive impressions but also to co-ordinate them, form conclusions and broadcast them to the World. And the claim of the Press to respectful attention consists in the fact that it purports to be above all the fearless exponent of Truth".

"The best text book on geography of our day, the most lively, the most up-to-date, is the Newspaper. Whatever the pedagogues may think, it is incontestable that the Newspapers, particularly during the past year have taught their readers a number of geographical facts on which the school textbooks have never been able to interest the pupils..."

Finally, Newspapers of the present-day are rendering a great help in the realisation of the ultimate goal of humanity—that of universal brotherhood. They increase international sympathy and live between countries and now we are gradually witnessing the extinction of the doctrine "*Might is Right*."

FAMOUS RELICS IN TRAVANCORE

BY SRI K. P. PADMANABHAN TAMBY, B.A., *Trivandrum*

AMMACHI PLAVU

TWELVE miles to the south-east of Trivandrum is situated the township of Neyyattinkara which is famous for its temple dedicated to Sri Krishna. The Shrine, situated on an eminence, the foot of which is washed by the Neyyar River, is of unique historical importance. In the precincts of the temple is an old jack tree which has been known for the past two

centuries and odd as *Ammachi Plavu* (Mother jack tree). It was in the hollow of this tree that His Highness Martanda Varma (1729-1758), the Maker of Modern Travancore, took refuge from his enemies and lay ensconced for a few hours during one of the most turbulent periods in the history of the State.

Prince Martanda Varma, the Founder of Modern Travancore, whose military

prowess and organising capacity brought into one sovereignty the hinterlands of Kerala extending immediately north-west and south-east of his Central State, took an active part in the administration of the State even from his younger days. Maharaja Rama Varma, the then sovereign, allowed the prince a free hand to make such arrangements connected with the administration of the State as he deemed necessary and proper, in consultation with the officials of the State. The Prince who was an accomplished statesman and brave warrior adopted stern measures to put down the rebellious spirit of the confederacy of *Yogakhars*, *Ettuveetil Pillamars* and *Madampimars*, influential and wealthy chieftains, who were opposed to the Ruler and who longed for supremacy. This powerful confederacy of clever and unprincipled chieftains found in Prince Martanda Varma a dangerous and strong enemy and they sought many a measure to assassinate the Prince. The Prince was compelled to shift from place to place to avoid falling into the vile clutches of the desperados. Finding it unsafe to stay at the Capital, Maharaja Martanda Varma was obliged to tour throughout the State incognito, very often seeking shelter in forests and the houses of loyal subjects. On various occasions and at different places, the Prince was waylaid by his scheming enemies, but Providence came to his rescue every time and he managed to escape.

On one occasion when pursued by the enemies, the Prince rushed into the Sri Krishnaswami Temple at Neyyattinkara. His attention was drawn to the hollow of a

huge tree, inside the precincts of the temple, by a loyal subject. In the twinkling of an eye the agile Prince slipped into the hollow and he spent a few restless hours there like Prince Charles of England did when chased by his enemies. It was dusk and his pursuers were not able to locate the Prince who had mysteriously disappeared almost in front of their eyes. The jack tree at Neyyattinkara which offered shelter to the Prince and saved him from being killed at the hands of his treacherous enemies has ever since been hailed as *Ammachi Plavu* by the loyal subjects of Travancore.

At the base this tree has a circumference of twenty feet. The *Ammachi Plavu* is at least three hundred years old, and strange to say, it bears fruits in abundance even now. A masonry wall has been built around this tree. Close to the base of the tree has been installed a black stone image of God Ganapathi. The *Ammachi Plavu* stands near the principal entrance to the Sri Krishnaswami Temple. This Royal Life Saver is held in affectionate veneration by the people. It is a sacred relic of the past.

II

KARIMADIKKUTTAN

Ten miles from Alleppey, the Venice of the East, is the tiny and unpretentious village of Karimadi which is surrounded by vast stretches of brackish water and fertile paddy fields with black soil. This place is famous for its *Karimadikkuttan*, a black stone figure which stands imposingly to the south of the bridge across the canal. Many are the thrilling legends and colourful

stories associated with this image which for a long time lay immersed in saltish water. Now this centuries old work of art has been placed on a masonry pedestal on the bank.

The image is in a standing posture and is five feet high. The right hand of Karimadikkuttan has been broken by some Vandal. The Kamarathu Temple consecrated to Goddess Bhagavathi is a furlong to the north-east of the image. The image is finely chiselled and is a triumph of stone carving.

Opinion is divided in regard to the origin of this image. Some persons are of opinion that it is a Jaina image. It is believed that Karimadikkuttan (Black Boy) is one of the few relics of Buddhism, which was once prevalent in Travancore. The head dress and the traces of upper cloth spread over the chest, visible in this image, go to prove that it is a Buddhist figure. It is strange that local tradition does not in any manner indicate its Buddhist origin. Many stories point to the mysterious and divine origin of this strange figure. One story avers that Karimadikkuttan is a *pariah* by caste, who was cursed by a holy Brahmin and converted into a stone. Another story says that he is one of the minor diabolical deities deputed by the chieftain and priest of Chengannoor to kill Devanarayana, the Brahmin King of Ambalapuzha, but that the god in the Ambalapuzha temple in his wrath made him a stone and fixed him up as Karimadikkuttan. Yet another legend enlightens us that Karimadikkuttan is a low caste boy who dared to pollute the great sage Vilwamangalathu Swamiyar with whose name is associated the consecration of the idols in

many temples, and that the latter petrified him.

Karimadikkuttan is held in great fear by the people, especially the boat men who consider him as an evil-minded deity. They propitiate him by making offerings so as to ensure a safe journey. They usually break coconuts before Karimadikkuttan. The local folk credit this jet black granite statue with supernatural powers and say that Karimadikkuttan is so powerful that even during severe floods the water will not rise above his shoulders and flow over his head. This interesting image serves the useful purpose of indicating the water level to boat men who navigate the backwaters.

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RE-ORGANISATION OF SECONDARY EDUCATION

By SRI KAPILESWAR DAS, M.A., B.Ed., *Vizagapatam*

SOME time back the Vizagapatam District Teachers' Association issued a questionnaire regarding the reorganisation of Secondary Education and in a conference subsequently held under its auspices appointed a committee of experienced headmasters and eminent educationists on the field to deal with the question in its light so far prepared and in consultation with the educational opinion in the district and outside and submit its report. In the mean time the Government of Madras have passed some orders regarding this problem. But needless to say they can offer no completely satisfactory and permanent solution to all the drawbacks to which our present scheme of education is subject. There is a plethora of conflicting opinions under this head. It is difficult to discriminate the right and follow. No last word can be said in this matter for the present. Experience and an unflinching pursuit of the ideal and deep thought will show us the way in course of time. The topic raises fundamental issues of life and society which can hardly be dealt with here. I have only touched here the main points of the questionnaire referred to by way of reply from a commonplace point of view, conscious at the same time of the vast stretch of thought and expression remaining behind unexplored—the limitless hinterland.

It is desirable and practicable to get secondary education provincialised. Differences in curriculum, syllabus, courses of study, testing for promotion, cadres and conditions of training and service lead to confusion and inefficiency. It is not justifiable to incur enor-

mous expenditure on cumbrous paraphernalia such as buildings, furniture, etc., in the present state of our country. Our traditional conception of simple living and high thinking which is ingrained in our life-blood will come to our rescue in this matter. The call of ancient Indian *Gurukul*, however faint it may be, still rings in our ears to cut short all this outward show and mind the inner core. The expenditure wasted on these items should be more fruitfully used towards better equipment, improvement of the status of practically starving teachers who are now objects of slight and pathetic indifference to the detriment of the whole society and cutting down the fees and other expenses of the students which tell so heavily upon the pockets of their parents or guardians and makes the business of educating their children a veritable burden. It is a pity that we are unanimously agreed on this point on sentimental grounds, but strange it is that it is not given a practical start in any province. There should be no differentiation in pay and conditions of service between persons in Government employment and those in non-Government service. Education cuts across all barriers and distinctions, or at least it should do so. It is desirable to lower the maximum number of pupils in any division of a class or class from 40 to 30 in the interests of efficiency and greater individual attention. How the herding of students to overflowing that is now done in our schools on the plea of economy has seriously jeopardised the real

substance of work and resulted in a stereotyped standardization is too well known.

That the present system of secondary education is defective goes without saying and it is necessary to completely overhaul it, of course keeping practical feasibility in view. Different degrees of emphasis have been laid as to what extent it is to be literary and to what extent vocational. The exact proportion is so hard to arrive at, while at the same time there is a considerable opinion not to confuse between the two, but to keep them apart by dividing secondary education into two branches. But there is no unanimity in regard to the stage at which this is to be done. The arguments against extreme "literariness" or extreme vocationalism,—how the one produces an intellectual misfit without healthy growth of physical, emotional and spiritual sides of life and increases unemployment and the other produces a narrow utilitarian outlook on life without any idealism—have become stale in our eyes by this time, not because they are false, but because they are so repeatedly, albeit ineffectually, dinned into our ears. It is my earnest conviction that in this matter we should bring our hereditary psychological content and sociological context more into requisition and the Hindu theory of "Varnashrama," of course with suitable modifications to meet modern conditions, properly studied and liberally applied in this direction, will offer satisfactory points of solution. The same theory will solve whether there should be separate schools for teaching vocations or it is possible to include these subjects in the curriculum of composite schools. The natural bent of the students, their approximate num-

ber in a particular locality, their hereditary callings, etc., should be taken into consideration. Whatever be the vocations that can be conveniently taught in our schools, it should not be overlooked that they must enable those who get through them to earn sufficiently and honestly to maintain themselves and their dependents with dignity and respect, discharging at the same time all their higher legitimate duties towards society, state and the world at large. There should be no exclusive specialism on one hand and no mere book-theorising and the same search for "Service" on the other. Regarding the particular vocations that can be taught in our schools, we cannot ignore the still predominantly agricultural concern of our country and its general industrial backwardness, though in the last few decades there has been an unexpected improvement in its industrial output and technical efficiency; agriculture along with its connected vocations of horticulture, animal husbandry, weaving, spinning, house-building, oil-pressing, etc., naturally come to our mind. The present "manual training" has turned to be a poor substitute of proper vocational study. It should be immediately converted with advantage into the latter. The instruction at present imparted in our schools under the former head are not sufficient and effective. The number of periods devoted to vocational and cultural subjects should be proportionate to the importance we attach to them and the utility we seek to derive from them respectively. Practical measures to be adopted to ensure employment to pupils at the end of their career in secondary schools will necessitate the adjustment of the whole social organism, state-policy and international rela-

tions. They are now beyond our scope. As far as we are concerned, references have been already made.

Higher elementary schools should as far as possible coalesce into the secondary scheme of education. The system of private admissions into secondary schools should not be completely done away with. No doubt they in the way they are done now lessen the efficiency of secondary education. But it is so because we tolerate them with some ulterior motives such as to keep up the strength, to increase the few income, to satisfy our own desires, etc. Once we realise our grave responsibilities as educators and architects of the lives of our coming generations, we can in no way see to the lowering of the standard and private admissions will be subject to a very real test of ability and aptitude. On the other hand to rule out the system altogether is to bar the way of higher education, light and life to many who are not perhaps fortunate enough through adverse circumstances to join any recognised school in the early stages. It should be remembered in this connection that the educational spirit of this country has always tried to concern itself more with the real growth of pupils than a mere conforming to official hide-bound routine. It is sufficient if instruction in arithmetic, mother tongue, nature study and a vocational subject is given at the beginning stages. A too ambitious and over-crowded programme spells ruin. Work should be limited but steady and intensive.

That the mother tongue should be the medium of instruction is now almost a settled fact. Indeed the question would not have risen at all but for our country's dependence on another. Whatever it may be, it is there

and a long period of English medium and a foreign system of education entail now certain practical difficulties in the immediate revival of the vernacular medium. Specially in the study of specialised (C Group) subjects it will not be effective till the Universities and other professional institutions adopt the same in colleges. But somewhere a beginning has to be made and we cannot wait indefinitely. As for scientific and technical terms which are going to assume more and more importance in the vocabulary—content of the modern student vernacular terms should be used as far as possible and where this is not possible English terms should be used. But this is no easy task. This stands as a great impediment in editing suitable text books. It requires the rummaging of the whole field of our classical as well as provincial literatures, ancient as well as modern. In cases of unavailability, no false pride and a superiority-complex should stand in the way of adopting foreign terms and idioms. Assimilation is the law of life. Man's verbal world could not have been formed once for all; it needs be evolutionary. But ultimately assimilation should not deteriorate itself into blind imitation and unintelligibility.

That the working hours of our schools at present do not suit our climatic conditions need not be told. It puts immature minds to unnecessary strain. The most suitable working hours for us will be in the morning when we will be fresh with our ablutions. It is desirable to devote the morning session to literary subjects and the evening session to vocational ones and physical activities.

In the curriculums the mother tongue is of course to be given more relative import-

ance than the English in the case of all students, exceptions being made in the case of a few who may fittingly specialise in English with a view to become great scholars in it, for they will interpret world-thought to us. But for all others a working knowledge of English by the time they pass from a secondary school will do. It is not desirable to make English one of the optional subjects along with other languages immediately. It should be compulsory, though in an elementary manner. It is not desirable at present to dispense with text books in English in Higher forms and teach General English use, ful for practical purposes. Our students need so many definite supports of study. Otherwise it will be vague and chaotic. The wastage of our library periods, though intended for a definite purpose, simply because students are not put text books into their hands therein has much to teach us in this point. Even if non-language subjects are taught in the vernacular, Sanskrit cannot be a substitute for the mother tongue. But this does not mean that the importance of Sanskrit is to be ignored as is done now. The cultural value of Sanskrit is now declared in one voice, though differences in opinion are found about its utilitarian value. Sanskrit is the key to unlock the treasures of our culture and civilisation. It is my considered opinion that Sanskrit should be made a compulsory subject throughout the secondary course instead of remaining an optional subject in the two highest forms. At the same time the teaching of the mother tongue should unquestionably be more effective. In this connection a second paper in the mother tongue for the S. S. L. C. on the lines of the English

second paper may be introduced. Lessons relating to history, geography, general science and other technical subjects may be deleted from vernacular text books, though a very limited number of them may be allowed in special cases provided their linguistic and literary garb is more attractive than the in-formatory side. They involve on the whole so much sacrifice on the part of language study which is consequently more or less hampered. Besides there are separate period for their study.

The syllabus in elementary mathematics should be modified so as to suit practical needs. It is unnecessary to over-burden the growing intellect of the young student with the abstract formulæ and symbolic representation of its higher phases, though of course they cannot be wholly dispensed with. It is desirable that some text books both in elementary and optional mathematics be prescribed as giving the standard and types of questions to be expected

The syllabuses in the information subjects are over-burdened at present. They may be curtailed as far as possible. The present system of making some subjects optional in the higher forms may be continued. Geography should be given as much importance as history or science. The claims of natural geography and environment as a fundamental factor in moulding world affairs and movements are becoming more insistent.

As for examinations, there is no necessity for holding a public examination at the end of Third or Fourth Form. Of course the rigidity of examinations should lessen to develop originality and freedom in education. But there should be no loose thoughts about



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discarding them *in toto* as prevalent in some quarters now. These loose thoughts are not a little responsible in fomenting the strikes which are such an ugly feature of our educational institutions nowadays. Whatever part they may have in the industrial field, their invasion into the sacred realm of education is simply indefensible. There is no apportioning of blame here. All concerned are responsible for them. It must only be borne in mind that there must be some sort of valid and comprehensive test to gauge the progress of students from time to time. They cannot go scot-free and carry all reasonable regulations into their hands and fling them to the winds. Lack of wholesome discipline is such a regrettable feature in our present national life.

The present system of approval and publication of text books leaves much to be desired. It is desirable that government should arrange for the preparation of suitable text books by enlisting the help of educationists, both inside and outside the department, and it should also undertake the publication of most suitable text books. To have them containing such number of lessons that cover the whole syllabus and can be conveniently completed during the year may not be found expedient. It is desirable to have common text books in all the secondary schools of a district to maintain co-ordination and facilitate transfers of students and interchange of studies. In all government interference referred to, there should be the least play of bureaucratic officialdom and a faithful reflection of public sentiments.

The important and indispensable part of extra-curricular activities in the scheme of secondary education has been already recognised. The student should not confine

himself to the class room; he should prepare for the larger, broader and harder world. There must be a simultaneous and harmonious growth of the body, mind, intellect and spirit. There should be no missing the forest for the trees: the whole cannot be sacrificed at the altar of the parts. Skills and aptitudes, abilities and endurances, knowledge and ethics, sociology and aesthetics, religion and philosophy must all shake hands to produce the ideal scholar. Our extra-curricular activities of the present, though producing much good, may produce more. The main point is, training for real life in them should never be lost sight of. Again they must be more congenial to our taste, atmosphere and outlook. For example, in the games and sports that are now ordinarily held in our schools more place should be given to *Hatha Yoga* and a rhythmic building of body and mind rather than producing typical athletes.

Lastly religious and moral instruction must be introduced on a sound basis in secondary education. However much the struggle of existence has become hard in the competitive world of the day, no "bread-and-butter" theory of education will suffice at any time. The ultimate purpose of life cannot be eschewed on the plea of temporary longings. Intellectual distinction without ethical good and religious harmony is more often than not a curse. The human genus bent on destruction at present is its witness. Hence the absorbing need of this item. But care should be taken that it does not descend into any sectarian creed or dogmatic perversion. Besides practice more than theory is essential here. Let the teacher be a living embodiment of all that is noble, true, good and beautiful in life and unconsciously he will raise the whole atmosphere to a finer and higher pitch of realisation. His deeds will speak more than his words. The bane of "Do as I say, do not do as I do," let it no more mar his true elevation.

THE STUDY OF SANSKRIT

BY MR. G.A. CHANDAVAKAR, M.A., *Hyderabad (Dn.)*

OF late the study of Sanskrit is not only on the decline but also in some quarters positive endeavours are being made to discourage it. This is a sad commentary on the state of affairs. These anti-Sanskritists seem to be labouring under a delusion that its culture is an anachronism in this age. They argue that in this scientific age the study of classical languages is an unnecessary affair and both the money and time spent in their cause are all huge wastes. They are a fifth wheel, if not a 'column,' to the car of progress. Such a theory does not seem to hold water at all. We respectfully submit the following points for the sympathetic consideration of the relentless critics of Sanskrit. (1) Almost all the vernaculars of India, be they Aryan or Dravidian, draw their very breath and life from Sanskrit. All the scientific terms invented by vernacularists are Sanskritic in their derivations. To cut that tree is to sap the juice from the vernaculars. So, even the enthusiasts of the vernaculars will have to give their indirect applause to Sanskrit. We have had occasion to see some of the books written in Hindi, Marathi, Telugu and Kanarese, dealing with subjects like Chemistry, Physics and have come to the conclusion that 80 to 90 per cent. of their terminology is Sanskritic only. Even Dramas, Short Stories or Novels written in the vernaculars are highly Sanskritised. The richness, the variety, the prosody, the grammar of their literatures obtain their sources from the vast ocean of

Sanskrit alone. To disown the mother is an act of great perfidy. It is rank ingratitude.

(2) The culture of the Aryan race, the Hindu civilisation and the preservation of all that is best in them means the preservation of Sanskrit. The work of Orientalists like Prof. Maxmuller and Monier Williams is of lasting benefit in this direction. If the philosophy of India has any hold on the minds of philosophers like Schopenhauer, Goethe and Emerson, it is all due to the Sanskrit language. If Indians like Dr. Tagore and Radhakrishnan have won their laurels from the Western Savants, it is because that they drew inspiration from the profound study of Sanskrit and the vast literature written in that language. Why then allow such founts of immortal lore to be dried up?

(3) Researches in sciences like Medicine, Architecture and politics need, and that too badly, the study of works like *Charaka*, *Shushruta*, *Kantilya* and *Kanada*, all of whom have written in Sanskrit alone. Let alone such positive sciences. If at any future day mental and moral sciences were to receive greater attention from the Western thinkers, we are confident that Sanskrit Literature will be of immense service to them also. *Adhyatma Vidya* is yet in its infancy. It will have to be fed and nursed on the milk of Sanskrit. Why allow the mother to suffer from anæmia?

(4) The greatest need of the hour to-day is the synthesis of all cultures. For such a

noble purpose the study of Sanskrit is of paramount importance. When we talk of Intellectual Co-operation, we cannot afford to neglect the cause of Sanskrit. The main branch of the great tree of civilisation with its roots deep down does not deserve to be cut off recklessly.

(5) It may be argued that the University courses would be unnecessarily burdened, if the study of the Classical languages were to be made compulsory. In the University of Bombay the study of a Classical Language is compulsory even in the Intermediate Arts Course. In the Osmania University the arrangement is to have a Language School, which includes a Classical Language and an Indian Vernacular for the University Courses as far as the B.A. Degree Examination. It is not impossible to recast the Arts Courses so as to make the study of a Classical Language compulsory, along with the study of a Vernacular. Those students who offer languages can study both.

Sanskrit alphabet is phonetic. Although its grammar is a bit tough, it can be mastered easily if the system of Direct Method is followed. In the Bombay Presidency and the U.P., excellent readers in Sanskrit are available, which would make its study not only interesting but easy. It can be easily rendered into a spoken language. The present writer has heard a missionary deliver lectures in simple Sanskrit. In India there are Pandits who can speak fluent Sanskrit. To read Kalidas is to reach the Everest of imagination. To study normative sciences like Logic or Aesthetics in

Sanskrit is to chalk out new lines of thought. To study the subtleties of Logic or Grammar one can take deep plunges into the mighty rivers having their sources in Panini, Gautama or Kanada.

Both for the preservation of the Aryan Culture or the evolution of nationalism on sound lines, the study of Sanskrit is essential, nay every facility must be created to popularise its intensive study on an extensive scale. When we say this, we are not unmindful of the need of the popularity of languages like Arabic, Persian or Latin for the matter of that. All the Classical Languages have great utilitarian values. If certain public bodies do not encourage their study, people have to make some sacrifice towards the attainment of scholarship in those languages. The instinct of self-preservation demands it. Whether the exigencies of "Service" demand it or not, the time-spirit demands it. It is idle to talk of them as 'dead languages'. Languages by themselves do not and cannot die. Those who ought to have studied them, for some reason or other neglect them and manage to kill them, also. Let us feel that it is our solemn and sacred duty to preserve and popularise them. When there is the will, we are sure to find a way. *Geervana Bhasha* or *Deva-Vanee* is immortal. In all reverence, humility and sympathy let us preserve it. In its preservation lies our preservation. It is a potent instrument of advancing the cause of culture or the "New Order" which is to evolve order out of the present chaos.

VOCATIONAL AND TECHNICAL EDUCATION IN HYDERABAD

THE PROGRESSIVE TENDENCY OF GOVERNMENT

EDUCATION is one of the subjects dear to the heart of His Exalted Highness the Nizam and the series of steps adopted during the past several years will show how progressive the efforts have been. Though the State has a very low percentage of literacy to show as compared with other States, the Government of His Exalted Highness was a strong believer in the qualitative progress made. In 1938 His Exalted Highness' Government appointed Mr. Abbott, an English educationist, to undertake an investigation into the progress made in education in the State and offer his own suggestions for further progress on up-to-date lines. Mr. Abbott in the course of his report said:—"It is difficult to estimate the quantitative results of the remarkable efforts that have been made during the reign of His Exalted Highness the Nizam, but the fact that the proportion of literate males per 1,000 of the population increased from 21 in 1901 to 51 in 1911, to 57 in 1921 and to 85 in 1931 gives a clear indication that progress is being made in the spread of education amongst the population." He also added that "all types of schools of general education attach importance to the teaching of art and manual work". The broad lines of the reforms recommended by him were that steps should be taken to encourage the Headmasters of Secondary Schools to interest themselves in the after-careers of their pupils and that the need of co-operation

between education and business should always be kept in view. Among the recommendations made by him towards the promotion of Technical and Vocational Education were (1) Technical High Schools should be established, one each at Hyderabad, Aurangabad, Gulbarga, Warangal, Nizamabad and Kottagudam; (2) The Osmania Technical College, formerly known as the Osmania Central Institute, to be developed and expanded into a Poly-technic Institution; (3) A Central School of Arts and Crafts to be established on the same site as the existing Cottage Industrial Institute; (4) Six or Eight young Engineering graduates should be sent to England for training, to serve as teachers on their return to these Dominions; (5) Reorganisation and development of the Industrial Research Laboratory; (6) Appointment of Principal, Osmania Technical College, as part-time Inspector of Technical Schools as a first step and (7) Appointment of an Officer of the Commerce and Industry Department as Liaison Officer between that Department and this and as Secretary of the Advisory Council of this Department.

The Report on the administration of the Department Technical and Vocational Education in the State for the year 1349 Fasli (October 1938 to October 1939) records a measure of progress which is highly creditable. The lines of action pointed out by Mr. Abbott were pursued by the Government as far as possible. In the first place,

the name of the institution "The Osmania Central Technical Institute" was changed into "Osmania Technical College" and certain classes were introduced. The Commercial and Electrical Trades Sections began to function during the year. The latter section aims at turning out Electricians with the qualifications required by the Hyderabad Electricity Act, while the former is intended to train up clerks and office assistants of all grades for Government and private offices and banks. This is a right move in the line of professional education which is so much needed outside the scope of Government. This is a training which is far more valuable and more practical in enabling the youth of the land to earn an honest living than the ordinary course of Secondary education. It is indeed a noteworthy fact that the London Chamber of Commerce and Messrs. Pitmans entrusted this Institute to conduct their commercial examinations and recognised it as the sole centre for their examinations in His Exalted Highness' Dominions. One matter which applies to Hyderabad, as it does to most parts of India, is that there is not much liking among men for manual work. It was with the object of removing this defect that action was taken during the year for the establishment of a course of lectures for teachers of manual work in schools of general education under the Department of Public Instruction. In this scheme of reform the institution of Railway Classes also was improved. Six Railway classes were in operation in the College under a Special Inspector. Four new sections, *i.e.*, *Himru* and *Mushru* Weaving, Stone cutting

and polishing, Cane Weaving and Moulding were added to the subjects taught in the Industrial School at Aurangabad and Carpet Weaving was introduced in the Industrial School at Nizamabad. In accordance with the recommendations of Mr. Abbott five new Government institutions, namely four post-primary industrial schools, one each at Hyderabad, Gulbarga, Warangal and Nanded, and an evening commercial school at Singareni was established during the year under report. Each of the four above mentioned schools imparts instruction in the basic crafts of blacksmithy, copper-smithy, cloth weaving, carpentry and cane weaving, while the school at Gulbarga provides training in cement-tile work.

It was observed in the last year's report of the Department of Technical and Vocational Education that "the best interests of the State require that as first step a number of Industrial schools be started at various places in the State. Crafts like weaving (cotton, wool and silk), carpentry, smithy, fitting Bidri work, cane weaving, toy-making and leather work should be taught in these schools". In pursuance with the suggestion contained in these observations, a Central School of Arts and Crafts was made the objective of Government and as a first step towards that end the Government created the post of Principal. As soon as the Government are in a position to nominate a suitable person, steps will be taken to open a few classes. Meanwhile a senior lecturer of the Osmania Technical College has been appointed as part-time Liaison Officer between the Department of Public Instruction on the one hand and

allied Departments such as the Department of Commerce and Industry and the Railway Department and other business concerns and the general public on the other. Another measure of importance which was carried out was the transfer to the Technical and Vocational Department of the Industrial Branch of the Government High School, Bidar. An agreement was arrived at during the year under report, with the Revenue Department for the transfer to the Department of Technical and Vocational Education of the above branch, which has so far been financed by the Local Fund and run under the supervision of the normal Education Department. Grants-in-aid are awarded to the following institutions:— (1) The Leather Working School, Nampally, (2) The Anjumane Khadium-ul-Musalmeen Industrial School and (3) The Cookery School, Afzal Gunj Gate. The scheme further institutions of this kind has been engaging the attention of Government. The Department has on its card the establishment of the following schools:—A Post-Primary Industrial School for Girls and a Girls' Vocational High School and two Agricultural High Schools. The line of development envisaged is highly to be commended as a practical step towards the fruition of objects of education which are now accepted as current coin in all competent circles. Along with these internal developments the Government have also on hand a building programme for these Technical and Vocational Institutions. It has been felt that the present premises of the Osmania Technical College are absolutely insufficient for its future expansion and so the Government have sanctioned the construction of a new

building at a cost of Rs. 6 lakhs. Another proposal which has received the sanction of His Exalted Highness' Government is in regard to the construction of a temporary practical training workshop at a cost of Rs. 24,900. It is also under the consideration of Government to put up another building as an annexure of the College. The ultimate aim of the sponsors of the scheme is that the needs of Hyderabad City and the Districts should be met and that the College should lead to its normal development into a Poly-technic. In a short time provision will have to be made for building up a system of art education for which there are excellent materials. The matter has already engaged the attention of the architect of modern Hyderabad, the Right Hon'ble Dr. Sir Akbar Hydari, the President of His Exalted Highness the Nizam's Executive Council, who has done much for the encouragement of Indian Art both in and outside the Dominions. He has recommended that an Ajanta School of Painting and Sculpture be established in Hyderabad, the premier State in India.

It was observed in last year's report that "the Honble Member for Education was of opinion from the very beginning that an Employment Bureau should be started under this Department, with a view to seeking and providing employment not only for those who pass out of the Osmania University, but also for those who pass through other Universities and educational institutions in and outside these Dominions". This suggestion having received the approval of the Hon'ble the President, one was opened during the year. The object of this institu-

tion is "to watch over the interests of all educated mulki young men and women".

As regards the general progress made, it has to be mentioned that the number of Government institutions rose from 3 to 8 and the number of aided institutions from 1 to 4 during the year under review. What one has to remember in this connection is that the Government have already moved on right lines in the matter of altering the old line of the Educational system and open up a new vista. Further progress in the

industrialisation of the State and ushering in a fresh era of economic prosperity lies not on what Government alone can do but also on the manner in which the non-official population can co-operate. They should be fired by a spirit of enterprise and change of outlook which ought to form the background for due appreciation and evaluation of the responsibility they have as educated men and women to take to productive pursuits. The Government have led the way and that is all one can expect from a paternal Government.

THE CHALLENGE OF THE CLASSICS*

BY SRI T. N. SUNDARAM, B.A., L.T., Palamcottah

“WHAT can a nosegay of flowers avail thee? Pluck but one leaf from my Rose Garden: the rose from yonder bush lasts but a few days, but this Rose must bloom to all eternity.” In this confident estimate of *Gulistan* or *Rose Garden* by its very author, we hear the challenge of the classics, made as early as the thirteenth century and yet as true now as it was then. Sadi, the Persian poet, named the consummate work of his life-time after a real rose garden that he reared as part of his little hermitage. To this beautiful spot the poet retired to spend his declining days in quiet contemplation. Here he was once visited by a friend, with a basket of nosegays of roses and hyacinths plucked from the very garden of the poet. By way of acquainting his friend of the *Rose Garden*,

which he was then writing and whose blossoms, he thought, must be, and in fact have been, the delight of all humanity, the poet uttered the significant words that come to us at this distance of time with the force of a noble challenge.

This challenge of *Gulistan* is the challenge of all classics. Their appeal is irresistible; their voice has been and shall be heard through eternity. Before stopping and listening to their siren call, it is worth while to inquire what the classics are and what they stand for.

A classic is a piece of literature, though a piece of literature is not necessarily a classic. What then is literature? It was Matthew Arnold who defined poetry and therefore literature as the criticism of life.

Yes, it is a criticism of life, that is at once a discovery and an interpretation of all that is good and noble, beautiful and truthful. Very often it is more than a discovery. Anyway it is not of the nature of the discovery of a scientist, which is the product of a cold analysis of things and phenomena. On the other hand it is in the nature of a revelation that thrills the man who reveals and continues to thrill every man to whom it is revealed.

What does this revealing and thrilling aspect of literature consist in? Consider for a moment two simple and positive statements. *Two and two make four.* This is a cold statement of mathematics. Its appeal is to the intellect, pure and simple. In it there is surely no poetry, and there cannot be any. Read then the other statement: *Heaven lies about us in our infancy.* This rouses at once in our minds memories and feelings of our infancy, when the sun and the moon, the rose and the rain bow, the meadow and the stream, and in fact every common sight about us 'did seem apparelled in celestial light, the glory and the freshness of a dream'. We feel a new thrill; we see a new vision; the dry and drab world becomes varied and interesting; and from that moment we live a new life. How does this change come about us? As we dwell upon the wonderful words of the poet, our imagination is kindled, and through this imaginative effort, we reach the intellect that acquiesces in a Heaven from which we come like 'trailing clouds of glory.'

Such an appeal to our understanding through our emotions, all poetry does and must do. Only then it can reveal to us new

aspects of truth, and new forms of beauty, new of course, not that we are unfamiliar with them, but that we have not been conscious of them. Can it be said that no man has been familiar with the falling of an apple from a tree, before Newton noticed it one day? And yet it was given to Newton alone to discover the law of Gravitation. Likewise it is given to a poet alone to see new things or rather old things in a new way; for 'impulses of a deeper birth (have) come to him in solitude'; and

"In common things that round us lie
Some random truths he can impart."

Thus it is clear that poetry or literature is the impassioned expression of the mind that is sensitive, keenly sensitive to the beauty and truth in life. And its appeal is to our emotions first, though not last; for, as Wordsworth said, all poetry is 'emotion recollected in tranquility'.

Should literature then be all poetry? Not quite so. It may be prose. Read the following verse from the *New Testament*:

"Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these".

This is prose, but not the stuff that we come across in a daily newspaper or in a commercial or legal document. It is prose with beauty and rhythm, prose that appeals as much as poetry to our emotions first and through them to our understanding. Perhaps there is less effort on our part to understand, and there is all the effect of poetry. It is prose that achieves what

* A lecture delivered under the auspices of the Sanskrit Association, the Madura Diraviyam Thayumanavar Hindu College, Tinnevely.

poetry does. It is thus a piece of literature. Such a prose we have in Macaulay's *History*, which, though inaccurate in details and sometimes sweeping and unjust in its conclusions, lives as a piece of literature; on the other hand, his *Lays of Ancient Rome* are dead. The reason is that the one is born of genuine emotion and is therefore sublime, while the other is a mere fancy and therefore flippant.

Literature then may be poetry or prose. But one thing it must be. It is an impassioned appreciation of life, not merely a few stray isolated and unconnected parts of life, such as the splendour in the grass or the glory in the flower, the twinkle of the stars or the beauty of the heavens, the rapture of a thrush, fine and careless or the music of a song, ending and yet endless; but it is an appreciation of life, all of life, of the life that is without us, within us, and everywhere. This is the high function of literature, and its spirit is unifying to a degree, unifying the candle and the star, and thus revealing the beauty of the whole as well as of the part and at the same time enforcing a moral wisdom; for

"One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can."

This aspect of literature as an inspirer of wisdom and as a means of life shall be considered later on. Suffice it to say for the moment that literature is the expression of life as expressed by one who, as Matthew Arnold said of Sophocles, 'sees life steadily and sees it whole.'

It has been noticed that all literature is not necessarily classic, though every classic is certainly literature. What then makes a

piece of literature a classic? Literature as the expression of life is naturally an expression of the characteristic spirit and ideals of the life of the age that inspired it. The life of a people has its moods of exaltation and depression, its epochs of robust faith and strenuous idealism as well as of doubt and disillusion, of serious unbelief and flippant disregard for things held sacred and inviolable; and the man of letters is of the age in which he is born, and reacts to its dominant spirit as much as any other man. Thus Tennyson with his intense love of nature could not have been born in an age that gave us Pope; nor could the *Rape of the Lock* have been produced in an age that inspired *The Princess*. Tennyson is as much "the fullest representative of the refined, speculative, and complex Victorian age" as Pope is of the age of Anne. Literature is therefore the most intense expression of the dominant emotions and higher ideals of the age, or in short it is the reflection of the *Time-Spirit*. This expression 'Time-spirit' is very suggestive. Thoughts, feelings, and ideals of a people change with the march of time. As a matter of fact they must change, unless there be stagnation or rather death in the life of the nation. So the expression of these thoughts, feelings and ideals must change likewise. This explains why many a literary work that once held its readers spell-bound has ceased to interest men of another age, who are moved by different feelings and tastes. But still there is something fundamental in the life of man and nature, something that transcends the geographical and ethnological barriers of land and race, something that was, that is and that shall be. That literature is a classic, which reflects this something, the eternal affections that are alike in man and

nature, and that never change and are always true. And that literature is again a classic, that knows no time or clime and shall have an eternal appeal and afford a permanent pleasure. This everlasting pleasure the roses culled out of the actual rose garden of Sadi could not give, because they would fade away; but the *Roses* of the *Rose Garden* alone can give and do give, because they, as Sadi expected, bloom to all eternity. And Sadi's *Rose Garden* or *Gulistan* is a classic. Likewise Homer's *Odyssey*, the *Ramayana* by Valmiki as well as by Kamban; Vyasa's *Mahabharata*, Kalidasa's *Sakuntala*, Dante's *Divina Comedia*, Goethe's *Faust*, Cervantes' *Don Quixote*, the great tragedies and mature comedies of Shakespeare, and a host of others are classics. This list is only suggestive, and not exhaustive; nor does it mean that a classic should necessarily be ancient; on the other hand a classical writer can be as modern as Wordsworth or Tennyson. A Kaleidoscopic view of this picture of what a classic is, we see in the brilliant answer of Arnold Bennett to the question why is *Dream Children* a classic? It is a classic because it transmits to you, as to generations before you, distinguished emotion, because it makes you respond to the throb of life more intensely, more justly and more nobly. And it is capable of doing this because Charles Lamb had a very distinguished, a very sensitive, and a very honest mind. His emotions were noble. He felt so keenly that he was obliged to find relief in imparting his emotions. And his mental processes were so sincere that he could neither exaggerate nor diminish the

truth. If he had lacked any one of these three qualities, his appeal would have been narrowed and weakened, and he would not have become a classic. Either his feelings would have been deficient in supreme beauty, and therefore less worthy to be imparted, or he would not have had sufficient force to impart them; or his honesty would not have been equal to the strain of imparting them accurately. In any case he would not have set up in you that vibration which we call pleasure, and which is super-eminently caused by vitalizing participation in high emotion.

Such as the classics are, what is the challenge that they issue? In other words, what is their claim for our attention and admiration? This claim is two-fold. In the first place, a classic is a means of life or, as Arnold Bennett would have it, 'a fundamental *sine quo non* of complete living. It makes us feel that life is not mere eating and sleeping and that in life there are things to see, to hear, to feel and to know, such as Tennyson saw when he described:

"The splendour falls on castle walls

And snowy summits old in story

The long light shakes across the lakes

And the wild cataract leaps in glory."

or such as Keats heard when he listened to the song of the Nightingale:

"The same that of times hath

Charm'd magic casements, opening on the foam

Of perilous seas, in fairy lands forlorn."

or such as Browning felt when he exclaimed:

"Oh, to be in England,

Now that April's there!"

or again as Wordsworth thought when he said :

"To me the meanest flower that blows can give

Thoughts that do often lie too deep for tears."

He who cannot see, hear or feel or know the joys of the world in which he has his being does not live; and if of course he wants to live, he has only to turn to the classics, which open out to him the earth's wonders. The great masters have lived fully, seen widely and felt intensely. "Their lives are one long ecstasy of denying that the world is a dull place." It is this sense of the inherent interestingness of this life that is quickened in us, this 'joy in the beauty of power that sustains and stimulates us, that cures us of world weariness, and makes us love the world and brother man, both for their own sake and for what they point to, the presence everywhere of God's infinite wisdom and love.'

A second claim that the classic makes is that for those who realise this significance of life and who feel genuinely the impulse to produce literature, it provides a standard of excellence by which they can test their own. It points out unmistakably the right attitude to life and the correct culture. It tells them how far their lives are short of the ideal and wherein their weaknesses lie. The classics should on no account be mistaken to pin the reader to a dogma, which he must afterwards discover to be inexact, or to teach him a lesson, which he must afterwards unlearn. "They repeat, they rearrange, they classify the lessons of life; they disengage us from ourselves, they con-

strain us to the acquaintance of others; and they show us the web of experience, not as we can see it for ourselves, but with a singular change—that monstrous consuming ego of ours being, for the nonce, struck out." Their influence is profound and silent, like the influence of nature; they mould by contact; we drink them up like water, and are bettered, yet know not how. The great masters of the classics communicate themselves, and what is best in themselves; and a spirit communicated is a perpetual possession.

And now to those who feel within them the creative urge, the classics serve as inimitable models. They save the amateurs in literature from the danger of dwelling in an atmosphere of mere commonplaces. The classic gives them a measure and an order, to fashion and wholesomely constrain their literary efforts in order, to lift them above the level that would keep if left to themselves, and to bring them nearer to perfection. Thus the classics serve the purpose which Arnold says that the French Academy did; that is, they provide 'a sovereign organ of opinion that gives the law, the tone to literature and that tone a high one.'

Now arises the question how far these claims are fulfilled by the classics that belong to different countries and different times. It may perhaps be fairly representative if the Greek, the Sanskrit, the Persian and the modern English Classics are touched upon. True, they have been written in different languages under widely different circumstances in different periods of human history. Notwithstanding these considerations there run through all of them some

common distinguishing traits, or characteristics that standing out clearly and convincingly have contributed to their universal appeal and made them classics. No wonder therefore that they shine forth in the eternity of time like crystal palaces of hexagonal shape with the walls of Beauty, Liberty, Directness, Humanism, Sanity and Many-sidedness. Behind all these characteristics of the classics, one can discern an interest in and generous sympathy with the general passions, thoughts and feelings of men, such as Wordsworth calls the 'human heart by which we live.' There is in them neither mysticism, nor symbolism, nor a sense of the bizarre and the unusual. On the other hand there is a simplicity that is almost naked; and there is a restraint that is wholesome.

The appeal of the classics first and foremost is to our sense of the beautiful. The classic approach to beauty is simply to take us to a scene and leave us amidst its beauty, unlike that of the modern, who is determined that we shall be thrilled with the proper emotions. Thus Sappho describing an apple left ungathered on its tree writes:

"As the sweet-apple reddens on a bough's end, at its very end; the gatherers have forgotten it; nay they did not forget but could not reach it."

and again he addresses the evening star:

"Hesperus, bringing all things that bright Dawn scattered, you bring the sheep, you bring the goat, you bring the child back to its mother."

As much as we are lost in the orchard trying to reach the unreachable apple at

the very end of the bough, the welcome peace of the evening is upon us after the weary labour of the day taking us to our home and all that it holds dear to us. The same attitude of merely stating the facts and leaving them to diffuse of themselves their inner beauty and power is seen in Kalidasa's *Sakuntala*. King Dushyanta meets for the first time the nymph-begotten and forest-bred Sakuntala in the exuberance of youth playing with Priyamvada and Anasuya in the natural background of a hermitage, 'which is just the spot where nature and austerities, beauty and restraint are harmonised.' The amorous heart of the earthly King then simply exclaims:

"What grace is in their motion. Never such

Is seen in pillared courts of palaces;

The wild-wood bloom out-grows the garden flower.

So saying, the king hides himself among the trees, and watches them. Yes, the poet leaves us as well to watch them and drink in the beauty of the wild-wood bloom. Surely he does not go into raptures trying to see a Helen's brow or a Cleopatra's breast. The same classic method is seen in Tennyson when he describes the declining year and makes us both see and hear

"Through the faded leaf
The Chestnut pattering to the ground"

unlike Keats who brings in the melancholy atmosphere of autumnal decay, the faded colours and the sighing winds and yet brings out nothing definite before our senses, when he describes.

"In the mid-days of autumn, on their eves
The breath of Winter comes from far away,
And the sick west continually breaves
Of some gold tinge, and plays a roundelay
Of death among the bushes and the leaves."

The reason for this straight approach to beauty is to be seen in the life of the people themselves. Their sense of beauty was not the picture-gallery sense of beauty of the modern times, a sense that is switched on on entering a beautiful park and switched off again on coming out into the dirty road. But theirs was a sense of beauty that ran through their whole life. Their physical form was beautiful; their home was beautiful; their temples had beautiful statues; there was beauty everywhere and in every detail of life. It is the lack of this all-round sense of beauty in the English life of the nineteenth century that Ruskin mourns; and it is only too true that we in India have now drifted into a similar state. Herein comes the challenge of the classics as a corrective for the right standard of beauty in life and art.

A second note of the classics is the note of liberty. The Greek ideal was unrestricted liberty free from political or religious tyranny. The Greek had no Bible that laid down the laws of life and conduct. Every Greek was free to act and think, to find truth or fall into error, to do right or to sin. That was why the Greek mind was unbiassed and took a reasonable and just view of life and of the nature of God and man. Thus Euripides writes:

"Thou deep Base of the World, and thou
high Throne,
Above the World, whoe'er thou art, unknown
And hard of surmise, Chain of Things that
be
Or Reason of our Reason: God to thee
I lift my praise, seeing the silent road
'That bringeth justice, ere the end be trod.'"

This freedom which permeated the life of the Greek in religion as well as in politics led to individualism. And Euripides speaks out his shudder at the thought of a man whose tongue is tied through the mouth of a King of Athens who says "A slave is he that may not speak his thought." A striking illustration of this individualism is to be seen in the organization of the Greek army. The famous Ten Thousand under Xenophon was not so much an army on march as a parliament of 10,000 members, who in times of crisis met in assembly, argued pro and con and arrived at decisions by votes. This idea Pericles gave expression to when he said: "Leave the individual to himself, and he can be trusted to do his duty." In Kalidasa too there is that individualism, but an individualism that willingly accepts the law of *Dharma* or righteousness. Dushyantha is in love with Sakuntala, and she too is enfevered with love. But she would not bring about the reproaches of those she most honours, and would hurt not the cherished customs, nor again offend the laws laid on maidens. So she regrets she has no power or authority to give herself; but when Dushyantha points out the sacred law of the *gandharva* marriage, which the sage Kanva certainly knows, she yields to wed him "in that rite which knows no rite but perfect dedication of pure hearts." This marriage has in the words of Tagore the wildness of nature jointed to 'the social tie of wedlock'. It is this 'sober freedom' that, Tennyson thinks, England fosters in her political life, reconciling the people and their ancient throne, making crowds sane and crowns just, and cherishing a loyal passion for their temperate kings.

The very freedom that the classics breathe gives them a power, the power to look straight at life with what Arnold calls an "uncloud clearness of mind." To the classics a man was a man, a mountain a mountain, a tree a tree and a flower a flower. Compare the picture of a sea-gull as painted by Mrs. Browning as well as by Aleman. The picture is of a sea-bird hovering over the sea, filling the air with its hungry clamour or skimming over the water near the rocks where it rests. Aleman describes the bird as the one "that flies over the blossom of the swell in the halcyon's company, with a careless heart, the sea-purple bird of spring." But Mrs. Browning attributes to the bird emotions and experiences which leave us wondering whether it really had or could ever have them.

"Familiar with the waves and free
As if their own white foam were he,
His heart upon the heart of ocean
Lay learning all its mystic motion,
And throbbing to the throbbing sea.
And such a brightness in his eye
As if the ocean and the sky
Within him had lit up and nursed
A soul God gave him not at first,
To comprehend their majesty."

It is evident that to Mrs. Browning the sea-gull is more than a mere 'sea-purple bird of spring' that it was to Aleman.

Perhaps one may think that this 'direct touch' is possible in a thing like the sea-bird, which is after all not so intimate to the heart of man as feelings of love and friendship that affect mankind deeply. And therefore the note of directness comes home to us in all its significance in that

scene of reunion between the remorse-stricken Dushyantha and the penance-pure Sakuntala, a scene that Kalidasa draws in a characteristically classical style. In Dushyantha the first youthful impulse of love, the love of a rake, has burnt itself in the eternal fire of the sinner's heart and been sublimated into the calm, controlled and beneficent love with nothing of selfishness but full of goodness. In Sakuntala her earthly love has been purged by long penances, and she shines forth as a born wife with the dignity of a matron, a mother tender and good and above all a woman whose beauty is the beauty of the soul. It is the greeting of an anguished soul extended to a soul tortured only the more by the unrighteous but inevitable repudiation that Kalidasa draws with a delicate but sure touch when he makes Dushyantha say:

"O, it is she.
She comes, all clouded in her weeds of gray,
Her pale cheeks thinned with penitential
tears,
Her hair upknotted in a single braid,
Chaste in her mien as in her mind.
Alas,
So she prolongs her vows of separation
From me, who without mercy turned from
her."

How straight the grief of Dushyantha pierces our heart! And how tortured we feel at the sight of this daughter of the nymph broken down by austere penances!

This splendid effect of 'directness' that the Sanskrit poet achieves in depicting the theme of love, the love between man and wife, the Persian Poet Sadi does in picturing the same love but of a different sort, the love between man and man. Here is the

reminiscence of a friendship. The poet writes: "In former times, I recollect, a friend and I were associating together like two kernels within one almond shell. I happened unexpectedly to go on a journey. After some time, when I was returned, he began to chide me, saying: 'During this long interval you never sent me a messenger.' I replied: 'It vexed me to think that the eyes of a courier should be enlightened by your countenance, whilst I was debarred that happiness:—"

Tell my old charmer not to impose a vow upon me with her tongue; for I would not repent, were she to attempt it with a sword. Envy stings me to the quick, lest another should be satiated with beholding thee, till I recollect myself, and say: Nobody can have a satiety of that!" A more subtle effect of this insatiable love between friends cannot be had through an expression so direct.

This note of directness is most telling in Shakespeare's delineation of the death of Duncan:

"Duncan is in his grave;
After life's fitful fever he sleeps well."

How bold and yet how haunting the lines are! Perhaps it is not the thought expressed, nor the beauty of the way in which it is expressed, that arrests us. But there is something else about the lines, something which is more than what the words actually say that fixes them in our memory and charges them with a significance.

The classics are thus neither sentimental nor morbid in their outlook on life, but see things as they meet the eyes in all their

nakedness and therefore in all their essential beauty, though subjects like beauty, love, friendship and death are subjects averse to directness of treatment. Here too we see the challenge of the classics demanding our attention to see that our outlook on life is rid of empty sentimentalism and depressing morbidity.

And because the classics looked at the world 'directly,' they were 'humanists.' The Greek tragedians represented on the stage, neither plots of an artistic or intellectual interest nor problems of characters and situations but plots of human interest and characters that were reflections of the common struggling humanity to which they themselves belonged, in whose weakness and sufferings they saw the image of their own, from whose errors and failures they drew warning and from whose fortitude and success strength. The Hector of Homer is not merely a terrible hero wading through blood, but also a man comforting his wife and playing with his child. The sage Kanwa who dwells in the forest sequestered from the world is, as he himself says, not all ignorant of the world's ways. He cannot but grieve over the coming departure of his foster-daughter, Sakuntala, for the home of her husband:

"At thought of it my heart is pierced
with loss,
My voice breaks with suppression of its
tears,
My very sight is numbed with trouble.
If I,
Even I, a hermit, schooled in the austere
way,
Can suffer this thro' love, O, how much
more
Must pangs of separation bitter be
To those that dwell in the kind house-
hold life!"

And he must needs make one last embrace of his daughter before the parting. Kanwa, the sage, is essentially human in spite of his forest life of meditation and penance. This note of humanism that makes us direct our gaze to man as the obviously present, supremely real thing in the world, is quite necessary to create for us an interest in our life, so that we can realise:

"How good is man's life, the mere living!
how fit to employ
All the heart, and the soul and the
senses for ever in joy."

And because the classics were humanists, they were many-sided. To them man is a man, first and last. Man is a being, sober and reasonable; and he must be generally sober and reasonable. He has his moments of exaltation and excitement, and he must without shame be exalted and excited. He has bodily passions; and to be puritanical in their exercise is to be untrue to oneself. Thus to the classics man is a being with many faculties and feelings; and they are there to be developed and used in such a way that no part of human nature tyrannises over, dwarfs or interferes with the rest of it. This was the attitude to life of every Greek, who in the words of Juvenal:

"Shifts to every form and shines in all,
Grammarian, painter, augur, rhetorician
Rope dancer, conjuror, fiddler, physician."

Such an outlook on life is certainly very much unlike the grinding specialisation of the modern world that confines the scientist to his laboratory, the scholar to his study and the merchant to his counter. It may be argued that the classic attitude may not

count for efficiency. It does not to a certain extent, when one remembers what 'efficiency' means to this age with its machine civilization. But by all means let us save ourselves from the idea of the present day that the poet must be left to his dreams, and the pedagogue to the books, the birch and the boys but understand that behind the dreamer and the teacher there is the man whose interest in life is as varied as life itself, unless he is reduced to a mere automaton.

Lastly amidst this humanism and many-sidedness, there is that balance of mind, which gives the classics the tone of sanity and centrality. The term 'Centrality' sums up in a word everything that has been said of the classics. It is that which gives them the quality of universal appeal and permanent pleasure. It is again that which does not make the classics antiquated, though most ancient, and that makes them living and fresh, though the language in which some of them are written may be dead. The beauty of the classics is then the beauty of a representation of some event or emotion, which has been felt with vivid exactness and pictured in a full clear light. Its weight and depth are simply the gifts of writers, who have looked straight at life and put down exactly what they saw there, exactly as they saw it.

The question now is: Do not the classics give us a criticism of life, at once true and poignant, alive and fresh? Do we not see in Sakuntala an ideal daughter, who has great respect for Father Kanwa and mother Gautami? And do we not find in her an ideal wife who never curses her husband

but willingly suffers all troubles resigning herself to the higher power that rules our destinies, when she says:

"No. It was my own ill deeds,
In some past life committed, that brought down
That judgment on me. How else could my husband,
He who was ever kind, have been so cruel."

Likewise do we not recognize in Dushyantha an ideal king who can put aside his private grief for discharging his public duty, an ideal husband who can grieve for the cruel treatment of his wife, and above all an ideal man who lapses into forgetfulness under the curse that is beyond his control, but recovers his sanity when the curse is off? In the classic beauty we find an escape from the artificial and inartistic life around us; in its freedom we find lessons of toleration; in its directness we find a means of clarifying our thoughts and our emotions; in its humanism we find the unifying force

that makes the whole world our kith and kin; and in its sanity we find a reducing medicine that will help us to purge modern literature of some of its humours.

To sum up, the high purpose of the classics is, what Wordsworth himself expected his poems to serve, to console the afflicted, to add sunshine to day-light by making the happy happier, to teach the young and the gracious of every age to see, to think and feel, and therefore to become more actively, and securely virtuous. And the challenge of the classics, in the words of a modern poet, consists in

"Look thy last on all things lovely,
Every hour. Let no night
Seal thy sense in deathly slumber
Till to delight
Thou have paid thy utmost blessing;
Since that all things thou wouldst
praise
Beauty took from those who loved them
In other days."

A QUESTIONNAIRE FOR THE GROWING TEACHER

BY PRINCIPAL K. S. VAKIL, M.ED., M.R.S.T., F.R.G.S., I.E.S. (RETD.), Kolhapur

1. Do I stand erect, rather than leaning or lounging on the desk?
2. Do I walk properly, with head up, shoulders back, chest out, stomach in, weight on toes, with arms and legs swinging easily?
3. Is my appearance as attractive as I can make it?
4. Are my hands and nails clean? Is my chin shaven?
5. Are my clothes neat and clean?
6. Am I healthy and strong?
7. Am I free from habits injurious to health?

8. Am I regular in my ways and punctual in keeping my appointments and engagements?
9. Have I a voice defect such as mumbling, nasality, or inarticulation? Am I applying proper remedies?
10. Do I speak slowly, clearly, distinctly, and audibly?
11. Do I pronounce words correctly? Do I always consult the dictionary as to pronunciations about which I am in doubt?
12. Am I constantly on the alert to improve my English?

13. Do I speak gently and kindly?
14. Am I well informed in current events?
15. Do I enrich my teaching through professional reading?
16. Do I spend at least one per cent. of my salary on well-chosen books?
17. Do I treat my pupils as young friends and build up mutual understanding, confidence, and respect?
18. Do I allow my pupils freedom to ask questions about the instruction given and to discuss other school matters frankly with me?
19. Do I see that my class room is neat and clean, and attractive place of happiness for my pupils?

20. Are my relations with my colleagues cordial?
21. Am I doing my share of duties outside the class-room, e.g., on the play-ground?
22. Am I regular and accurate in keeping school registers and records?
23. Am I loyal to the institution and the Government I serve?
24. Do I abide by the Code of Ethics of the Teaching profession?
25. Do I endeavour to understand my pupils' needs and show parents that I am genuinely interested in their children and in their progress at school?
26. Do I vitalise my teaching by relating it to the life of the community?
27. Are my social and moral standards worthy of a teacher?

OUR CONTEMPORARIES

WRITING on "Secondary Education in Bengal," the *Modern Review* observes—

"If the provision of the Bill are beneficial and meant to promote the cause of education, there is no reason why any class of schools or students or any school or student should be exempted from their operation. The vague character of the section (relating to exemption) gives rise to the suspicion that the Bill may be meant to be used in such a discriminatory way as to injure Hindu students and the schools meant mainly for them and founded and maintained mainly by Hindus.....

"Muslims are undoubtedly entitled to have the kind of education they like, provided they pay for it. They have no right to have that kind of education at the expense of the Hindus, who contribute more than 70% of the

revenues of Bengal.....Hindu Bengal and Christian Bengal and non-Muhammadian Bengal in general must be prepared to make a great constructive effort at great sacrifice for the educational future of their children, though the present duty of these sections of the population is to criticise the Bill, demand its withdrawal and secure it, if possible, by all legitimate means."

Literature in Schools

Mr. E. M. Abraham writes in the *Educational India*:—"It is because we try to teach literature that we inspire in the pupils an aversion to it. As if literature can be taught!...Literature does not make an appeal to the head, but to the imaginations and emotions. You can teach the history of literature, but by God, not literature."

ture. So the cultivation of the imagination is an aim worthy to be placed with the chief aims of education ..

It is a psychological truism that a child is considerably more imaginative than an average adult (and when at play) he substitutionally lives and devours the lives of many soldiers, workmen, heroes of all kinds. The same office is served by literature for the grown-up: in it he seeks the experience of many, escapes from the one-sided narrowness of his particular way of life. Thus to develop the love and habit of play into the love and habit of literary appreciation is to confer a lasting source of happiness and enlargement of sympathy.

It is largely through literature that a man gains a sense of his place in the history of the race. And literature, in developing and quickening the imaginative life, results in more sympathy, a more spiritual outlook, a perception of permanent values, and in general the development of fine mental attitudes"...

Let us place our student in intimate contact with great men whose thoughts, words and deeds become for him an abiding inspiration. Let us make him more sensitive to the beauty of the material and the spiritual world. In a word, let us make him feel not only more about things, but feel more about them.

The Classical Education System in China

Prof. Yu-Shan Han, St. John's University, Shanghai, writes in the *World Education* —

Politically speaking, the classical examination system was the safeguard to insure a kind of representative government since the road to successful scholarship was neither a monopoly of the rich nor a privi-

lege of the nobility and every county throughout the empire had its required quota of chosen scholars. The common people could censure the scholars if they acted in any way which would overthrow the ideal of bringing glories to the forefathers and of opening opportunities for the descendants, while the scholar in turn could censure the emperor if he should act in any way injurious to this great tradition.

The examination for "Flowers of Talent" was the first literary degree to be earned. Prior to this examination, there was a preliminary test given by the magistrate of the country and the list of successful candidates was forwarded to the educational officer of the district to await the arrival of the Educational Commissioner of the province, who visited every county once a year. On an average, there were about two thousand competitors, ranging in age "from the precocious youth just entering his teens to the venerable grandsire of seventy winters." Shut up for a night and a day in the cells, one for each candidate, they were to produce two essays and a poem. There were two sessions to this examination and many candidates were eliminated after the first for violation of the rhyming scheme, for the wrong use of words and for any one of a thousand other reasons. One per cent. or more was selected for beauty of penmanship, grace of diction, and understanding of the classics. These twenty or more candidates received their first degree, *Hsiu Tsai* (Flower of Talent) or B. G. Degree (Budding Genius).

The examination for the "Promoted Scholars" was known as *Hsiang Shih* or provincial examination. Before one was eligible to participate in this examination, he must

not only have his first degree but also three years of hard work after receiving it. The provincial examination was held every third year; extra examinations being granted in celebration of auspicious events such as the birth of a prince or the celebration of a Jubilee. There were three sessions to the provincial examination. At the first, candidates were to produce three essays on subjects from the "Four Books"—*Analects of Confucius*, *Works of Mencius*, *Doctrine of the Mean*, and *Great Learning*. At the second, five essays were to be written from each of the Five Classics. At the third session, the candidates were required to write five essays on the art of government. This examination was also given in those small cells: five feet nine inches long, three feet eight inches deep, and five feet nine inches high. On an average, there were about twelve thousand contestants, each province being allowed to select about a hundred. The degree, *Chu Jen* (Promoted Scholar) was the reward of the victors. These "promoted scholars" received not only official caps and gowns but also money for the erection of lofty flag poles before the gates of their family residences. Wooden tablets over their doors informed the passerby that these families had

produced literary prize-men. The ancestor halls would be similarly decorated.

The palace examination for *Chin Shih* (Ready for Office) was so called because it was held in the palace instead of the small cells of the examination halls. Holders of the title of "promoted scholars" met in Peking in the spring following the provincial examinations. There was a preliminary examination, namely the joint examination, which was nothing but a process of sifting or elimination. The palace examination usually took place a little more than a month after the joint examination. The entire examination consisted of one session and the requirement was to write an essay on a current political problem; irrigation, colonization, suppression of bandits, river conservancy, unification of currency, a program of education, etc. Penmanship, of course, was one of the important factors determining the result of the examination. The emperor was the chief examiner, with fourteen first rank officials as assistants. The average victor in this examination received the degree of *Chin Shih* (The Ready-for-Office-One). The first four were specially recognized and the first of the four was named *Chung Yuan* (The Model Scholar of the Empire.)

NEWS AND NOTES

DOCTORS AND EDUCATION

The following has been sent to us for publication by the Headmaster of the National Secondary School, Triplicane.

"The following is a lecture delivered by Dr. T. S. Tirumurti to the Masters' Association under the presidency of Mr. S. Srinivasa Iyengar :—

'When Mr. N.K. Tirumalachari asked me a few days ago to speak on a subject before the members of the teachers' or masters' association, I was under the impression that I was going to address only the masters of the school, and naturally being a small number it would be a sort of heart to heart talk.

'We have been treated to a very nice variety entertainment which the little boys and girls put up evidently to please the masters as well as the invitees and the President of the evening. That is the pleasantest part of the function and our thanks are due to those little children who have entertained us with their music.

'At the very beginning when I was asked to speak I did not know that Mr. S. Srinivasa Iyengar was presiding and when I learned about it afterwards I was nervous to speak before one of his achievements. But I am now glad, as otherwise I would have missed the chance of hearing some of his own ideas so vehemently or clearly expressed regarding what the country should obtain before we plan our future.

'There is no great dissatisfaction, and there should not be any great dissatisfaction regarding the progress of education so far. But as regards the future planning certain things are essential. The President has made it absolutely clear that we must have an education which will fit us to make our country better than what it is at the present day. He also told us that education is the

one subject that everybody seems competent to speak. There is no fun in being a Doctor, just as there is no fun in being a teacher if everybody begins to discuss about medicine or teaching. Though there is no fun in being a Doctor, yet on the subject of a Doctor's outlook on education there can be no difference of opinion.

The Doctor's outlook has a scientific outlook and I claim to be a scientist. We are not suffering from a plethora of science. We want science, more science, still more science. If you want to make proper progress, we want more and more of science—applied science, not theoretical science.

A Doctor will have a scientific outlook on education. The first is the subject of Biology. Biology treats about life. Biology treats about the reactions of life to the surroundings. Biology teaches how the adjustments are made between the individual and the environments between man and the environments. Personally I believe that most of our difficulties would disappear and specially the difficulties of the kind referred by our President in the party politics of our country if the general literate public have had a biological outlook and at the same time if our leaders, statesmen, and politicians are sometimes chosen who have had a biological outlook.

The little boy who gave a verse said 'Life is real'. There is biology—to make the best of life here. So long as we live in this world we must be a good biological animal. We must be well fed. We must improve our vitality.

When I look at the students I do not consider them to be A-1 biologically. Boys and girls, a majority of them suffer from some kind of disease or another—discharge from the ear, nose, adenoids, tonsils, etc. Their

vitality, resistance to disease, is very very low. I consider it would take a long long time before we can make our nation an A-1 nation. In order to achieve this we must catch our children when they are still young, and note whether they are improving in weight, improving in health. We must insist upon a compulsory study of health.

A doctor must be a part of a school teaching staff. It is absolutely necessary not only to keep the teacher in good health. In a school you want a whole time medical officer to look after the health of the children. A knowledge of health, physiology and hygiene are much more useful to children in later life.

There is no use saying that in our country our personal hygiene is very good. What about our communal hygiene? As in other countries we must even be prepared to pay higher taxes if necessary for health is a thing which we have to buy and pay for. In this matter there is absolutely no difference of opinion. Members of the medical profession do not belong to any country. It is an international agreement by which a German doctor will attend on a wounded British soldier and *vice versa*.

Biology teaches us that there must be a balance between the various organs. There must be a balance between the body, mind and the spirit. They work in harmony for the common welfare. That is what should be done in society.

Then there is the biological instinct of self-preservation. We must know that strength and knowledge were given to man not for the purpose of killing other people but with the object of being able to defend ourselves in times of necessity. That idea that we must be physically fit, the necessity

for physical education, that we must be better animals physically fit to defend ourselves is there because whatever we may say there is the instinct of self-preservation and self-defence.

'Eat, drink and be merry'.

Eat, what to eat, how much to eat, which is good for health and which is not good.

Drink, what to drink, aerated waters! how often?

Be merry. When there is not sufficient food, sufficient vitality, we cannot even laugh. Though man has been defined as a laughing animal, we cannot even laugh.

I would say as a doctor eat, drink and be wady—be wady of prescribing to somebody else. Why should children be taught this? First of all you are incompetent. Secondly a medicine that cures one man may not have the same effects on another.

Be wady in doctoring yourself. I have had the privilege as a doctor to see many of the home medicine chests and some of them contain dangerous drugs and poisonous medicines. Look at the way in which Cafasparin is sold and used at the present day. Then one medicine may be taken by mistake for another. Self-doctoring is therefore to be cautioned against. Never go in for these advertised medicines. What is the biologist's attitude on war? Absolutely one with our revered President we should have a good army a good navy. We must be fully equipped for self-defence. Politicians make war. Merchants make war. So far as medical men are concerned international amity for the safety of the world exists.

We have now to consider: Are you going to have a totalitarian state or a democratic form of government which in course of time can be gradually made better and better.

After this war, which we hope we shall win, what is the biological outlook? War must always be cause of the struggle for existence and the survival of the fittest. The real fact is that war is biologically unsound. Two groups of individuals of the same species fight in war which is something unknown in the animal kingdom. Two groups of animals of the same species will never fight against one another. The only animal that goes to war is man. Man against man, and group of men against group of men. This is biologically unsound and the generation that comes after the war is biologically unfit because fit men die.

I feel that nobody is better fitted to spread this gospel of better understanding, better mutual respect and better nation building gospel than the members of the teaching profession. They are the builders of the future nation. It is they that can speak to the public help medical men and introduce preventive medicine and war against disease. Everybody must take part in this war and the teachers can help a great deal.

16TH ALL INDIA EDUCATIONAL CONFERENCE, 1940

The Venue Fixed

Educationists interested in the work of the All India Federation of Educational Associations will please note that the 16th All India Educational Conference will be held at Udaipur from December 27 to 30, 1940.

A strong Reception Committee has been formed there with Sir T. Vijayaraghavacharya as the Chairman. Intending delegates are requested to communicate with the Reception Committee for arrangements of lodging, boarding and sight-seeing.

Communications for inclusion in the Programme may kindly be addressed to

Mr. D. P. Khattry, Honorary Secretary,
All India Federation of Educational Associations,
Post Box 52, Cawnpore.

KARNATAKA HISTORICAL RESEARCH SOCIETY, DHARWAR

Silver Jubilee Lecture Series No. 1

Sri R. S. Panchamukhi, M. A., Director of Kannada Research, Dharwar, delivered a lecture on the 19th inst. on "Karnataka Jainism and Bhatkal Finds" under the Presidentship of A. L. Dias, Esq., I. C. S., Collector, Dharwar.

The lecture is the first of the series arranged by the Karnataka Historical Research Society as part of its Silver Jubilee Celebrations.

Mr. D. P. Karmarka introduced the Lecturer to the audience. Then the Lecturer traced the origin and history of Jainism and gave short account of its development since Mahavir who lived in the 6th century B. C. The Mathura Sculptures belonging to 2nd century B. C. are the oldest Jaina relics found in India and they show that Jainism flourished in Northern India prior to that. Chandragupta Maurya migrated to the South with his Guru Bhadrabahu and settled at Shravanabelgola in Mysore. Since then Jainism found a home in Karnataka where it flourished till the advent of Vaishnavism and Shaivism in the 12th century.

The lecturer said that the recent researches conducted by him in the Western Coastal area revealed to him the fact that Jainism flourished there for centuries, and the finds he discovered in Hadolli were sufficient proof of this. He then showed to the audience certain Bronze images and explained their significance.

The Collector in his concluding remarks expressed his appreciation and the proceedings terminated after Mr. N. S. Kamalapur, the Secretary, thanked the Chief Guests and the audience.

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