

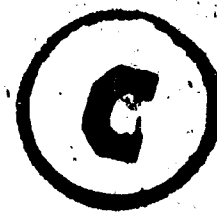
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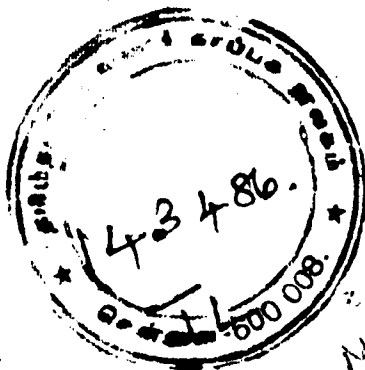
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VOL. XLVI

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No. 12

"MIR"

(DIARY LEAVES)

By H. E. PROF. NICHOLAS DE ROERICH, *Naggar, Himalayas*

"**M**IR" this word in Russian means both the universe, the community and peace. Not without reason are these great conceptions united in one sound. If one imagines the universe, one also realizes peaceful labour. Beginning work, one also becomes conscious of the Universe.

People talk especially about peace when they are afraid of war. But there are different kinds of wars: internal and external, visible and invisible. Which of them are more horrible remains to be seen.....

"Indeed, the worst calamity for ancient and present humanity, is that their greatest poet, the wise blind Homer, appeared to be a bard of war and not of peace. Together with his faith in the gods, he also lost faith in peace.

There is and there can be no union
between lions and men.
Wolves and sheep cannot live in
hearty concord.
Eternal foes they are—hostile against
each other,
Hence between us love is impossible.
No concordates
Can exist between us, until one is slain,
Feeding with his blood the fierce god Arius.

XLVI—96

This means that "everybody will kill each other." "In the universe there will be no end of war..."

"Through the *Iliad*—the war of Troy—begins endless war, which throughout ages lasts until our days"—exclaims Merejkovsky in his *Atlantis*. There are many soul-stirring lamentations. And Dante has found infernally burning abodes for murderers and all malefactors.

And there are also other testimonies.

On the eastern shore of Crete in Palai-castro—the ancient Heleia, which was the capital of the island, about 1400 B. C. there was found an ancient hymn, one of the most beautiful and simple prayers of humanity:

Great Caros, rejoice,
Oh Ruler of joy—rejoice!
Thou proceedest
Leading the spirit.
Come to us, on the mount of Dicta
and rejoice in song and dance!
Let us greet Thee on lutes
With flute accompaniment,

And let us sing, encircling
the infallible Altar.
For here, Thou, The Immortal Child,
Was hidden by shield-bearing guardians
Who accepted Thee from Rhea.
And many fruitful years commenced
and mortals cognized the truth,
And even wild beasts were tamed
by all-blissful Peace!

"Mir"—Peace—in this one word is expressed the whole essence. "To live in peace means never to raise arms against each other"—this commandment was given in all languages, at all ages.

And on the Eastern side is Curo, and on the Western Quetzalcoatl—both are messengers of peace; they both "close their ears when they hear of war." And Kanaan, Melchizedek, the King of Salim—the King of Peace—blesses Abraham in the name of Adonai, the God of Peace. Thus in all religions, the first word is "peace".

When one studies symbols and tablets, one will find in all images and hieroglyphs the same desire—the sacred prayer for peace.

"Do not do evil to animals" is the ordainment of Triptolemus, the messenger sent by Demetra to the savage people after the great floods. Triptolemus was to teach people agriculture and to uplift them from the bestial to human life. "Do not do evil to animals" in the Biblical language means: "Blessed be those who have pity for everything living" because "all living beings together suffer and wail up to now"—they suffer together with man,—they perish with man or they are saved with him.

Should man kill animals in order to feed on meat? No, by no means—ordains

Demetra, the fruit-bearing goddess. With bloody food there enters into man the spirit of killing, the spirit of war. But the spirit of peace enters only through bloodless food.

And Hesiod, the shepherd on Mount Helicon, sings:

"God made it a law for beasts, birds and fishes to devour each other—because they do not know the Truth.

But to man God gave the Truth!"

The truth: do not kill! For everybody it is always possible not to kill—not to make war. "If you shall kill—you will die; give life and you will live: a child understands this, and yet this is the mystery of mysteries!"

Should one defend Culture? Yes, one should, always and in everything.

Should one help the workers of culture, the depressed and burdened? Yes, one should, always and in everything.

Should one unite around the sign of culture, in order to conquer the attempts of destruction and decay? Yes, one should, always and in everything.

Perhaps culture, knowledge and beauty are sufficiently guarded and affirmed? No, they are not.

Perhaps everywhere the foundations of culture are already strongly fortified? No, unfortunately they are not.

Perhaps the workers for culture are especially safeguarded by law and in the consciousness of the people? We wish it were so!

As before, the League of Culture, as the voice of public opinion, is indeferrably needed!

We have to invoke peace—non-killing. What does this mean? Is it possible that millenniums have not taught people that which has been ordained by all Commandments? But what do we see? The further we go, the more one has to reiterate the necessity of peace. Where is evolution, when a monster gun is already loaded and death-bringing poison is madly sown? People became so skilful that poison and death already fall from the blue sky. From the same blessed sky, from whence was bestowed only blissful *prana*—the panacea.

What has happened? Under the ground there are explosive mines and threatening gangways! From the blue sky comes poison and death! The barrels of gigantic guns are proudly raised. Probably there will soon be a "festival of the shell" when it will accomplish a flight around the world. When it will destroy everything that can be destroyed.

"People cannot guess before what terrible danger humanity stands in case of a new war"—writes Prof. Andre Meier. "The poison gases of the last war are child's play in comparison with what we shall see if a new war breaks out"—adds another expert, Prof. Cannon of Columbia University. According to Dr. Hilton Jones of New York, a newly invented gas can destroy a whole army as easily as "blowing out a candle."

Truth! The inventor of poison believes that he creates truth. The makers of guns

are proud that their tools will annihilate a man even beyond the horizon. The forger of the sword anticipates that his steel will penetrate all hearts.....Such are the thoughts of man!

Helas, not such a truth is needed! "Mankind needs another Truth," says Gorky, "a Truth which would blissfully strengthen creative energy." A Truth is needed, which would stimulate mutual trust and striving towards goodwill.

Others make impenetrable armour and shields. Perhaps they hope to create a defence against all evil influx? Let it be so.

The defence of culture, the defence of the motherland, the defence of human dignity does not think of violent usurpation. The armour of defence is not the poison of destruction. *Defence is justified and attacks are condemned.*

It has some special meaning that in Russian MIR is synonymous for peace and for the universe. This synonym is not due to a poverty of the language. Indeed, the language is rich. They are synonymous in their essence. Verily, the universe and a peaceful creativeness are indivisible. From ancient times this salutary synonym had a special mission.

Mir—the universe and *mir*—the peaceful universal labour; a creative sowing, the beauty of the world—the conqueress.

EDUCATION THROUGH LETTER-WRITING

By SRI D. N. KRISHNAYYA, M.A., B. Ed., *Virajpet (Coorg)*

LETTER-WRITING is an art and a recreation. It has also become a necessity in everyone's life in these days. We are not living now in compact groups unconnected with one another as in olden days. Those were days when each village was almost self-sufficient and the simple folk of the village had no thought beyond their own villages. But now, in this age of machinery and large scale production, the self-sufficiency and economy of the villages have been disturbed and the people have been driven to seek some other means of livelihood other than their paternal or family avocations and that too in places away from their own. Again, with the extension of dominions under the Government and with the growing functions of the Government, the openings for educated youngmen have increased. Side by side the business firms and other public and private concerns have begun to employ a large number of men in them. All these things have necessitated the movement of people from their homes to distant places away from their relations and friends. But though separated from their relations and friends, these people desire to keep themselves in contact with their friends and relations by means of letters which kind of communication is most easy and reliable. Thus grew the art of letter-writing.

Letter-writing requires much skill and often indicates the character of the person who writes it. Letters are of course of different kinds, such as business letters,

friendly letters, official letters, etc. Every one will of course have occasion to write letters of all these or every one of these kinds. Therefore it is quite necessary for one to cultivate the art of writing letters in one's scholastic career.

Proficiency in the art of writing letters is important also to maintain one's self-respect in the eyes of others, for one's learning, culture and character are reflected in the letters one writes. Any person who has pretensions to some learning may have to write some letters and his ability to express his ideas in the most appropriate terms and his educational and cultural background can be gauged by the style and the form of his letters. Therefore the letters that we write must be written with much thought and care.

Letter-writing is included as an item in the Written Composition exercises set to the students and it also invariably finds a place in the question papers on language subjects. But it is our experience that the students are not evincing as much interest as they ought to, in writing letters. Therefore, we teachers, should try to create more interest among our pupils and students in the art of letter-writing. How can this be done? In the first place students in a school should be induced to write small epistles or notes to one another instead of verbally asking for anything that they want of one another. In the beginning this may look a round about and tiresome process of doing things, but when once the students get accustomed

to it, they will find it absorbingly interesting. Next the students should be encouraged to write to their friends and fellow students in the neighbouring schools of the same town or city or the district describing to them the activities in their school regarding games, sports and other extra-curricular items of school work. If they thus learn each other's activities and doings, incidentally it will stimulate in them a spirit of emulation and healthy competition. They can also know from each other what one teacher has stressed upon in any particular subject. The teachers should give instructions to the students from time to time as to what they should write, how they should write and how they should divide their letters into paragraphs, etc. Thus by letter-writing the students will not only improve their language and style of writing but also add to their knowledge.

Letter-writing may also be resorted to with advantage in some non-language subjects, particularly in history and geography. On history lessons students can be made to write to their friends in other schools description of any of the historical places or relics of historical importance in their neighbourhood. In India, almost every Taluk or village has some place of historical or religious importance and descriptions of such places will be of very great interest and will stimulate a liking for the subject of history in general. A study of the local history is the first step in the study of the history of one's country and of other important countries.

In the Geography lessons that subject can be made more interesting and realistic by means of letter-writing. A local study of places with the nature of their climate,

occupation of the people, their agricultural and industrial products, etc., will be of absorbing interest in the study of geography and is an essential part of the geography course. We may not know of a particular kind of people in our neighbouring district or province, neither of a particular kind of industry or trade carried on there. If such informations are given in letters, it will be very enlightening to the students and the study of geography will be made more realistic. In England there is a society called The Empire Article Exchange Society, which invites articles from students giving an intimate and vivid picture of the districts in which they live and these articles are collected and published in book-form and distributed among all the member schools. Letter-writing is a first step in this venture and we in India may learn more about the geography of our country by the exchange of some select letters than from some printed text-books. But care should be taken by the teachers to teach the students on what they should write and if that is done, geography will become more interesting and instructive.

Lastly comes the question of sending the letters. Once a fortnight or once a month at the latest, letters should be collected from the students and should be sent in one packet to the schools to which they have been addressed at school cost. If there is reciprocal arrangement between schools to exchange letters, this system will work very well.

Thus letter-writing will improve one's language and style of writing and one's general knowledge and will bring about life-long friendships. These pen friendships may facilitate exchange of visits between them and lead to more and more personal contacts. Therefore a trial may be given to this system of letter-writing and exchange of letters between students and schools.

WANTED—NEW HISTORY

BY SRI M. RAMAKRISHNAYYA, B.A. (HONS.), *Madras*

"HISTORY," wrote Goethe, "must from time to time be rewritten not because new facts have been discovered, but because new aspects come into view, because the participant in the progress of an age is led to standpoints from which the past can be regarded and judged on a novel manner." Such a rewriting must be undertaken in our age because new aspects have come into view on account of the rapid advance of science. The steam-engine, the aeroplane, the radio and the wireless have all combined to revolutionise the basic assumptions of human life. Men hitherto separated by long distances are suddenly brought together. Contact and communication between the ends of the globe are made easy at a very early date, early because it has happened long before the persons who are to profit by it have discovered the change. The outcome of this process is a world in which men are to each other so near, yet so far. Mutual co-operation has not kept pace with material advancement.

Now it is time that we realise the ridiculous position we are in. We must then change our outlook according as the environment has been transformed. Every branch of knowledge must be seen through the new glasses. History, for example, must be written and taught with the object of fitting the human species in the new surroundings science has created for them. Its purpose must be to generate in its stu-

dents a genuine feeling of patriotism for the world just as it attempted to do for nations and races in the past.

So we shall no longer have histories of one nation and another or of one country and another. The unit of treatment is the world as a whole. In fact, how can there be History of India or History of England as such? The history of a country reveals many influences and tendencies which have for their origin a different country. Complete isolation is neither possible nor beneficial. The true perspective of the growth of any state cannot be had if its relations with another are ignored. Can one write the History of England without frequent references to the fortunes of the House of Bourbon or the ambition of the Romanoffs? Is History of India possible without an allusion to the changes of climate in Central Asia at an unknown date or the capture of Constantinople by the Turks in the 15th century? Historians in the past did not fail to recognise this difficulty. But that was only in the preface. The main body of the book, nevertheless, contained what are strictly speaking incidents in the histories of other countries. For example, their Histories of England were filled with things like the details of the Austrian succession and the intrigues at the distant court of Petrograd. The most important feature of these works is not that they have been written in that manner, but that they having been written in that

manner, still pass for Histories of England only.

To write history, this time history of a whole world, through numberless countries is really to set up an almost impossible task. It will certainly be impossible if the present contents of history were allowed to remain unaltered. History as it has been written all these days deals mostly with the political turmoils within and between nations. An occasional biographical tinge is given, when, for instance, one reads about the quick succession in which the eight wives of Henry VIII march past the historical stage. Here and there a para is devoted to the growth of literature and science with a scant sprinkling of information on the economic conditions and on the aspirations of the common people. In short, the history we have been reading is in its essence a narrative of wars and of the fortunes of a few fortunate families, sometimes of Kings and at other times of Dukes and Generals.

The new history, as we may term it, must not mainly concern itself with such things. Comparatively they are not essential. Take for example, the discovery of iron and your Alexander or Napoleon. The Greek hero conquered only to die at Babylon a drunkard's death at a premature age. The Corsican giant did almost the same thing. He slew; he conquered; he ruled; but for a time only. His end was as inglorious as his career was meteoric. What happened to either of their conquests? They melted away like dew at the first appearance of dawn. On the other hand, iron, ever since its discovery, has left its

stamp on all the subsequent events. It has been the cause of transforming human life to a far greater extent than all the military heroes together. It has revealed immense possibilities for peace and war. Imagine the shapes it can take and had taken through history. The iron spear-head, the axe, the sword, the rail, the battleship and the motor have in their turn compelled men to change their ways of life. And before these achievements the small strutting figures of Alexander and Napoleon and the many silly things they said and did must appear very small indeed.

The story of iron is only one chapter in metallurgical history. Again metallurgy is only part of the real history of man. There are the stories of the boat, and of the pot, the domestication of the horse, the growth of plants, and the origin of agriculture. By making a study of these we would be nearer the fulfilment of our task, as historians, of tracing the civilisation to its source and watching it in all its ramifications through the run of centuries. Find out where the cereals were first grown, and you will be nearer the starting-point. For as Marx said, if you know the means and organisation of production of a people you can tell their political and philosophical principles. It is for this reason that the Soviet Union is encouraging research on plant biology. Vavilov, an eminent Russian scientist, undertook this task. Though research in this field is still in its inception, the results in the case of wheat are fairly clear. There are two distinct groups of wheat which can only be hybridized with difficulty. Each of them can be traced to a

definite centre. And as we approach that centre more and more kinds are revealed. Their features are such that have disappeared in the most cultivated varieties. They have been shown to be almost certainly primitive by breeding tests. One of these centres is in Abyssinia and the other from which the more important groups of wheat are derived, in or near Afghanistan. The former is, therefore, treated as the original home of agriculture which led up to the Egyptian civilization, and the latter the origin of the Indian and Mesopotamian types which made the cultures of the same names. In short, if Vavilov is right, agriculture started in the mountains and only later spread to river valleys. Now the real value of his investigations, from our point of view, is the indication of the place of the earliest human society.

Similarly much light will be thrown on early history if we know the origin of the dog, the horse and the other animals. The results of these studies must form the chapters of new history, in which the world is taken as a unit and its growth is related with reference to the changes in human implements and surroundings.

One need not conclude from the above that new history is complete with an account of the development of the material adjuncts of life. On the other hand, such an account is to serve as background only. The main aim of new history is to sketch the growth of ideas, of the human spirit and of the ways and means in which it sought expression from time to time. These ideas, it must first be emphasized, are the wealth of the whole world; they are

not the private property of nations in which they chanced to be born. The teachings of a Buddha and a Mohammed, and the theories of a Darwin and a Pasteur are intended for the benefit or the ruin of the world and not of their so-called native countries. The second point of importance in this context is the demolition of the faith that many among us entertain in what is called a 'National Culture' or a 'National Genius.' Well, what is a nation? No political scientist has so far succeeded in giving a satisfactory definition of the term. Then, what is national culture? One can easily imagine a 'National culture' if that nation leads the life of a Robinson Crusoe. But the actual affairs in the world are exactly not that. Every so-called 'national culture,' in fact, is the crystallisation of a number of influences and tendencies starting from different sources. Take for instance, Indian culture. Mr. Jinnah would swear against such a term. He would substitute Hindu and Muslim cultures. He is equally wrong, if not more. For, from the first moment when Hinduism—which, at best, is a federated religion—and Islam came into contact (2nd conflict) with each other, an endless but imperceptible process of change is taking place in both of them. And today they have changed greatly from what they were on the day of their first acquaintance. Go behind that day. You will again see another set of forces acting on what we may call Hinduism. Jainism and Buddhism were present. And what were they if not the revolts against an earlier form of Hinduism? And, again, what surety is there that no foreign

influence had a hand in the outbreak of these revolts? As a matter of fact, there are scholars who treat Buddhism as the first example of alien influence on Indian thought. Mr. Rawlinson identifies the tribe of Buddha with the Scythians, the former being the herald of the great Scythian movement that swept down on India a few centuries later. One can multiply illustrations of this fact almost without an end. The whole length of the history of Indian art is strewn with stories of foreign influence, at one time the Greek and at another the Persian. This is especially true of the position of cultures in the earlier part of world's history. Babylon was, in the days of our ignorance, hailed as the cradle of civilisation! Recent excavations have shown the difficulty of such a view. The Indus Valley, to mention the most important, has revealed definite traces of a great civilisation which it started in the past with the rest of Western Asia. As Sir John Marshall says, the Chalcolithic culture was wide-spread and it is, impossible to point out one country as 'the cradle of civilisation.' The birth and development of a civilisation is the result of the untiring efforts of a large number of countries and not of one country alone.

'National Genius' is another concept which is as wrong as it is mischievous. The genius of England is said to be democracy. Rubbish! She was not democratic till recently. Moreover, her democracy was one of the major accidents of history. The truth is, that the immense popular awakening caused by the rapid industrialisation in the 18th and the 19th centuries and

attendant evils brought about agitation which the old constitution was not strong enough to resist. It was all a question of favourable circumstances and not of a 'national genius'. By using such terms we introduce an element of mystery into our history and create unjustifiable discrimination between nations and peoples.

Similarly, the destiny of a nation. The History of England in the 19th century, for example, is said to be the fulfilment of her destiny as an empire-builder. When the new history comes to be written, we will have to take cognisance of empires that have come and gone and to treat them perhaps with humour, sometimes with indignant humour at the childish misbehaviour of nations in exploiting and devastating large parts of the world. In fact, if one is up to calculate the extent of devastation wrought in the world by haphazard and unprincipled exploitation under a system of unchecked competition, and then compare it with the share of Nature in the work of devastation, one would look aghast at the immenseness of the share of the former. That is the result of empire-building and that is what the old history instructs us to glorify. The old history is largely the bragging of nations which have profited (and probably impoverished the world *pro tanto*) simply because they happened to own the means earlier than others.

All this, however, is not to deny the peculiar characteristics of each set of peoples. But, on the other hand, this is to show that those peculiarities are not so peculiar as to necessitate a distinct treatment of each set of peoples as having their own cultures.

Without such an orientation, history becomes at its best a fraud; at its worst, a poison. For, old history is written by people impressed with the correctness of their own political or religious views. At best, they are defrauding the people of truth. At worst, they are poisoning their readers who, if emotional enough, would act up to the suggestions of their authors with disastrous consequences. Take the example of Anglo-American relations. The average American still cherishes a dislike, mild it may be, towards the British. The reason often cited is the British attitude towards the American colonies in the 18th century; the Americans became independent *inspite of the British people*. The falsehood and the poison of the story lies in this. Although the whole nation was not behind the policy of George III, it was represented otherwise. Competent leaders of the British people like Burke and Chatham were in favour of a more lenient attitude towards the colonists. But as things were, the King, his Premier, and most of all the Parliament were impervious to popular influences. So the king and Lord North had their way. It is important that they had their way *inspite of the British people*. The American conflict was as much a conflict in Britain and the British constitution. Old history does not emphasise this all-important point and the result is distrust and suspicion between two peoples. For this reason, new history must be a history of peoples, not merely of Kings and Queens.

This reform is urgent in the case of Indian History. The present account of it leaves us with an impression that this

history of our country is after all a succession of battles, a jumble of blood-curdling stories of Muslim bigotry and an illustration of the strategy of warfare from time to time. Ask, if you like, any of our students. He will tell you a few dates, when the three battles of Panipet were fought, or the exact number of Muhammed Ghazni's invasions or will talk ill of Aurangazib (if he were a staunch Hindu). He can never tell you the conditions of the people at the time those events took place. New history is to provide him with this knowledge. The history of a country is essentially that of its people. It is not merely the record of the vagaries of kings and a few other high-placed gentlemen. The old history is just this; its bent is aristocratic. A change of temper and a revolution in treatment have, therefore, to be effected if a proper perspective is to be gained.

It is relevant here to draw attention to Wells's 'Outline' which marks the first successful attempt to open out a new path in historical writing. It is unique in its comprehension and in its marvellous regard for important detail. Through its pages, history runs like an eternal stream emerging from behind thick and sometimes impenetrable veils of mystery, legend and mythology. An impediment here and an obstacle there may have changed the course; but it is always the same stream. The hills that it circumvents or the forest which conceals it for a while are not essential; they are incidents or passing-phases. It flows through different countries; its waters may sometimes taste differently; but again it is the same stream. The great interest of the

'Outline' lies just here. The history of man is presented as so many episodes linked inseparably with one another.

To recapitulate, the main tenets of the New Historian are—(1) to write the history of the world; (2) to emphasise the influence of the changes in the material appliances and environment; (3) to sketch the

growth of ideas and civilisation as the cumulative result of the efforts of world's men; and (4) to write the history of peoples and not of a section or a sub-section of them. Until and unless the future citizens of the world are trained in such an education, we do not see any fair prospect for World Peace.

PARENTAL CO-OPERATION WITH SCHOOLS*

By THE REV. B. J. ROCKWOOD, M.A., B.D., Kurnool

I HAVE noticed from time to time references in our papers to meetings of Parents' Associations. I try to read between the lines of such reports and am driven to the conclusion that such meetings are not arranged with a view to co-operation, but from a desire to make mention in the annual inspection report that such an organization exists, though but for one meeting. These meetings are generally for the entertainment of the public. Plays are put on, not by the parents but by the pupils. Lectures are delivered, not by the parents but by the teachers. No resolutions bearing on school management are ever passed. In other words, these Parents' Association meetings are, more likely, meetings of the Literary Societies of the schools—the name being changed to Parents' Association.

The amount of co-operation that might be expected from parents is limited by the strict control over education by the department of education. This control amounts to dictatorship and deviations and changes

are discouraged, at least, tacitly, by the unwillingness of minor officials to permit unauthorized changes. Authorization is a long and tedious process and by the time granted a damper is placed on the enthusiasm for and novelty of the proposed change. Government does not encourage interference.

But parents could help us by taking an active interest in their children's toilet. Many pupils come to school in an untidy condition. Our only recourse is to send them away—which is the last punishment and educator is likely to inflict—because it deprives the pupil of his valuable instruction and gives the boy an incentive to come in the same condition another day, for the punishment amounts to granting him a holiday.

Parents could also help by providing their off-spring with suitable places for study with adequate lighting facilities. Much home work is absolutely necessary in India where there is no provision for study in

* An address read at the Public meeting held on 21-10-40 at Kurnool.

school hours. Pupils are reciting seven periods a day and thus it is manifest that if they acquire any information by their own efforts they must do so out of school hours. In America the rule is to have four recitation periods and three study periods per day, the study periods being under the close supervision of a teacher.

Parents could help by showing an active interest in their children's progress, not by grumbling at the marks given by the teacher but by talking kindly with their children about their studies. Parents need not take the burden of supervising the study of their children, but they ought to show an interest in their schooling by bright and happy inquiries as to their likes and dislikes, their worries and expectations, etc. Parents should be comrades not bosses.

In order that parents may have a voice in matters pertaining to the school curricula and its reorganization, they should organise, hold meetings and send memoranda to Government. It is absurd that problems which affect the lives of their children so vitally should be left entirely in the hands of men remote from Indian family life and from the situations existing in local bodies. Parents ought to be consulted and consultations are possible only when there are organizations of parents to which reference can be made.

Parents might help school work by viewing the progress of their children impartially and objectively. It is the custom of some parents to consider their children especially bright; and, should a teacher hold a different view, then there is

war! Parents do not accept the valuation of their children's work placed on it by the teachers. Constantly pressure is being applied to get higher marks than the pupils deserve. Parents must learn to esteem and honour the teachers of their children, and though it may be painful, they must be ready to admit that their children are not all of them geniuses. Many a bright boy earns a poor mark by his indifference and failure to prepare his lessons. Parents should be able to distinguish between ability to achieve and actual achievement. School marks are based on actual achievement. Teachers could help parents in this respect by visiting them in their homes and talking with them quietly about their children and about the school. Thus it will be seen that parents co-operating with the school involves teachers' co-operating with parents.

Another assistance that parents might render our school is financial. Many schools are very poorly equipped and owing to stringency in Government finances cannot hope to obtain adequate facilities in the way of laboratories, libraries and museums from Government. If parents could be taught to view a school as their personal property and could come to hold a school as important and necessary, possibly some of the money that now goes into temple endowments and the building of superfluous temples might be diverted to the equipping of schools. Here again teachers should co-operate with parents by laying before them the financial problems of the school and inspiring parents with pride and esteem of their local schools. Until parents become proud of their schools

and anxious about their quality, we cannot expect much financial assistance from them.

But parents could have a great influence on the conduct of schools if they really took an interest in them. For instance, parents became very restless in America over the assignment of home work. Frequently a parent would write to a teacher, "If you make Robert get his lessons in school hours, I will hear him recite!" But they did not rest with such sarcastic remarks. They organized and held meetings and had committees wait on teachers and reason with them, and the result was that the home work assigned was reduced in amount.

India needs a reformation on this score. It is absurd to have seven recitation periods in school and not one study period. The pupils come unprepared and the teacher must harangue the class to give the appearance of teaching. I feel strongly on this subject and I hope the time is not far distant when school authorities will realize that culture and refinement are not acquired by simply and stupidly listening to the wearisome and monotonous talk of teachers. I fear no change can be expected till parents get angry and excited about the injustice of charging school fees for the privilege of providing an audience to teachers who could not command an audience save under compulsion of some sort.

In the case of many schools the parents are ill-prepared to take an active interest in school management by their total lack of knowledge as to what the matter is about. Such a problem could be met by home visitation by teachers who are enthusiastic

about their school work. Such visits should involve a talk about school problems in which the parent might be interested. It should always end with a cordial invitation to visit the school. When a parent visits a school whether to complain or to pay fees, he should be ushered about the school and courteously shown the strong points of the school. In America, parents' visiting schools has become such a problem that one day per week is assigned as the visitors' day and parents are asked to come only on that day. Thursday is usually the day set aside. On this day parents roam about the school at random, dropping into this and that class. If the teacher is alert, she will see to it that each parent hears her child recite. I use "she" and "her" because in America most teachers are women and most visitors are ladies.

TO MY MOTHER

BY MR. MICHAEL BRAGANZA, Goa

Thine was the strain to heal my chilian pain
To lull me to innocent sleep,
Thine was the comfort when I cried in vain
To catch the bird, the lamb or sheep.
Thine was the preventive call
From muddling in the red brick clay
And 'voiding a sudden fall.
Oh! Thine was the soothing lay.

Thou art gone leaving me to roam,
Alone! orphan of love and affection.
Thou hast now reached Eternal Home
Where God has lent thee His protection.
I yet remember in solitude the tear
That gave me love, law, life and cheer.

TEACHING

By MRS. K. L. MOTWANI, M.A.

I OF the few careers open to women in Ceylon, that of teaching seems to be the most popular. Consequently, we have today the supply of teachers exceeding the demand, and yet curiously enough a dearth of well-qualified teachers. Ceylon is behind many countries in providing opportunities and facilities for teachers to work for and obtain qualifications, and to specialise in particular fields. What a stimulus it would be to teachers to improve themselves, if the University College annually held a six to eight weeks' course for teachers in the various academic subjects as well as in teaching methods! The schools would then be in a position to insist that their teachers maintain a higher standard. Now, after leaving the College or the Training School, and entering the teaching profession, the average teacher just stagnates. After ten years she is just where she was ten years before. I do not refer here to professional advancement but to personal enrichment and progress. Until very recently, a teacher was expected to teach ten years before she could take study leave. After such a lapse of time, few teachers have the desire to do further study, having lost the study habit; they probably only feel the need of taking a long rest.

Teachers should be encouraged to take study leave after five years. Those who show no inclination for further advance-

ment should be dispensed with as soon as their places can be filled by those really keen on maintaining the highest standard possible. The self-satisfied and complacent teacher—the teacher who is content to rest on laurels already won—is a menace to the teaching profession. Her job is a full time one and her energies should be devoted to making it a success. She should be ever seeking for better ways and means and her goal should be to be a specialist in whatever field she is interested in. The need of our schools to-day is for such a type of teacher.

At present, an average teacher is more or less a jack-of-all-trades. She is expected after a two-year training course to teach equally well the Kindergarten or a Junior class. The result is that she is qualified to teach neither. How much more advantageous it would be if the teachers could specialise in a particular field. One immediate result would be a higher standard of teaching.

FUNCTION OF EDUCATION

The ideal teacher is one who looks upon herself as an instrument for character-building. The content and method of education have changed from the traditional conception, which placed emphasis on the study of the classical languages, Greek and Latin. Today, with the emergence of technological civilization, ancient Greece and Rome can give little guidance to us in the ordering of our daily lives. Today, educationists hold

that the primary function of education is character-building.

Let us consider the part that subject-matter and methods have in this primary function of education. First then, what subjects lend themselves to character-training? It is generally recognised that all class-room and extra-curricular activities can play their role in character formation, the essential in each case being the method of approach. Teachers should therefore keep constantly in mind what their objective is and plan assignments and methods of attack with this objective as the focal point. Teachers should not look upon education as the mere acquisition of knowledge or their sole duty as consisting in imparting this knowledge. What a student learns is not nearly so important as how he applies the knowledge acquired and the extent to which it becomes an integral part of him. By what standard is a teacher to measure the extent to which her classroom procedure is fulfilling present day education's primary object, character building? All classroom activities should:

1. "be meaningful, significant and purposeful to the pupils at the time they are engaged in doing them.

2. "be socially valuable—valuable in equipping the pupils for doing successfully any legitimate thing which they may undertake at any time (while children or in later life).

3. "be so carried forward that they appeal to the whole child, not just to his intellect or some other partial ability or quality of the child,

4. "secure thoroughness of mastery and integrity of effort on the part of each child.

5. "constitute an on-going, developing, integrating process of growth."

In the practical work of teaching a subject, a teacher should bear in mind the necessity of arousing in the student an INTEREST in the topic to be discussed; then the practical value of the subject should be presented and the class allowed to discuss whether the attainment is worth the effort expended; finally, after the students have accepted the ideal as being worthwhile, there should be frequent application of it through assignments or class problems.

METHODS

With regard to methods, many avenues of approach are open to the teacher by which she can present her point in a manner most appealing to students. For little ones the story-telling method is the most attractive. For children from about seven to fourteen years, the project method is stimulating and gives a decided impetus to student-activity. For students during the adolescent stage, who have been taught to think for themselves, a procedure based on the principles of the Dalton Plan has been found to be of high value. And in all stages, teaching through dramatization has its appeal. Few are the children who will not enter whole-heartedly into the planning and carrying out of a play.

ASSIGNMENTS

The teacher should master the technique of making assignments, since it is the most important factor in the teaching of any subject.

Assignments, carefully planned, are not only a means whereby children are taught how to study and to make successful and satisfactory adjustments to their academic situations, but also a means whereby their peculiar aptitudes and abilities find an outlet. Thus, in addition to being presented in an enthusiastic and forceful manner, an assignment should be both precise and elastic.

A criterion of success in making an assignment is that it will be recognised by the pupil as being vital to the carrying forward of the work, and that the lesson will be a failure when the assignment is not carried out.

Let us take a concrete example in assignment procedure, comparing the usual method with a more advanced one, the Dalton Plan. Let us take a composition assignment. The usual procedure is that of the teacher saying to her class, "For your next lesson hand in a composition on..... Do not exceed 200 words. Remember that neatness and spelling count as subject-matter and expression." Assume that the composition is to be a descriptive one, the same assignment could be worded thus: "If your composition is well done, I shall be able to picture it in my mind, seeking every little detail—just as you were able to do in the sentences of last week's language lesson. Now, of course, it is impossible to give me something you don't possess. So it is **ABSOLUTELY NECESSARY** that you should have a clear picture before you write a word. Choose your subject, then forget everything else, close your eyes, and let the picture form into shape. Do not stop at the first flash, but stay till you have

every detail, just as though you were on the spot really looking. Choose your subject from one of the following." (*The Dalton Plan, Parkurst*)

Comparison of these two assignments clearly reveals that the second one is far more likely to arouse the interest of the student.

In considering methods and subject-value, the teacher must also take cognizance of her own approach or attitude to her work. One of the chief requisites of a good teacher, apart from academic qualifications, is **ENTHUSIASM** for her work. The dull, lifeless person should never be permitted to enter the profession. She should have enthusiasm for the subject she teaches so that by her own interest she kindles a corresponding flame in her students. Other qualities of a good teacher are balance, at no time giving way before her pupils to irritability or temper, poise, impartiality, a sense of humour, and not the least health—health that is "Not just not being sick, but that health which makes work a joy."

Academic qualifications alone in a teacher are not enough. A certificate to teach should mean that the teacher has shown inclination to be interested in the welfare of others as well as proficiency in imparting knowledge.

MOTIVES

And finally, a word to those who aspire to be teachers. Analyse carefully your motives for becoming a teacher. Usually they can be resolved under two headings—love for the work or livelihood. Remember that teaching is a full-time job, demand-

ing the best of your energies. If you aspire to give your best to your work, it will mean hours daily spent on it. You will have to give not only careful attention to your teaching but also to personal study with the purpose of improving yourself. To one who takes her work seriously it will mean sacrificing many extraneous activities, giving up those which detract from her efficiency. This does not mean that a teacher should confine herself to her work alone. It is essential that she should develop interests outside her own immediate field of work. But they must converge to one purpose—to enrich her and make her

more valuable as an individual and a teacher. Teachers should enter wholeheartedly into Eurhythmics, Elocution, Art, Handicrafts, etc. These will add to her qualifications as well as provide the relation necessary from her proper work. If a teacher has many interests; she is never or rarely bored, for she can turn from one interest to another. The more highly educated a person is, the greater the interest she can take in life, the more numerous are the objects in which she can find pleasure.

—*The Ceylon Teacher.*

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THE TREASURES OF SANSKRIT LITERATURE

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

IN these days when a desire for anything national is so prominently nurtured and encouraged, it is but reasonable that some attention is bestowed on the inestimable greatness of the Treasures of Sanskrit language and literature. Though in the scramble for political rights and privileges, we are often likely to mistake lead for silver and brass for gold, a cool and collected survey of the situation will easily bring to light the extraordinary potentialities of our ancient culture as represented by the vast store of Sanskrit works written from the earliest times by men of very noble virtues and deep wisdom. I shall attempt in this article a brief review of the growth of Sanskrit literature in all its varieties from the earliest times.

The earliest known works in Sanskrit are the Vedas, the authorship of which is impossible to be determined. But the earliest known work in the matter of defining rules of grammar and composition is Panini's *Ashtadhyaya* (about 400 B.C.), Katyayana's *Sutras* (about 200 B.C.) and Patanjali's *Maha Bhashya* (150 B.C.) Classical Sanskrit came into existence by 150 B.C. The metres employed in versification were *Anushtub* (or 32 letters) and *Gayatri* (or 24 letters). There is a difference between the Vedic and classic kinds of literature. The former is really more ancient and is not subject to rigorous rules of grammar as the latter and the construction of words can in several places be understood only by special study. The Vedas and the Upanishads

represent the former, while the Itihasas like Valmiki's *Ramayana* and Vyasa's *Mahabharata* represent the latter kind.

The earliest known writer of literary works is Asvaghosha (about 100 B.C.). He wrote works like *Sutralankara*, *Buddhacharita* and *Avadana Satakas*. He employed two different styles, *vidarbha* and *gouda*. The first one is plain and the second is rugged. Aryasura was another writer. His *Jatakamala* with its long compounds was the next known work. Nagarjuna wrote his *Madhyamika Karyakas* by about 250 A.D. Kalidasa who is supposed to have lived in the Gupta Age wrote his famous works the *Ritusamhara*, the *Meghaduta*, the *Kumarasambhava* and the *Raghuvamsa*. His use of *vidarbha* style with restricted compounds in the *Mandarakantha* metre and his excellent similes brought for him special fame. Harisena and Vatsabatta (about 345 A.D.) came out with a few works of known merit. Baravi, another poet of eminence, brought out *Kiratarjuneeya* by 634 A.D. Bhatti who was considered to be the next famous poet brought out his work *Ravana Vadha*, otherwise known as *Bhatti Kavya* by about 641 A.D. Kumaradasa, a skillful metrist (about 750 A.D.), brought out a work known as *Janaki Haran*. Magha, a poet about 725 A.D., was an adept in language with vast vocabulary and deep erudition and wrote a work called *Sisupala vada*.

There were also many lesser epic poets. Mentha was the author of *Hayagriva Vadha*

Mathrugupta, predecessor of Pravarasena, wrote his commentary on *Natya Sastra*. Baumaka was the author of *Ravanarjuneeya*. Ratnakara (about 850 A.D.) was the author of *Haravijaya* in fifty cantos. Manka, about the tenth century, wrote his *Sri Kanta Charita*. Kaviraja or Madhava Bhatta brought out his *Raghava Pandareeya*. He was patronised by Kamadeva of the Kadamba dynasty by the beginning of the twelfth century. Sri Harsha who lived about 1086 A.D., was the author of the *Naishada*, a *Sastra Kavya*. Lastly Harischandra, another writer, was the author of Jain philosophy of unknown date.

There are many Indian historical Kavyas. But there is a lack of chronological record owing to frequent invasions of foreigners. Poets and scholars had little time to establish their reputation. Bana's *Harsha Charita* was mostly autobiographical and eulogistic. There was a sudden end of his work. After 740 A.D. Gaudavaha of Varkpathi Raja deals with Lalitaditya of Kashmir. Navasaha wrote the *Charita* of Padmagupta about 1005 A.D. Bilhana of sweet melody wrote *Karnasundari*. He was connected with Karna and Vikramaditya VI and was titled Vidyapati. He wrote *Vikramadeva Charita* in eighteen cantos. He adopted the *Vidarbha* style and avoided long compounds. Sankuka (by 1050 A.D.) wrote a work called *Bhuvanathyudaya*. Kalhana, a poet born in Kashmir about 1140 A.D., wrote about the contemporary events. He has given in his *Rajatarangini* a dispassionate account of the Kashmirians, the court life of the State and the official and priest by class. Hemachandra, the

author of *Kumarapalacharita*, was also a poet of same name. Virakavala is known for two historical panegyrics, the *Kirthilomudhi* of Someswaradatta and *Ranapalacharita* of Sandhyakaranandin are two works containing historical events.

Lyric poetry of *Sandhesa Kavyas* forms another important branch of Sanskrit literature. Bartrihari's *Satakas* of three kinds, namely *sringara*, *vairagya* and *niti* are the best known of this type. His *Vakya-patiya* is a grammar work indicating the author's wavering between the monastic and the domestic life. Each stanza has got one definite idea. Amaru, another writer, in his *Sataka*, depicts gay and high-spirited love and is referred to by Vamana about 800 A.D. Bilhana, in his works *Vikramadeva Charita*, *Sowri*, *Surata*, and *Panchusika*, gives a picture of the secret love between himself and the princess of his kingdom. Jayadeva, the well-known devotional author of *Gita Govinda*, was another great lyric poet.

Didactic fables form another aspect of Sanskrit literature. From the earliest times fables were not wanting in Sanskrit literature. In later days there was a prominence of moral touch in the works. The Rig Veda and the Upanishads represent the earliest allegorical fables. *Panchatantra* which is later in origin, connected with *Nitisastra* and *Arthasastra*, is a book of knowledge for princes in the form of a fable and is essentially in prose with a moral in verse. There are four versions of the *Panchatantra*, namely the *Pallavi* version of about 575 A.D.; another version produced in North-West India including here and

there the *Brihadkatha* portions of Gunadya and Kshemendra and Somadeva's *Kathasarithasagara*; two Kashmirian versions called the *Pantrakyayika*, and another version which is the source of South Indian *Panchatantra* and the popular *Hitopadesa*. The general divisions of the *Panchatantra* are:— *Mitrabhedha*, *Suhrlabha*, *Sandhivigraha*, *Labdahani* and *Asamprakashyaka*. The work shows great learning. It has not got the epic simplicity and has an undue number of maxims put together, but is written in elegant language with simple verses. The author of the *Hitopadesa* called Narayana, is said to have been patronised by Davalacandra in Bengal and the work combines the three political interests of *Panchatantra* and several ideas from the *Nitisara*. Gunadya lived probably not later than 500 A.D. He was a source of much inspiration to Dandin and Bana. The language employed by him is Paisachi. Not much is known of the author. Kshemendra's *Brihadkathamanjari* is only an artificial abridgment of Gunadya's work. Somadeva's *Kathasarithasagara*, about 1081 A.D., was intended to divert and amuse Suryamathi, a princess of Jalandra. Though not a unified work, it contains many attractive stories.

Prose in Sanskrit literature has an ancient history. Yajur Veda is mostly prose and governed by the rules of *Prathisaakyas*. The *Brahmanas* or commentaries on Vedas in their ritualistic side with Vedic intonations—consists of three parts—*Vidhi*, *Arthavada* and *Aranyaka*. The Upanishads—a development of the Aranyaka section, are mostly in prose and contain parables to

illustrate philosophy. Then up to the time of Bana there was no popular prose work. Bana's *Harsha Charita* in six *ucchavasas* was a remarkable work. Dandin and Bana refer to the prose works of one Battara Harischandra. But no work of his is available now. Dandin's *Dasakumaracharita*, not later than 600 A.D., was another important work. *Kavyadarsa*, another work attributed to him, is disputed by some scholars. Bana's *Harshacharita* and *Kadambari* are important landmarks in prose literature. We can distinguish in these works two types of prose writing, namely *Akyayika* in *vakra* and *apavakra* styles, and divided into *ucchavasas* and *katha* or imaginary story in the Vidarbi style. It is not known which style was earlier. *Kadambari* is a *Katha* in which there is an abundance of description of character in the Panchali style. Subandhu was the author of *Vasavadatta*, a famous work in prose. The style is simple and flowing. It is in Vidarbi style and cannot be called an *Akyayika* like *Harsha Charita*.

Champus consist of mingling of prose and verse. They are in *Kavya* style but not of high imagination—Trivikramabatta's *Nalachampu* or *Damayanthi Katha* is said to date about 915 A.D. in the Rashtrakuta age. His *Madalasa Champu* was written to vindicate his scholarship in the king's presence. Somadeva a Digambara Jain, about 959 A.D., wrote a work called *Yasastilva Champu* (यशस्तिल्व चम्पू). Harischandra wrote the (जीवनधाराचम्पू) *Jivanadhara Champu* about 900 A.D. King Bhoja and a poet called Lakshmana wrote *Ramayana Champu*. Anantha wrote *Bharatha Champu*.

Venkatraya wrote *Siva Sudakara Champu* which depicted the dark side of human nature about the seventeenth century.

Sanskrit poetry was characterised by high imagination. The aim of poetic composition could be achieved only by the poet's imagination, observation of nature, mingling of intuitions and retrospection. The confusion of the Universe was forgotten. The cosmos was viewed as a simple expression of nature's work. The spontaneous flow of language gives the work a special charm. This revealed as a product of nature. The *Pratiba* (प्रतिभा) or Genius is always abstruse. Many works may be lacking in originality but they are good as compositions. There is a paucity of prose work owing to lack of recognition during certain periods.

Drama forms a very important branch of Sanskrit literature. The earliest form of the literature is to be noticed in the Rig Veda as shown by the fight between the Dasya and Arya where the defeated Dasya plays the part of a Vidushaka. The story of Urvashi and Pururavas is another dramatic episode. The conversation between Yagnavalkya and Maithreyi in the Upanishad is of dramatic interest. Patanjali (about 150 B.C.) refers to Panini's dramas *Jambhavathi Vijaya* and *Patala Vijaya*. Basa, Soumilla and Kaviputra were also Dramatic writers and could be called precursors of the Drama. Thirteen *Trivandrum* plays are regarded as the genuine works of Basa. The absence of Nandhi sloka and the introduction of new names like Pravesaka and abstruse metres give rise to some dispute therein. Yet some scholars conclude that they are

the works of Basa about the first century B.C. Kalidasa may be assigned to 450 B.C. He in his work *Malavikagnimitra*, *Vikramorvasiya* and *Sakuntala* depicts the sentiment of love in his herces. Sudraka, the author of *Mrichaghatika* was another dramatist. There is a dispute about the authorship of this work whether it was Dandin's, Sudraka's or Basa's. Harshadeva's *Ratnavali* and *Priyadarsika* deal with the hareen intrigues and the court life of his days. Nagananda was another writer of the time and was of Buddhistic tendency. Bhavabuthi lived in the first half of the eighth century. He was a native of Vidarba and was patronised by Yasovarman of Kanauj. He wrote three plays the *Malati Madhava*, *Maha Vira Charita* and the *Uttararama Charita*. They are of great poetic beauty and contain exquisite vocabulary, polished style, though only of moderate dramatic power. They are more dramatic poems than Drama. The *Malati Madava* a melodrama is the most popular play, written in ten acts, the *Mahavira Charith* in ten acts and the *Uttararama charita* in seven acts contain five sentiments and five imagery, though not quite perfect with regard for plot. Rajasekara (about 900 A.D.) wrote *Vidwasalabanjika* and *Karpuramanjari*. But he was not very popular. Visakadatta wrote *Mudrarakshasa* by about 1000 A.D. Narayana bhatta wrote *Venisamhara*, a play in six acts, which has highly favoured in India. Kshemeswara wrote *Chandakowsika* of unknown date. *Mahanataka*, a play attributed to Hanuman, is in fourteen acts. It is a piece of curious combination of all kinds. Krishnamirsa wrote *Prabodachandrodaya*.

an allegorical drama. Venkatanatha of Kavikarnapura wrote *Surpodaya* in imitation of *Chandrodaya*. Later dramas are lacking in interest. It is not possible for want of continuous record of literary activities to trace the history of Sanskrit, especially after the tenth and eleventh centuries. Since the perfection of a

country's literature and the continuity of literary history depend to a large extent on the national integrity and political peace, we have only to hope for a restoration of our Sanskrit glory and its establishment on a steady basis in the good days of the future.

IMPORTANCE OF LOCATION

LOCATION OF TOWNS

BY SRI V. THYAGARAJAN, M.A., L.T., DIP. IN GEOG., DIP. IN ECON., G.D.A. (EXAM.), *Mylapore*

It has been said that of all geographical factors the most important is location. According to Semple it outweighs every other geographical force. One of the problems of the geographer is to enquire how far favourable location enhances the usefulness of a place. Obviously location is not the sole factor in giving all land its great or small value. Still location is a large factor in the utility of a place. The place where things are found confers a form of usefulness called by economists *place utility*. It is common knowledge that land located on the outskirts of a city has greater value than one more remote. Rental values of apartments and sale values of residence property depend on their location relative to railway yards, bus lines, factories, etc. Thus a town may strive or stagnate according to its favourable or unfavourable location.

It is commonly asked why people collect in towns. The answer that is given usually is that they congregate for four purposes. The four P's: (1) Protection, (2) Politics, (3) Pleasure, (4) Profit.

1. In the ancient world cities were walled and so many people lived in them for the sake of protection. This motive is seen in the practice of locating mediaeval capitals inland, rather than on the coast.

2. A second reason for congregating in cities is convenience in carrying on affairs of government. The employees of the government and their families form a nucleus around which a city grows up. Such sites are selected mainly for centrality—at least at the time of selection. A site so selected is not likely to possess the commercial and industrial advantages of location needed by a city of vigorous growth. Hence the statement: 'Men do not make cities; they grow.' Thus many capitals are not the largest cities.

3. A small number of cities owe their existence to their advantages as pleasure or health resorts. This type seldom grows very large unless it has other attractions to boot. But the pleasure of living in a city is a powerful factor in attracting residents

especially from rural areas. Places of amusement, great stores with their show windows, social and intellectual advantages, more colourful life and many other attractions add to the joy of living and appeal to people of every class. The economic advantages of a city are less enticing, if the pleasures are not so alluring.

4. The principal cause for the growth of most modern towns is the many advantages they offer for carrying on several kinds of economic activities. The greatest activity of modern life is business in its varied forms of manufacturing—whole-selling, retailing, exporting and importing, banking, building, transporting and rendering endless forms of service. The fundamental character of a city is that of a market place and nearly all the economic activities are really buying and selling operations—buying and selling goods and services. Generally people do not think of the labourer, the craftsman, physician, teacher or priest as having something to sell, but they have. They have labour to sell, skill to sell, advice to sell—in fact every form of service to sell. Thus a city offers superior opportunities both for selling what you have and buying what you want. The good doctor, lawyer, or architect finds in a city a demand for superior service by people who can pay well for it; and so he goes to a city, and perhaps later to a larger city. Ambitious merchants find a larger market in a city than in a small town; the labourers greater opportunities for employment and higher wages. Also people desiring superior goods or services seek the city.

Manufacture and commerce are two chief stimuli to the growth of modern cities.

Certain cities are thought of especially as commercial centres, because a large part of their business life is devoted to exporting, importing, banking and other strictly commercial dealings. A few others are considered chiefly as manufacturing centres. Yet to some extent all manufacturing cities are engaged in commerce and all commercial cities are engaged in manufactures. Most of the huge factories have grown from small beginnings and have caused the growth of cities that contain them. The city is important to the manufacturer, for it is there, better than elsewhere, that he can receive the varied materials and services that he needs. Skilled and unskilled labour, able foremen and managers for the factory, clerks, repairs, bank loans, police protection and many other services can be obtained in a city better than in a small town.

On examining the geography of the successful sites of cities, it will be found that they fall into a few categories. The principal category is the one which is a focal point on natural routes of trade and travel. That is, it must be so placed that many roads and routes converge on it and diverge from it. In a hilly country the junctions of streams and their valleys or important gaps cause lines of trade to focus on them and thus cities grow up at those places. In the case of navigable streams, the stream junctions are focal points. In the days of river traffic, a point where a river made distinct change in direction was often an important transshipping point. Here some of the passengers and freight changed from the river to land routes.

Rapids and falls in a navigable river required the transshipping of passengers and freight and thus gave rise to the growth of towns.

A few causes which were once operative may now be stated. *Fall line towns*: At the place where rivers flow off hard rocks, low falls and rapids occur. Boats could ascend the rivers up to the falls, where they had to unload their freight and passengers, and thus cities arose at those places. These places which formed the heads of navigation also furnished water power for mills. A line connecting these 'fall cities' is called the Fall line. *Water power sites*: Many important cities in Europe and North America owe their location and growth to water power. But the development of a modern hydro-electric plant does not usually give rise to a city of importance, as the electrical energy can be distributed by wires. *Ford-ferry-bridge-towns*: In early times rivers had to be crossed by fording. Where the water was too deep to ford, ferries were sometimes kept. Where there was sufficient traffic, rivers were spanned by bridges at favourable points. Thus, the ford, the ferry, or the bridge caused the converging of routes upon the point where the river might be crossed, and gave rise to the springing of a town. *River mouth towns*: In olden times river-mouth sites were selected for trading posts or settlements because they furnished places where the boats could land passengers and freight and

receive protection from storms. Lines of communication converged on these places in order to distribute the in-coming products to the hinterland and to aid in the marketing of out-going products. Thus they became focal points of trade and travel. At present due to the size of ships, towns are not important at the mouths of rivers that form deltas; but estuary-towns continue to serve as good ports.

Lastly mention must be made of manufacturing towns. In this connection a few of the most important principles of localisation of industry deserve to be enunciated. First, as transportation is the key to modern business, a great industrial centre can grow up only where transportation facilities are available. Secondly, nearness to power is an important factor in the growth of industrial centres in at least one great industry—iron smelting for which coal of good coking quality is essential. Thirdly, nearness of raw materials is also necessary, especially when they are heavy as in those used by the brick-yards, lumber mills, cement factories, etc. Lastly, heavy, bulky or low priced manufactures have to be near the chief areas of consumption, because of the high cost of transporting them any distance. Thus the ideal sites for manufacturing towns are those that have all the four fundamental advantages—excellent transportation, nearness to raw materials and sources of power, and an easy access to great manufacturing regions.

THE SCHOOL AS AN EDUCATIONAL AGENCY*

BY SRI CH. L. SASTRI, M A., B.ED., *Masulipatam*

THE school is rightly regarded as the instrument of education *ad hoc*. In the words of Findlay, it is not a building but an institution expressly designed and specially adopted for the teaching of the child. Thompson explains the term School, as that which stands for the whole educational machinery from the Kindergarten to the Post-University course. This is a comprehensive term comprising of the teacher and the taught, matter and the method. The modern school has gradually developed from the primitive home and from the educational appendage of the church.

The school thus seen to be the most fundamental educational agency, should equip the pupil with all the experience required to pass the social heritage of human race from generation to generation. In other words the school should impart all the knowledge he can assimilate and develop all his faculties. The teacher's duty, as in the words of Sir Percy Nunn, our London University Professor of Education, is to mould the character of his pupils, as the potter moulds his clay. "His part is not to be a roifaineant, but rather to be a perpetual President, exercising the duties of citizenship all the more scrupulously and assiduously by reason of the exceptional powers, his position gives him."

The distinctive feature of a school is its specially designed environment. In this respect, no other educational agency, say the

home or the library, can be better, even an equally efficient substitute. The environment so designed is threefold in its character.

The school provides a very simple atmosphere. It is true that modern civilization with all its existing complexities cannot be grasped at all by the pupil unless it is split up into various portions, and then assimilated in a gradual and graded way. Business, politics, arts, sciences and religion are really so bewildering that they cannot be attended to in toto and all together. The school, therefore, offers a much simplified environment, by selecting simple fundamental truths, and presenting them to the pupils in a systematic and psychological way. The pupils gain clear insight and learn the more complicated problems connected with them. This aspect is not found in the other agencies of education.

Secondly a school offers a purer environment. All the unworthy and unpleasant features of the existing social environment are purged out of the school atmosphere and the school offers to direct the mental habits and the outlook of the pupils for their betterment, and establishes a purer medium for the educative process. This function the home or the public library cannot perform.

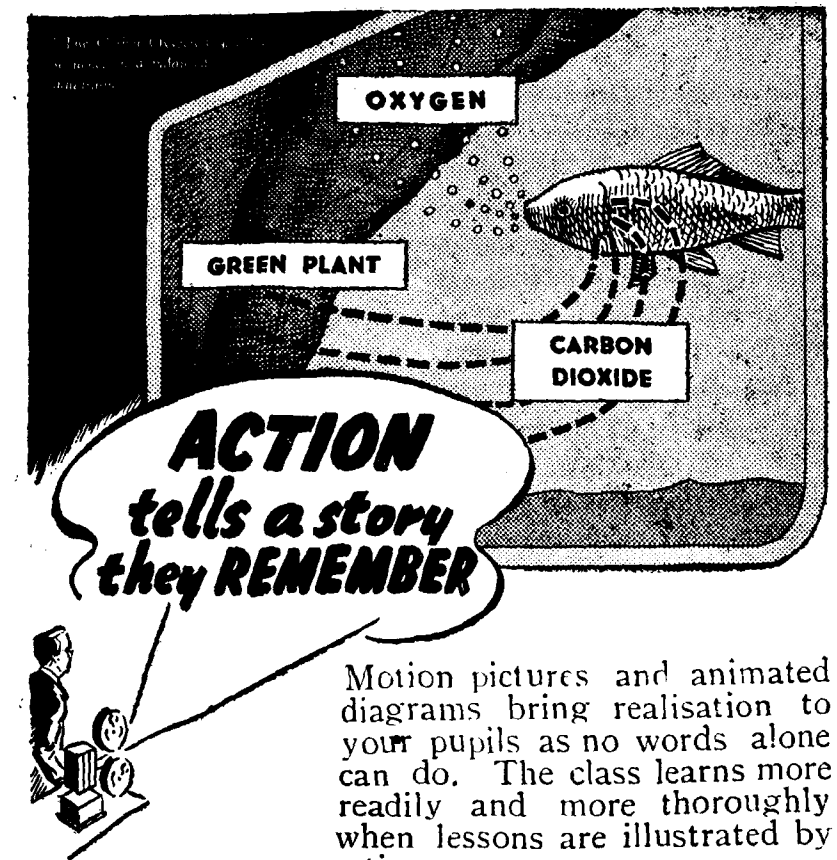
The third distinctive feature of the school environment is the provision for a wider and a better balanced environment. The environment provided by the home is too limited and narrow, while that of the society is complicated and confusing. "Now the school provides an

* This is a paper read at the Kistna District Teachers' Guild meeting on 23rd Nov. 1940.

atmosphere which has the happy blend of the home and the society, where the intermingling of youths of different races, religions, customs and outlook makes the environment resemble society on a small scale, while the control of it in the pale of school discipline gives it the balance and the homogeneity that is found in the home."

Much may be said upon the Public Libraries in America and in Europe and their special catering to the needs of the children, high encomiums may be paid to the importance of the home and individual attention upon the child for his full unfoldment, but the importance of the school and its specially designed environment, cannot be exaggerated. The school affords a specially designed environment to the pupils *ab initio*.

But to think of a school is at once to think of its teachers and the taught. Sir John Adams says that every teacher should know both Latin and John in order to teach them. In his *Edinburgh Academy Latin Rudiments*, he makes a Syntax rule. It runs thus: "Verbs of teaching govern two accusatives, one of the person, another of the thing, as *Magister Latinum Johannum docuit* — the master taught John Latin." From this syntax rule was aroused a dominating tendency that underlies the new teaching. The main difference between old teaching and the new one lies in the incidence of effort on these two accusatives, *i.e.*, John and Latin. The old teachers paid too much importance to Latin, *i.e.*, the subject matter, while the new laid greater stress on John, *i.e.*, the individual pupil. The pre-training college view was that it was more than enough if a teacher knew his subject thoroughly. Probably, the broad-minded teachers sometimes demanded a right admixture with it of a sense of humour, but the knowledge of the subject taught was always positively considered to be the *Sinequanon*. But it may legitimately be maintained that no really effective education can be imparted at all, if either John or Latin, *i.e.*, the pupil or the subject matter, is neglected. Even the tandem method of driving John and Latin side by side, is no longer in vogue. Students of education are quite familiar with Roussetian doctrines. "Study the child for it is certain you do not understand him." Yes, "child is the chief factor in education and not the culture to which he is correlated." That is why, Rousseau was rightly regarded as the Copernicus of education. New educators thereafter began to fix their attention as the centre of their interest. This required a study of the pupils' psychology and of suitable methods for ingraining the required matter in him. Thanks to Dr. Stanley Hall, we have a neologism *paidocentrism* which explains all the newer tendencies. Montessorianism, the Dalton Plan, the Gary Scheme, the Project Method and the Play Way, with all that they imply are all conspicuously worked out at the address of the child. All these were spoken of as tending to supply exemplifications of the principle of *paidocentrism*. "All educative efforts must start from the peculiar instinctive tendencies of the pupil, and any effort to thwart them, to stifle them, to eradicate them, instead of to modify or recognise them is the great error of the great educators." And this is the fundamental idea, which the person of erudition of Sir John Adams recognises when he says the study of John is obvious necessity.



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appeal to the Governor or Diwan or Kazi, when the cause was reviewed and judgment given with great care, lest it should come to the King's ears that justice had not been done.—*Medieval India from Contemporary Sources*, by Lane-Poole, p. 110)

BEFORE THE TAJ MAHAL

Behold yon marble Taj midst cypress green,
A crowned mourner's tribute to his queen!
Well art thou called a tear transformed to stone
In thee a princely consort rests alone.

What gorgeous hues are seen in sunny rays,
Upon thy fountain's clear luxuriant sprays!
When on thee Cynthia throws her slanting beam,

Thou seemest the palace of a poet's dream.
(From *Spring Blossoms*, A.M. Mody)

Difficult words :

cypress : a kind of tree which is ever green.

tribute : that which is given as a mark of respect or love.

consort : husband

gorgeous hues : rich or splendid colours

Cynthia : The Moon.

Teacher's Name _____ Date _____ Class _____ Time: 40 Minutes.
Subject: History of India: (Moguls)
Previous Knowledge: Accession of Shah Jahan or the Moguls read.

Aim: (i) to study Shah Jahan's Policy of Administration, and
(ii) its results.

Teaching Aids: (i) an Extract from Lane-Poole's "Medieval India,"
(ii) History of India, Dutt and Bokil,
(iii) an Extract from "Spring Blossoms" by A. M. Modi,
(iv) Pictures of Jumma Masjid, Diwan-Am and Taj Mahal.

MATTER

Preparation

a few revision questions

Shah Jahan

Shahriyar

Asafkhan

Killed near relatives

Statement of Aim: We shall study this Shah Jahan's Administrative Policy, and discuss its results.

METHOD

The teacher to ask the following questions from the portion read previously by the class:—

- (1) Who succeeded Jahangir?
- (2) Who was Shah Jahan's rival to the throne?
- (3) With whose help did Shah Jahan secure the Crown?
- (4) What did he do to make his position more secure?

MATTER

METHOD

Presentation

A Source from Lane-Poole's
"Medieval India," page 110.

I. Administration:

Main features

- (1) Protection,
- (2) Revenue
- (3) Justice.

(1) Protection

- (i) appointment of able and honest officers;

Governor, Diwan or Kazi
(Para 3)

honest and intelligent.

- (ii) auditing of accounts and
- (iii) punishment of evil-doers
- (iv) encouragement of agriculture.

(2) Revenue:

by rewards and fines
careful farmers.
fined for their negligence
Seven lacs more than Akbar's
per pargana
treasury full of riches.

(3) Justice:

local officers
Governor, Diwan or Kazi
with great care
lest the King might hear of
injustice.
Hardly twenty per week.

The teacher to distribute the printed copies of an Extract about Shah Jahan's Administration.

The pupils are asked to read it silently with the following objective:

"What are the main features of Shah Jahan's administration?"

The teacher to discuss these points one by one in the following order:

- (1) What means did he take to protect his people?

Find out what officers he appointed for administration.

What sort of people were these officers?

Why did he appoint honest officers?

What was the necessity to audit the accounts?

- (2) So, what did he do with these officers?

- (3) What else did he do for the people?

- (1) How did he increase the revenue?

(a) Whom did he reward?

(b) What did he do to the careless ones?

∴ (c) What was the increase in the revenue? and

(d) What was its effect on the King's treasury?

1. Who tried the offenders?
2. To whom did they appeal in case of injustice?
3. How was the case reviewed?
4. Why were they careful in judgment?
5. What was its effect on litigation (i. e., number of cases)?

MATTER

METHOD

II. Results :

- (a) Agricultural class
increase of trade, etc.
- (b) Builder of cities and palaces :
(i) Shahjahanabad,
(ii) Jumma Musjid.
(iii) Diwan-Am and Peacock
throne
(iv) Taj Mahal.

marble
green cypress
Mumtaz Mahal
wonderfully grand like the
imagination of a poet.

Recapitulation :

Assignment :

1. What particular class of people prospered under this system ?
2. What would be the effect of their prosperity ?
That is why many European traders came and settled in India.
But apart from this, Shah Jahan is famous for other things as well :
What are they ?
The teacher shows some pictures of the famous buildings built during the reign.
What else is the most monumental work of Shah Jahan ?

Here, the teacher distributes the printed copies of a poem on Taj Mahal, and asks the following questions.

1. Of what is it built ?
2. What kind of trees surrounds it ?
3. To whom is it a tribute ?
4. Why is it called a "poet's dream" ?

1. How did Shah Jahan make his empire prosperous ?
2. What do you think of his reign ?
3. Why is his reign known as the "Golden Age" ?

The pupils are asked to read at home an extract from their Text Book (i.e., *History of India*, Dutt & Bokil, pages 150-151 (footnote) and to study in what respects the people of India were better off than the people in other countries during the 18th century.

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BLACK-BOARD SUMMARY

1. *Text-Book* : A School History of Ancient India, by Dutt & Bokil (Macmillan).
2. *References* : Oxford History of India, Smith (Oxf. Univ. Press)
Splendour that was Ind., Prof. K.T. Shah, Tarapore ala)
3. *Source* : Lane Poole's
"Medieval India" from Contemporary Sources (K. & J. Cooper)
4. *Collateral reading from* :
(i) "Spring Blossoms" by A. M. Modi (Arthur H. Stockwell, Ltd., London)
"Chitra Darshan" by N. D. Kavi.

Shah Jahan (1627-1668)
I. Administrative Policy :

- (a) Protection
(i) able & honest officers
(ii) auditing of accounts
(iii) encouragement to agriculture
(iv) evil-doers punished.
- (b) Increase in Revenue
by (i) rewards & (ii) fines
- (c) Justice—
immediate trial, right to appeal, etc.

II Results:

- (a) prosperity of the empire
(i) agriculture, (ii) art & (iii) trade
- (b) magnificent buildings—a World's wonder.

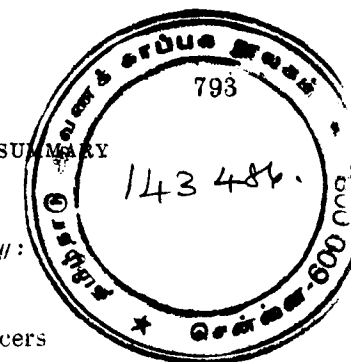
Note:—(1) Statement of Aim is a connecting link between Preparation and Presentation.

- (2) The answer to an objective should be made a basis for detailed study in presentation.
- (3) Presentation is divided in two separate groups, viz., Administration and its Results; the former is sub-divided in three units, the latter in two. Distinctive features of each are further shown as sub-parts. The Black Board Summary to be made simultaneously as the lesson-proceeds.
- (4) Method-Column should show how new matter is to be taught. Numbering of questions is according to separate units. Sub-questions are purposely recorded for discussion.
- (5) Briskness is quite essential to a successful handling.
- (6) Any doubt regarding the lesson is welcome and will be responded to in right earnest.

— JL

Tom 2, May 18

11.10.46.12



A HISTORY OF INDIA

BY RAO SAHIB C. S. SRINIVASACHARI, M.A.

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AND

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MIR JUMLA AT THE COURT OF JEHangIR

BY MR. G. D. JAMASKAR, M.A., L.T., *Jubbulpore*

THE Bakhars describing the life of Shivaji mention this story. When Shahji was being pursued by Lakhuji Jadhaorao and Mir Jumla of Delhi, Jijabai was big with the child Shivaji and had to be left behind by her husband. At first Lakhuji did not pay attention to her. The soldiers said at this that if no immediate attempt was made for her removal from that spot and for her safe lodging in some stronghold, she was likely to fall in the hands of Mir Jumla. This would cause humiliation, they said, not to Shahji who had made good his escape, but to himself, her father, who was on the spot. At this, Lakhuji sent her to Shivaneri under an escort. There she soon delivered the child who came to be known as Shivaji.

A few years ago, there raged a great controversy over the birth-date of Shivaji. The Poona scholars were and are of opinion that the birth-date, namely, Phalgun Vadya Tritiya, Shaka 1551 (19th February 1630), mentioned in the "Jedhe-shakavali," "Shiobharat" and other such books and documents is correct. They were therefore forced to question the historicity of the above story. They seemed to go to the length of questioning the very existence of a Mir Jumla at the Court of Jehangir; for to accept the existence of a Mir Jumla at the Court of this emperor seemed to come in the way of the propaganda of the new birth-date of Shivaji. Scholars interested in the history of Shivaji are already aware

of my attempt to show that the correct birth-date of Shivaji is the 5th of the bright fortnight of Vaishakh of Shaka 1549 (10th April 1630). My attempt to gather further evidence having any lid of bearing on the problem has not ceased. In the course of my attempt in this direction, I came across the following references in the *Tuzuk-i-Jehangiri* translated by Rogers and Beveridge (Oriental Translation Fund, New Series, Vol. XIX, Vols. I & II). These references prove beyond doubt that there was a Mir Jumla at the Court of Jehangir, that he had risen to an important office during the life-time of this emperor and that Aurangzeb's general, Mir Jumla, was the son of the elder Mir Jumla. All these extracts are taken from the second volume of the *Tuzuk-i-Jehangiri*.

1. (13th year of Jehangir's reign) (March 10, 1618) (pp. 3-4)—

"On this date Mir Jumla" came from Persia, and had the good fortune to pay his respects. The aforesaid is one of the respectable Sayyids of Ispahan and his family have always been held in honour in Persia, and now his brother's son, Mir Riza, is in

* See *Ikbāl-nāma*, p. III, etc. He is not the famous Mir Jumla, who was Aurangzeb's general, though possibly the latter was his son. According to the *Ikbāl-nāma*, he was the nephew, and not the uncle, of Mir Riza, but Jehangir's statement agrees with the *Alam-arai* (p. 623). Mir Jumla's patron, Mohammad Quli Qutb-Shah, died in 1612. He himself died in 1637, while Aurangzeb's general died in 1663. (Footnote by the translators).

the service of my brother, shah Abbas, and has the rank of *Nadr*, and the Shah has married him to his own daughter. Mir Jumla had left Persia fourteen years before this, and gone to Golconda to Mohammad Quli Kutbulmulk. His name is Mohammad Amin. Kutbulmulk gave him the title of Mir Jumla. For ten years he had been Mudar Alaihi (Centre of Affairs) and his Sahib Saman (factotum). After Kutbulmulk died and the rule came to his brother's son, the latter did not treat the Mir properly, and so he took leave and hastened to his native country. The Shah, on account of his connection with Mir Riza, and the respect he had for men of merit showed much consideration for and kindness to him. He (the Mir) also presented fitting offerings, and passed three or four years in Persia, and amassed properties (estates?). As he several times represented that he wished to enter the service of this Court, I sent a firman and invited him. Immediately the firman arrived, he severed his connections there, and set the fare of loyalty towards this court. This day he attained the honour of kissing the carpet, and produced as offering twelve horses, nine tuqaz of silk cloths, and two rings. As he had come with devotion and sincerity, I conferred favours and kindnesses on him, and presented him with 20,000 darbs (Rs. 10,000) for his expenses and a dress of honour." 2. p. 154. "On Thursday the 4th Mir Jumla was promoted to the mansab of 2000 personal and 300 horse."

3. p. 175. "On Thursday, the 9th, Madakhani was promoted to the Governor of

Kashmir. Mir Jumla in his place was chosen for the duty of Khansaman, and Mutamid Khan (author of *Ikbāl-nama*, 166, in appointment was that of examination of petitions) to that of *Arz-muquarrir*. The Mansab of 2000 personal and 500 horses was ordered for Mir Jumla.

4. p. 226. "On the first of the divine month of *Mihir*, Mir Jumla was promoted to the Mansab of 3000 personal and 500 horse."

As the *Tuzuk-i-Jehangiri* does not record events of a time later than March or April of the year 1624, it is not possible on the basis of this chronicle if Lakhuji Jadhao-rao and Mir Jumla were sent or not by Jehangir on a military campaign to the Deccan. It is however clear that Mir Jumla gradually rose to a position of importance at the court of Jehangir. So, his appointment in the Deccan on active duty does not seem to be improbable. That Lakhuji Jadhao-rao was in the service of Jehangir in the year 1627 is accented by the Poona scholars also, and the *Tuzuk-i-Jehangiri* mentions his name several times amongst those who had gone over to the Moghul emperor from the Nizam Shahi. In fact, he did this not once, but twice once in the year 1635 A.D. and then in the year 1620 A.D. It seems that in the year 1617 or 1618, he returned to the Nizam Shahi. About the movements of Lakhuji Jadhao-rao and other Matatha Sardars, a separate note deserves to be written. This note wants to show that Mir Jumla was definitely in the service of Jehangir.

A TRIP TO GHODMAL

By MR. K. VISWANATHAN, *Bansda*

FOREIGN tourists coming to India rush through a scheduled programme, finishing India in less than a month, and rarely get an opportunity to see in detail the villages which form the real India. As I have often written, Bombay, Delhi, Calcutta, Bangalore and Srinagar, etc., do not give a correct idea of the rural India. It is often said and with some justification that the villagers are hospitable, loving, simple, ready to help, sacrificing, etc. The statement has been verified by me once again here though this is not my first visit to, nor impression of, a village.

Very few in India, much less outside, have heard of Bansda. Bansda State is comprised of 215 square miles—forest and agricultural lands. It is a hilly area with ups and downs. Two rivers cross the state before reaching the sea. The people are agriculturists; the land is neither very fertile nor barren. Intensive agriculture is unknown; primitive methods are followed (though one famous scientist who was brought by the Government of India gave it as his opinion that the Indian ryots need no advice from outside), modern methods being unknown; the one or two who know modern ones cannot follow them due to poverty. There are also other causes. My impression (I am open to correction) is that the land can be improved if the right lines are followed.

The town Bansda is reached from Bili-mora, a station on the B. B. C. I. Ry. on the way from Bombay to Surat. The distance

is 29 miles and is covered by a regular motor service which is available through the fair season and closed in the monsoon owing to floods in the two rivers that cut the road; in the monsoon it can be approached by a branch line railway and motor. Bansda town is like an island being surrounded on all sides by rivers, and almost a depression all round being hills.

Ajmalgarh is a hill. To reach it the nearest place is Ghodmal, a village which is one of the largest in Bansda State. Ghodmal is about 7 miles from Bansda, approachable by a through and pucca road or by a cross-country foot-path.

We left Bansda on the 7th May about 6.00 P.M. and reached Ghodmal about 8 in the night. The walk gave good exercise and we had the sleep of the innocent. The next morning after tea, we set out to ascend the hill. The distance to Ajmalgarh was about 2 miles. The way was nice—there is a pucca road up to the foot of the hill. From the foot the climb was easy—the slope being not much. The hill is on the western side of Ghodmal. The historical value of the hill is this.

Historically the Parsis left Iran, due to persecution, came to India and settled at Navsari, and then spread to Sanjan, Udvada up to Bombay on the south, and Surat and Broach on the north. I need not give here my theory of the Parsis. The new theory is that they came originally to Ajmalgarh;

* A Party of 12 consisting of students, others and I.

the then king gave them shelter. The top of the hill is a table-land. They built a fort on this hill. The fort-walls are in ruins now. One side of the hill is so steep that ascent is impossible. This gave the settlers sufficient protection against intruders and onslaughts. The approach is through the sloping road. The ruins of a police post are a relic to show that the settlement was complete. One historian has found other relics and data. It is for others to investigate this further.

Once panthers abounded in this place, but due to cutting of trees, the forests are denuded and wild animals are a rarity; rainfall has also become less; the lairs of wild beasts are visible on the hill-sides.

It is sad to note that many Indians with money prefer to waste their wealth on foreign tours—in Europe and America or Australia—and do not care to see the various places of interest—the scenery, beauty spots, historical places, rugged mounts, water-falls, rivers, luxuriant vegetation, under-growths, forests, sands, etc.—which abound in India. It is not mere narrow patriotism that makes me write this; I appreciate the various things in India first; let them first see and appreciate India and then go to Europe. It is a matter for shame that beauty spots and places of interest should be first pointed out to us by foreigners, before we flock to such. It is a Niagara we think; when the tourist describes the Goakak falls, we open our eyes to the fact of India's falls. It is St. Pauls we think before the tourist praises the Taj Mahal. We imagine the Flroida sands to be the object of one's vision before the tourist admires the Madras

Marina as the second best in the world. It is Kentucky caves for us before the backwaters and the mountain roofs of Travancore are pointed out by the tourist. It is the Californian pines for us before the Kashmir trees are pointed out. It is Switzerland before Darjeeling and Simla. It is the Alps before the Himalayas. It is Bath and Baden before Vajreshwari and Unai. It is Vichy before Tamraparani. I only draw the attention of all to the numerous places of interest in India.

After roaming on the table-land of Ajmalgarh, we took our way back, descended to the foot. The hill abounds in building stones of fairly good quality. The blue stones of Bombay are available in good quantity. We reached Ghodmal after 9:00 A.M. We had a wash, took our food and rested. In the evening about 4:30 we left our place of stay and ascended the hill on the east. The place is called Randhan. From the house we stayed we could see two hills so situated as to give the appearance of the back of an elephant. We had to ascend one of the hills. The foot of the hill was about a mile from our place. It is harder climbing here and the path was not easy. At places the way was almost steep. Most of us had a good pricking from the thorny plants on both sides of the narrow path, not to talk of some slipping down and ascending again, a few scratches, etc., for all of us.

The top of the hill was almost level. The historic importance of this place is that the Parsis carried their sacred fire and placed it in a pit specially built there. The pits are there—a peculiar shape of masonry work. It is said that from here they took the fire

to Sanjan, Udvada, etc. Just below this on the steep hill is built a reservoir for water. Brick-work is still visible. One wonders how they were able to construct these when science was not advanced. We descended the hill and reached our halting place about 8:00 P.M., had our food and rested.

On the 9th morning six of us left to climb another hill to the north-east. It is locally called Bhildev. Due to forest cutting there is a regular cart road up to the top with a gradient of about 1 in 20. The guide who came with us, however, made us ascend a steep hill, but descending we caught the cart road. On the top there are a number of stones smeared with red lead. A number of small pieces of red cloth flies on tree branches as banners. Feathers of birds despatched as votive offerings are also found attached to the banners on the trees. The tradition is that there was a fight between the original inhabitants of the village and the invaders; the god of the Bhils protected them miraculously; and that is commemorated. Even today many ignorant persons believe that their wishes would be fulfilled if they take a vow and make a votive offering to the god on the hill. From the top of the hill one gets a fine panoramic view of the surroundings. The god there will cure diseases. The climb and the brazing air on the top are bound to improve the health.

City people are often indifferent. The villagers in India are very loving; they desire to show hospitality to any one coming to their homes, and are truly delightful hosts. I had experience of it before; this

trip showed me the same again. I did enjoy the trip along with the others to whom my thanks are due, and I would like to have more trips of such a nature. Any further information any one may want shall be gladly furnished by me. My hearty thanks are due to Mr. and Mrs. Fakirji Kasad for all the conveniences I had. The Kasads did all to make me feel at home and were only sorry that they could not do more.

OUR PATH

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

Travellers, now we are passing
A country road. The farms
Alternate with fields and woodlands.
Children are taking care
Of the herds. They approach us.
A boy gives us whortleberries
In a reed-basket. A young girl extends
A handful of fragrant grasses. A little lad
Give up to us
His serrated little cane.
He thinks with it
We shall walk more lightly.
We are passing on.
Never again shall we meet
These children.
Brothers, we went not far
From the farms
But you are already tired of gifts.
You have scattered the fragrant grasses.
You have broken the little reed baskets.
You have thrown into the gutter the little
cane
Given by the young lad. Why do we need
It? On our long travel,
But the children had nothing else.
They have given us best of what
They had to adorn
Our path.

VANITY VANQUISHED

By "A. V. R."

CANTO I

The divine saint Narad, white
 With age, with love of God befilled,
 His vina tuned, Mahati hight,
 To music sweet no mortals make,
 In praise of Love Supreme that rules
 The worlds create and uncreate
 With silent, soft but harshest rules.
 The saint his tour begins and goes
 Asinging, singing goes the song
 That wakes the soul in sleeping man,
 From planes beyond that mortals long
 But never see with physical eye;
 Descends to earth in glory bright
 And passes through the masses blind,
 Their weakness check and wrong to right;
 Enters Dwarak, a sea-girt town,
 With promenades, pleasaunces pick,
 And rich in art that knows no second.
 He wends his way to palace quick.
 Where Krishna lives 'The All-alluring'.
 'O Lord, thou art the Primordial Force,
 That in thy will the phenomenal world
 Projects in dizzy space and perforce
 Withdraws. A master juggler like
 From seeming nothing make something
 That in the end to nothing goes.
 Pranam, O Soul all pervading'.
 'Blessed art thou, O saint,' quoth he
 'What brings thee here from realms far
 off?'
 'In search, in search, in search am I
 To have thy vision sweet enough'
 In meek obeisance Narad said.
 'Thy wanderings are with purpose set,
 Tell me thy wish and it shall be thine.'

To Krishna's words the sage upset,
 Replied 'Aham besieged are they
 That are near and dear to thee.
 Save, Lord, their souls in matter caught.'
 'O Vynik dear' Lord said 'hie thee
 To where Maruti in penance sits
 And bring him; thy will be done'.
 Repaired in haste to mountain home
 The sage his vina twanging, done
 To music in praise of Lord Supreme.
 Unmoved he was in tapas deep.
 Poor Narad in his smallness felt
 This ape can't list Mahati's sweep.
 In contempt placed his vina great
 On the rock in front. The ape took it
 —the sage the while feared its fate—
 And struck such rapturing swells On it,
 The rock, their seat, to liquid went.
 The sage in wonder caught, was musing
 'When soulless stone resolves like this
 What human soul can stand unmelting'.
 He ceased to play; placed vina down
 That in the freezing fluid jammed.
 The sage aghast in dismay cried
 'My life is gone for ever damned'
 The being broke into gentle smiles
 The instrument raised with music soft
 'Here man, wail not, take this' said he
 'Why do you put on airs aloft;
 We know but the fringe of knowledge vast
 That in the womb of nature lies,
 That but reveals to earnest soul,
 Who centered deep in meekness tries.
 Ram, Ram, haste thee, thy lord awaits'.
 His footsteps bent to Vasudev,
 Saluted him who greetings smiled.
 'May my soul in thy love springs lave
 For ever and eternal bliss enjoy;
 O Lord! mysterious are thy ways'.
 So said his Mahati struck and left.

(To be continued)

THE STORY OF A GREAT TEMPLE SRI VALLABHA SHRINE AT THIRUVALLAH

By SRI K. P. PADMANABHAN TAMPY, B.A., Trivandrum

THE PILGRIM'S PARADISE

TRAVANCORE is *par excellence* the Pilgrim's Paradise. It is a mere truism to say that there is no part of India where there are more temples and other places of worship to the square mile than in Travancore. In Travancore, the land of numerous temples, there are more than 30,000 places of worship all told. The temples of Suchindram, Kanya Kumari, Thiruvattar, Kumara Koil, Neyyattinkara, Thiruvallam, Anantayananam, Varkala, Vaikom, Ettumanoor, Haripad, Thiruvellah, Chengannoor, Aranmula, Ambalapuzha and Kalady in Travancore, are but some of the oldest and most famous shrines in India. Of the 108 temples in India most sacred to the Vaishnavites, 13 are in Malabar, of which 11 happen to be in Travancore. Hymns in praise of these shrines have been sung by the Alvars or Vaishnavite Saints. Mahatmaji's observations on Travancore temples, quoted below, are most deserved as they are true. "They are kept clean and often undergo improvement and addition. They are never empty. They supply a felt want." The sight of a Hindu Temple is the most impressive sight alike to the gay tourist and the devoted pilgrim and visitors to Travancore, whether they travel by road, rail or water, are sure to be thrilled at seeing a large number of such temples with giant *Gopurams* ornate sculptured Pyramids resembling the Egy-

ptain Pyramids in similarity of outline—shooting up amidst lovely surroundings of romantic charm.

THIRUVALLAH TEMPLE

Story of its Origin Thiruvella which is situated about eighty miles to the north of Trivandrum is famous for its magnificent temple consecrated to Tiruvallappan or Maha Vishnu, the God of Protection in the Hindu Trinity. The name of the town is connected with the story of the origin of the temple, which is traditionally believed to have been founded so early as 84 B. C. This shrine which boasts of great antiquity is considered by the Vaishnavites as one of the most sacred temples. Many interesting stories and colourful legends have clustered around the Thiruvellah temple. Tradition and legend over that the present site where the shrine is situated, was chosen by the orthodox priests because of the existence of an inviting pool with crystal clear water, and a lovely jasmine grove nearby, where *rishis* observed penance in days of yore. At first there was only a small temple in which was installed the *Sudarsana Chakram* or God Vishnu's discus. Some years after the present imposing shrine was constructed.

THE IDOLS IN THE TEMPLE

In the *Sanctum Sanctorum* of the principal shrine are consecrated five images, besides Vishnu's idol, all of which are made

of mixture of five metals, namely, gold, silver, lead, tin and copper. Images made of *Panchalohams* (five metals) are believed to possess great sanctity and unlimited power. The idol of Sri Thiruvallathappan or Sri Vallabha, according to tradition, was installed by Rishi Durvasa, and was the original image, which was worshipped by Satyaki, a bosom companion of Lord Krishna, at Dwaraka. Tradition continues that this image, consequent on the demise of the Lord, was placed in the possession of Garuda, the mighty bird, Sri Krishna's *Vahnam* or conveyance. Garuda safely deposited the image in the river Narmada lest unholy hands should pollute it. Many centuries after a pious monarch of Kerala whose devotion endeared himself to the gods, had a dream in which Garuda appeared before him and asked him to take the image from the river and install it. The king did so and the Thiruvallah temple was the result. The idol of Maha Vishnu is about four feet high and in a standing posture. The image faces the East. Legend says that on certain nights Sage Durvasa visits the shrine and offers special *porjas* to the Deity and that on such occasions the sound of many conches is heard.

The *Sudarsana Chakram* which too is worshipped, is installed in the west. An incomplete painting of Sudarshanam is seen on the western wall. A story says that the artist who executed this, was unable to complete it, because he was suddenly taken ill.

One of the minor deities installed in the precincts of the Thiruvallah temple is Kuruppaswami who is credited with

miraculous powers. Popular belief is that if children suffering from whooping cough and other ailments are taken here and offerings are made to Kurayappaswami praying for recovery from the disease, the prayers will be heard.

ARCHITECTURE.

The Thiruvallah temple, like the other great shrines in the State, is a world of its own, with its many secondary sanctuaries of the gods clustered around the central pile or *Srikoil* wherein is installed the principal deity. The *Srikoil* stands out as a structural entity of unique grandeur. To obtain a full view of the central shrine and its subordinate sanctuaries one should look down from a point of eminence. The temple is a marvel of architectural skill and sculptural extravagance. It is a succession of colonnades, corridors, covered galleries, inner and outer courtyards, and in their heart the hidden and mysterious sanctuaries of the gods, while the entire complex structure is surrounded by a massive outer wall of brick and mortar, 4 ft. thick and 20 ft. high. The Thiruvallah temple is strictly in the style of Malabar architecture. The extremely elaborate ornamentation and florid motif of the Hoysalyan style is, however, witnessed only in some of the exquisite carvings on stone. The temple is characterised by *Mantapams* (porches), gate pyramids and pillared halls, all of which are imposing and magnificent. Four massive wooden *gopurams*, one each on the east and west, north and south add to the grandeur of the temple. These *Gopurams* which are double storeyed, contain quite a lot of intricate wood carving

executed by master craftsmen. The *Gopurams* are about 50 feet high and have tiled roofs, peculiar to Malabar architecture. The triangular gables of the *Gopuram* arrest attention.

The temple presents a captivating and picturesque sight, full of imposing grandeur. The entrance is under a grand gateway through a passage richly decorated. The first impression of the temple is rather bewildering. Stone pillars and statues, richly embellished heavy columns with protruding brackets, fantastical forms of huge animals, strange, uncanny dragons, beautiful flowers, statuous groups of deities, mythological heroes, all wrought in splendid relief, these unique attractions make the visitor spell bound.

The *Velikkal*, or the principal Altar Stone in front of the Garudamatam and facing the deity, is a monolith six feet broad, six feet thick and ten feet high. In no other shrine in Malabar, is there such a massive *Velikkal*. The chief priest of the temple ascends this stone and offers boiled rice to the *Bhutas* (minor diabolical deities owing allegiance to the Principal God) amidst prayers and finger signs, as laid down in the Sastras.

The temple is steeped in an aroma of holiness, the perfume of the many thousand prayers that have been prayed there, of the many holy thoughts that have been thought there. The temple is always full of people—some kneeling, some prostrating, some squatting, some lost in amaze, some wrapt in contemplation, some standing with closed eyes and joint palms, but all

saying over and over the great precepts of their faith, chanting hymns and prayers, trying to bring into their hearts the wisdom of the scriptures. There are always religious men of different sects and orders passing to and fro. There are always crowds of people climbing up and down the steps that lead from the road below.

To see the temple is one of the sights of the world. What impresses one most when approaching or being in the temple are the multitudes of people so rich and varied in grouping, movements and expression, going up and coming down. Old men and women bent with age, there are, climbing wearily up the steps that lead to the abode of the Gods. To see the devotees laboriously going up to offer homage to the deity is an impressive sight. Every time you visit this shrine you return from it purified and with greater faith in the living God.

Within the four walls of the temple is a lovely tank with crystal clear water. It is believed that this is a natural pool and pious Hindus ascribe divine associations with it. The priests attached to the shrine bathe in this pool before offering prayers to the God.

WORSHIP IN THE TEMPLE

Scrupulous observance of personal cleanliness, a characteristic feature of all the high caste peoples in Travancore, is demanded alike from all those who worship the Deity. The Thiruvallah temple has a hierarchy of priests profoundly learned in religious lore. Besides the priests, the temple has got its own staff of musicians, garland makers, sweepers, guards, cooks, lamp cleaners, etc.

all of whom have clear and well assigned duties to perform. It is remarkable to observe that the anthropomorphic tendencies of the Hindus invest their Gods and goddesses with a halo of domesticity. The daily ritual of worship in the temple resembles the carefully designed time table regulating the movements of a busy person of high eminence. The Deity is awakened at dawn and the numerous ceremonies connected with his bath, 'toilette' and meals keep his many attendants busy the whole day and late in the night, for it is close upon midnight before Maha Vishnu retires to bed. The system of worship current here which is based on the *Agamas* is perfect and amazing in its mercurious punctuality and precision.

The *Deeparadhana* hour is regarded as the most sacred time for worship. It is then that the temple is in all its splendour. The image is lavishly decorated with jewels, sandal paste, flowers and silk cloth and the inner shrine is lighted brilliantly with hundreds of tiny beautiful lamps shedding reddish yellow light. The *Deeparadhana* is supremely imposing. Flutes play, drums beat, conches sound, bells ring, devotees chant *mantrams* and pretty and devotion reign supreme. The many lights which light up the Holy of Holies render the place sublime and attractive. The flash of the rubies, emeralds and diamonds with which the Lord is adorned dazzles one's eyes and spreads a heavenly radiance and glamour all round. The night breeze begins to hiss softly and gently and the whole place is full of sweetest smell from the incense burnt in the temple. The temple starts into a new

glory, for it is all hung about with tiny bright lamps and even the facades of the shrines are lit up. The lamps are arranged in long rows or in circles to fit the places they embellish. The temple illuminated thus with concentric lamps looks austere, magnificent.

UNIQUE FLAG STAFF

The flag staff of the Thiruvallah temple is unique, spectacular and amazing. It is a wonderful structure, a round, tapering jet black monolith, fifty feet high and two feet in diameter. It is believed that the extent of the buried portion of the flag staff is not known and that its bottom touches water underground. Tradition and history do not enlighten us as to how this flag staff, which kisses the heaven, at once heavy and brittle was transported to Thiruvallah and erected. Our wonder is all the more when the fact is taken into consideration that there are no granite rock quarries within a six mile radius of the temple. The *Silpa Sastra* ordains that the flag staff should be transported with great care and that it should never touch the ground while it is being carried to the temple. The moderns have to take their hats off to the ancients and their ingenuity in overcoming transport difficulties in spite of the scanty facilities they had at their command. The summit of this imposing flag staff is embellished with a beautiful five metal image of Garuda, in winged humour form. This image which is three feet high, and in a sitting posture, is a marvellous specimen of Hindu art. The image of Garuda is ever bright. Legend says that this image is firmly chained to the flag staff by Maha Vishnu, lest the bird should

take to flight. The Garuda Mandapam, in the Thiruvallah temple is a marvel of art and architecture. Garuda is worshipped by those who go to the Thiruvallah temple. Cocoanuts are offered to Garuda. On the eastern wall of the *Garuda Madam* is painted a huge conch.

The entire flag staff is not visible, as in the case of flag staffs in other temples. The top end of the flag staff alone, to a height of about three feet, could be seen for the remaining portions are completely enclosed by the massive laterite buttresses built against the four sides of the column. These buttresses are covered with a series of three copper plated roofs, one over the other, and looks like a three storeyed minaret of complicate but exquisite architectural workmanship. The Thiruvallah temple is the only one of its kind in the whole of India, which boasts of such a unique monolith flag staff which is an object of wonder to engineers and architects. It is a picturesque sight to see the summit of the flag staff with the imposing likeness of Garuda perched on it, shining resplendently against sunshine.

TEMPLE TREASURES

The temple has a spacious underground cellar, used as a store room, around which many stories have gathered. People believe that many jewels, large cooking vessels, lamps and various other articles of gold and silver are deposited at the bottom of this mystery-ridden cellar, which has remained closed for more than ten centuries, and that deadly serpents guard these treasures day and night. Popular belief is that the cellar

extends to the bottom of the *Srikol* wherein is enshrined the idol of Maha Vishnu. The Thiruvallah temple is a very wealthy one. Tradition says that the temple possessed, until two centuries ago, one hundred and one gold pots of exquisite workmanship, but none of these remain now, and that these valuable vessels were added to the State treasury by a Minister, save one pot which was stolen by a temple priest.

The *Kerala Society Papers*, which throw a flood of light on the history of Malabar, say:—"These pots, each one *Para* or about 640 cubic inches in capacity were thin walled and collapsible (much more so than modern tooth paste or colour tubes of leadfoil) and could be concealed in a shirt pocket when pressed flat and folded. They could easily be restored to their original shape by merely blowing into them with the mouth."

TEMPLE FRESCOES

The temple is also rich in its mural paintings which depict in lively colours the various phases of India's religious imagination and ceremonial life. The murals adorning the walls of this temple are of recent origin. They form a part of the precious artistic heritage of Travancore and are full of charm, expression and perfection of technique. In their dignity of demeanour, elegance of craftsmanship and symbolic expression they are of supreme artistic and cultural significance. The frescoes are characterised by boldness of outline and broad sweep of the brush. The different human emotions are portrayed in these murals, with arresting faithfulness, with a realism which powerfully moves the spectator. It is surprising to note how well the

colours made from indigenous materials retain their freshness and lustre. The paintings have been executed in a purely native style and are perhaps the latest records of indigenous painting, representing striking scenes from the great Indian Epics, the *Bhagvatha* and the other *Puranas*. The murals are remarkably supreme in the excellent grouping, delicately virile line, lovely and attractive colouring, vivid yet reserved life, high, cosmic and psychological symbolism and sublime conception. Some of the finest paintings here depict Siva's Marriage, Parthasarathy, Krishna and Gopies. These mural paintings do not, however, stand comparison with the first-rate frescoes in the Padmanabhapuram palace and the Ananthasayanam and Ettumanoor Temples.

AN AGE-OLD CUSTOM

One remarkable feature of this temple is the interesting, peculiar and age-old custom of feeding a Brahmin Brahmachari every noon, before the *Nivedyam* (offering of food) is placed before the Deity. The food is served on the outer-sheath of the Aracaut palm. The *Santhikaran* (Priest), before presenting the *Nivedyam* to the God, ascends the *Mandapam* of the temple every afternoon and calls aloud twice "*Vedantamale*." This is the call inviting a holy Brahmin who is empowered to learn the Vedas, to dine. A legend enlightens us about the origin of this custom. In days of yore there lived at Thiruvallah a pious lady, known as Chankrothamma, who was a wealthy scion and only surviving member of an aristocratic Nambudiri family. Though immensely rich she chose to lead simple religious life.

She worshipped the Lord by scrupulously observing fasts. It was her custom to feed a Nambudiri Brahmachari, the day succeeding a fast. It so happened that on one occasion, on the day following an *Ekalasi* no Brahmin youth turned up to participate Chankrothamma's feast. The pious lady was terribly grief-stricken and she prayed to God Vishnu. The Lord who was satisfied with the piety of the lady devotee, appeared before her in the guise of a Brahmachari. Chankrothamma who was overjoyed requested the Brahmin youth to take his bath and dine. The youth hastened to the river and there he had a bloody encounter with Tholasuran, a wicked Asura chief who was the terror of the locality. The God in the garb of a Brahmachari beheaded the Asura with the *Sudarsana Chakram* or discus and washed it at the Ghat, which has since borne the name *Chakrakshalana Ghat* meaning the ghat where the discus was cleaned. The Brahmachari then hurried to the residence of Chankrothamma and was sumptuously fed. The God in human form was greatly pleased with the extreme devotion of the old lady and he installed the *Sudarsanam* in the open courtyard of Chankrothamma's house. Chankrothamma was thus honoured by Maha Vishnu and she attained a state of bliss. Legend concludes that the lady and her faithful maid servant were bodily borne to the land of the gods by Maha Vishnu's orderlies.

One peculiar feature regarding the Thiruvallah temple is that women are allowed to worship in the shrine only on two days every year.—The Thiruvathira day in

November-December and the Vishu day, in March-April. On the Thiruvathira day women are permitted to worship between 6 and 8 P.M. and on the Vishu day from 6 to 8 A.M. On these two occasions the image of the God is bedecked in the robes of a hideous looking Hunter, and men are precluded from worshipping the Deity.

TEMPLE FESTIVAL

Every year, in the month of Kumbhom the *Utsavam* (Temple festival) is celebrated in the shrine with great pomp and splendour. The *Utsavam* which lasts for ten days attracts large crowds of pilgrims and sight-seers to Thiruvallah. Various kinds of popular entertainments such as *Kathakali*, *Ottam Thullal*, *Chakkyar*, *Koothu*, *Patakam* dances and recitals peculiar to Kerala—performed by accomplished artists form some of the attractions of this season. These, in a way keep alive the indigenous art and culture of the land. The various indigenous dances performed here, prove that Kerala has had a distinctive theatre of her own even from the very earliest times. Thiruvallah, in central Travancore, may well be said to be the centre of *Kathakali*, for not a night goes by without a performance being held in the precincts of the temple. One of the favourite offerings to the Lord in this shrine, is the holding of a *Kathakali* and devotees vie with one another in arranging *Kathakali* performances, for the delectation of the Lord and the rapturous appreciation of the people.

The ninth and tenth days of the *Utsavam* are the most important. On the night of

the ninth day, the Lord goes out for the *Palli Vetta* or Hunt, to a place, a couple of furlongs to the east of the Temple. The idol of Maha Vishnu, on Garuda's back, is carried by the temple priests, in procession to the foot of a huge banyan tree, on the day of the hunt. The mock hunt is perfect by designed and absolute silence is observed by the entire procession until the hunt is over. A temple dignitary, as the representative of the Deity, shoots at cocoanuts placed amidst some bushes. After the Hunt, the gay procession goes back to the temple, amidst the ear-splitting din of drums, the boom of conches, etc., signifying a triumphant hunt. On the night of the tenth day is the *Arat* or bathing of the God. At 11 P.M. the idol of the Deity is taken out of the temple in procession to the river which is a mile away. The priests bathe the idol in the river, and carry the idol back to the temple by 4 A.M.

In the days of yore, the idol of *Sri Vhallabha* used to be taken in procession on the back of a white elephant. The tusk of this mighty pachyderm are preserved in the temple. The place where the beast was buried is called even to-day *Vellappuram* meaning the ground where the white elephant was buried. At present the idols in the shrine are not taken in procession on the backs of elephants because, tradition enjoins that white elephants alone are privileged to carry the Gods in the Thiruvalla shrine.

THE TRICHINOPOLY DISTRICT TEACHERS GUILD

GOLDEN JUBILEE CELEBRATIONS

THE Golden Jubilee Celebrations began with the opening of the Jubilee Educational Exhibition at the Hindu Elementary School, E.B. Road, on the 20th December, by Sri C. Raghunathan, District Educational Officer, Trichinopoly. Rev. Father A. N. Antonisami, S. J., Vice President of the Guild, welcomed the gathering. The Secretary, Sri S. T. Ramanuja Iyengar, read the statement about the exhibits and the following is an extract from the same.

GOLDEN JUBILEE EXHIBITION REPORT

"I have great pleasure in submitting the following report on the Golden Jubilee Educational Exhibition to-day.

"In response to our appeals and circulars of the District Educational Officer, 27 institutions (9 secondary and 18 elementary schools) are participating in this exhibition.

"The Exhibits number 2554 under the following headings:—Language 162, Arithmetic 81, Geography 133, History 53, Science 92, Civics 21, Physical Education 3, Story Telling Illustrations 23, Drawing and Painting 51, Albums 26, Woodwork 45, Net work 44, Card Board 41, Knitting 25, Embroidary 22, Bamboo & Canework 11, Coir Work 11, Paper Work 20, Glass Work 3, Bead Work 3, Chalk Work 1, Paper Pulp Work 2, Palmyra Work 11, Spinning and Weaving 7, Mat Works 7, Clay Models 672, Rattan Works 4, Scout Craft 5, and Picture Collections of all classes 979.

It will thus be seen that the exhibits represent the tools of teaching and learning of all the subjects of the curriculum of Secondary and Elementary Schools. They

point to the fact that the teachers in this district are alive to the needs of the technique of teaching, in spite of the handicaps of lack of specific financial support for such purposes from the Government, and lack of general facilities for the teachers in terms of leisure and encouragement, thanks to the over-burdened curriculum and administrative devices to advance child literacy which leave no time for the teacher to devote his attention to think, plan and make effective teaching aid. Not only teachers but managements and the departments have to get out of the ruts, be introspective and ensure the time for the teacher to educate himself to work and rest.

"It is hoped that the department would take the initiative and call for a representative Conference of Secretaries of Teachers' Associations, Secondary and Elementary Schools, and Heads of Institutions to suggest ways and means to improve methods of teaching and effect real teaching and learning.

"The Jubilee Committee is thankful to the schools that have cared to participate in this Jubilee Exhibition, to the workers that have helped us, to the management of the E. R. High School, for having given us the use of the Hindu Elementary Schools' Eastern Boulevard Road, and to the District Educational Officer, for his taking his due place in the opening of this Exhibition which is the beginning of our Golden Jubilee."

The D. E. O. then made his speech in which he emphasised the value of such frequent educational exhibitions. Sri

A. Rama Iyer, the President of the Guild, proposed a vote of thanks.

Then the distinguished guests went round the exhibition accommodated in three blocks.

The Jubilee Day commenced in the Teachers' Guild House at 11 A.M. with Sri A. Rama Iyer, the President of the Guild, in the chair.

A resolution of protest about the recent Govt. Communique on students' strike was moved from the chair and passed.

The following papers* were read and discussed:—

1. The Mother-Tongue as medium of instructions—problems and experiences.
2. Class-room problems and how to tackle them.

A number of members participated in the discussions including Messrs. C. Raghunathan, D.E.O., T. P. Srinivasavaradan, Secretary, S. I. T. U., and Rt. Rev. Bishop Pakenham Walsh.

After lunch and group photo, the Jubilee meeting commenced at 4.30 P.M. with the Rt. Rev. H. Pakenham Walsh in the chair. After music by Sri S. Sivaramakrishna Aiyar, the reading of the Jubilee Verse by Sri R. Panchanatham Pillai (Composer of the same) and the singing of the Jubilee Song (composed by Mr. V. Ramudu Iyer) by two girls, the President of the Guild welcomed the gathering. Bishop Pakenham Walsh made his introductory speech, Messages were read by Sri K. Monsingh, Vice-President of the Guild. Then the report on the Jubilee arrangements and the history of the Guild were presented on behalf of the Jubilee Committee. Rao Sahib S. K. Devasikhamani unveiled the Portraits of Col. Sir T. Desikachari,

* Will be published in the next issue.

Rev. T. H. Dodson, Sir G. Sessa Iyengar, Sri S. S. Vyasa Rao, Sri S. Arpudaswami Udayar, Sri P. T. Srinivasa Iyengar and Rev C. S. James.

Sri V. Saranatha Iyengar delivered the Jubilee address. The Rt. Rev. Walsh made his concluding speech, which was full of humorous stories and lofty ideals about the dignity of working for the sacred cause of children, the attitude of seeing God in all work and above all viewing both joy and sorrow as one. He paid a tribute to the greatness of Indians, including the aborigines of Assam and Central India, played before the gathering the idol of his own Asram life, which, he said, was the consummation of his fifty years of teaching in India. After the vote of thanks by Sri S. T. Ramanuja Iyengar, the Jubilee Celebrations ended with the Jubilee Dinner at the National College premises.

SCIENTIFIC SCHOOL OF POETRY

By MR. JAGAT S. BRIGHT, Lahore

We are experimenters
Very bold and daring;
In the laboratory
Of scientific poetry,
Without fear or caring
Go on! Go on!

We are experimenters
Quite disinterested;
For Truth we shall fight
Through dark and light
Like our brother scientist.
Go on! Go on!

We are experimenters
Within cosmic extents!
But we shall never yield
In the scientific field
Even beyond atomic elements.
Go on! Go on!

NINETEENTH ANNUAL CONVOCATION ADDRESS OF THE UNIVERSITY OF LUCKNOW

BY KUNWAR SIR MAHARAJ SINGH, M.A., C.I.E., BAR-AT-LAW, M. L. A.

I STAND before you in unusual circumstances. As you are aware, Sir Girija Shankar Bajpai was to have delivered the Convocation address today. His speech would have been in every way appropriate, as coming from a man of high intellectual calibre with a wide experience of education in India and its many problems. It is not without hesitation that I have accepted the pressing invitation of your Vice-Chancellor. He is an old and valued friend with long and honourable associations with this University, to whose wishes I felt bound to accede. Though I appreciate the honour done to me, I need hardly say that I am quite unprepared to deliver the usual type of Convocation address which, I understand should be lengthy, learned, profound, even abstruse, and, as a necessary corollary, devoid of humour! I cannot say that mine fulfils these conditions. Necessity, ever stern, though not always the mother of invention, rules that on this occasion at least convention must go. It is well perhaps that it should, for we are living in a rapidly changing world where much to which we have been accustomed is disappearing and will disappear.

One qualification, denied to those who have addressed you in the past, can, I think, be claimed by me, that is, family and personal relations of long standing with our University and the circumstances which led to its establishment. As you have just

heard, there are many Medals and a Scholarship donated by my father. The grounds on which the University stands were familiar to me as a small boy, when I lived with my parents in a house not far which at that time was the only one existing in the spacious park known as the Badsh Bagh. Of those days one building alone remains, the Baradari, a landmark to remind one of the past. I recall with pride my family connection with the then Canning College, which later was transformed under Sir Harcourt Butler, the greatest of the Lieutenant-Governors of the United Provinces, into the present unitary, teaching and residential University of Lucknow. I had also the privilege, when Secretary to the United Provinces Government, of helping to prepare and to pilot through the then Provincial Legislative Council the Lucknow University Act of 1920. Little did I think that 20 years later one of my sons would be a student of this University. I may be permitted to make a further claim which may appeal to those among us today who are young. It is that from time to time I have taken an active part in the games of the University and of Canning College which preceded it. I played my first games of cricket, football, hockey and tennis on the Canning College grounds, more than 35 years ago, while the last game that I enjoyed in the Lucknow University was less than two months ago, when I played in a cricket match against your team

and was enabled, whether through the kindly indulgence of your bowlers or otherwise to remain at the wickets for one hour and to make the not wholly disreputable score of eight runs. I venture, therefore, to speak as one of you.

I do not propose on this occasion to refer to the two burning topics of the day, namely, the War in Europe and Africa and the political situation in this country. You are old enough and have sufficient intelligence to form your own opinions, provisionally at least, on both these subjects. None of us here, perhaps no one in the world, has been able to forecast with any degree of accuracy the course of the present War. Nor can any one say with confidence what the future has in store. I believe, however, that I voice the opinion of a great majority of the people of this country in saying that we have no sympathy with Nazism or its ideals or the aggression and cruelty which seem to be its inseparable accompaniments.

As regards the political situation in India, it is platitude to say that we live in anxious times. I know that you have been stirred by recent events. I appreciate your feelings and sympathise with your hopes. I beg of you, however, in the words of the Premier of the United Provinces uttered in this place two years ago to maintain a "balanced mind" and an "independent judgment" and to let yourselves be guided by reason, a faculty of special service in times of stress and difficulty. Of one thing you may rest assured, that is, that Indians irrespective of their political creed and an increasing number of British sympathisers desire that India should attain to her full political

manhood in the very near future. Indeed I am optimistic enough to believe that most of us present here will live to see that day. What the future form and methods of Government will be I cannot anticipate but it is highly probable that in self-governing India as elsewhere they will be more socialistic in conception and have a greater regard for the poor and the needy.

Our University has completed almost twenty years of active life. I well remember the criticisms and the fears openly expressed prior to its creation but I believe that in general they have not been justified. The fact that the Lucknow University Act has never been amended shows that it has served its purpose well. The number of students has increased beyond expectation and *pari passu* the standard and volume of original work. It is not an excessive claim to make on behalf of your *alma mater* that she has made her influence felt throughout these provinces. But we have to look ahead. The future of education in the United Provinces is in the crucible. Important changes are inevitable. Primary education must receive an increasing impetus. So, I hope, will the education of girls, one of the crying needs of India. High Schools and Intermediate Colleges may no longer exist as we know them and English will probably cease to be medium of instruction up to the University stage. Our Universities cannot remain unaffected. But, whatever changes are made, I hope that the ideal of a unitary teaching and residential University will not be discarded. For, whatever its defects, it has resulted in the creation of an academic atmosphere, of educational effort, greater efficiency in teaching and a fuller life for the students.

I now commend three suggestions for consideration in the hope that you will not think them impracticable. The first is that each of you should take an interest in some subject outside your daily task both now and the days to come. In colloquial language I invite you to cultivate Hobbies. How much in Nature is there open to the humblest of us to interest, to amuse and to enjoy! The University grounds contain within them a variety of birds and plants. So do the rural areas ever close at hand in India. And yet how many, old or young, to whom I am speaking to-day, take an interest in these matters? Then, there is Photography with its ever developing technique. Gardening has its special attractions. There is the useful art of Carpentry. Painting, for which India was once famous, should appeal to some, while above are the starry heavens open to all and sufficient in themselves to enthral you. Believe me, my friends, you will never regret in later life the cultivation of hobbies. On the contrary, they will be a perennial source of pleasure and relaxation.

Secondly, I wish to plead for Research, and specially for those branches which yield practical results. It was because he felt that India lagged behind the West in this respect that my father founded the one and only privately endowed Research Scholarship here and assigned it for Medical Research in connection with King George's Medical College, which is an integral part of the University. Why is it, he was sometimes tempted to say that in spite of an increasing number of Medical Colleges and schools India has not yet produced a

Pasteur? Why was it left to Ronald Ross to connect Malaria with the Anopheles mosquito, or to Koch to discover the Cholera vibrio? But we must not despair. There are still vast fields open to genuine Medical research workers in this country. The etiology of diabetes, a disease prevalent throughout India, remains undiscovered. The prevention and cure of cancer are still beyond us. Practical means for eradicating malaria, the scourge of India, within reasonable cost have not yet been found. Industrial Chemistry has enormous possibilities, while in a country such as India there are no limits to agricultural research. The world does not stand still. Humanity is ever expectant of the further boons which come from the patient worker in the Research Laboratory after perhaps years of seemingly useless toil. Some of you will remember the lines from Tagore—

"Where the mind is without fear and the head is held high,
Where knowledge is free."

These words fitly apply to Research which must ever be independent, bold and critical. I appeal to you and through you to the more well-to-do citizens of these provinces to endow our Universities with the necessary funds to enable them to discharge one of their most beneficent duties.

Thirdly, I implore you to shun that excess of religious or political zeal which goes by the name of Communalism. There is too much of it in India at the present time, and, whatever be the reasons, I say with regret a long experience that it has increased rather than diminished, you in the University are, I hope and believe, more

immune from this canker, than many outside. Whether Hindus, Muslims or Christians, you come in close contact with each other both in your work and in sport, and you have come to know that nobility of character and high standards of conduct are not confined to the adherents of any one creed or sect, and further, that a truly religious spirit is incompatible with intolerance. The outside world, the semi-educated and the illiterate are not so happily situated. Hence there are communal riots, whether between Hindus and Muslims or Sunnis and Shias, from which even our historic city of Lucknow has not been immune. Communalism is an insidious disease which leads to a frame of mind in which independent thinking disappears. Experience, for instance, shows that few venture to give evidence in a Court of justice against their own community, however much its members have been guilty in particular case. The dictates of conscience are suppressed in spite of Shakespeare's wise counsel "to count life a stage upon the way and follow conscience come what may." I am convinced that the main obstacle to political advance in this country is communal ill-feeling. The solution is not easy. But I suggest that it is only by having intimate friends among the followers of another creed, by appreciating their point of view, and above all by a spirit of compromise on which Burke has said—"all Government, indeed every human benefit and enjoyment, every virtue and every prudent act is founded," that Communalism can be successfully attacked. Should you for this purpose need inspiration, I invite you to study, as I did last cold weather, the writings of the mystics, Hindu, Christian and Muslim, and learn from them the eternal truth of the fundamental unity of man transcending all diversity. A short time ago I had the privilege of entertaining Mahatma Gandhi in my house in Simla. I also had the pleasure of a long talk with Mr. Jinnah. I am not able to disclose my conversations with these two eminent persons. All that

I can say is that in all humility I begged them both to see each other and to discuss ways and means for ending the present tension, for, as they both felt, it is not by speeches and writings that this burning problem can be solved but by meeting each other and by a sincere desire to arrive at an agreement. Men and women of our generation have failed to solve this question. May you succeed where we have failed!

A very pleasant duty remains. It is to congratulate with all my heart the many recipients of prizes. You have won these by hard work and by that self-confidence which has been described as the first secret of success. Through you I congratulate your parents, who in many cases have contributed to the success of their children by a self-denial which can never be adequately repaid. I should like, almost in defiance of convention, to pay a tribute to your able and zealous University staff who open to you that gates of knowledge and by their guidance and example can justly claim a share in your achievements. Speaking for myself I feel to this day a debt of gratitude to those teachers in the University of Oxford, among them men of great name and high example, whom to know was to revere and under whom to learn was a privilege. And to all students of the University, whether winners of prizes or not, in extending my best wishes for their future, I would say, "Acquire knowledge with eagerness now and in the days to come. Do not neglect opportunities which can never return. At the same time remember that the great end of life is not so much knowledge as action." "To live," it has been well said, "is to meet life eagerly and unafraid, to refuse none of its challenges, to evade none of its responsibilities, to go forth daily with a gay and adventurous heart, to encounter its risks, to overcome its difficulties, and to seize its opportunities."

May all good attend you now and always and may the zest of endeavour and the joy of achievement be yours in full measure throughout the years that lie ahead!

NEWS AND NOTES

TIRUTTANI

Students Excursion

A party of about seventy pupils and 8 teachers under the leadership of Sri P.S. Rangachariar, B.A., L.T., Scoutmaster, Board High School, Tiruttani, started on an educational tour to Thirukalikundram, Mahabalipuram and Conjeevaram on 22-11-40. The party stayed at Tirukalikundram on Friday night. Early in the morning on Saturday, the 23rd November, the party took a pleasant walk round the hills. They enjoyed the scenery, took their bath in the 'Sangu' Theertham and had darsanam of the Gods in the temple at the foot. Then they went round the town, saw ancient temples and Mandapams showing the style of architecture during the reigns of the Pallava rulers.

At 10 A.M. the party went up the hill, had a delightful view of the whole country side from the top of the temple Mandapam on the hill, worshipped the deity, had a darshan of the holy kites and returned at 1 p.m.

After midday meal the party left by bus to Mahabalipuram, reaching the place by 2.30 P.M. The members spent nearly 3 hours in visiting the Rathas, monolythic structures, site of the original light house and the new light house, the Vishnu temple, the shore temple and other ancient monuments. They rested for half an hour in the beach and began their return journey at 5 P.M.

They reached Chingleput at 7.30 P.M. For the night they were accommodated in the S.I. Ry. carriages reserved for them and reached Conjeevaram the next morning at 7.15 A.M.

In Big Conjeevaram they saw the ancient temples of Kailasanathar, Vaikuntanathar, Kachipeswarar, Ekambareswarar, Kama-kshiamman, etc. They spent the evening in visiting temples in Vishnu Kanchi. The party enjoyed a cinema show also in the evening and returned to Tiruttani at 9 A.M. on Monday 25-11-40. The excursion was a grand success.

REVIEWS AND NOTICES

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

BACK TO THE BEST

Change for the sake of change is an utterly wrong policy, at least in so far as change of textbooks is concerned. Several headmasters who sometime back discontinued the use of Wren's "Progressive English Composition," just because it happened to be a textbook in their schools for a number of years, have reintroduced it in their schools, realizing the mistake made by them. They now emphatically assert that Wren's "Progressive English Composition" is still the best book of its kind, and those compilers who have tried to displace it, even by drawing upon it, have failed egregiously in their object. This frank admission on their part should come as a warning to those who may be tempted to change an old textbook merely because it is old.

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Sole Selling-Agents for the Madras Presidency:
The Christian Literature Society for India, Park Town, Madras.

Each chapter has a unique full page picture summary and is followed by (1) Points for the note book—a brief summary of the chapter and (2) groups of exercises of which there are three kinds, (a) finding from the glossary given at the end of the book, pp. 165-184, what is said about important articles or products or facts of geographical importance mentioned in the chapter, (b) knowledge tests—exercises designed to test the understanding of the subject matter and (c) hints and directions for using the Atlas in connection with the study of the chapter. The picture summary (each of 8 or 9 separate pictures) is an arresting device that cannot fail to be both pleasurable and instructive to all children. In the page of picture to illustrate the chapter on Tropical Monsoon Lands the following are the eight pictures. (1) A shadoof used for irrigating the land in India; (2) Setting out rice plants in a flooded paddy field; (3) A sea-going junk on the Yangtse-Kiang; (4) A scene in the fertile Ganges valley; (5) A task for elderly women in China, grinding the daily flour with the help of a water buffalo; (6) Another task, cracking pea-nuts; (7) Hoeing a tea plantation on the hill sides in Assam; (8) Piling teaks in Burma—Elephants at Work.

It is hoped that sufficient indication has been given to make the reader realize the novelty and usefulness of this book. The maps and sketches in this well printed volume add to the readableness of this handy volume. The name of Mr. E. J. S. Lay is sufficient guarantee for the excellence of quality of a book intended to be used in schools. We are sure that the book (if a proper adaptation is brought out in Indian languages) will be very widely used in all schools. We congratulate the author, Editor and the Publishers on this unique and novel production and wish their efforts the success that they so richly deserve.

இலகு கணிதம்—நான்காம் புத்தகம் (நான்காம் பாரதிற்று). எஸ். பாலகிருஷ்ணய்யர் எழுதியது.

THE OXFORD UNIVERSITY PRESS. Pp. vii + 512. Price Rs. 1.4.0.

This is the Tamil translation of "Elementary Mathematics" (in English), Bk. IV for Form IV, by S. Balakrishna Iyer. This book retains all the merits of the original, though the translator has in some places deleted some of the more elaborated descriptive portions. The inclusion in this edition of fifty revision papers at the end is a welcome addition to the book.

The language used is simple and clear and the rendering into Tamil has been done with considerable care. Only occasionally does one feel that the book is a translation from another language. As regards Tamil equivalents to mathematical terms in English, the translator has made a judicious choice from among the list issued by the Department as well as from கணிதச் சொற்கள் issued by the Tamil Sangams. At the end of the book is given, for reference, a list of the equivalents used in this book as well as other corresponding equivalents also in use.

One wishes that Q. 36 on page 329 had been altered in this edition so as to avoid a multiplicity of answers for the question. At any rate there is no justification for the repetition of the same kind of error later in the book (among matter specially added in this edition. Cf. p. 477 XLVIII (1) and p. 470 XXXV (3).) Besides this there are a few other minor slips like that in page 8 line 26 where 'A' and 'B' should be the symbols representing the 'alfa' and 'beta' of the greek alphabets respectively, and all of which it is hoped would be set right in the subsequent edition.

The get-up of the book is good; the printing is clearly and neatly done. This book will be a boon to those in need of a good text-book in Elementary Mathematics in Tamil for the Fourth Form and it is bound to have the popularity that its English counterpart deservedly has.

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