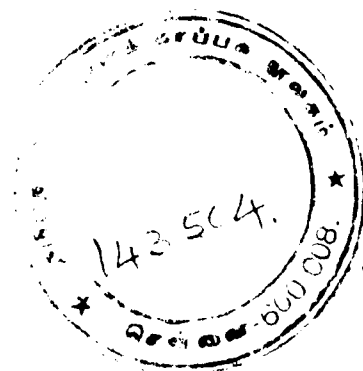




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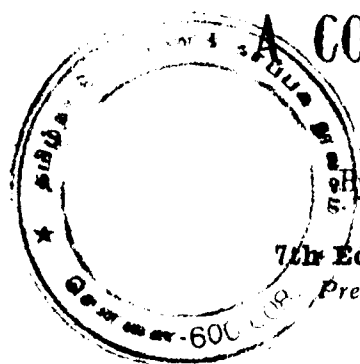
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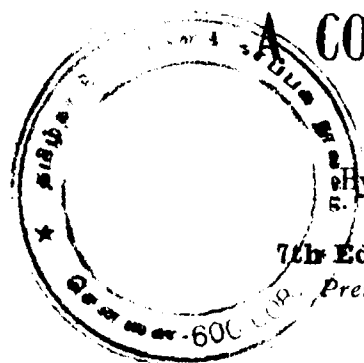
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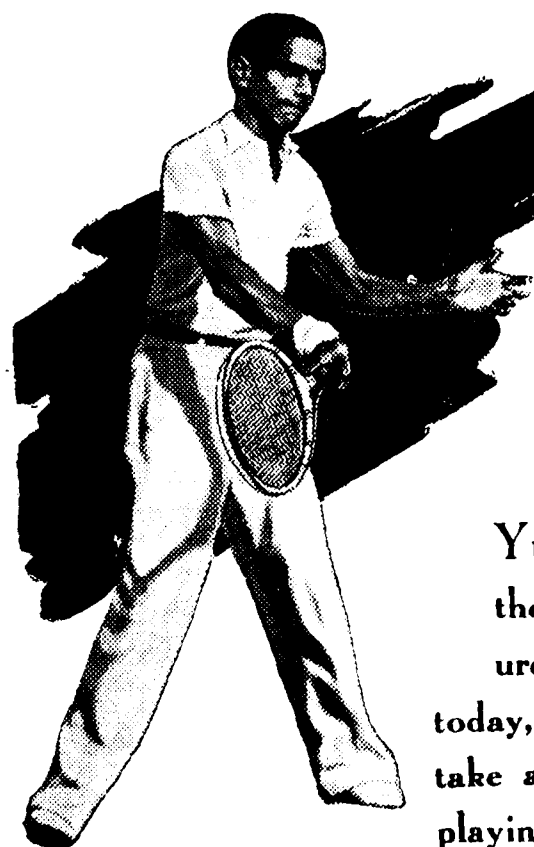
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The Educational Review

A MONTHLY RECORD FOR INDIA

Vol. XLVI

JULY 1940

No. 7

PROVERBS

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

EVERY nation has its own proverbs. Many of them are very old; and most of them are anonymous. For, while the authorship of some wise sayings that have almost become proverbs can be traced (it was, for example, Shakespeare who said, "Apparel oft proclaims the man"), we do not know who first invented the vast majority of a nation's proverbs. But we can imagine what sort of people these early proverb-makers must have been. They were wise men (and women, too), who had learnt much from their own experience and from the experience of others; close and shrewd observers of life, who watched the follies and wisdom of their neighbours, and learnt by observation the secrets of their failures and successes. Further, they had the rare gift of pithy and apt expression, and knew how to compress a world of wisdom into a brief memorable phrase. Most of their proverbs are concise expressions of worldly wisdom learnt from actual life and experience. They do not, as a rule, deal with spiritual religion or high morality, but with the conclusions of everyday com-

mon sense; the practical wisdom of men of the world. They are the plain man's shrewd comments on life and conduct as he knows them. Such a man finds, for example, that "honesty is the best policy," though that proverb does not give the high moral reason why a man should be honest.

Every nation has its own proverbs; and yet there are certain characteristics that are common to all. Mr. Desmond MacCarthy, after studying a big compendium of the world's proverbs, says that they left him with two impressions: "First, an impression that there is a strong family resemblance between men of all races and ages in spite of obvious differences; and, secondly, that when they have reflected upon their experience, on themselves and each other, whether they happen to be black and live in the forests of the Congo, or Celts who lived a thousand years ago, or Chinese mandarins, or Dutch burghers, or English peasants, or Indian sages, that they tend to give each other much the same advice. Sometimes this advice is noble, sometimes otherwise; but they seem

to notice much the same human limitations and to honour much the same qualities."

What, exactly, is a proverb? It has been concisely described as "The wisdom of many and the wit of one." A more elaborate dictionary definition is: "A brief, pithy saying, condensing in witty and striking form the wisdom of experience; an adage, apothegm, or wise saw; a familiar and widely known saying in epigrammatic form." A study of examples will show that that is a good description.

Proverbs are noted for their terseness of expression. They compress a lot of meaning into very few words. As one has well put it, they are "short sentences founded on long experience." Proverbs are bits of potted experience, or worldly wisdom in tabloid form. For example, a Russian proverb, "The burden is light on the shoulders of another," compresses into nine words what it took the French writer, La Rochefoucauld, sixteen words to say: "Nobody is so weak but he is strong enough to bear misfortunes he does not feel". The proverb, "Once bitten, twice shy," puts in four words the meaning of some such sentence as this: 'A child learns by experience; for when he has once been bitten, he will be careful in future not to meddle with strange dogs.' As examples of terseness, consider these proverbs: "Least said, soonest mended"; "All's well that ends well"; "Forewarned is forearmed"; "Look before you leap"; "A slothful man never has time"; "Beggars cannot be choosers"; "Enough is as good as a feast"; "Example is better than precept"; "Make hay while the sun shines"; "It takes two to make a quarrel"; "Every

cloud has a silver lining"; "After the storm comes the calm"; "A wise head makes a close mouth"; "A rolling stone gathers no moss"; "Half a loaf is better than no bread"; "Constant dripping wears the stone away"; "Cut your coat according to your cloth"; "Don't fall between two stools"; "Necessity is the mother of invention"; "Easy come, easy go"; "Better a living dog than a dead lion"; "He laughs best who laughs last"; "More haste less speed"; "Knowledge is power"; "Union is strength"; "Rome was not built in a day".

Being so short and striking, proverbs are easily remembered, and have come down from father to son, from one generation to another, by word of mouth. What makes some proverbs so easy to remember is the use of rhyme (or assonance) and of alliteration. In these proverbs rhyme helps; "Well begun is half done"; "No pains, no gains"; "Safe bind, safe find"; "Early sow, early mow"; "A friend in need is a friend indeed"; "Birds of a feather flock together"; "When the cat's away the mice will play"; "All work and no play makes Jack a dull boy" (imperfect rhyme); "A stitch in time saves nine" (assonance). Alliteration helps in these—"Waste not, want not"; "Look before you leap"; "Penny wise and pound foolish"; "All is not gold that glitters"; "Cut your coat according to your cloth"; "Where there's a will there's a way"; "Out of debt, out of danger"; "Barking dogs seldom bite"; "Delays are dangerous"; "Time and tide wait for no man"; "Slow and steady wins the race"; "It's a long lane that has no turning"; "A bird in hand is worth two in the bush"; "In for a penny, in for a pound."

Some proverbs seem to disagree; or, rather, they express opposite lessons of experience. For example, one proverb says, "You can't teach an old dog new tricks"; but another says just the opposite, "It is never too late to learn." The safe, cautious man quotes, "A bird in the hand is worth two in the bush," but the man of an enterprising spirit says, "Nothing venture, nothing have". One who wants deeds rather than words, says, "Fine words butter no parsnips," while another, who knows the power of flattery, says, "Honey catches more flies than vinegar". In the same way, consider these pairs of proverbs:—"Many hands make light work," *but* "Too many cooks spoil the broth"; "Fine feathers make fine birds," *but* "Handsome is that handsome does"; "Absence makes the heart grow fonder," *but* "Out of sight, out of mind"; "Appearances are deceitful," *but* "Apparel oft proclaims the man"; "Marry in haste, repent at leisure," *but*, "Happy is the wooing that's not long in doing"; "What's sauce for the goose is sauce for the gander," *but* "One man's meat is another man's poison"; "Every man is the architect of his own fate," *but*, "Man proposes, but God disposes"; "Hope springs eternal in the human breast" (Pope), *but* "Hope deferred maketh the heart sick" (Bible); "Familiarity breeds contempt," *but* "To know all is to forgive all".

So far we have been dealing mainly with English proverbs; and, before we leave them, look at a few more miscellaneous examples:—"Take care of the pence, and the pounds will take care of themselves"; "Never put off till tomorrow what you can

do today"; "It's no use crying over spilt milk"; "A man is known by the company he keeps"; "Don't count your chickens until they are hatched"; "Fire is a good servant but a bad master"; "It takes two to make a quarrel"; "Never look a gift horse in the mouth"; "Don't swap horses when crossing a stream"; "You can't make an omelette without breaking eggs"; "Prevention is better than cure"; "Experience is the best teacher"; "God sends the meat, and the devil sends the cook"; "Before marriage keep your eyes open; afterwards keep them shut"; and a line of Pope that has passed into a proverb, "A little knowledge is a dangerous thing". Also, "Strike while the iron is hot"; "Still waters run deep"; "The early bird catches the worm".

Turning now to proverbs in other languages, let us first look at a few ancient Hebrew proverbs, which can be read in the English version of the Bible. In the Old Testament there is a big collection of wise sayings (many of which were attributed to King Solomon, who was famous for his wisdom) called the book of "Proverbs". These old proverbs are generally written in verse couplets, or pairs of contrasted sentences, according to the peculiar principle of Hebrew verse known as 'rhythmic parallelism'. This consists of the statement in different words of the thought of one line, or the opposite of that thought, in a corresponding line. For example, in this couplet, "Pride goeth before destruction, And a haughty spirit before a fall,"

the second line simply repeats the thought of the first line in different words; while in this couplet,

"The wicked flee when no man pursueth,
But the righteous are as bold as a lion,"

the second line gives a contrast to the thought in the first. This construction prevents the old Hebrew proverb from being so terse as, for example, most English proverbs. At the same time, especially when they express a contrast, many of these old wise sayings are very effective. Look at a few more.

"The way of the sluggard is as a hedge of thorns,
But the path of the righteous is made a high-way."

"A soft answer turneth away wrath,
But a grievous word stirreth up anger":

"In all labour is profit,
But the talk of the lips tendeth only to penury."

"He that is slow to anger is better than the mighty,
And he that ruleth his spirit than he that taketh a city."

"The righteous man regardeth the life of his beast,
But the tender mercies of the wicked are cruel."

"Better is a dinner of herbs where love is,
Than a stalled ox and hatred therewith."

"The sluggard saith, There is a lion in the way,

A lion is in the streets."

"Who so diggeth a pit shall fall therein,
And he that rolleth a stone, it shall return upon him."

"Boast not thyself of tomorrow,
For thou knowest not what a day will bring forth."

"The full soul loatheth the honeycomb,
But to the hungry soul every bitter thing is sweet."

Hebrew proverbs are often in the form of similes: for example,—

"A continual dropping on a rainy day,
And a contentious woman are alike."

"As cold waters to a thirsty soul,
So is good news from a far country."

"As the door turneth upon its hinges,
So doth a sluggard upon his bed."

"As clouds and wind without rain,
So is he that boasteth of his gifts falsely."

"As a dog that returneth to his vomit,
So is a fool that repeateth his folly."

"Fervent lips and a wicked heart,
Are like an earthen vessel overlaid with silver dross."

"A word fitly spoken,
Is like apples of gold in baskets of silver."

Chinese literature is full of proverbial wisdom, and Chinese proverbs are noted for their wit, grace and finish. The Chinese language also gives them a terseness of expression such as no European language can rival. So when translated into English, Chinese proverbs lose much of their characteristic brevity. Many of them have the form of the Hebrew 'parallelism,' but it is shorter and neater. For example: "When fortune smiles, who doesn't? When fortune doesn't, who does?"; "Those who speak do not know; those who know do not speak." "They who know the truth are not equal to those who love it, and they who love it are not equal to those who find pleasure in it." But many of the Chinese proverbs are simple sentences like the English. For example "Who sits in a well to observe the sky does not see very much"; "When

men are friendly, even water is sweet"; "Don't throw your hook where there are no fish"; "If you don't scale the mountain, you can't see the plain"; "A needle is only sharp at one end"; "Marble is not less hard for being polished"; "A hen does not usually announce the break of day"; "Huts don't differ by a foot"; "Do not seek to escape from a flood by clinging to the tail of a tiger"; "One can only see one's faults with other people's eyes"; "Bow low when the eaves are low."

Coming now to your own country, let us look at a few Indian proverbs, along with some English proverbs that correspond with them. The Indian saying, "A hasty man returns twice before he reaches his destination," says the same thing as the English, "More haste, less speed." The Indian, "Stretch your feet according to your bed," gives the same advice as the English, "Cut your coat according to your cloth." The Indian, "What taste has an ass for sugar?" expresses the same as, "Cast not your pearls before swine". While in England we say, "All is not gold that glitters," in India you say "Everything that is white is not milk," "Every one who is black is not the Devil's brother-in-law." The belief that "Speech is silver and silence is golden" is expressed in the Gujarati saying, "The wise man speaks once, the fool at once." And the danger of "falling between two stools" is brought home to us by the Indian saying that "The guest of two houses will go hungry."

Here are a few Abyssinian proverbs: "O lamb," said the hyena, "if I don't eat you,

you will eat me," which is a curious echo of Aesop's Fable about the wolf and the lamb; and it is exactly what Hitler and his Nazis are now giving as an excuse for their brutal and unprovoked attacks on small neutral states like Norway, Holland, Belgium and Denmark in the present war. The Abyssinians also say: "The marvellous astonishes only for a week"; "Honour withdraws from those who lie"; "The death of a mother and a stone seat hurt in time."

The Tartars have two striking sayings: "At the torches foot there is darkness," and "Ask the neighbouring village what is happening in your own."

It is impossible here to give even specimens of the proverbial wisdom in all languages. Only a few more odd examples can be quoted. The Italians say: "Time is an inaudible file"; the Turks, "Death is a black camel that kneels at every man's gate"; the Spaniards, "Truth is always green." But a little more time must be given to the Arabs, who have many fine proverbs. Some recall the shifts of those who live in the desert: as, "All is soap to Bedouins." But here is a profound one, "In despair are many hopes." Is there not an ominous truth in "Cruelty is the strength of the wicked"? There are also shrewd ones in Arabic, as "The man who compels you to blame him is about to desert you"; "To ask well is to know much." And there is a poetic grasp of the human spirit in this fine saying, "Nothing but a handful of dust will fill the eye of man."

I will conclude with this fine Arabic proverb: "The dogs bark, but the caravan goes on." Can you not see the picture it calls up? The long line of stately camels marching on with silent even pace, and the village dogs barking and yelping round their feet. What a noise and hubbub! But the haughty camels march on unmoved, with their heads in the air, taking not the slightest notice of the yapping curs. It reminds one of the motto of an old Scottish

family: "They say! What say they? Let them say!" The lesson of both sayings is that, when one is quite clear in one's own mind as to the wisdom and rightness of a certain line of conduct, one must be brave enough to ignore capitious criticism and face unreasonable opposition unmoved. As Professor Jowett of Oxford used to say: "Never explain yourself; never apologise; just go on, and let them howl!"

OUR MYSTIC FRIEND

(On seeing a painting of Nicholas Roerich, "The Shadow of the Teacher.")

By PROF. MOHANLAL KASHYAP, M.A., *Muttra*

A Weird mass of idle cliffs and sullen rocks
Laid bare to the rage of the sun and rapid
swelling streams
With dull and rugged looks, in coarse,
unshapely blocks,
All grim and grey, perhaps, forgotten,
massive dreams
Concealing Damyanti's cries and Ahalya's
gentle tears
And tender Gop's rapt in Krishna's fluted
lure;
Buddha's quiet joys denouncing petty,
human fears
These sleeping bards of glory, yet so proud
and pure,
Perhaps, the unfulfilled desires of a rustic
lad,
Uncouth and coarse, who loved a simple
gipsy-maid.
The maid who once illumed his little world
and fled
Away—dwell in these rocks that would not
die nor fade.

And who will rouse them? Who will cry
and call
These poets of passion—passion subdued in
stone,
Dark, chill and quiet, who know no rise and
fall,
Who will hear their mirth and music, their
unrecorded moan?
Amid these *persons* of the great and gloried
past
A shadow dark, unmasked, unreal is seen,
Among the rocks it stands a rock of ancient
cast,
A figure, proud and pure, a person, firm and
lean.
He lifts a finger and the rocks instantly
assume
Their human form and nod and stay at his
command;
They speak their tale, those sleeping bards
of joy and gloom!
The shadow bids, they glow and grow—our
mystic friend!

MUTATIS MUTANDIS

By PROF. H. E. NICHOLAS ROERICH

HISTORY gives us numerous examples during ancient periods of the results of gambling and games of chance. Even the most significant pages of history are filled with stories of how rulers become slaves, having lost by their gambling, not only their wives and children but also their entire empires. Many poetic and dramatic works are based upon these demoralizing temptations. Even the great battle upon that most glorious field of Kurukshetra was caused by a loss in the game of dice.

It would seem as if the conditions of life had long since changed. New codes are laid into the foundation, presupposing a number of acts and consequences. Nevertheless the press brings the strange information that because of the races and the enormous bets made upon them, the birthday celebration of the King has been postponed for another day. If one historian has become convinced with amazement of the gigantic extent and consequences of a game of dice, then another historian at some other period might regard with amazement and condemnation such an obvious preference for speculation and games, in place of tribute to the head of an empire. The same history notes down the ancient benediction of arms before a mortal battle in the name of the very same God. Only recently, we witnessed how numerous countries invoked one and the same God to aid them in annihilating their enemies. Time was when

we encountered the fact that the heads of empires took along with them their cooks in order to escape poisoning and had a special person for the tasting of the food. Do not outstanding statesmen now have to recur to the very same means?

One may bring similar comparisons endlessly. They will all arouse the same exclamation of astonishment. "But it is the same whether it occurred in hoary antiquity or whether it happens today in somewhat changed aspect and costume. It means we have not advanced any further." Perhaps in antiquity it even happened more frankly and more picturesquely thus redeeming to a certain extent the inner hypocrisy and villainy. Besides in ancient times, there was less of the hypocritical, written and the laws of Manu, Hamurabi and those of the first law makers were much briefer, although in many cases their conciseness made them far more impressive.

Since those ancient times many new empires were born and passed into oblivion. There have been so many changes of rulers that the records of history could hardly encompass all these changes and only the testimonies of artists who through a coin, a medal or a stella bring us records of the new name, are we given a hint of one more conqueror who disappeared. But these changes cannot seem amazing when we are faced now with the colossal changes of the entire surface of the planet. When in

addition to the half legendary but already-cognized Atlantis, we have an entire group of historic i-lands which have disappeared comparatively recently.

Some islands disappear and other shores and peaks emerge. The soil which seems to us so immovable and steadfast, is moving relatively only a little slower than the ocean waves. It would seem as though humanity ought to be accustomed during its long life, to motion. And exactly this principle of relativity and motion ought at last to attract the attention of humanity upon its own evolution. It was already the enlightened Marcus Aurelius who wrote the wise covenant, "Study the motion of the luminaries as one who participates in it." But this wise advice has thus far remained entirely without application. If humanity could rise in thoughts to the far-off worlds then what a speedy and brilliant evolution would be consummated.

I know that you will speak about all the newest discoveries calling them the crown of evolution. You speak about isolated brilliant theories which are read in leisure time. Finally you speak about the customs of so-called civilized life which now permits to the broad masses what some time ago was only possessed by rulers and supreme priests. It is true that our cities while poisoning the human organism and creating a crippled generation, give some possibilities already for utilizing the new discoveries. But we do not speak about the sewerage systems of civilization. We do not speak of canned vegetables nor yet about canned

music. We speak of that which gives impulse to the best decisions of humanity.

Only recently we have lived through a terrific meaningless war. We are aware that in this decade the consequences of war have not only not been erased, but on the contrary have crystallized and swelled into a real misery. They have become a misery well-nigh irreparable that can only be altered by measures unsuspected in essence. How often at our school or university desk we heard the old advice, "*Mutatis Mutandis*" change that which ought to be changed. Since then a multitude of barbaric facts of war and peace times have invaded life. Humanity may once more be convinced how at the very time when those most sincere were perishing upon the battle fields as victims of world calamities, the vile adaptations were treacherously fattening themselves upon the blood of others. What diabolic inventiveness was expressed by the dark ones, in order to find a thousand ways of personal gain, in full knowledge of how destructively this looting would react upon the growing generations. And now if a secret ballot was taken as to who is for war and who is against it, it is impossible to know what the results of this secret ballot would be. Of course a multitude of women would vote against war, cultured circles would no doubt revolt against this misery, as well as many of the working masses. But let us not believe that the number of the black ballots will be small. What a variety of ramifications the roots of meanness possess and what sad and unique reasons will be given in order to return again to the irresponsible time when everything is per-

mitted and everything can be explained by a hypocritical participation in a common work. It is fearful to remember the criminal negotiations for rotten and sometimes even non-existing material. It is horrifying for human dignity to look back at the fraudulent documents, criminal recriminations and commands which were the cause of peril to many thousands of people.

"But this has passed," you will say. Since then we have already had such a multitude of facts, conferences and financial agreements. Such and such plan has been fulfilled, but as a result we have an increased depression. Old fashioned ships have been disarmed and even destroyed, in order that they should be replaced by still more harmful constructions. Even in shops we have taken care to see that the air should be ozonized but at the same time the scientific laboratories have utilized their facilities in inventing new poisonous gases. Does not the scientist in the field of chemistry who has invented the most deadly gas dream of receiving the prize for chemistry from the same committee which gives the peace award? Even now some people dream of such an achievement of science as would, with one fratricidal dispatch, kill entire populated regions. And perhaps another enlightened scientist dreams about the "successful" poisoning of all waters, in order that everything alive should perish. To this some one may answer that it is not the scientists who are inventing such murderous forces, but that it is the technicians, the engineers. No, dear readers, without scientific knowledge, such

murderous brutality could not be invented. And was it not a scientist who discovered the ray of death, and who by the very command of spacial justice, departed to the infernal regions together with his venomous invention?

But things could be simpler, if the scientists would give an oath similar to that of physicians not to permit out of their laboratories any injurious discoveries. The more so because many of these terrible gases and rays could perhaps with the addition of one ingredient be turned to the true benefit of humanity.

Mutatis Mutandis. In the days of profoundest calamities one must speedily change that which ought to be changed. And first of all one ought to change that which is harmful into that which is beneficial. Do not play the roles of fools, as if you did not know what was of benefit. Every human heart knows in its depth perfectly well where is common benefit, benefit for the nearest ones and at the same time benefits for oneself. For nowhere in creativeness is self-destruction demanded. The true common benefit is also the benefit for oneself, because one is a part of the community.

Changing that which was harmful into the beneficial, namely replacing the criminal destruction by construction, we will do that which is needed for evolution. We will do that which is needed not for the evolution-civilization, but for evolution-culture. Some one in a spell of madness has tried to conceive of a corporation which would undertake the erection of a shaft to

the most incalculable depths to be filled with the newest, most terrific explosives which would split the planet by an unprecedented explosion. The plan is a mad one. But in its very rashness it deserves more attention than the inventions of new deadly gases. And the secret countenancing of narcotics which deteriorate entire generations and kill entire nations which were glorious in their past. Must not this scourge of humanity which is more perilous than syphilis, cancer and tuberculosis be exterminated from life? And cannot each one of us name a multitude of problems which

deserve an immediate extermination from life?

The best ones, the enlightened ones must undeferably unite for opposition against darkness, ignorance, distortion and treason. These best ones must unite in all countries not for the sake of police measures and counter-actions which demand forbiddances but in the name of Light and education as such. Feeling in one's heart the undeferability of the evolution of Culture, this luminous League of Culture must unite, casting aside all petty conventionalities, and for the Bliss of humanity must actively change that which must be changed.

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PSYCHO-ANALYSIS

By SRI CH. L. SASTRI, M.A., B.Ed., Narsapur

I. AS A THERAPEUTIC METHOD

TO think of Psycho-analysis is at once to think of Dr. Sigmund Freud. Freud's teaching "has filtered down into the language of literature of the public form and of the street. He has profoundly influenced the intellectual climate of Europe and America". Originally he planned it out to be a therapeutic method but nowadays the term is used and meant as the new and deeper science of the unconscious mental processes. It is the belief of several psychologists that our waking conscious activity is without doubt influenced to a great extent by factors of which we have little or no knowledge at all. Such factors are said to be *hidden* in an imaginary region called the unconscious, and they determine our dreams, reveries, and sudden explosions. They, therefore, represent the foundations of our conscious existence. The psycho-analyst's function is therefore to explore the causes of certain abnormalities present in the patient. Freud invents the term *Libido* (sex instinct used in a very comprehensive sense) and constructs the picture of man on its basis. The incidents in early life, certain repressions, fears and other factors seem to be buried in the depth of our being (unconscious) and cannot be brought up by ordinary means. Freud speaks of three levels of human existence, namely, conscious, sub conscious and unconscious, and mainly concerns himself with the last. It is only there the various complexes are formed—the father-complex, the mother-

complex, the inferiority-complex, the superiority complex, the Oedipus complex, the masochistic pleasure, the sadistic impulses and others. These are the manifestations of the latent libido, held under check by the Censor.

Then what is the method of Psycho-analysis? It proposes to expose the libido in every man. The method is one known as *Free Association*. The underlying conflict of motives is made to be constantly remembered and the patient is allowed frankly and openly to face the conscious solutions. Then his abnormalities are vanished. Such was the experience of the Psycho-analysts. The usual forms of complexes are worthy of mention. Regression, which is a variety of primitive and childish reaction, is seen when a workman breaks his tools during the time of his ill-treatment or when a player breaks his bat in the event of missing a ball or losing a game. The second is Extro-version, another kind of excessive activity devised to get out of trouble as when in a domestic quarrel. An ill-used wife may feel like taking to vigorous politics or social work (Cf. Late Mrs. Beasant). Intro version or excessive brooding on disappointment, projection or fault-finding are other forms.

These facts show that the teacher has really a very valuable field of work in the humanising of children who inherited or developed any idiosyncrasies, and it is discussed under the head "Social and educational results."

What is the scope of the method—the method adopted in therapy by the analysts? It is simply an exchange of words and the creation of confidence. Some may doubt the veracity of such a statement, but in the words of Freud, “words and magic were in the beginning one and the same thing, and even today words retain much of their magical power. By words one of us can give to another the greatness of happiness or bring about utter despair. By words the teacher imparts knowledge to the pupil. By words alone the orator sweeps the audience with him and determines its decisions and judgments.” But, can exchange of words cure diseases? Yes. The patient narrates, the analyst listens, teaches him to direct his thought processes and achieves the cure. The sufferings of the neurotics are purely of their imagination and it is not illogical and inconsistent that mere exchange of words can cure such diseases. Words call forth emotions and are universally acknowledged to be the means by which we can influence our fellow-men.

Psycho-analysis has developed into a new and deeper science of the mind—the science of the sub-conscious mental processes, where intelligent investigation is made of common phenomena, which are very familiar to us, but generally “overlooked. The slip of the tongue, the slip of the pen, mis-reading, mis-hearing, mislaying, forgetting and other allied lapses can all be psycho-analytically interpreted. The subject matter of Psycho-analysis may be indicated as an investigation of the content and the working of the unconscious mind, and of the relation between the unconscious

and the conscious. In this connection a passage from Robert Browning giving an idea of the unconscious and conscious, is quite in order.

“The common problem, yours, mine, and everyone’s

Is not to fancy what were fair in life
Provided it could be—but finding first
What may be, then find how to make
It fair up to our means—a very different thing!

No abstract intellectual plan of life,
Quite irrespective of life’s plainest laws,
But one, a man who is man and nothing more,

May lead within a world which (by your leave)

Is Rome or London—not Fool’s Paradise.”

Therefore, psycho-analysis comprises both the theory of the unconscious mind, with its method of working, and a technique whereby that unconscious mind may be explored and interpreted.

We shall examine some of the manifestations of the unconscious and how they can be analysed. To explain the slip of the tongue, two examples of Freud are worthy of mention. (1) The President of a Parliament opened the session with these words, “Gentlemen, I declare a quorum present, and herewith declare the session *closed*.” On analysis, the President’s slip of the tongue was found to be the outcome of a strong repressed desire to close the session in the face of opposing elements. Secondly, Freud cites an example from Shakespeare, (*Merchant of Venice*) Portia would fain tell Bassanio

that she loved him, but the oath stands in conflict with her desire. So, she says,

“Beshrew your eyes, they have
Overlooked me and divided me.
One half of me is yours, the other
Half *yours*, mine own I would say
But if mine, then yours.”

And thus the slip of the tongue was justified in the last few lines. Similarly the slip of the pen, forgetting, mishearing, mislaying, and mis-reading—all can be interpreted if they are carefully analysed. Dreaming is also similarly interpreted. A dream consists of manifest content, latent content and symbolic content. The researches on dreaming itself are voluminous but the quintessence of those researches may be presented thus. The manifest content speaks of all those things which are manifest in the dream, while the latent content explains away the *hidden* individual impulses and emotions. Certain things seen in the dream have no direct bearing, but they symbolize certain other things concerning the individual in question. All such things come under the head ‘the symbolic content’.

II. SOCIAL AND EDUCATIONAL RESULTS

Swiftness, if not abruptness, in the process of education, specially in the early stages, when the child has to be adapted to the civilised environment it enters, is the fundamental defect of education. Some of us have already realised that we must stop shaping every child into a stereotyped form after the existing pattern. We have therefore to train and educate our children on the right lines. Overhaste and undue uni-

formity are to be avoided. It is true we offer much lip sympathy to the ideal of freedom for child. “It is doubtful whether we go beyond that stage. It is equally doubtful whether we are sincere in our protestations.” Miss. Barbara Low goes to the extent of directly condemning the “freedom, so often discussed by reformers, the eugenists, Montessorians and host of others,” “as worthless, since based on an ignorance of the child’s psychic situation, with which we profess to deal, and above all our own psyche.” It is implicit that there should be willingness on the part of the educators to meet all the implications of any situation that the educand might be placed in. The teachers generally start with certain assumptions and prejudices regarding child nature. But the pity of it is, they are unwilling to recognise some of the child’s impulses and hesitate to gratify its curiosities. The whole question of honest and informed enlightenment is involved in enquiries regarding sex. Sex curiosity is, no doubt, assumed to be universal among children. But it is not the case. When they are not curious, instruction in sex, however carefully imparted, is of no avail. But withholding the necessary sex knowledge, when curiosity arises, necessarily leads to awful disaster. Geraldine Coster cites an instance of a certain lady who on account of want of sex knowledge became a nervous wreck and who after being psycho-analytically treated got relief.

The teacher is the parent substitute and the difficulties from parent relations must be met in his relations with his pupils. “He has to face all the difficult questions of

authority, indulgence, equality of freedom, and emotional relationship from a new stand point of view—conscious as well as unconscious." Fear of ridicule and fear of physical danger have a prominent bearing in the child's psychic development. Geraldine Coster's examples in this connection are worthy of reference.

Kenneth was a boy smart and bright, and was considered to be intelligent beyond his age. One day he idly looked at a clock which had already stopped. But when he was ridiculed as to how foolish he was to look at a clock not working, he began to tell a lie to cover the mistake. This was the beginning of his telling a lie. And this alone was traced to be the beginning of his future evil career.

2. Gladys was a rather reserved little girl of ten years. She was presented with a bicycle on her birth day. But alas! She did not know how to ride. Nonetheless, she was all agog to try. Poor Gladys, she ran into a hedge in her very first attempt and tumbled off upon the road, receiving a hard knock. Fear of physical danger before her attempt, and fear of ridicule after the incident, were clearly manifest there. At tea time she gave a very nasty explanation to her uneasiness. But the next morning she got a little temperature and it ran for some days. Doctors could not cure her. A sense of fear came into conflict with her sense of self-esteem and her strong desire of learning the art of cycling. Her father who was a bit of a psycho-analyst *casually* informed her that such accidents were quite common and one need not pine over them. She was

reported to have recovered from next day onwards.

III. PSYCHO-ANALYSIS AND LITERARY CRITICISM

Poetry is described as the 'psychological reality of reactions'. The poet whether awake or asleep, his inspirations play a predominant part in guiding the free associations of the mind. Prof. Prescott in his *Study of the poetic mind* points out that it is here that psycho-analysis comes in. While the poet is at his inventions, the sub-conscious with all the repressed desires of the self, is brought into direct contact with it, and Prof. Prescott explains how the intellectual inspiration is done away with. He gives diagrams of the sub-conscious activities of the poetic mind, and attempts to reduce it to mechanical precision. Here alone he is wrong. The reader is dangerously left with false impressions.

Cazamian points out some of the extremities in this direction. Mr. Mordell's book on the *Erotic Motive in Literature*, gives four curious instances worthy of our examination. The first one is a mere conjecture. According to him, given the life of Dante, *The Divina comedia*, with all the unique characteristics may be predicted. We cannot say that after all such discoveries are not conjectural. The second example is about William Cowper. His more than half diseased mind, and his constitution, his temperament, and the upsetting circumstances of his early career are all quite known to us. We can all freely admit that "Couper was passionately

fond of his mother, and the little poem which he wrote on receiving her portrait, seems to be the key of his consciousness." But the boldness of the psycho-analysts may be seen. The analyst disdains all other explanations. "Oedipus complex is summoned and at one stroke, the entangled knot of character and nerves is cut!" The third example given by Cazamian is about Keats. He says that we are perfectly willing to believe, "that Keats's love for Fanny Brawne did lay some morbid strains in the rich tissue of the odes," and asks of us mockingly of what profit it is to learn that *La belle dame Sans Merci* is an "anxious dream with all orthodox Freudian marks of a disappointed and inverted libido?" He further frankly queries: "And how are we to take the most irritating pronouncement that the poet's wish to fly away with a nightingale into voluptuousness of death, is nothing but the expression of an erotic desire?" The fourth example that Cazamian points out is probably worse. We are no doubt prepared to find in Shelley's *Ode to West Wind*, gathered and complex emotions of a poetic heart'. We are also prepared to admit that Shelley from the time of his writing *Alastor*, was frequently haunted by what Cazamian calls, "a bitter sense of the mutability of love." But as Cazamian again furiously questions, "How

could we bear with an attempt to show that the noble self-despair of the ode—crossed as it were with invincible surge of a final hope, is only the embittered and veiled utterance of a claim in favour of polygamous instincts?"

These are some of the vagaries found in literary criticism. Similar ones, for instance, Mr. Jones' interpretation of Hamlet, can indeed be pronounced as audacious and irrational. But barring these limitations of the followers of Psycho-analysis the doctrines of Freud stand even today highly appreciated. The address signed by some 200 persons well known as writers, teachers, artists, etc., was presented on his 80th birth day. It testifies that Freud "has made eminent contributions to medicine, psychology philosophy and art, and has been for two generations the pioneer and leader in exploring the hitherto unknown regions of the mind. The ideas he formulated and the terms he coined have become part of our daily life, and in every field of knowledge, literature, art, research, history of religion, prehistory, mythology, folklore, pedagogy and last but not least of all, poetry, we can trace his influence. The most memorable achievement of our generation will be beyond doubt the psychological achievement of Dr. Sigmund Freud.

A HISTORY OF INDIA

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

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Chief Lecturer in History and Economics, Maharaja's College, Vizianagram.

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ADDITIONAL READING FOR THE UPPER CLASSES*

BY DR. E. F. C. LUDOWYK

I EXPECT you await from me some recommendation on what school boys and girls of sixteen and over might be set to read, either in their homes or at school, in addition to their courses of reading prescribed in the curriculum of secondary schools. I ought not be regardless therefore of the special reference of my paper—the additional reading of the upper classes in secondary schools. For safety's sake I think I ought to make clear what in my opinion schoolboy, whose burden of reading I am to increase, actually does read.

I should like to say that although the title of my paper apparently foils the conscientious objectors who hold that the schoolboy in Ceylon has no time for reading, and that a teacher has no time for anything but getting him through an examination, there are many people who believe this.

You may object to the view that the schoolboy in Ceylon reads only what he has time to read, but you'll see that as things are, there is something to be said for it. He hasn't much time really. To most people here, English is a foreign language, and a great deal of time is spent in acquiring skill in it by those whose abilities are unsuited to the kind of academic education dispensed in secondary schools. Most schoolboys must therefore make good their deficiencies by means of intensive private tuition, coaching, and correspondence

courses. In addition, the demands of the five and a half hour day at school thrust their fingers into everything else, and grasp all the spare time that might be available if the boys were doing something for which they were better fitted. Those whom homework and private tuition do not keep in thrall, find their time taken up by the public-school flavoured out of school activities of our secondary schools, natural enough to the English upper classes I suppose, but a great strain on our poor upper middle classes.

If the schoolboy has not time to read, the teacher, some people suppose, ought not to waste his time upon trying to make his classes read. He is paid his salary only if he functions as an efficient part of the system, if he is paid at all, someone might cynically say. He is forced into producing good results, and is not encouraged to do anything else. He might even be actively discouraged, seeing that the business of giving academic education in a foreign language is difficult enough anyhow. Besides I know, from my own experience, that teachers are compelled by wiseacres in the class to confine themselves to the requirements of the examination syllabus. Attempting to get a class to do anything but the minimum will be resisted. Nor can a teacher feel that his personal example or his influence outside the discipline conditioned air of the classroom might make his

* An Address delivered before a recent conference of Ceylon Teachers.

students read out of hours. This influence teachers are supposed to have on their classes and on individual schoolboys is much overrated. It seems to be part of a conspiracy by which a man pretends to pay the compensation of honour to a class of which he really is contemptuous. What do boys in the upper classes then read? The ready answer would be what they have got to read, or what they want to read or what they can get to read, or what they are able to read. There would be a certain amount of repetition in exploring these points, but I shall try to avoid it as much as possible.

The syllabus of the London Matriculation decides what boys in the upper classes of secondary schools have got to read. Work in schools is a gradual preparation for matriculation or securing exemption from it. In the English section one is required to study two plays of Shakespeare, some Milton, and perhaps a collection of 18th century essays. In the Shakespeare, specially annotated editions divert the attention of schoolboy from what Shakespeare wrote to what might be asked by an examiner about it. His main difficulties are most often wrestling with his editor's notes, the text itself is accepted by an act of ritual as something somehow good. The schoolboy takes away from the reading of Shakespeare the impression carefully built up after some three years of work, that the reading of literature is dull and wasteful. It might perhaps benefit a man in ways unknown to him, for the schoolboy has been taught by people who believe this, who in fact subscribe to the literary racket.

As time goes on, work of this kind acquires the mystical value that the simple minded attach to unprofitable and arduous tasks in the name of mental discipline. If this fails to reconcile one to Shakespeare, at a later stage sentimental illusions which one cherishes about one's adolescence might step in to colour the common greyness, and even to make it attractive. This state of affairs will continue as long as the government service remains the major industry of Ceylon, and the syllabus of the London Matriculation qualifies a man to be one of its wage slaves.

Does the schoolboy in Ceylon read what he wants to read? Most of them would uniformly be interested in the world around them. But this curiosity would be unsatisfied by the reading to which they are introduced at school. Literature in a language far from the only one they know—modern colloquial English—is something wrapped round situations, persons, and ideas far from their own experiences. They soon come to regard it as something unconcerned with anything they are ever likely to come across. If they have heard it recommended, it is for reasons which confirm the notion that the justification of literature is its distance from ordinary life. The schoolboy has perhaps heard teachers praise it as an anodyne. Most of what is offered to him as being good for him he never reads. He is more likely to prefer the Sunday paper, the *Strand Magazine* and the novelised story of the film.

What he can get to read will not be much more than this. How few people

can afford to buy books, how few people do buy books. School libraries are little more than a pious gesture to the good Education, provincial towns have no libraries at all, or those there are are encumbered with the best sellers of the eighties. The only habit or social institution which leads one to believe that books are read, is the common practice of not returning borrowed books. School texts are available in plenty, school prizes are sometimes found in Ceylon homes, but thank heaven they need not be read. They are not meant to be, they are chosen on other principles than their eligibility as reading matter.

What is the schoolboy able to read in the upper classes of secondary schools? It is unwise to expect too much. I do not think one can engage in a big missionary campaign of uplifting the mind by converting the schoolboy to Literature with a capital L. He knows already where in opinion of most teachers grace lies, and if you ask him what he generally reads, he will tell you "Scott, Dickens, and Thackeray," those who wish to be modern say "Shaw." These are not cunning answers, but tributes to a vague belief.

I am sorry this preamble has been so long in considering what must be common knowledge to you, but I did not wish to make any suggestions regardless of the present situation as I see it. It provides a supply of London matriculates and honours men for the various administrative posts of the government of this country. As one of the requirements of manufacture is the reading of Shakespeare, I should like to make a few suggestions here. First of all

defer the reading of Shakespeare as long as possible. Don't pitchfork children of fourteen into Shakespeare's plays, when English sometimes, and Shakespeare definitely, is a foreign language. If Shakespeare has to be studied, let there be special attention directed to his use of words. This is I believe the maximum utility of Shakespeare, and of the greatest moment to those interested in modern literature. One cannot, it is obvious, adopt this line with a boy in the middle classes. He doesn't know enough English, and he isn't sufficiently sensitive to the English words he does know. Yet something might be done to develop sensitiveness by reserving Shakespeare for the last stages of a school career, and leading up to it by careful exercises in the analysis of what the schoolboy himself writes at all stages of his career. What the schoolboy reads and what he can read with profit depend on how he writes and how he is taught to write—this is truer than people realise. The writing of essays, of set pieces on formal subjects where a convenient antithesis made between form and content, and it is assumed that it doesn't matter what you say, provided that you say it nicely and brightly, is all the practice in writing and the use of words we generally give our classes. It ought not to be so writing simply, in order to convey a meaning, is difficult enough. To encourage the writing of styles instead, is to put a premium upon insincerity, to develop the ability to perform automatic gestures with words rather than to use them to clarify one's thought. It is a further disqualification in that it tends to

crystallise the notion already referred to, that the only function of literature is trivial diversion. Most schoolboys who are praised for their good writing, are encouraged to believe that by putting the engaging, amusing, charming, quaint slant upon what they write they are contributing to literature. If essays have to be written in schools, belletrists and the columnists in weekly journals ought not to be set as models, subject's should be of the simplest factual kind, and there ought to be practice in accumulating material, or setting down what a teacher reads to his class. Suppose a teacher read to his class some of Plutarch's lives in North's translation, or Holinshed's Chronicles or Hakluyt's Voyages, and later asked the class to give their own account of what had been read to them. I believe that in this way young men would be interested, and familiarised with the kind of language Shakespeare uses. I do not think many young people could satisfactorily get over the difficulties of his language, yet those who know something of Elizabethan English as it is used by others, are less likely to have trouble with their Shakespeare.

If a class can in this way be trained in appreciating what a word means and what it suggests, further work can be done on how it behaves in a group of words, how what is written bears relation to the writer, the reader, the attitude of the writer to the reader, and the writer to his subject. Richards in his *Practical Criticism* suggests a valuable technique of work in training people to analyse what he calls the four kinds of meaning. Analysis of the kind

he suggests is the beginning of practical criticism it would enable classes to begin discriminating between good writing and bad. Most adults for all their training in literature can scarcely do this, and yet it is a reasonable demand to make of people who have been trained in literature. It is a pity that the compulsory study of Shakespeare, the best literature according to general estimation, is not used to develop any discrimination. Shakespeare was a writer particularly skilled in his use of words, it seems wasteful to neglect the opportunities of discovering the differences between the man who uses his words well and the bogus user. To take the simplest matter how few schoolboys use a dictionary, I don't mean use it to provide a substitute for a word, but the development through a dictionary of the study of the range in meanings of a word. If Shakespeare worked consistently through any one medium, it was through the spoken word, and the tentacles which the spoken word continually throws out deep into the history of the race all you can call its culture, and the experiences of the writer as he is related to that culture. The common exercise in paraphrase won't help, it is the substitution of something very different for the stuff of Shakespeare. You want to demonstrate to your classes the richness of Shakespeare's language, not to encourage the notion that there is one narrow channel of correct meaning in which, with irrelevancies, mistakes and vaguenesses drained away, his language flows. The richness of his language comes from the perception of the relation between the English language of the people of his age and the experiences

a man of his age is likely to have had. By the "English language of his age" I do not mean a study of the history of English grammar, but a practical demonstration through the plays studied of the way in which one word suggests a host of possibilities, some of which reinforce the meaning, or introduce ironical comment upon it, make puns, support metaphorical associations, expand the implications of an image—all of which reveal the processes of his mind. Shakespeare's language is a living flow, not the arterio-sclero-sis of the last stages of decline of a culture.

I should like to illustrate what I mean very briefly by taking a very familiar passage in Macbeth, his soliloquy in Act I, Scene 7 the speech beginning

"If it were done when 'tis done, then 'twere well

It were done quickly. If the assassination
Could trammel up the consequence and
catch,

With his surcease, success; that but this
blow

Might be the be-all and the end-all here

But here, upon this bank and shoal of
time,—

We'd jump the life to come."

Note its significance as soliloquy on a stage where the surest authentic information about characters, was provided by what they said about themselves; and its significant context,—following immediately upon the welcome given to Duncan by Lady Macbeth at the castle where very ironically, when one considers what precedes and what is to follow, the pleasant domesticity and the peace of the place are suggested by

"the temple haunting martlet." This atmosphere is further built up by the repetition of the words, hostess and host. The servants follow preparing for the feast—the characteristic domestic officers, with the fundamental need they serve deliberately stressed—food. Then follows Macbeth, only after so much has been made clear. He is placed in a situation in which the decisive values are, or ought to be, the duties of host, and the pleasant seat of the castle in conflict with the forces of evil already alluded to in the play. Note then the indecision of the speech with its repetition of words, assonances and similarities of meaning, all of them striving for certainty,—“trammel” and “catch,” the be-all and the end-all,” “here.” “But here,” “the bank and shoal,” “surcease success” “teach” “instructions” “taught”. The shading of meanings in the threefold repetition of “done” is interesting. The rhythm demanding an explosive first “done”, and then racing away with the nervous speed to “quickly”. Then follows the image from fishing the use of the fishing net, which the word “trammels” makes clear, is recessive in the poet's mind until once again the image of a river returns in the “bank and shoal of time”. The explosive force of “jump” (suggesting the adverb jump and calling up associations of fording a river by leaping from a sand-bank in midstream for the opposite bank) throws light once again on the desperation with which the character is trying to make his course of action clear and justifiable.

It may be that this kind of work seems to you unnecessarily finicky, and an ov

refinement of the uses of language. How else could Shakespeare be studied in the upper-classes of schools, *except* in ways which realise the poet's purposes and his means? If there had been a dramatic tradition extant in Ceylon, it might have been possible to relate work in the classroom, after a number of preliminary precautions had been taken, to something in the schoolboy's own experience. A common front at which he could have come to grips with Shakespeare would have been useful. Since there is none, I see no way out of it but the recreation of the whole of the Elizabethan setting of Shakespeare's plays in the classroom. In recent times this task has been much simplified by the publication of very useful and compendious material for the use of the teacher, books like Dr. G. B. Harrison's *Introducing Shakespeare* in the Pelican Library which I should like to commend to teachers and upper form students. It is essential that we should put before our classes such things as the stage for which the plays were written, its actors and styles of acting, Elizabethan audiences, their interests, the poet's life, his associates, the culture of the age, its history, and even its economic structure. These are imposing demands, and I grant that there is much to be said for the view that such things as the economic structure of Shakespeare's or any other age can only be handled by the competent, or it had better be left alone. Yet such demands must be made, for it is my point—an obvious one surely—that you cannot undertake to teach English, unless you are willing to see its connections with other things, its dependence upon what are looked upon too

often as other subjects. Work in English in schools cannot be restricted to literary values, and isolated from the rest of life. It would be unfortunate if the teacher of English were a literature addict, as unfortunate as if the teacher of history felt that his task bore no relation to anything else but the conveying of historical information. English is going to be an expensive luxury in our schools, needlessly expensive, if, with all the teaching in secondary schools done through its medium, it is a subject to which only a purely literary bias is given. To take the case of Shakespeare—a man is not likely to be a cent the worse off for treasuring the Shakespeare of the Dinglewood classics, but mayn't he be better off for getting something else out of Shakespeare besides the occasion for cramming notes? To the average schoolboy he is "sounds and sweet airs that give no delight and harm not"—the line must be varied I have no doubt that we could be doing something better for our schoolboys than drilling them in Shakespeare, but you can't change an educational system by merely altering a syllabus, you will have to move further afield, and start changes outside the school, in society itself, perhaps, and even then change may not wait until you will its operation. At the present moment we lead our average schoolboy after seven or eight years of English to the study of Shakespeare, I leave you to imagine what that same schoolboy who asked you for something to read ten years after he left school, would say if you offered him Shakespeare's *Macbeth*.
—*The Ceylon Teacher*.

RADIO IN EDUCATION

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

RADIO A GREAT MODERN EDUCATIVE FORCE

EDUCATION by medium of Radio is by no means a new-fangled notion. The unanimous opinion of competent authorities in both Europe and America who have studied this aspect of education is one of unqualified approval. It is a commonplace of psychology that interest determines attention and when we have a thing, even a good one, galore, or to surfeiting excess, our interest therein palls and we turn away from it with evident disgust. But the invariable context in which Radio talks are to appear provides the necessary safeguard against any such eventual disaster. They are seldom to be found wanting in the charm of novelty and enduring interest and hence adapted to the ends of the much-needed academic recreation. Radio can often do more to evoke the imaginative impulses of the child; variety of subject and novelty of approach make it a powerful educational medium. The greatest educational usefulness of Radio is described in the Report of the Adult Education Board of the Columbia Broadcasting system as "its power to stimulate". As an instrument of education, the Radio is seen as an inciter of thought, to reading and to observation. While inaugurating the educational broadcasts in October 1938, Dr. P. Subbaroyan, ex-Minister of Education, rightly observed, that the idea behind them was to create a stimulus in the students' mind for intellectual recreation and a faculty for gathering knowledge out-

side the scope of the school work. Moreover, talks—the sole apparatus at the disposal of the broadcasters—perform that valuable service vaguely known as "promoting popular culture".

RADIO AND CLASSROOM TEACHING

In its latest annual bulletin, the Union Internationale de Radio Diffusion of Geneva gives statistics showing the rapid strides taken by European and American States in this sphere. The Central Council for School Broadcasting in Britain has prepared a pamphlet which shows how history and geography, arithmetic, writing and drawing can all be included in broadcasts in the form of an exciting game. In America, Radio is used in the successful instruction of literature, dramatics, music, public speaking, history, geography, physical training and even in shorthand. It is pleasant to note that Delhi, Calcutta, Bombay, Madras, Trichy, and other A.I.R. stations are taking the necessary steps to make school broadcasts attractive as well as useful. On November 2, 1939 the scheme of special broadcasts for colleges was inaugurated at the Madras Centre of the All India Radio.

In order to make educational broadcasts useful and successful in India particular attention should be paid to the form of the broadcasts with a view to avoiding the customary pitfalls of educational programme, complexity and dullness. Let us see what the B.B.C. does. The school broadcasts form a part of the B.B.C's pro-

grammes, as well as one of the elements of modern education. The B.B.C. has recognised these two affinities. It has handed over to an independent body, the Central Council for School Broadcasting, which it finances, responsibility for the educational content of the courses, while retaining production in its own hands, a judicious merging of professional experience on both sides. The Council works through programme subject committees of experts and practising teachers, so that, in a very real sense, the courses are designed by those who use them, while remaining part of the programme is produced by the B.B.C. At the listening and the Council is constantly in touch through its Secretariat and Education Officers, with what is actually going on in the schools. India can well profit itself by this scheme.

Secondly as the recent report of the L.C.C. on Broadcast lessons in London Elementary School (1937), says, "Broadcast lessons should be unique, fascinating dramatic, coloured and new, coming as it were from a world which teachers and pupils without their help cannot enter. The broadcaster should not be concerned primarily with the teaching of facts rather should he use all the resources at his disposal in order to provide stimulating educational experiences for his listeners."

Thirdly there should be sufficient response from schools. It is distressing to note that response from schools in Delhi, the United Provinces, and the Punjab to the Delhi school broadcasts has not been very encouraging. It is up to the educational authorities to see that every school is equipped

with a receiving apparatus and provision is made in the time-table for listening in.

Fourthly, the broadcaster and the teacher should second each other's efforts. Some people have feared in the past that the use of mechanical aids in education would diminish the teacher's proper function. It was well said in *The Film National Life* (1932) that "the basis both of introduction in the narrow sense and of education in the wider sense lies in a personal relation between child and child, and child and teacher, collectively between children and teachers. This is fundamental and self-evident. No mechanical aid can be a substitute for a human relation and no artifice can replace the interplay of personality." This is true of broadcasting also. If a broadcaster gives a model lesson, and class and teachers receive it passively that is a misuse of the medium. To be a success, a school broadcast needs to be vitalised at both ends: at the microphone end the speaker must have something to contribute which is outside the range of the ordinary schools experience and in the classroom the teacher must take the material and weave it into the web of his own scheme of work, using it in his own individual way.

Fifthly, to do his part successfully the teacher should be trained in how to take a broadcast in class. It is up to the training colleges in India to give valuable assistance in this direction.

RADIO IN ADULT EDUCATION

As Dr. Lauback, the well-known Philippine educationist, says, it will be oligarchy, not democracy, if only ten per cent. of the

population go literate. Thanks to the frank recognition of the importance of Adult Education, there has been a country-wide battle against adult illiteracy since the Radio can be pressed into service. The task of communicating methods of scientific production in agriculture to the illiterate inhabitants of 5,00,000 isolated villages is indeed stupendous. If anything like orderly progress is to be made, speedier means of instructing and enlightening these vast masses must be employed; and is not Broadcasting, keeping as it does both illiteracy and distance, the ideal medium for the task? Talks should be in the mother tongue. They should be simple, useful and attractive. Rudiments of geography, science, hygiene, physiology, rural and domestic economy can be easily taught. Current events and the main parts of Indian History can be broad-

cast. If the villager is made to feel that the service is of value to him, he is won; and the daily village programme radiated from almost all A.I.R. stations has shown that lively dialogue, short dramas, and market prices command the instant attention of any village audience.

There are three hundred million people living in villages in India. The community set, supplied freely by Government or outside sources, is at present the only solution.

CONCLUSION

To sum up Radio can effectively be used to irrigate the mass mind with streams of knowledge. It has got a bright future in India. The writer fervently hopes that the suggestions given above will be given the consideration they deserve.

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

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

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SOME INVESTIGATIONS IN ENGLISH

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

It is recognised on all hands that every subject in our schools should be taught according to a well defined and reasonably graded syllabus from class to class. At the same time it cannot be gainsaid that the methods of teaching the same subject vary from school to school and place to place as also the text-books prescribed. Hence it is but proper that an organisation of teachers should undertake some useful investigation as to how far a uniform standard can be fixed both in prescribing text-books and in adopting teaching methods in a subject. Having had some practical experience in my capacity as Secretary of the English Section of the Madras Teachers' Guild, I venture to express a few facts and proposals on the subject of English with a view to elicit useful criticisms and constructive suggestions regarding the same from the enlightened body of teachers in this Province.

A Questionnaire was recently prepared by the English Section of the Madras Teachers' Guild under six heads, namely, (1) Aims; (2) Text Books; (3) Methods; (4) Pronunciation, writing and spelling; (5) Library, Reading Room and Association Activities; and (6) Educational Research; and issued the same to 60 schools both under Indian and European managements in the city of which 26 were High Schools and 7 Training Schools and Colleges. Replies were received from 12 institutions. Of these 2 were nil returns from the Doveton Training School, Vepary, and St. Bede's European Boarding

High School, San Thome, whose heads replied that since the syllabuses followed in European schools and those in Indian schools differed widely from each other, no purpose would be served by their answering the questions. The replies from other quarters were found to be highly helpful and suggestive.

As regards the aim of teaching English, the suggestion is predominant that the pupil should be taught not only to understand the ordinarily spoken English but also to write and speak with reasonable correctness. It is not required that he should be able to appreciate or write literature. Basic English is not regarded as yet sufficient for boys.

Text Books: The general trend of replies to the above Questionnaire shows that the text-books now being used in schools cannot be said to be quite suited to the standards. Some are too steeply graded in the Middle Schools. Some text-books contain lessons too alien in atmosphere. Some text-books are being used in a hackneyed way for several years. The text-books for *Primary classes* should be amply illustrated, be bright and in large print. Vocabulary grouped in subjects is good. The background should be local and familiar. The text-books for *Lower secondary classes* must be attractive and properly graded and should be to some extent the centre of instruction in reading, writing, grammar and oral composition. Miss Sykes of the Bentinek Girls' High School suggests that some

lessons with an English background may be introduced and lessons in subjects too may be introduced. For High School classes graded selections from good modern English Prose are recommended. Miss Veale of the National Girls' High School would prefer freedom being left for choosing complete works in Prose or Poetry rather than selections. There is in general a tendency in favour of books containing selections from Standard works and interesting personal experiences so as to facilitate free and continuous speech in English. The opinion is divided as to whether the Teachers' Guild can bring out its own text-book in English with the spontaneous co-operation of teachers. Miss Veale and Miss Sykes do not approve of this. The prescription of a text-book is generally regarded as a help to the learning of English.

Methods: The Direct Method of teaching English is generally recommended. But the use of translation to some extent is not debarred. The play-way method is suggested as a useful method, especially under the direction of a talented teacher. The correlation of grammar and oral composition with the text-books is generally recommended by all. Miss Sykes suggests that composition can be correlated with a text by way of speaking, or writing answers to questions, by filling in blanks in a short continuous narrative; by dialogue on any of the subjects suggested by the text. Grammar can be taught by using the English text as a basis for inductive discovery of a rule and by finding illustrations from the text of some particular rule. With regard to different plans of teaching in vogue, in

other countries the suggestion by majority is that Indian schools need not be bound by the methods adopted in the Western schools. There must necessarily be difference among the schools of the East and West. Excursions are, it is agreed, of utmost value to pupils and can be made the basis of exercises in English Composition and it may be interesting to pupils at any stage from V Class upwards. Drawing and Music can be correlated to English lessons in connection with English prose and poetry teaching where a musical or artistic setting exists. Basic English is yet in a formative stage and no opinion can be pronounced as to its being conducive to the growth of English.

Pronunciation, Writing & Spelling: Phonetics need not be presented as a lesson for the lower classes. Yet the teachers must have an intelligent grasp of it so that children who are apt to imitate easily may, by instinct, cultivate good phonetic habits. Hand-writing, it is considered, on all hands, should be generally improved in the case of pupils. Copy book exercises may be prescribed in Junior and Middle classes and frequently corrected. Better they be based on Text Correlation with drawing and pattern making also may be helpful to improve handwriting. Vocabulary may be improved by making pupils learn lists of words with their Tamil meaning, if possible. The present standard of spelling is generally poor. Certain hours may be allotted to dictation and games in word-building may also be pressed into service.

Library, Reading Room and Association Activities: Not many pupils are generally found to evidence interest in Library study.

Pupils may be allowed to have good attractive story books to read. Library periods are of little use unless the pupils are allowed to borrow books to read at their leisure and finish at home. Three or four simple questions may be set in each book either in English or Vernacular, as it is finished, to test the understanding of the pupils. There is a general consensus of opinion that school library societies are not properly functioning in High Schools. It depends on the intelligent co-operation of teachers. Questions dealt with in English Selections may be prescribed for debate and essays may be read in the meetings. The pupils' powers of reciting poetry should be improved and competitions in recitation may be arranged for at Society meetings with a view to improve the powers of elocution. There seems to be no Reading Room worth mentioning in most schools. Only a very few schools have got magazines of their own. Miss Sykes prefers one individual or class magazine as more helpful to a formal school magazine. Interested pupils having an aptitude for writing and artistic work may be asked to attend schools on holidays prepared with information on certain matters and be helped to write articles or to make artistic contributions to the magazine. The effects of the publication of the journal on the general knowledge of the pupils are yet not to be clearly ascertained. But they are considered very likely to be good.

Educational Research: The formation of study circles among teachers is favoured as a very good plan to promote research in educational problems. The frequent meeting of the teachers in the city with a view

to discuss matters relating to teaching and to give demonstration classes may be of great advantage.

At a meeting of the Teachers' Guild English Section held on 25-11-38 an investigation committee with the Secretary as Convener and with powers to co-opt, was formed to investigate into the following matters in the light of the replies to the questionnaire and in the light of suggestions offered by several lecturers and members in public meetings held from time to time. The investigation was intended to be made into—

(a) The standard of examination questions set for pupils and answers written by them in several schools, by holding a scrutiny into a few English answer papers of different classes in a few select schools.

(b) The standard of exercises in English composition prescribed for several classes and knowledge displayed by the pupils.

(c) Suitability of English text-books prescribed for the different classes and the adequacy of the portions done.

The first meeting of the committee was held on 4-12-38 and the final meeting on 12-3-39. A few composition note-books, text-books and examination question papers and answer books were perused by the committee as also the replies to the questionnaire received from schools and also the reports of the following lectures delivered under the auspices of this section.—

(1) The Teaching of English Vocabulary and Spelling by the Play-way Method by Miss F.R. Veale, Principal of National Girls' High School, Mylapore; (2) Realien for

English Lesson by Mr. Kuruvilla Jacob, M.A., L.T., of the Meston Training College, Royapettah; (3) Teaching of English Prose in correlation with Grammar, Oral Composition, Spelling and Pronunciation by Mr. M. Sreemanbothar, M.A., L.T., of the Teachers' College, Saidapet; (4) The Teaching of English Poetry by Miss Sykes, Principal, Bentinck High School for Girls, Vepery.

The investigation Committee is convinced of the following defects now existing:—

(1) Pupils' vocabulary, spelling and pronunciation and handwriting are in great need of improvement in High Schools.

(2) School Literary Society and Library activities require more attention as effective means of improving pupils' powers of expression and understanding.

(3) Text-Books, as they are in vogue in most schools, do not seem to be quite satisfactory in so far as they do not contain graded lessons and good selections.

(4) More of research work ought to be done by teachers by way of studying the various teaching methods adopted in other countries and discussing their applicability to our conditions.

From a scrutiny of the Examination Question Papers and answers it is found

(1) that certain questions are too highly worded and require longer answers than can be expected of the standard;

(2) that certain papers are too long for the time allotted;

(3) that Answer papers ought to be valued question by question, even in the case of sub-divisions to one and the same question.

From a scrutiny of Composition Note-books, it is found that the improvement from one exercise to another exercise is steady in several cases and on an average about 150 words are used in an exercise while in certain exercises as many as 48 mistakes are noticed to have been committed. A few exercises such as the expansion of proverbs are a little too high for the standard.

From a scrutiny of the text-books prescribed in certain schools, it is found that a few lessons are a little too high for the standard. Several books are a little lacking in the chief essentials of a good text-book, namely the get-up and illustrations, variety of subjects and their correlation, good representative selections from modern authors, progressive range of vocabulary, grading of chapters, questions and exercises.

Being so far connected with the investigations carried on, I think, I may submit the following proposals to the teachers in connection with English.

(1) The prescription of text-books in all schools in the city may be governed by a committee consisting of an experienced representative from each school.

(2) Spelling and pronunciation and vocabulary can be improved by special

periods being allotted therefor. Teachers may be well-advised to keep themselves prepared with the phonetic pronunciation of a set of words and dictating them to boys and encouraging them to spell them in groups. If and where possible gramophone records of good pronunciation may be used. In the lower classes during the English periods conversational powers of pupils may be improved by teachers minimising the use of vernacular.

3. Handwriting may be improved by teachers insisting on the pupils writing set passages from prescribed texts in prose and poetry and giving periodical certificates of honour to good specimens. In the lower classes the script form of writing may be insisted upon. Every boy from the lowest to the S.S.L.C. Class may be compelled to write transcription every day. This ensures better hand-writing, more opportunities to learn spelling, etc. If possible, boys may be advised to transcribe short letters, advertisements, short items of news, etc., from the newspapers.

4. Recitation and elocution may be improved by way of Literary Society meetings, ordinarily once in a week, at which recitals by a select number of pupils each time from class pieces, may be arranged for. Certain interesting passages in prose and poetry may be dramatised in class hours and outside. It is better that short complete lessons or plays are taken up for such an exercise. Recitation of prose passages may be paid as much attention as

the Recitation of poetry pieces. If the texts do not contain any good prose selections, the teachers may choose some speeches of great speakers, if they suit the standard of the boys. Generally in classes and outside, boys may be given ample scope to read loud, for the memory of the ear is as important as the memory of the eye.

5. Grammar and Oral Composition exercise may better be always correlated with English prose, by the selection of sentences to illustrate grammatical rules, and oral composition forms.

6. Reproduction of substance can be taught during poetry lessons. Arts like Drawing and Music, wherever the theme of a poem can admit, may be correlated with poetry.

7. Improvement of Composition and Vocabulary can be effected by the pupils being encouraged to take many easy interesting story books for reading. They may be asked to answer a few short questions on the books read and they may be encouraged to keep a record of the new words with their meanings learned by them in the course of such home studies.

8. Excursions may be arranged for in schools from time to time with the co-operation of parents. Such trips may be had to places of natural beauty or architectural greatness so that the pupils may become personally familiar with the Realien for our English lessons wherever possible. It will be conducive to the improvement of

pupils' imagination and powers of expression if they are asked to write a few exercises in composition bearing upon such excursions either during or after such trips.

In this connection the idea of each class a school having its own magazine may be commended as being both practical and highly useful. It is not necessary that it should be printed. It may as well be in manuscript or typewritten. Model letters, materials of Essay writing, useful hints in grammar, may be collected by the pupils themselves. Very valuable material for essays can be had from newspapers. The

newspaper cuttings may be pasted in this class magazine.

9. As regards 'Basic English,' for want of sufficient experience or data I am not for a whole-hearted adoption of the same. Nevertheless it is advisable that attempts are made to study the possibilities of introducing Basic English in our schools.

10. In the end, it is suggested that frequent meetings may be held of teachers everywhere and that study circles are formed in various schools and carry on further investigation into all the matters dealt with in this paper.

SCIENTIFIC TERMS AND INDIAN LANGUAGES

BY SRI K. SUNDARAM AIYAR, B.A., B.L., *Jamshedpur*

THE Indian languages are coming into their own for some time past. In all branches of knowledge there is activity. The many books and periodicals published testify to it.

One of the most essentials of a nation is the advancement in Science. True it is that for hundreds of centuries through thick and thin the arts and industries have been preserved to a very large extent by the old traditional groups which are still persisting.

But modern mechanical conditions have thoroughly changed the whole situation. The old craftsman cannot stand before the modern machine turning out all kinds of things from a pin to a Motor Car or Locomotive.

Willy nilly the old industry and arts have to adjust. Already many changes have taken place consciously or otherwise. There are plenty of opportunities for the man who wants to adopt the modern technique.

But due to historical conditions the literature on the subject is in the European languages. The ordinary craftsman cannot be expected to be conversant with them. There is a want that is keenly felt.

Attempts are being made to write books on the many subjects in the many Indian languages. There is the difficulty of finding equivalents for the many terms.

In Europe the difficulty was tided over by adopting words from Latin or Greek

and practically all the European languages have adopted the convention.

What is the course to be adopted in India with its many languages and races? The problem in India is very complex. But it is hoped by all thinking men that it would be possible to adopt one common group of words for all Indian languages. It will save any amount of trouble in time, money, energy and brain. It can be safely and unequivocally asserted that Sanskrit has been the inspiring source of the many Indian languages.

In a very recent announcement from the papers it is learnt that a Committee has been appointed in Madras to frame words for technical subjects in the South Indian languages representing the best minds of the country.

It is earnestly hoped that Sanskrit will get its place as the key for all Indian thought and will not be neglected.

It is the task of the Universities and the educational authorities to pay serious attention and see that in deliberations Sanskrit will be given its leading place in this most important subject of coining words for scientific education.

THE CALL OF THE FLUTE

BY MR. R. B. PINGLAY, B.A.,

Bangalore

The rippling notes out of the magic reed
Search the wearied ears near and far on
earth,

In the channel of the sweet strains they heed,
The fountain expanse of the Divine mirth.
The men anon their sweating labour leave,
Their home task, the ladies quick set aside,
The cowherds too their eager watch relieve,
By tipsy toe the *gopis* swiftly glide,
While their children dear lulled in slumber's
fold.

The cows with their ears erect run on,
Tiny bells tinkling in their dewlap folds,
The half-cud grass in their hard jaws struck
on,

Regardless of their young ones near by.
The Voice of the Flute cheerfully draws by.
As the blue bring at the live moon upshoot'
As the miser at the yellow coffer,
Jovial hearts heel to the call of the lute,
To the nearness of the childlike charmer.
The flute its message pours in rhythm and
tune,
From the round adits the divine voice flare,
The hearts are churned, like *chakor* at the
moon,

Eager expressive eyes silently stare,
As the tears trickle down the fixed eyes,
While the fingers in firm clasp closely lie,
The kine, as if in prayers solemn, arise,
Await all, endlessly await alike,
While wrapt in grace and cuddle of the Lord
They're free from the knots of earthly cord.

RADHAMADHAO-VILAS-CHAMPOO

(A HISTORICAL CRITICISM)

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

INTRODUCTION.

THE poetic work, Radhamadha-Vilas-Champoo, was published by the late Sjt. V. K. Rajwade in the year 1922. The author of the poem is Jayaram. This poet seems to have passed a good portion of his life in Karnatic. There is another poem, named, Parnal-parvat-grahanakhyan, by the same poet. This was published by the late S. M. Divekar in the year 1923. A manuscript of the latter exists in the Saraswati-mahal library of Tanjore. It is natural to expect that a copy of the former also should be available in this well-known library. Probably, a good search may lead to its discovery there or elsewhere in the Mysore or Karnatic territory. Sjt. Rajwade has examined the Radhamadha-Vilas-Champoo in detail and has added many other facts to his introduction. His conclusion are not always quite conclusive or unassailable. Here is therefore made an attempt to examine the book from the historical view-point. Incidentally, the opinions of Sjt. Rajwade will also be exposed.

1. PERSONAL REFERENCES IN THE POEM.

We should be naturally curious to know an account of the life of the poet. The personal references by the poet are very meagre. Neither does the Parnal-parvat-grahanakhyan help us in this matter. In the sixth ullas (chapter), there occurs this statement:

XLVI—56

जामदग्निर्वत्सगोत्रसम्भवः पिण्डयोपनामको जयरामो
नाम कविद्विदशभाषाकविताचातुरीधुरीणः

"There is a poet, Jayaram by name, born of the Gotra of Jamadagnivatsa, with Pinda as the surname, well-versed in the art of composition of poems in twelve languages." In this very chapter, there occurs this statement.

गंभीराम्बुनिधेरभूजनयितुर्गंगाबिकायां च यो ।

"Who was born of Gangambika from father Gambhirambhunidhi." Towards the end of this very chapter there is a sentence.

एतस्य पिता मार्कण्डेयाहिवन्तादिसप्तपर्वताध्यक्षता

मविरतं वितन्यमानो गंभीरराय इत्यभिधा प्रसिद्धः ।

स्वामिभिः कदाचित्रपनयार्थं नीतो भविष्यति ।

"His father, Gambhir-rai, who enjoyed the commandership (kiledarship) of seven forts from Markandaya to Ahiwant, might have probably seen by my lord (shahji)."

It is clear that Jayaram's father's name was Gambhir-rai, his mother's name was Gangawa, and that Jayaram was a Maharashtrian by birth. Gambhir-rai (or Gambhir-rao, as the name ought to be) enjoyed a good position in his young age, but was probably reduced to poverty on account of some reason or other. The poet Jayaram had to please shahji in order to obtain from him money for carrying his

parents to Benares. Towards the end of the poem occur these lines:—

कविकोदिदचिन्तामणे । क्षणक्षणमवधानं देहि ॥

चण्डीपर्वतपुरतो मार्कण्डेयोस्तिपर्वतो दिपुलः ॥

तत्रोद्भवेन [तेन] जयरामेणात्र क्लिप्तान्धं ॥

द्वादशभाषाभिरिदं छन्दोदिनिधाय पायिताः स्मवथ ।

तेनैवोक्तं सर्वं संस्कृतमध्ये तदेव विज्ञेयं ॥

विलोक्यतां महीपते मया ।

भवद्यशोनुवर्णनाय कोस्ति भूतले कविः ॥

तथाप्यनेक भाषया कृतस्तवस्त्वोभयमया ।

स एष भूपतेत्वया दयालुना निशम्यतां ॥

गुरुद्वयाय मेगयाप्रयाग काशि काम्बिका विषोकनं यथा तथा -

विभो विधीयतां त्वया ॥

....

कुशिकगोत्र सुकलत्रपुत्रचिन्तित जन संकुल ॥

परणिपुरन्दर शाहनेश्वर विज्ञापनमाकर्णय ।

श्रद्धतरौ मम मातापितरौ काशीनगरं प्रापय ।

गुर्वर्थमित्थं कविकोविदेन । विज्ञापितः शाहनृपः किमाह ॥

चित्तेऽसितं वित्तमिदं गृहाण । गच्छाशु काशीपुरमित्युवाच ॥

“Oh, you the Chintamani (the satisfier of all the desires) of the learned among the poet, (please) pay attention for a moment only. There is a huge mountain, Markandeya by name, in front of Chandiparvat, what has been obtained by Jayaram who was born there? We have been given (to our satisfaction) a drink of the poems composed in twelve languages. Please listen to what has been said by himself in sanskrit.” Please see,..... has been raised by me. What poet is there to describe your achievements? I have however composed (poems) in your praise, Oh! king, let him be listened to by you kind-hearted.

Do the needful so that my parents be able to visit Gaya, Prayag and kashi. Oh you king shahji, born of Kushik Gotra, always surrounded by your good wives, sons and various people, you the Purandar (Indra) of earth, listen to (my) request. Please arrange for the visit of my very aged parents to the city of kashi.’ What did king shahji say (after having been) requested by the learned among the poets about the desire of his parents? He said, “take this money as desired by you and go to kashi.”

It is thus clear that though Gambhir-rai held the command of seven forts (probable in his young age), he was but poor whey come to old age and his son, Jayaram, had to compose enlogies in order to earn money for a pilgrimage and maintenance. Let it be noted that Parnalparvat-Grahanakhyan is full of the enlogies of Ekoji, though it describes the achievements of shivaji. A well-to do poet would not have sung such high exaggerations in honour of a king. In the above-quoted poems, there are to be noted some statements of persons other than the poet. This leads us to think that the poem in its present form was edited by some one else than the poet. This point we shall elaborate hereafter.

After Jayaram came to shahji's court, he was introduced to him by shiorai Goswami with these words :

“महाराज कोषि महाराष्ट्र देशदागतो जयरामो नाम महाकविद्विदश भाषाकवीश्वरः प्रभुदर्शनाकांक्षी तिष्ठति ।”

“Oh Maharaj, one great poet, Jayaram by name, skilled in composing poems in twelve languages, waits here to see your

lordship.” The necessary permission having been given, the poet entered the court, wished the welfare (of shahji) and having taken the appointed seat, presented twelve coconuts to him. At this the king enquired of the reason of presenting twelve (coconut) fruits. The poet said:—

द्वादशभाषासु संस्कृतप्राकृतगोपाचलीयगुर्जरवक्तर बुंढा
रपंजावहिन्दुस्थान बगुलयावनी दाक्षिणात्य यावनकाण्टिकाख्यासु
निरगलि कव्यामीतिज्ञा पयितुमिति ।

(These twelve fruits have been presented with a view) to tell that I can compose with ease verses in twelve languages, namely, Sanskrit, Prakrit, Gopachaliya, Gurjar, Vakhtar, Dhundhar, Panjab, Hindustan, Baggul, Yavani, Dakshinatya (Deccani) Yavani and Karnatak (kanadi).” Then the king asked if he could read out any poem composed by him, that may be ready with him. At this he got his poem, Radha Madhao-Vilas-Champoo, * sung with proper melody. The king was highly pleased at having heard the poem. He then said that the skill of a poet is truly tested in the composition of samasyas. With this view he gave him a line (शतचन्द्रे नभस्तले) for composition. This having been done by Jayaram, others (Malhar Bhat Purohit, Naropant Dikshit, poet Narhari, Vishnoo Jyohshi, Raghunath Bhat Chaoorkar, Vishwanath Bhat Dhokekar, Nilkanth Bhat Puranik, Prahlad Saraswati, Viseshwar Bhat Chatur, Akkaya Shastri Pallakcherikar, Tukdeo Pathak, Shesh Pandit, Anant Pandit Sheshe and Prince Sambhaji

* It may be noted here that the first five chapters of the book make the real Radhamadhao Vilas Champoo composed by Jayaram.

Bhonsle) gave him lines in sanskrit for composition; the poet readily composed verses accordingly. Then, poets of the Indian languages gave him lines in different Indian languages and the poet stood the test with success. Thereafter, the king asked Raghunathpant Hanmante (son of Naropant Dikshit) to make the necessary arrangements for a comfortable lodging of the poet. In the evening, shahji made the necessary enquiries about the parentage, native place, etc., of the poet. It was in answer to this enquiry that the information contained in the line—एतस्य पिता etc.—quoted above, was given to Shahji. Unfortunately, this introduction of the poet to Shahji and his courtiers does not contain any reference to the place and time, where and when it occurred. This has to be inferred by us on the basis of internal evidence.

The next chapter also contains an account of Shahji's court, but the only important information that we get from this is that the hall of the court was called Navagaji (nine-yard hall) and that the priest of Shahji was Prabhakar Bhat. Jayaram helped a descendant of the celebrated commentator, Mallinath, by having composed a stanza so that he might win over the favour of Prabhakar Bhat with a view to get himself introduced to Shahji through him.

It is clear from many references that the poet resided at the court of Shahji and, then, at the court of Ekoji for a good number of years. Shahji is mentioned to have said to the poets:—

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“कवेत्वं अमुभवं आरुह खडं चैमं बधानं विजययात्रा
समये भया सहैव स्थेयं ।”

“Oh poet, ride this horse, put on this sword and be in my company (while I am) on an expedition of conquest.” Once shahji visited Gavyuti (probably Gutti) ahunting. Here was noticed a grass giving out light like the fire fly. This also was made an object of description by the poet. Then they returned to the camp, where they celebrated the Raksha-bandhan festival. Then Shahji took the Purandar fort of Karnatik and, thereafter, Kanakgiri. While the poet thus gave pleasure to Shahji by his poetic compositions, Gangadharpant, the secretary to Prince Ekoji, heard of his fame and wanted to see him. On the occasion of this visit, the poet composed a verse on Gangadharpant who so much liked it that he got it inscribed in his personal seal. There is no direct reference to the death of Sambhaji, eldest son of Shahji. But the ninth chapter begins with reference to Ekoji having become the heir-apparent. We have therefore to infer that Sambhaji's death occurred while the poet was at Shahji's court. Ekoji gave an elephant to the poet on the occasion of a lunar eclipse. Ekoji also asked the poet to recite to him the Radhamadhao-vilas-Champoo. The poet then generally lived at the court of Ekoji. By now, the death of Shahji had occurred, for there is towards the end of the ninth chapter this statement—

ततः कतिपयदिवसैः सवाई महाराजैति तं युवराजं धुरंधरं
पितुस्त्यक्ततरं वसुंधरायां जयन्तं जनकमिव जनकस्य जन
पदपालकं जनो जानाति स्म ।

“The people came to know that Sawai Maharaj, the excellent prince excelling his father, as Jayant on this earth or as Janak, the protector of the country of the people.” He has also been addressed as तेन राज्ञा. Therefore, it would not be wrong to infer that Jayaram lived at Ekoji's court after the death of Shahji. It is likely that he might have been absent from Shahji's court for some time when he took his parents to Prayag, Kashi, Gaya etc. This reference we have already cited above. Jayaram accompanied Ekoji when the latter visited the sacred mountain, Shrishal. It is described that Ekoji had fixed a grant of one hundred thousand of Varahas for the livelihood of the poet. Mr. Rajwade mentions one thousand Varahas, probably by mistake. We have however to state that the mention of one-hundred thousand varahas is a mistake committed by the editor, sheshsuri, son of Rangaroya (Ranga Aiyar). Jayaram, as is clear Parnal-parvat-grahanakhyan, never lived in opulence and was always a needy man. He alternately visited Shivaji and Ekoji. He seems to have been to Shivaji's court before the latter visited Agra. Then he probably came down to Ekoji. After Shivaji's safe return from Agra, Jayaram again went to Shivaji. Having lived for some time at his court, he came to Ekoji again. Then he is again found at Shivaji's court just before the coronation. His name* occurs amongst those who signed the adoption deed of Balam Bhat who was adopted as his son by Prabhakar Bhat, the priest of Shahji. Prabhakar Bhat seems to have died just before

* See Shivaji—Ni bandhavalī, P. 68. part I.

Shivaji's coronation, but the deed was prepared after this ceremony by his wife. It is difficult to surmise when and where poet Jayaram died.

Jayaram must have lived a long life. From the Parnal Parvat-Grahanakhyan, it is clear that the poet must have composed many other poems besides the two referred to here. Copies of these must be available some where, more probably at Bangalore or Tanjore. The poet must have lived in Northern India, most probably at Benares, for a fairly long time. It is clear from his poems incorporated in the Radhamadhao-Vilas-Champoo that he knew Hindi and its peculiar metres well. How he came to know other languages we can not say. Probably, travel and short or long residence in the different parts of India might have been responsible for his knowledge of many languages. Some of them could be learnt in the provinces adjoining Maharashtra. Persian he could have learnt in Maharashtra itself. The languages of Northern India are very akin to Hindi. Some of the languages known to Jayaram are merely dialects of Hindi. This however shows the intelligence and diligence of Jayaram. That he was a poet of a high order is clear from Radhamadhao-Vilas-Champoo. Though Maharashtrian by birth, his poems seem to have got encouragement in Karnatic.

2. *The Nature of the Poem.*—In order to adjudge the historical value of the poem, it is rather necessary to examine the nature of the book. The book firstly consists of two parts. The first five chapters in sans-

krit make the real Radha-Madhao-Vilas-Champoo. This part describes the vilasas (sportings) of Radha and Krishna, which are the objects of description in many a poem in the different languages of India. So, it is this part only which justifies its name. The sixth chapter has been named राजदर्शनसमस्यापूर्ण (visit to the king and the completion of Samasyas). In fact, it consists of two subdivisions, one giving an account of the poet's visit to the king (which we have reproduced in short), and the other mentioning the completion of the sanskrit Samasyas given to the poet for this purpose by the sixteen persons already named by us above. The seventh chapter describes Shahji's court in short and has been aptly named राजसभावर्णन (a description of the court of the king). The eighth chapter has been named राजरीतिवर्णन and describes some victories of Shahji and incidentally gives the verses composed by the poet on different occasions in company with the king. The ninth chapter has been named युवराज्यावृत्ति and describes some of the actions done by Ekoji and gives some verses composed by the poet in his company. युवराज्यावृत्ति literally means attainment of heir-apparentship to the throne. This name and some of the last sentences of Ch. VIII (already quoted by us) lead us to one inference definitely, namely, that Sambhaji, the eldest son of Shahji, was dead by this time. It is well known that Sambhaji was killed by a gun-shot in the course of the siege of Kanakgiri. Sjt. V. K. Rajwade mentions 1655 A. D. as the date of this event. Dr. Balkrishna states that there is

no contemporary evidence to support this date. This much is clear from many records that this event occurred either in 1655 A.D. or 1656 A.D. The last sentences of Ch. VIII, quoted by us above, can lead to the inference that, when the chapters VI-XI were brought together in a connected form, Shahji was dead. To this fact we shall revert later on. The tenth chapter is called राजनीतिवर्णन and describes the visit of Ekoji to Shrishal where the poet had also accompanied him. Incidentally, therefore, the chapter contains some verses composed by the poet on different occasions in this journey. The eleventh chapter contains the poems composed by the poet in the Indian languages. It is supposed to contain the completion of Samasyas set to the poet from time to time by the different poets and learned men of the court. Samasyas as such there are only two and they are given in the very beginning of the chapter. Some of the verses were composed by the poet on different occasions, sometimes by way of competition. Some verses merely restate the poetic ideas of other poets. Some other verses are merely descriptive of the occasions and contain nothing poetic in them. It is rather noteworthy that, in Chapters VI-X, containing everything in Sanskrit, the occasions are described in prose. The verses descriptive of the occasions have been generally not numbered, while poetic verses have been all numbered. There are however some poems of the former type, that have been numbered. Who did this numbering, whether the poet, or the commentator or Sjt. V. K. Rajwade, it is diffi-

cult to say. There are a few verses in Sanskrit also in the eleventh chapter.

That the verses of this chapter were composed from time to time during his stay at this court of Shahji is clear from many references in the chapters VI-X. In the sixth chapter, occurs this sentence—

ततो भाषाकवयोप्यहमहमिकतया समस्या हृदुस्तासामपि
पूर्णं संस्कृतं संदर्भे क्विमुपयुक्तमिति प्रकरणं प्रसंगादतम
विध्यति ।

Then, the poets of the vernaculars, on account of competitive spirit, gave samasyas (in the vernaculars), but as it is not proper to place them amidst the Sanskrit portions, they have been placed later.

In Chapter VIII, occurs this sentence—

तद्दुर्दुर्भिवर्णनं गोपाचलियभाषा विदितमिति संस्कृते
न लिखितं ।

[The description of that (battle) horn being in the Gopachaliya (Vraja bhasha) has not mentioned in the Sanskrit (portion)].

Again in ch. X, it is mentioned.—

तानि पद्यामृतानि संस्कृतसंदर्भे लिखितुं मयुक्तमिति प्रकरणं
प्रसंगादमे लिख्यन्ते ।

It is thus clear that the verses contained in chapters VI-XI (Sanskrit and vernacular) were not composed in the order in which they occur in the book; in other words, both Sanskrit and Vernacular verses were composed by the poet from time to time though they have been separated for the book purpose.

We have already mentioned that in the beginning there is a Sanskrit introduction.

It covers but one page. In the second verse of this introduction, Sheshsuri, son of Rangarya (Ranga Aiyer?) has been mentioned as the commentator. What portion is the commentary it is difficult to say. The Sanskrit portion (both in the Radha-madhaovilas champoo proper and the Samasya portion, Chapters VI-X) contains prose from place to place. The verses in this portion number 273, and which have been numbered consecutively. It is possible to take the prose portion of the Radha-madhaovilas champoo proper (Chapters I-V) as the commentary by Sheshsuri. But, then, the words गद्यपद्यात्मकं राधामाधव विलासाख्यां चंपूप्रबंधं

(this champoo composition or collection Radha-Madhaovilas by name, consisting of prose and poetry) have to be explained, for they occur in the body of the first Chapter. These also can be taken as the explanatory or introductory words of the commentator. Then, the question arises: who wrote out the prose portion of chapters VI-X. In this relation some more questions have to be answered: (1) who made the collection of the verses (Sanskrit and Vernacular) of chapters VI-XI along with the Radha-madhaovilas champoo proper? (2) who wrote the verses descriptive of the occasions (given in Chapter XI) when Vernacular verses were composed? (3) who provided the account of the different occasions when verses were composed by the poet? All these questions can be solved only by the supposition that the poet having

been encouraged by the felicitations he received for his poetic genius brought all his verses in a connected collection, giving an account of how he was introduced to Shahji and, then, to Ekoji, on what occasions he composed the different verses, giving this account in Sanskrit prose in connection with Sanskrit verses and in the vernacular poetry in connection with vernacular verses. For, he only could know when what verses were composed; moreover, Sheshsuri, most probably a native of Karnatic can not be supposed to have known Hindi, Marahi and other vernaculars of the time of this country. The Hindi is rather chaste and shows mastery and fluency. Only one having lived in the Northern India for an appreciable number of years could and can be expected to know Hindi and its metres so well. It has to be further inferred that after this collection was made, Sheshsuri either offered or was asked by the poet to write a commentary on the Radha-madhaovilas-champoo proper. In this way, the whole book in its present form came to be prepared. That the poem especially the Radha-madhaovilas-champoo proper, was well liked by the people is clear from the many references in the book. In the sixth chapter, it is mentioned that Shahji enquired of the poet if he had ready made any poem for recital

भवतु भवत्कवित्वरीतिरवगन्तव्या साचापि कीदृशी तदर्थं
भवद्भिर्विरचितपूर्वं मेकं किमपि काव्यं पठनीयं.

At this the poem was sung to the tune of many musical instruments with the proper

melodious tone. The reciters were Trimal and Venkat by name. Then it is mentioned in Chapter X that the learned requested Jayaram to sing the poem (Radhao-madhao-vilas champoo proper) to them exactly in the way it was heard by his Royal Highness from his lips.

श्रीमन्महाराजेन भवन्मुखांभोजत यद्वतश्रुतःतद्वदस्नाकमपि
श्रोतुमानस मुत्कण्ठेन तर्हि सोमियो भवति भवद्विरिति ।

That it was sung to Ekoji is further confirmed by a direct reference in Chapter IX. It is said there

“ततः कतिपयदिवसैस्तेनयुवराजधुरंधरेण
द्वादशभाषाविरचितराधामाधवविलासशृणुणा सकविवहुमानपुरः
सरमाहूय सरसहासरसदरविक्रमित वदनारविंदं सप्रबन्धः
श्रवणपथातिथितां नीतः

That it was sung to the learned men, as was their request, is clear from a statement in the beginning of Chapter X.

ततः स रमिक समाजः तस्मात् प्रबंधगायकादामूलचलं
संस्कृतराधामाधवविलासे श्रुत्वा पुनरप्येवं पप्रच्छ.

In the latter half of this very chapter, it is mentioned that Koyaji, half-brother of Ekoji, requested the poets to train his daughter in singing the poem, and to give him the pleasure of the singing of the poem by Trimal and Venkat exactly as it was heard by Sawai-maharaj (Ekoji). It is

thus clear beyond doubt that the poet's composition, Radha-madhao-vilas proper, had become very popular in Karnatak.

We have shown above that the different verses contained in Chapters VI-XI, were composed from time to time and were then brought together in a collection by the poet afterwards. The poet seems to have acknowledged this in two verses in the Parnal-Parvat-Grahanakhyān. In Chapter I, it is said—

ततः कतिपयैर्वर्षे मया काव्यानि तन्वता ।

छंदो विनिमित्तं तस्मिन्कृतः सर्वस्य संप्रदः ॥ २३ ॥

सोऽयं सुविस्तरात्सर्वः श्रुतः किल रसाकुले ।

भवद्विरश्च तथान्यैश्च राजवंशधुरंधरैः ॥ २४ ॥

“Then, after some years while composing poetry (from time to time). I prepared a poem, in which all (this) was collected. That was heard at length by the people interested in poetic pathos, also by your majesty and other leading men of the royal family.” From the nature of the reference one can infer that the poet here is referring to the whole Radhao-madhao-vilas champoo, though, from the backward and forward contexts of the above, it is possible to infer that the poet is interesting to some collection of poems describing the life of Shivaji-

THE ACTIVITY METHOD IN EDUCATION*

BY SRI J. T. RAJANAYAGAM, Erode

MANY in India to-day are seeking to understand and use what is called ‘The Activity Principle or Method’ in the field of Education, as they now take a keen interest in the ‘New Education.’ All over India there is a determination on the part of educationists to work for a more natural, suitable, and useful kind of education. Many educationists, both in the West and in the East, have come to the definite conclusion, that in this new type of education lies the solution of the complex problems of education. But the ‘new ways of education’ cannot be quickly grasped and applied. Superficial imitation is a failure. At the basis of the method is a new philosophy of education. To successfully use this progressive educational principle requires, on the part of the teacher, a clear break with the ways and the thought-habits of the old concept of education. The educator must experience nothing short of a complete conversion ‘a change of heart’ and a thorough new-attitude towards the child, the school, the curriculum, the time-table, the technique and methods of teaching. Hence, the time has come when Indian educators should sit together, plan together, and make such changes in the existing system of education in accordance with the educational, economic, political and social needs and conditions of our mother-land.

PAST EDUCATIONAL EXPERIMENTS

All over the world, thinkers have been trying to find new methods of education to

suit the needs of the particular society, times and ideals according to their concepts of life. Different nations produced different types of individuals by varying the systems of education in accordance with their varying ideals of life. When speaking of the ideals of education, we cannot but think of the Greek ideal of culture, the Roman ideal of efficiency, the Hebrew ideal of goodness, the Medieval ideal of training, the modern ideal of service, the polytechnical ideal of Russia and the Ideology of the Unique and Original Scheme of Education known as the Wardha Scheme adumbrated by Mahatma Gandhi of our mother-land. Nor can the ‘Methods’ followed to attain their ‘Ideals’ be stated apart from the concept of Socrates, the diabolic of Plato, the observation of Aristotle, the parable of Jesus, the induction of Bacon, the sense-perception of Comenius, the child-study of Rousseau, the sympathy of Pestalozzi, together with the great many other methods, ancient and modern.

No educational system that attempts to draw but the best from the whole-child men is perfect. The world is always changing and to-day it is changing phenomenally as never before in the history of the world. We need a ‘method’ of education to suit the revolutionary changing conditions, civilisation and culture of the nations. It is imperative, therefore, that we in India also should evolve a system of education, which could show the right way for an all-round national reconstruction, in view of the chang-

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ing conditions, needs and ideals of an Indian India, throbbing with a spirit of an Indian renaissance, such an education alone could help the Indian citizens of to-morrow to live a happy, successful and above all a socially abundant living in the changing India of to-day and to-morrow. Then the rising generation with a higher level of mentality, of morality and of health will be able to meet the demands of changing society. In this way alone the future citizens of our mother-land could lay a sure foundation for the new world of the coming generations, in which India is destined to play a very important part in world affairs.

Therefore, the aim and end of life and education should be to assist the even learning children to gain rich and wholesome experiences in the physical, mental, moral, and moral reconstruction in their daily living, in the manifold life-situations, by helping them to think the most act of the noblest and feel the best, whether in the home or in the playground, or in the school or in any kind of physical and social environment and thereby educating them to love, serve and respect the personality of their fellow-beings. The development of such a personality on the whole-child-man is the educational climax. How best to help the ever growing child to get an integral all-sided head-hand-heart education, that is, the welfare of the whole-child ever growing in the wholesome social relations with all others, is the educational puzzle? The New Education promises to show the right way to solve this puzzle correctly and to achieve the educational climax.

WORLD'S TRADITIONAL SYSTEMS OF EDUCATION

Now the question is, what sort of education could produce citizens with such desirable characteristics? Has the present day education of the world done anything substantial to achieve this aim and end of life? Thoughtful educationists are agreed that the world's existing educational system, by its very nature, cannot produce desirable results. An old Swedish writer has well expressed the general idea underlying the traditional system of Education thus: "The teacher gathers the fruit from the tree of knowledge, chews it and the great st virtue in the pupil is to swallow easily and readily." What about the Indian system of Education? "The present mode of education is radically wrong from the bottom to the top," says Mahatma Gandhi. The Zakir Hussain Committee has condemned the existing educational system in very strong terms. Acharya Kripalani remarks, "That the present-day system of education in India is thoroughly bad, is admitted by all. Its defects are legion. It violates all the known principles of good and scientific education. It runs counter to the laws of pedagogy, psychology and public hygiene."

THE NEED FOR A SOUND EDUCATIONAL SYSTEM

It is therefore evident that India needs a system of education radically different from the existing type of psychologically unsound and pedagogically unscientific system of mere compulsory accumulation of knowledge through coercion of all kinds. The new education should suit the genius of the

Indian peoples. It should be related to the realities of Indian life and culture. It should prepare the children for life, by helping them to participate in real, pulsating life, in and through activities of child interest. It should place the child in the midst of school life and help it to grow as a desirable socialised individual. To successfully achieve this end, there should be a fair balance between learning and practical training, which should enable the individual child to intelligently participate and actively help and enrich the economic, social, cultural and political problems of the country. The new education should help the children to live jointly, co-operatively and peacefully and to help them to make their own lives as well as those of others happy, contented and joyful.

THE ACTIVITY PROGRAMME IN EDUCATION

A mere change in the existing curricula of studies, the medium of instruction, an addition of a mere village craft to the current syllabus or any other alterations in the existing framework of the old traditional scheme of education, will not achieve the desired result. What is essential is a radically different system with an Activity Curriculum, an activity method with its new technique of teaching. A wrong curriculum results in wrong education and a wrong education produces inefficient, incompetent and unintelligent citizens, who cannot think for themselves and such men are a burden on society and the society is sick of them.

It is clear, therefore, that what is wanted is a really New Programme in the field of education. This new programme should be

based on the needs arising out of the daily life of the children. The new curriculum should help them to participate in real life-situations, which alone could have a real meaning for them and would arouse their spontaneous interest. Such a life-curriculum rising out of their physical and social environment alone could give full scope for a free play of the children's instincts, like the instinct for construction, instinct for action, the instinct for play and work. To do this successfully, the place of learning should include all phase of school, home and community life that may be utilized for educational purposes. It means that the 'subject matter of studies' should be of an 'intrinsic' value to the child. This means, that there should be a full activity programme in education, with an activity curriculum and an activity method to help children to learn by doing or by experience, for education consists in learning to do, by doing, in order to help them to gain rich experiences in life. Such a dynamic curriculum alone could educate our children in the real sense.

THE ACTIVITY METHOD IN EDUCATION

The above type of Activity Curriculum demands a change in the 'method' or education. The 'methods' of the traditional listening school will not work in an activity school, where 'learning by doing' is the order of the day. To the traditional school teacher, the word 'method' conveys only one meaning. His idea of 'method' is, that it is 'device' used by the teacher in the school, to make the child learn 'a specific fact, information or knowledge, easily, effectively and permanently. This is only a narrow interpretation of 'method.'

'Method' in education, according to the principles and technique of educating the full personality of the growing child, through the medium of an Activity Curriculum, has a wider connotation. If we think of the 'method' of the new education as merely another 'device' for 'imparting' the 'new' traditional school 'subject-matter-of-learning' of or a new way of amusing or attracting children. We are far from understanding what is involved in the use of the new 'Activity Method' in education.

The view-point of progressive education is to help the child to develop into a complete all-round individual, so as to enable him to be a responsible and dependable member of society. This being our problem, our next question is, "What kind of 'method' would help the teacher to achieve such a noble aim?" The traditional method, which mainly attempts to cultivate the mere intellect of the child, at the expense of the hand and heart, cannot achieve the real all-round hand-head-heart education of the child.

THE ACTIVITY METHOD--PSYCHOLOGICAL- LY SOUND

Progressive educationists have come to the definite conclusion that the 'Activity Method' which is in harmony with the nature of children and their instinctive tendencies should be used at school. They hold that an inner attitude of the learning child is very carefully handled by the educator while the process of learning takes place, so as to get the best educational and ethical results. They consider it essential that the teachers should give their pupils

full and unhampered opportunities in order to help them to get an 'all round' education through activities of 'all' types and stimulate play, construction, imagination, creativeness and production. This means that the children should be helped to learn all desirable learnings through the medium of whole-hearted, purposeful and production activities of all kinds.

As a matter of fact, this Activity method, this new and yet the oldest and the most natural method, which is universally adopted by all humanity for all living, learning and progress, is a method which is psychologically sound. In this Method, practice and theory go hand-in-hand. This method of education through creative activities observes the recognized principles of education. This method helps the children to learn by trial and error, as all human beings learn outside the school. It is but fitting that such a pedagogically sound and practical method should be utilized in education to help the children to get an all-round education.

EDUCATION OF THE HEAD THROUGH THE ACTIVITY METHOD

Education is as the whole of life itself. A child learns many things by actual life experiences before and after its school life. The child, by its continual personal effort, while being placed in different kinds of life-situation, slowly re-constructs its daily physical, mental and moral experiences. This is exactly education. Herein education is life. The 'Education' attempts to place the child in concrete life-situations at school to enable it to get desirable experien-

ces under the guidance of a wise and sympathetic teacher. Therefore 'our talk as educators is to begin with life, to nurse it, to help it grow, to help it enrich itself always so that more life may result in the person himself and in all whom he touches. There is no richness but life itself.'

When children are engaged in various kinds of activities, they are confronted with many concrete and actual life-problems. They try to solve their little problems in many ways. They find each life-problem, to be successfully solved, needs the acquisition of a number of facts of knowledge or information which may be called 'subject-matter' according to the traditional school phraseology. Each problem needs for its solution the help of a group of subjects intimately related to the chosen activity. Herein comes the necessity for the children to learn many different and sundry facts of knowledge from the different 'formal-subjects' in a psychological order. According to the basic principles of this novel activity method of learning 'subjects' are not learnt in a logical method like the procedure of learning of the traditional school.

THE TECHNIQUE OF CO-ORDINATED TEACHING

The teacher of the Activity Method groups various bits of knowledge or 'subject matter' needed for the different stages of the growth and the successful progress of the chosen activity. This psychological groupings of sundry bits of knowledge is essential to help the development of the Activity is hampered. As the children are interested in the successful carrying out of

their activity, they take great pleasure in learning even difficult 'subject-matter' of learning' with a willing mind. Thus the learning acquired through personal experiences is easy, effective and permanent, as they learn all the needed knowledge by their own personal effort and experience. The learning of subject-matter in this psychological order and the learning of such grouped subject-matter from various subjects necessarily and integrally connected with the particular activity seems to be quite novel. When viewed from the traditional method of learning various subjects is a water-tight compartmental way during set homes of the rigid school time-table.

This synthetic way of learning is educationally scientific as here a natural interpretation of the various divergent facts of knowledge or subject-matter of learning takes place. At every new stage of the growth of the activity, the information gained by the pupils is increased and co-ordinated. The knowledge thus learnt is integrated with the personal experience of the learner (here I wish to point out that 'co-ordination' is a better word than correlation; to be used here). The knowledge learnt thus is not a knowledge worked out by the experience of others. In learning through the activity method each step is consciously and deliberately taken by the child for an end in view. In this psychological and synthetic way of learning the subject matter, the child is directed to discover for himself not only facts, but laws, investigation and thinking. What he thus gains becomes a part of himself. He automatically acquires the

habit of scientific thinking. Thus, the knowledge of such fact acquired by personal effort for an end in view, in a natural setting, in a psychological order, becomes a part of his personality. This is how all human beings learn outside the school and gain experiences when they are placed in concrete life-situations. Such 'an education for life' through this activity method can be said to be really educative.

EDUCATION OF THE HAND AND HEART

So far we have been considering only about the education of the head through the study of the formal subject-matter of learning. Now we have to consider about the training to be given in the other two aspects of the child's personality, namely the education of the hand and heart. The activity method which helps the children to be engaged in real life-problems and creative activity carried on in group co-operation in its social setting gives the greatest scope for the education of these aspects of the personality of the child.

Education concerns itself with the training and development of the whole child. Real education must help the child to reconstruct his daily experiences and help him to learn certain desirable qualities of heart. In other words, the child should be trained in certain desirable skills, attitudes and habits, and above all right ideals, which greatly influence his conduct and character. Again, the child should be trained to be a useful member of society. Such an education alone is worth having. The Activity Method attempts to train children in man-making, life-building and character growth.

The main aim of the present system of education in India seems to be for solving the individual's bread problem, by making the pupils to pass creditably in their examinations. The traditional school teacher congratulates himself if he achieves this purpose. If the Activity Method teacher satisfies himself that he has done his work with teaching more 'fleeting' knowledge and slights, if not ignores the moral and social opportunities to be given to the pupils to develop the character aspects of education, then he could as well take to the traditional school procedure of teaching by telling.

The Activity Method has a special contribution to make in the field of education. Its chief merit consists in giving the greatest opportunity for character development. It helps the child to 'organize habits of action which would well fit the individual in his physical and social environments. Such an education alone could help the child to get a head-hand-heart education, that is, an all-round education. As this method helps the studying and learning of facts of knowledge in a psychological order, by means of a synthetic process, it also acts as a unifying and integrating factor in the matter of co-ordinating and integrating the right attitudes, conduct, habits and ideals so essential for the 'growth of the child in wholesome social relationships'. Thus the individual is trained to become an enlightened and useful citizen of the society. The activity method helps to integrate the education of the head, hand, and heart and which would ultimately lead to help the child to love the good, the true and the beautiful.

In a short paper like this, it is not possible to illustrate the working of the Activity Method by giving a detailed example of this novel method of educating the head-hand-and heart of the children. In the light of my fourteen years' experience, I have developed a new technique for integrating the education of the whole child, which I have illustrated by means of twelve syllabuses in accordance with the Activity Method for various classes of the Elementary Schools. You will find these syllabuses in my recently approved Tamil Book 'The Activity Method in Education' and those who do not know Tamil may do well to study the sample activity curriculum in my English book 'The Activity Programme in Indian Education'.

In this paper, I have tried to compare and contrast the traditional school process of learning, its procedure and me-

thods of teaching with those of the 'New Education' through the Activity Method. Further I have tried to deal with any one specific phase of the Activity programme in education. The crux of the whole question is that, whatever kind of education we give the children in schools, through whatever type of Activity Method and the Activity curriculum, they should be properly guided and helped to live, learn and study all kinds of desirable learning, with success and satisfaction, while being engaged in any form of purposeful creative life-activities so that they may get the best educational and ethical results.

Any form of Activity programme in Education, should be of great service to all those who are seeking to-day to make their school places where children may live a life of rich and varied activity and of abundant experiencing in an environment that will stimulate them to desirable and wisely directed growth and behaviour.

THE TEACHING OF THE MOTHER-TONGUE*

BY SRI T. P. SRINIVASAVARADAN, B.A., L.T., Madras

THE mother tongue is taking its rightful place in our schools as a medium of instruction. If real education is to be had by our pupils, then the mother-tongue should occupy the supreme position. Recognising its importance as a medium of instruction and as a means of culture, the South India Teachers' Union, at its Annual Conference till two years back, pressed the Department of Education to compel schools to teach non-language subjects through the medium of the mother-tongue in the High School

classes. Fortunately for us, the Education Department have taken action and are forcing unwilling schools to adopt the mother-tongue as the medium of instruction. There are still teachers and parents who lay more emphasis on English than on the mother-tongue, in spite of the fact for a great many pupils the time given to English is largely wasted. We are looking forward eagerly to the day when English will be dethroned from its present high position and will occupy the position of a second lan-

* Paper read at the 31st Provincial Educational Conference, May 1940, Ambasamudram.

guage, but no longer in a position to ruin the whole curriculum. It is a colossal waste of national energy and time on the part of our pupils to learn non-language subjects through the medium of English. More portion can be covered within the specified time if the mother-tongue is the medium of instruction. If the attainments of an average English student are compared to those of an average student of our Presidency, it is no wonder that the former beats the latter.

Mere recognition of the importance of the mother-tongue will not carry us far. At present it is taught by teachers the majority of whom are not so well educated in the methods of teaching as the teacher of many other subjects. The teachers of the mother-tongue are great scholars, but had not the advantage of training. The teaching is not based upon any well-known method. It is no wonder that the failure in the mother-tongue is out of all proportion to the time given and to other favourable circumstances. Students who do very well in English, Mathematics, History, Geography and Science fare badly in the mother-tongue. Besides, most of the students who pass the Intermediate Examination prefer the B.Sc. course to B.A., for in the former they can avoid the study of the mother-tongue. Various reasons are given to the neglect of this subject. But there is one main reason which we teachers should recognise. It is high time that we teachers pay more attention to the method of teaching the mother-tongue in the Primary, Middle and High School classes. As the mother-tongue has been adopted as the medium of

instruction, teachers of non-language subjects also should learn the method of teaching the mother-tongue. Mother-tongue is not the concern solely of the particular teacher who teaches it. Of course, in primary schools, separation of subjects does not arise as the same teacher teaches all subjects to one class. But in the higher classes, where we have specialist teachers, this has to be watched. Where the mother-tongue is the medium of instruction, it is the basis of all work that is done in all classes. It is the condition of school life.

At present books on education subjects are written in English and the material available in the mother-tongue is very meagre. Hence it is necessary that an effort should be made for some time to encourage graduates to study the mother-tongue in order to qualify themselves for teaching the mother-tongue. This is suggested only as a temporary measure. Training Colleges to train teachers of the mother-tongue should be started or a branch in the present Training Colleges should be opened to train teachers of mother-tongue. Those who are aged must be asked to attend refresher courses on the method of teaching the mother-tongue.

The most important person in the Educational scale is the teacher of Class I. Many of them have the lowest educational qualifications and were given the least adequate training. A very low salary is paid, but much is expected from such teachers. The more help we give them in the matter of the teaching of the mother-tongue, the more we are doing for the cause of education in India.

The mother-tongue is important for a number of reasons:—

(1) Thought and language are inextricably linked together.

(2) It is the medium by which we communicate thought, both by speaking and writing.

(3) Growth in the intellectual life, in knowledge, in ability to express, in creative and productive ability and in emotional life depends on the mother-tongue.

Our aims when teaching the mother-tongue should be to teach our pupils to express themselves clearly and simply, to express their thoughts, feelings and experiences, to read for information and for pleasure, to help them to develop their creative faculties and to give them training in logical thought and expression.

To achieve these objects in the class room there are four main ways—Oral Work, Written Work, Teaching of Grammar and Teaching of Poetry.

ORAL WORK

Oral work should aim at helping our children to 'learn to speak correctly, to express their meaning clearly and simply and to speaking interestingly. The children should be helped to speak naturally about their experiences and about things which interest them. Very often there is a class room tone or a school-tone which is unnatural. We should aim at preventing this from appearing. There is a natural tone in non-language classes whereas there is an artificial atmosphere in the mother-tongue classes completely out of touch with the life outside. This is one of the reasons

why pupils do not take so much interest in the study of the mother-tongue. At first much attention must not be paid to correctness, polish and grammar. We must strive for force, vividness and life in oral work.

Oral work and speech training are the best ways of teaching writing. If children can express themselves well when they talk, they will, in the majority of cases, be able to write well. Pupils should be persuaded to write just as they speak. Oral expression is one of the best means for the development of personality. Most people realise themselves more through speech than through writing. Oral work should be carried on systematically right from First Class to the Sixth Form. In the higher classes, unfortunately, we completely neglect this as we are pre-occupied with the examinations. But from the point of view of true education and the development of the personality, this is a big mistake. For the great majority of men, to speak well is more important than to write. Hence oral exercises are more important than written ones.

In the primary school, the first step in oral work is to get the children to talk to one another, to the teacher and to the class in the conversation periods. While the children talk, the teacher should not worry at all about correctness or any formal language work. The language used by the pupils may be colloquial or slang but it does not matter at this stage as long as it really expresses the thought of the child and conveys genuine feeling. The teacher will of course be noting points which have to be dealt with later on. Attention should be paid to force,

naturalness and life. The oral work may be profitably correlated with the craft work and hand work which children do. They will be willing to talk about what they are doing and if they are working in groups, they should be trained to discuss what they are going to do and how they are going to do it.

As most children are fond of singing, singing should form a regular part of oral work in the primary classes. Children are fond of dramatising their home experience in play. They play at house or cooking or at other things they play at school. Such games can be very advantageously used for oral work. Stories have a fascination for young and old. Children must be encouraged to tell something of the story they have heard or to tell one of their own. The story is the most useful form of oral work. Here again everything must be kept as natural and as informal as possible. Pictures can be used for oral work, but pictures that we use should be of things which children know and which appeal to them. If, in the first four classes, conversation periods are properly used, then by the time the pupils reach the fifth class, it is quite possible for them to give little speeches on any subject of interest to them. These speeches must be on any subject of interest to them. These speeches will no doubt start in an informal way but gradually they may become more and more formal. Improvization gives excellent practice in oral work. The pupils after reading or hearing a story, immediately without any preparation or practice, dramatize the story. To sum up, we have these methods for oral work: (1) Talks and Conversation; (2) Singing; (3) Telling

Stories; (4) Using Pictures; (5) Games and Acting Plays; (6) Improvization; (7) Speech making.

WRITTEN WORK

In the early stages, oral work should always precede written work. As already referred to, the best way to teach children to write is to encourage them to write as they speak. When they speak, there is naturalness and spontaneity; but when it comes to writing, naturalness and spontaneity are lost. The pupils should be encouraged to write in their natural style. They should be introduced to models of good writing, but they should not be trained to imitate consciously tricks of the style of their teacher or any one else. Special attention should be paid to save pupils from all insincerity. They should be trained to express their real thoughts and feelings. Our aim in the written work should be to teach our pupils to write their mother-tongue simply, straight forwardly and correctly. They should be taught to avoid the habit of using unnecessary words and to learn to say what they want simply and clearly in as few words as possible. They should be helped to master gradually an increasing vocabulary and to use it easily and readily. Ample opportunities should be given to develop and exercise their imaginations. In written work we must make sure that the pupil has something to say and that he has ideas. The pupils should be asked to write on subjects in which they are interested. It follows from this that quite often everybody in the class will not be writing about the same thing. What interests one will not interest another and

therefore, if we, teachers, have to achieve our object, there will have to be a good deal of individual work. Written work should always aim at developing the power of logical thinking and the pupils should be trained to express their thoughts in logical sequence. Children should be trained from the beginning, to observe things. In the Middle and High School Classes what pupils are asked to write about should have some connection with their lives and should be interesting to them. Abstract subjects should be avoided at any rate in the Middle Classes.

Correction work should always be done in a positive way and never so as to discourage the child. In all written work, it is very important that what a pupil does should be seen by the teacher. The correction work should mostly be of an individual matter, if the pupil is to derive any benefit. When classes are large, the correction work becomes a heavy burden. In that case, the teacher must find out how much written work he can correct comfortably and he should give no more. It is far better to have less written work and have it corrected than to give a lot of written work and leave it uncorrected. The only exception to this is in the case of imaginative and creative work. This needs a different treatment.

THE TEACHING OF GRAMMAR

This subject is controversial. Diverse opinions are held on the teaching of Grammar. One set of enthusiasts would have nothing to do with it and would not touch it even with a pair of tongs, but would like to have all grammar books

hurled into the Bay of Bengal. Some others think that a language cannot be perfectly studied unless all the intricacies of grammar are thoroughly understood. Still some others favour practical grammar.

It may be admitted by all that grammar must be our servant and the servant of the pupils and not the master of us or them. Formal grammar teaching should be banished so far as the primary school is concerned. We are glad to note that textbooks are now written round which teaching of practical grammar is made possible. With children of primary school age the best way of teaching them to use their mother-tongue correctly and clearly is not through dissecting it and trying to pull it into pieces and putting it together again. It is through suggestion and imitation that they learn their language. It is no doubt true that children coming from homes whose parents are uneducated speak incorrectly, but the remedy is not to teach grammar. They may learn grammar, but they will not use it in practice. To counteract the influence at home, he must be trained to adopt the speech habits that he finds in school. It means that the teacher must be very careful in his speech. Dropping formal grammar does not lessen the work of the teacher or the child. There must be plenty of opportunities for the child to read books of a grade suitable for the age, plenty of guided oral work where mistakes are unobtrusively put right and plenty of oral drill where usage and idioms are taught. In the First Form, in my opinion, a beginning may be made with some very simple grammar. Only in the

middle class the pupils can begin to understand that there are certain rules according to which they should speak and write. When teaching grammar, what is done should be done thoroughly. A great deal of dislike that pupils have to grammar lies here. It is far better to do a small amount of grammar and do it thoroughly than to cover a large field, only a few of the best pupils following. It is a meaningless task imposed upon pupils to get by heart *Nannool*.

Only the essentials of grammar should be taught in the middle school. The aim should be to write correctly and clearly. Much of dislike to the study of the mother-tongue is due to the faulty teaching of grammar.

THE TEACHING OF POETRY

In teaching poetry our main object should not be to teach meaning of individual words or phrases, nor in any direct manner to increase the vocabulary and enlarge the powers of expression, nor to consider poetry as a sort of exercise in rendering ideas that have been expressed in beautiful language, into language that is certainly not, as a rule, beautiful. It should not be made an excuse for teaching language in a formal way nor should it be made an excuse for teaching biography, history or morals. This must be observed in the primary and middle schools. Our main task is to try to enable the pupils to catch something of what the poet felt and of what he was trying to express. The poetry that is taught in school should be related to life. We cannot expect children to appreciate poems that are out of all rela-

tion to their ordinary life. They should not get the impression that poetry is artificially attached to real life.

In selecting a text book care should be taken to see that it contains poems that satisfy the above conditions. Unfortunately in many schools, text-books are chosen by persons who are incompetent for that work. Other unhealthy factors creep in. In that case the teacher should introduce pupils to such poems (chosen from outside the text-book) as appeal to them. Children should not be compelled to learn by heart all that is taught. Paraphrasing should never be given. We cannot test appreciation of poetry in a formal way. We must observe the following rules in teaching poetry.

"Don'ts in teaching Poetry."

- (1) Don't make poetry work formal and exacting.
- (2) Don't impose adult standards of appreciation and understanding.
- (3) Don't repress genuine tastes and preference.
- (4) Don't over-emphasise formal aspects of expression.
- (5) Don't vary analysis beyond the degree which contributes to appreciation.
- (6) Don't insist on memorization."

Lastly a word about the reader and the reading. An interest in reading should be created before we embark upon the actual teaching of the mechanics of the subject. There are many ways in which this can be done. By using the project method interest can be created. The reader chosen for a class for intensive study should not

contain material that is too difficult for children. It is far better to err on the side of easiness, especially in the lower primary classes. Oral work should always precede the use of the reader. Silent reading should precede reading aloud. The teacher should always find out by questioning or in some other way whether the pupils have grasped the meaning of what they have read. In the lower classes the lessons should always be short. Nothing is so discouraging to a beginner as to go on and on without coming to the end of anything. Progress is quicker with short lessons and short books. Boys from fifth class may be encouraged to read Library books. Certain books they read for enjoyment and certain books for information. The books we supply should not be difficult. In the middle and high school classes the text-book is used as an end in itself. It is used to enable the pupils to pass an examination set on it. We must remember that the text-book is only a means to gain a proper mastery of the mother-tongue. The material in the reader should be related to the lives of the pupils and it should be of such a nature as to create in the pupils a desire to read. We know that in many cases the teachers are helpless in the choice of text-books, and library books. It is high time that teachers should raise their voices in favour of interesting readers, particularly readers which deal with subjects which are closely related to the ordinary lives of the pupils.

There are two ways at present by which the teaching of the mother-tongue can be improved. One is by persuading graduates to study the mother-tongue wherever possible in order to get the necessary qualifications for teaching the mother-tongue. The other is by giving a number of Model lessons by teachers trained in other subjects to teachers of mother-tongue who have not had the advantage of training. I would request every teacher to go through the book *Suggestions for the Teaching of the Mother-tongue in India* by W. M. Ryburn, published by the Oxford University Press. Many of the suggestions given in this paper are taken from that book.

An Entirely New Publication

BHEDABHEDA

OR

THE PHILOSOPHY BETWEEN SANKARA AND RAMANUJA

By P. N. SRINIVASACHARI, M.A.,
Prof. of Philosophy, Pachaiappa's College, Madras.

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THE KURNOOL DT. TEACHERS' GUILD ANNUAL CONFERENCE

THE Annual Conference of the Guild met in the Coles Memorial Hall, Kurnool, on the 29th of June, 1940. About 100 men and women teachers representing seven Associations were present. Welcoming the delegates, Sri P. Raju, Chairman of the Reception Committee, said: "Just recently we have been informed through the Press that the reorganised scheme of Secondary education will come into full force in 1944. If that is so, the scheme will be inaugurated in Secondary schools next year. We must devote our attention to the matter and plan carefully for the ushering in of the new scheme."

Sri K. N. Pasupathi, Secretary, read messages of good wishes from (1) Sri T.H.M. Sadasivayya, Dt. Munsiff, Kurnool; (2) Sri Deshpande Subba Rao, Pleader, Nandyal; (3) Sri S. K. Y. Aiyar, Ex-President, S.I.T.U.; (4) Messrs. T. P. Srinivasa Varadan, S. Natarajan and V. Srinivasan, Madras; (5) Messrs. R. Ramakrishnan, P. L. Ramanatha Rao, C. Ranganatha Aiyangar, Secretaries of the Coimbatore, Chittoor and Anantapur Guilds respectively.

Sri M. Ramayya, Headmaster Board High School, Atmakur, was proposed to the chair, by Sri G. Siva Rao. He then delivered the Presidential Address.

PRESIDENTIAL ADDRESS

The different educational systems now in vogue in India have been carefully studied and examined by educationists and others. New schemes have been evolved

and some are being given a trial. Nearer at home, in this province, a new syllabus has been framed for use in elementary schools and it has been recently introduced. It is to be seen how far the new scheme is workable in elementary schools of the type we have at present. The course extends up to the eighth standard and after a boy completes his course in such a school he is deemed to possess the general knowledge required to make him a useful citizen. But one who has gone into the country and has seen some of these schools at work can easily forecast the result of the working of this scheme. Most of the schools are ill-equipped. Many schools are housed in temporary thatched sheds which require periodical repairs.

Owing to lack of proper attention, the sheds are some of them in danger of crumbling down in the rainy season. The teacher will then have to shift his school to the nearest *churadi* or the temple. Many of the schools so housed have no walls to hang the maps on. Here and there sometimes we find some small charts oscillating from the eaves. The few maps and charts found in some schools have faded into illegibility owing to the open weather conditions in the classrooms. Such schools are to impart instruction in gardening, nature study, history and other subjects.

Formerly a pass in the primary classes was a sufficient general educational qualification for admission into a training school. Teachers turned out under that scheme are

found even now in several schools. With members of such poor attainments on the staff to work it, how can any scheme be successfully worked and what is the instruction that pupils can receive in such schools, pupils who flock to its portals for enlightenment and culture? Again, there are some schools in which there is but one teacher to handle the classes. The regular working of such schools greatly depends on the health, domestic and other factors in the teacher's life, not to speak of his whims and fancies which do certainly play a very important part. He is the sole monarch there and can make or mar the school. Judging from the intellectual attainments of the individual to whose care the education of the entire village is so entrusted, we can imagine the extent of good that such a school can do to society.

In the proper working of any educational system, nothing tangible or useful can be achieved if such conditions cannot be improved. Suitable training should be given to the teachers before they are asked to teach according to a certain plan. Those that are in service should attend a refresher course. All single-teacher schools should be closed if the strength does not warrant the posting of another teacher; or if funds permit, even small schools should have at least two teachers, so that when one falls sick the other can run the school, without imparting its efficiency or continuity. All elementary schools may be manned with teachers of the secondary grade. Teachers of the lower grades should not be given independent charge of any school. There should be only two courses of training, the

collegiate and the secondary grades. As teachers are to be the guides, the moulders as it were of the future citizen of the country, no useful purpose is served by entrusting the care and mental development of the child to people of poor educational attainments. All schools should have well furnished decent building, that would infuse into them the aesthetic sense. Care should be taken to see that all schools are well equipped. Trying to work ambitious schemes with such ill-equipped material and schools is like building castles on sand and the money spent on it is an irretrievable waste.

Somehow secondary schools have been receiving lesser attention at the hands of the authorities. It may be due to the fact that there are not many secondary schools or to the fact that these schools are considered to be the stepping stones to the University. The present secondary education scheme is in the melting pot and a new one is being moulded out of it. The need for a change, the proposed modifications in the present system and the new subjects to be taught and other such matters have already been fully discussed and the scheme to be evolved will, we shall hope, remedy all the defects in the present scheme. But that there should be some co-ordination between elementary schools and secondary schools does not seem to have attracted the attention it deserves of the authorities.

As you know the elementary school course extends from the first standard to the eighth, i.e., from the boy's sixth year to his thirteenth. Secondary school classes

ordinarily begin from the fourth standard and extend up to the sixth form, *i.e.*, from the boy's ninth year to his sixteenth year. Thus there are two parallel courses from the boy's ninth year to his thirteenth. The courses differ vastly in details of subjects taught and syllabuses. A pupil who has passed the eighth standard in an elementary school is generally admitted into the second form, so that he wastes two years of his precious life for the sin of having studied in an elementary school. Similar is the fate of a pupil who has completed his fifth class in an incomplete elementary school and seeks admission into a secondary school. Such a student is admitted into the fourth class and so his educational career is set back by two years. This state of affairs will continue so long as there is no co-ordination between the secondary school and elementary school courses. It is true that all those that complete their education in an elementary school do not join secondary schools; but even the few that do take up that course should be provided for, as age, economic and psychological and other factors begin to affect their career in a secondary school.

To avoid this difficulty, it would be better if the secondary school course is a continuation of the elementary school course. In places where there are secondary schools, the elementary schools can act as feeder schools. All higher grade elementary schools can be converted into middle schools. The highest class in all elementary schools may be the fourth standard and the lowest in all the secondary schools the fifth standard. A boy who completes his course in an elementary

school goes to the nearest middle school and joins the fifth class in it and continues his secondary school course. This would need but two changes in the present system of elementary education. The department is insisting upon every elementary school having a fifth standard. They can stop with the fourth; and I am sure the managements will be very glad to do so. A second change will be the conversion of all higher grade elementary schools into middle schools. This may not seriously affect the finances of the government. There will be some savings on account of the abolition of the fourth classes in secondary schools. Further in higher grade elementary schools there are even now some two or three secondary grade teachers who draw nearly as much as their brethren in secondary schools do. The appointing of an L. T. headmaster and the supply of the necessary equipment to the schools will entail some expenditure. And the government ought to spend that much in the cause of education. The pupils too will be put to some expenditure. If need be the government can revise the rate of school fees. Any way without some sacrifice on the part of the government and the people nothing can be achieved. Let the same principle be applied to education, the torch that guides the members of a future enlightened democracy.

With the political awakening of the masses, a spirit of non-chalance seems to have diffused among the youths. They try to exercise rights which they do not possess; they put forth grievances which do not exist and to them even the ordinary disciplinary rules and regulations seem to be

too oppressive. Obsessed with the false idea that they can carry the day if they take to joint action, students have resorted to strikes and acts of indiscipline and in some cases, even for frivolous reasons. In the minds of some students there is the idea prevalent that the presence of a near relation of his on the board of management of the school has some influence on the treatment meted out to him by his teachers; and that what cannot be achieved by fair means in the school can be manipulated by external influences. They think that without studying they can pass; without answering well they can score marks; and the examination is but a formal routine. With such false notions in his mind many a young student has spoiled his career. Several misguided youths have recourse to mal-practices in the examination hall. We all know it; the public knows it; but proper measures are not being taken to curb this unhealthy spirit that gnaws to the core the moral of the younger generation. An iron hand is needed to put down such practices. A strong administrative control alone can check the spread of such a canker.

There is a deplorable lack of co-operation between the parents and the teacher. The co-operation of the teacher or the headmaster is eagerly sought only at the time of the promotions or the selections sufficiently early by the divining parent and a day after the fair by the unknowing. He meets the teacher only once a year. The result is that the boy, left adrift, very often imbibes habits that are not conducive to the healthy growth of the mind and the body. The moral precepts, the health maxims and the

good ideals taught at school are wasted on him. How many youths have we not seen in costly vestments, cut to the latest sartorial perfection, smoking and indulging in such prodigal ways of living, while their parents toil hard in the fields in poor loin cloth. Life at school seems to lead the boy to extravagant ways of living and that is perhaps the reason why parents feel it so costly to educate their children. There must be proper control at home. A proper blending of the influence of the home and that of the school will make the boy an ideal youth. Parents' associations should be formed and the parents should be told what they are to do at home to train the boy on the right lines. There should be periodical consultations between the parents and the teacher and any swerving on the part of the boy from the right path should be immediately checked. Such frequent contacts between the parent and the teacher will be of immense benefit to the boy, not only in moulding his character and systematising his work but also in his appreciation of the value of plain living and high thinking.

It is a common complaint now that the standard of attainments of pupils in secondary schools had deteriorated to a very great extent and that the instruction that we impart in our schools is not at all efficient. The work of the teacher is judged by the results at the S.S.L.C. examination. The pupil and the parent think that the end and aim of education is a pass in the examination. The managements think that if the results in the examinations are poor, it is due to the negligence of the teachers.

They are accordingly warned, censured, transferred or punished for something for which they are not responsible.

People do not realise the handicaps under which the teachers are working. They forget that the student is not made of clay for the teacher to mould him into any shape that the parent desires. Further there is this mad craze for success in examinations. The students' aim is to get a pass in the examination. The usefulness of instruction for the widening of the knowledge of the pupil and for broadening his outlook on life is lost sight of. Teaching reduces itself to coaching for the examination. Probable questions are culled, answered and the answers are corrected and the most apt answers dinned into the ears of the students. The other topics in the subjects taught are scrupulously omitted to save effort on the part of the boys. By careful discrimination in setting questions and through coaching the pupil is made to answer the set questions and he gets a pass. So his knowledge of the subject is limited to those few set questions. The fond parent, the jealous management and the unknowing public declare that the results are good but a *viva voce* test would soon disillusion them of their false expectations. So this undue premium placed on mere success in the examination is the main cause of the inefficiency of the pupils.

Can we not bestow greater attention to each subject, you may ask. On the one hand, the pupil is eager to minimise his effort for securing a pass in the examination. Secondly the curriculum is so heavy and the syllabuses so ambitious that we are not in a position to do full justice to the subject

taught. Further the students are so overburdened with a large number of subjects, comprising arts, literature, sciences, humanities, vocational and other subjects, that they cannot study the subjects of study to any degree of proficiency in any. Again there are the extra-curricular activities which claim a lot of the pupil's attention and sometimes the lure is so great that the pupil's studies are seriously affected. A student who has won laurels in sports rarely comes up to the mark in studies.

As I have already hinted it is the popular belief that political currents can sway the internal administration of educational institutions. The tendency is growing among students to violate rules of discipline, to resort to mass action, to strikes and acts of indiscipline. By such false notions of students' privileges some misguided youths have been beguiled in callous indifference to their studies. The reverence and love that the students of the past had for their teachers is not found now.

To make the present educational system more efficient, it is necessary to remedy these and several other defects. The curriculum should be reduced to such proportions as to enable pupil of average intelligence to assimilate what is taught to him during the course. The student should have sufficient time for the extra-curricular activities. The administrative control should be such as to give a free hand to the teacher to do his best without fear or favour, and without the least interference by external influences in the discharge of his duties. To remove the baneful effect of party politics

on educational institutions it would be well if the government takes over the management of such institutions or forms Boards of Control or Management that can work unruffled and untrammelled by interests other than educational.

A word more and I have done. In the present system of education no stress is laid on the physical well-being of the boy. The mania for success in the examination has led to greater concentration on the subjects of study for the examination to the great detriment to the development of the child in other directions. We are training imbeciles who are unable to defend themselves against aggression of any kind. This year an attempt is being made by the authorities to give greater prominence to physical instruction but it may lead to mere filling of the additional sheet in the S.S.L.C. if proper attention is not paid to the subject. And in schools having a number of sections in each class the filling up of these pages will be a very formal affair. The eagerness for such development should come from within. If the schools are to train the future citizens, it is their duty as well to make them healthy citizens who can defend themselves, their property and their country against the cruel aggression of a greedy foe. It is the duty of the schools to improve the physique of every boy as much as it is its duty to improve his intellect. To this end, the pupils should be told the need for physical culture and they must be induced to take proper steps to develop their bodies by giving up bad habits and by taking physical exercise every day. The department pre-

scribes the minimum requirements but let us attain the maximum development in this direction by affording greater facilities for the students to participate in games and sports, in drill and gymnastics. Medical inspection of the pupils can also be arranged. I am strongly in favour of reverting to gymnastics and other such harder forms of exercise for the body than the easy and simple exercises of this day. If the classroom trains a boy to enter the portals of the university or for public life, the playground and the gymnasium should befit him to join the University Training Corps or the Territorial Force, so that the country may not be lacking in man-power to maintain its independence. Non-violence and such non-militant principles can be used against a foe who can appreciate the force and significance of such a creed. Brute force may have to be met with brute force. And when a crisis occurs, when the very existence of the person or the nation is in peril, he is no son of the nation who cannot lift his arm of resistance against the aggressor and cannot save his country from annihilation. To be able to be violent in action when the need arises, and to observe non-violence at other times is the quality that ennobles the mind of the citizen".

The business-meeting was then held Rev. B. J. Rockwood presiding. Sri K. N. Pasupathi presented the Annual Report for 1939-40, which was adopted. The office-bearers for the new year 1940-41 were elected.

RESOLUTIONS.

The following Resolutions were adopted by the conference :—

1. This Conference expresses its sympathy with Britain in the war against aggression

she has been fighting, and prays to the Almighty for her success. (moved from the Chair.)

2. This Conference requests the Madras University to annul the age ordinances governing the admission of pupils into the junior intermediate class as they cause great hardship to the successful pupils in the S. S. L. C. Examination affected by the rules by driving them to other Universities. (Mover Sri G. Siva Rao; Seconder Sri S. Vaidyanatha Aiyar.)

3. The Guild expresses its deep concern at the low presidency average in Telugu and Sanskrit in the last S. S. L. C. Public Examination when compared with the average in English, a foreign language, and is constrained to think that something may be wrong with the examination methods in those subjects i.e., Telugu and Sanskrit. The Guild requests the S.S.L.C. Board to enquire into the matter and take suitable steps for effecting improvement in paper-setting and marking in those subjects in future years. (Mover Sri K. N. Pasupathi. Seconder Sri M. Ramabrahmam Sastri.)

4. The Conference requests the Madras, Andhra, and Annamalai University authorities to adopt the mother-tongue as the medium of instruction in College classes also with effect from July 1941 in view of the hardships that will be otherwise caused to the present Sixth Form pupils joining colleges next year. (Mover Sri P. Venkatramana Rao. Seconder Sri H. Dattatreya.)

5. The Guild reiterates its request to the S. S. L. C. Board to introduce the study of English Non-detailed texts in VI Form and set questions on them at the S. S. L. C. Public Examination, as it feels convinced of the place of Non-detailed texts in the scheme of High School English. (Mover: Sri N. Sundaresa Iyengar. Seconder Sri K. N. Pasupathi.)

6. The Guild respectfully urges the S. S. L. C. Board to give adequate representation to teachers in the Kurnool District while choosing Examiners and Assistant Examiners for the S. S. L. C. Public Examination. It regrets that the claims of this District have been overlooked. (Mover Sri K. Neelakanta Rao. Seconder Sri P. Raju. Supporter S. Vaidyanatha Aiyar.)

7. The Guild appeals to the unaffiliated teachers' associations in Cumbum, Pattikonda, Giddalore and Allagadda to join the Guild in the interest of professional solidarity in our District. (From the chair)

8. The Guild brings to the notice of all teachers in the District the great progress in stability and service made by the S. I. T. U. Protection Fund and appeals to such teachers as have not joined it to enlist themselves as members in their personal and family interest as well as in the interest of professional solidarity. (From the chair)

COINAGE OF WORDS

BY SRI S. KUTTALAM PILLAY, *Mettupalaiyam*

(Continued from p. 694 of Vol. XLV.)

MIND is called *Munan* in Anglo-Saxon. But, in the original language Tamil, it is called *Munam*. Here, only the suffix "M" has become "n". When the hieroglyphic representation is taken into consideration, both the suffixes "M" and "n" here convey one and the same meaning. For "M" represents the wavy appearance of water in Picture Writing among the Hebrews, and "n" represents the water-line in the Egyptian hieroglyphics. The root-meaning of the word *Munan* or *Munam* means "To think". Hence, Mind is nothing but the thinker. Moreover, the thoughts are like the waves of the ocean. And hence, it is usual for us to say, "The wavering mind".

Mind is of two kinds, viz., (1) Mind Conscious and (2) Mind Sub-Conscious, as aforesaid. "The Conscious Mind is otherwise called the Corporeal Mind or the Abdominal Mind, and it is in reality the minister of Sub-Conscious Mind. The Sub-Conscious Mind may, very aptly, be likened to a monarch who has an extensive Kingdom, unlimited resources and power and innumerable loyal subjects at his disposal, but is himself a simpleton, awaiting the suggestions of his minister in all matters pertaining to the government of his kingdom. The Sub-Conscious Mind has no reasoning faculty but accept the suggestions of the Conscious Mind—its minister, in order to control both the physical and mental

operations through the help of the innumerable obedient subjects, the cell-souls pervading all throughout the body.

The cell souls, of which there are quite a number of varieties, some engaged in building, others gathering articles, some eliminating unnecessary and objectionable matters, some replenishing losses, some conducing to general nourishment, some mending fractures, and others working in a number of other capacities. The most interesting notable thing about the cells which has earned for them the title of soul is, that they are endowed with mind, and seem fully cognizant of what functions they are advised to perform. It seems that there is a telepathic communion between these cells, the corporeal mind located in the solar Plexus and the Sub-Conscious Mind, so says an eminent bard.

The contemplated idea or ideal will be stamped deeply in the Sub-Conscious Mind which as you know, has complete control over all the physical and mental functions.

As God has been represented in the human form, Moon represents this mind according to Upanishads and Astrology. The Mind has absolute control over all kinds of physical and mental functions.

Only by self-control and by self-denial, one can get peace of mind. One will be able to possess a vigorous healthy mind only by self-control as already explained. One has to gather all the dissipated rays of

the mind by disciplining it through patient practice, if he wants that his vision is deeply penetrating. Everybody's mind should be like a powerful searchlight as aforesaid. One can attain the harmonious development of his mind by doing penance. Meditation helps one to attain perfect concentration of mind to unfold various psychic powers. Only the controlled can always keep a balanced mind in all conditions of life and at every moment. Every one should try to control the mental modifications. Everybody should try to discipline the mind, in order that it might be absorbed into its source—the Atma. One must be ready with his arrow to kill his mischievous mind. Mind is the arrow with which one has to aim at the target, the Brahman, carefully and continually in order to become one with it.

To know what Mind really is, let us see first the hieroglyphic representation of the word "Mind," and try to understand how it is symbolic.

The m, of mind, as a small character, represents "An owl," in the Egyptian hieroglyphics. As we have already explained, the eyes of an owl are very large, vigilant and brilliant, and the bird can see its prey even in utter darkness. And hence, its symbolism is Wisdom.

What does this here signify? It here signifies that Mind only is the cause for obtaining Wisdom.

The M, of Mind, as a capital letter, represents "The wavy appearance of water," among the Hebrews. As aforesaid, it signifies the thought waves, *i.e.*, the natural thoughts, or *Buddhi*, or Reason.

Hence, it symbolises, "The understanding" as well as "The faculty by which we think". Moreover, it stands for "thoughts" or "sentiments".

Again, as "M" is the junction of two common roofs, it indicates that Mind is of two kinds, *viz.*, (1) Mind Conscious and (2) Mind Sub-Conscious as already expressed.

To tell the truth, as "M" is the standard of the Printing Press, Mind is the standard of all deeds and prosperity.

The i, of Mind, as a small character, represents "Leaves," in the Egyptian Hieroglyphics. As we have seen, it indicates "Minuteness of observation." What does it denote here? It here denotes "Memory," or "That which reminds".

The I, of Mind, as a capital letter, represents "a finger," among the Hebrews. As we have quoted, it marks "Ability". For, it is usual for us to say that she has a good finger. What does it represent here? It here represents "Intention and choice".

The n, of Mind, as a small character, represents the Water-line in the Egyptian hieroglyphics. This water-line symbolises the Watery Globe Moon. And Moon represents the mind as said above. When the mind is washed with the Holy water, it attains "Purity". Moreover, it is useful for us to say that he is a man of the first water. Hence, only Purity in Mind makes one "a man of excellence, a genius".

The N, of Mind, as a capital letter, represents a wriggling-eel among the Hebrews. Hence, it represents "Fortune", as already explained. Now, what does it indicate here? Here, it indicates that Mind is the cause of all fortune.

The d, of Mind, as a small character, represents "a hand", in the Egyptian hieroglyphics. It denotes "Power", as already stated. What does it denote here? It here denotes that Mind only gives the power, (1) "To attend to", (2) "To obey", (3) "To intend", and (4) "To remember".

The D, of Mind, as a capital letter, represents the rude outline of a Door. Moreover, it stands as the first letter of the word Door. Not only this, but also, it stood for the Supreme Being before the thirteenth century, as it was an Abbreviation of Deity, and denoted Access and Approach.

What does it signify here? It here signifies "Disposition," *i.e.*, "Ministration". Hence, only through "Mind", Ministration is possible. And moreover, Mind is the only door through which we can approach God.

As long as we think that the old men are fools, as long as we fail to think that Brahminism is nothing but the essence of Hinduism when the fundamental principles are taken into consideration, as long as we are quite ignorant of the Glory of Brahminism as well as Hinduism, as long as we forget that our mother country India is the earliest of all in civilization, as long as the tree of Prejudice is in its full growth, as long as Partiality or animosity rules the mind of Professors, as long as they suffer from irresistible feeling, as long as we are blind enough not to identify anything correctly, as long as we give room to subtleties in the stead of Profound Truths, as long as we call the shame-faced Professors as competent judges, as long as we hesitate to ob-

the voice of our Mahatma Gandhi, as long as we care not a jot for the violation of heavenly justice, as long as our miscomprehension produces irritation, as long as we are unable to distinguish the best disciplinarian from the divious-minded men, as long as we pretend that the most useful science is nothing but an illusory rubbish, owing to our ignorance, as long as we fail to honour our forefathers, saying that they are savages, as long as we come to understand that Wisdom will never puffeth up, as long as we think very light of anything, as long as we never dream of script and scripture, as long as we take everything in a different light, as long as we call the crooked road a correct one, as long as we fail to utilize our brain in one and the same direction to come to certain correct conclusion, as long as we are uneligible to appreciate the most important science or its utility even, as long as the Roman Pica is not considered as the standard-writing, as long as the learned think very little about the Egyptian Exploration, as long as the eminent men have only a spoonful of brain to say that the cursive letters are not the modification of squate characters, as long as the able bards care not a pin's head either for the literal meaning or for the implied meaning of each and every word without exception, as long as the well-considered hieroglyphs are treated as ill-considered ones by the nominal Professors, thinking our forefathers were good-for-nothing men, as long as the hearty-headed men think that the Craft Method is not the Methods Projecting and correlation combined, as long as the profound gentlemen reply in the spatial megaphone, and as long as the

profund professors hope for the creation of another spatial hieroglyph of justice, none will be able enough to do justice either to Hieroglyphs or Coinage of Word. This is sure and certain.

Some eminent men dare say, "Words are not manufactured in a work shop like counterfeit coin". To tell the truth, every word is a coinage. How? When a word is uttered, it is phonetically coined, and when it is written, it is calligraphically coined. As the Intrinsic Value of the word **W o r d s**

$6+70+100+4+200$ is 2 according to the Greek Notation, words are of two kinds whether they are phonetically coined, or, calligraphically coined, viz., (1) Words Naturally coined and (2) Words purposely coined. From words we come to speech.

When the speech is common to a nation, it is called a language. According to the English Notation, the Intrinsic Value of **L a n g u a g e s**, $12+1+14+7+21+1+7+5+19+20+85+5$ is 3. Hence, the languages are of three kinds, viz., (1) The Natural language which is the earliest of all, (2) Spoken language and (3) Written language. In ancient times every letter was denoted by a numeral. Moreover, every nation has its own notation. Tamil language is the earliest of all languages. It was called அஃதம் first. In rapid utterance, it has become அஃது. Men who have no prejudice whatever, should be bound to admit that Tamil is the only language to be spoken by each and everybody on the face of the globe when longevity is taken into consideration. The other languages are melodies and beautiful, there

is no doubt about it, but they will never give room to prolong our life.

As Hieroglyphic is the earliest form of the Written language, and its abridged form is Hieratic, the next problem to be solved is, How Mind is Hieratically symbolic.

The Printed letter m, in the Roman Pica, as a small character, is made up of nine strokes when written with breaks. And accordingly, it stands only for the nine important words in the Abbreviation list according to the best authorities, viz., (1) masculine or mascula, (2) married, (3) meridiem, (4) metre, (5) mane (morning in the Prescription list), (6) mistura (mixture), (7) mortis (death), (8) measure and (9) months.

When does this particular number 9 here mark? It here marks that only "Mind" has the power to control over the nine apertures of the body, as mentioned above.

The Printed letter M, in the Roman Pica, as a capital one, is made up of eight strokes. Accordingly it stands for the eight important words, viz., (1) Millie, (2) Master, (3) Middle, (4) Member, (5) Monsieur, (6) Metropolitan, (7) Mark and (8) Most, and announces also that it cultivates the eight kinds of cheerfulness.

What does this particular number 8 here symbolise? It here symbolises that only through mind one can attain the attamah-sithies as well as the eight Ahamamlams.

Six strokes are quite adequate to represent the small character m, in the Manuscriptal Writing. Accordingly, it stands for the six glorious faces of Subramaniyar viz.,

(1) *Pramaran*, (2) *Itchasakthi*, (3) *Gnanah-sakthi*, (4) *Kriyasakthi*, (5) *Athisakthi*, and (6) *Parahsakthi*.

Moreover, the small character m, has only six meanings in English, viz., (1) maxim, (2) morning, (3) mixture, (4) a thousand, (5) a noun suffix, and (6) an adverbial suffix.

What does this particular number 6 here signify? It here signifies that only a good mind can see the six glorious faces of Subramaniyar (Subramaniyar Thirumukam six).

Even four strokes are quite adequate to represent the Capital letter "M" in the Manuscriptal writing. As "M" is nothing but "W" inverted as aforesaid, these four strokes here represent the cordial virtues, viz., (1) Justice, (2) Prudence, (3) Temperance and (4) Fortitude.

Moreover, the Manuscriptal "M" stands for (1) the voiced M, as in Mind, (2) the unvoiced M, as in comptroller, (3) the noun suffix, as in Blossom and (4) the adverbial suffix, as in seldom as already expressed.

What does this particular number 4 here indicate? It here indicates that "Mind" should be aware of the four stratagems viz., (1) *Sahmam*, (2) *Thanam*, (3) *Thandam* and (4) *Petham* (*Upahyam* 4).

The printed capital letter I in the Roman Pica, when written with breaks, is made up of only three strokes. And these three strokes signify "Trinity in Unity", and "Unity in Trinity". For, God is the only being who has boldness to say I, as we have already seen. Now, what does it signify in the word *Mind*? It signifies that only a good mind possesses the three kinds of *sakthis*, viz., (1) *Itchasakthi*, (2) *Kriyah-sakthi*, and (3) *Ganasakthi* as already explained.

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Again, the printed capital letter I in the Roman Pica, is made up of five strokes when without breaks. And accordingly, it stands for the five important words already given.

What does this particular number 5 here denote? It here denotes that only Mind is able to see the five deities already mentioned.

Then again the printed small letter i in the Roman Pica, is made up of three strokes when written with breaks. But when the dot over it is treated as a separate stroke it is made up of four strokes. What do these four strokes here signify? They signify that only Mind is able enough to control the four *Karnams* as already quoted.

The capital letter I in the Manuscriptal Writing is made up of ten strokes when written as a square character, and accordingly, it stands for the ten meanings already stated.

What does this particular number 10 here indicate? It here indicates that Mind should know the ten *Purahna lakkanams*, viz., (1) *Sarkkam*, (2) *Visarkkam*, (3) *Viruthi*, (4) *Iratchai*, (5) *Manurantharam*, (6) *Vamsam*, (7) *Vamisanusaritham*, (8) *Sankithai*, (9) *Ethhu* and (10) *Ashiriyam* (*Purahna-lakkanam* 10). Moreover, this particular number 10 again signifies that Mind should avoid the ten evil behaviours (*Theek-kunam* 10).

The small character i, in the Manuscriptal Writing, is made up of five strokes, when the dot is treated as a separate stroke, when written as a square character, and accordingly, it stands for the five sounds already shown.

What does this particular number 5 here mark? It here marks that Mind should know the five kinds of *Mayai*, viz., (1) *Thamam*, (2) *Mayai*, (3) *Mokkam*, (4) *Arithai* and (5) *Amirtham* as aforesaid (*Mayai* 5).

The n, of Mind, in the Roman Pica, as a small character, is made up of six strokes, and accordingly, it stands for the six meanings already given.

What does this particular number 6 here indicate? It here indicates that Mind only is the cause of all the six kinds of *Ahmarivu* as aforesaid.

The N, of Mind, in the Roman Pica, as a capital letter, is made up of six strokes, and accordingly, it stands for the six important words already given.

What does this particular number 6 here symbolise? It here symbolises that Mind only should know about the six *ahtharams* already explained.

The n, in the Manuscriptal Writing, as a small character, is made up of four strokes, and accordingly, it stands for the four n's including the silent n, when phonology is to be accounted for.

What does this particular number 4 here signify? It here signifies that the voice of the four Religious men, viz., (1) Appar, (2) Sambanthar, (3) Sundarar, and (4) Manikavasagar should be absorbed into the mind.

Even three strokes are quite adequate to represent the capital letter N, in the Manuscriptal Writing, and accordingly, it stands for three distinct n's when the Phonetic function is to be accounted for.

What does this particular number 3 here denote? It here denotes that Mind only should be very particular about the three divisions of Man.

The D, of Mind, in the Roman Pica, as a capital letter, is made up of four strokes, when written as a square character with breaks, and accordingly, it stands for the four D's including the Unvoiced D.

What does this particular number 4 here mark? It here marks that Mind only should know the four *Kathies*, viz., (1) *Thevakathi*, (2) *Makkalkathi*, (3) *Vilankinkathi* and (4) *Narakakathi* (*Kathi* 4).

The same letter D, when written without breaks, is made up of five strokes, and accordingly, it stands for the five important words already mentioned.

What does this particular number 5 here say? It here says that Mind only should be in a state to hear the five voices, viz., (1) *Tholkaravi*, (2) *Thulaikaravi*, (3) *Narambukkari*, (4) *Kanchakkari* and (5) *Midattukkaravi* (Voices 5).

Again, the same letter D stands for the five meanings as we have already seen.

What does this particular number 5 here declare? It here declares that Mind only should control the five senses.

The printed small letter d, in the Roman Pica, is made up of six strokes when written with breaks.

What does it here signify? It here signifies that my mind only should be in a status to know these secrets of the six *Aktharathalams*, viz., (1) *Moolahthahram* (Thiruvahroor), (2) *Swakthittanam* (Thiru-

vahnaikah), (3) *Manipooragam* (Thiruvannahmalai), (4) *Anakkatham* (Sithambaram), (5) *Visuhi* (Thirukkablathi) and (6) *Ahkkina* (Kasi).

The same letter d, in the Roman Pica, is made up of seven strokes when written without breaks, and accordingly, it stands for the seven important words already given.

What does this particular number 7 here denote? It here denotes that Mind only should be in a state to know the seven terrestrial sciences as well as the seven celestial sciences.

The capital letter D in the Manuscriptal Writing, is made up of eight strokes.

What does this particular number 8 here symbolise? It here symbolises that Mind should be trained to do *Ashtavathanam*.

The small letter d, is made up of seven strokes when written as a square character without breaks in the Manuscriptal Writing.

What does this particular number 7 here denote? It here denotes that Mind only should think of the seven births.

Again, the small letter d, in the Manuscriptal Writing, is made up of only six strokes.

What does this particular number 6 here mark? It here marks that Mind only should remember the six *Ahthara Thevathiakal*, as already mentioned.

From the above said Hieroglyphical and Hieratical Representations, one can conclude that every letter of Mind is Mind. How?

M stands for Memory,

I " " Intention,

N " " Natural spirit or Nature,

D " " Disposition.

The Mind should always be on the look out to know whether there is if or not in each and every sentence, or in every phrase.

The Mind should not be discouraged. A good minded man should have the courage to speak the truth at all times.

If one knows physionomy pretty well, one can understand the status of one's mind through Face-Reading even. For, Face is the index of the mind.

According to the Notation of our Ancients, F a c e sare 14 in numbers. Even $6+1+1+5+1$

according to the Tamil Numerology $9+5$ are 14, viz., (1) *Architham* $8+1+5$

(2) *Alhomukam*, (3) *Ahkambitham*, (4) *Pirakambitham*, (5) *Ahlolitham*, (6) *Fololitham*, (7) *Oorthuvakkitham*, (8) *Samam*, (9) *Soundaram*, (10) *Thutham*, (11) *Vithutham*, (12) *Paruvirutham*, (13) *Parivakkitham*, and (14) *Thiracheeram*.

From reading the face of a certain man according to the above chart, one can predict the state of one's mind.

Everybody should try his level best to utilize his brain in one and the same direction for hours together in order to have concentration of mind.

Without Concentration of Mind, none could become an inventor and obey God in all his dealings.

We should strengthen our Mind well. For, it is our judge, our Lawgiver, and our King. Then we will fear no more, nor be dismayed, neither will we be lacking. We will reign like a king and prosper, and we will execute judgment and justice on the face of the earth. We will be saved, and we will dwell safely, and then we will be called the mighty men. But if our mind is weak and corrupted, we will bring evil upon us.

(To be continued)

NEWS AND NOTES

AN UNUSUAL COLLECTION OF
CHILDREN'S BOOKS

In 1928, the Bureau of Education carried out an international enquiry on Literature for Children. This was the origin of the "Children's Literature Section" which has grown rapidly thanks to the co-operation of publishers, writers and specialists in all countries.

One of the results is a picturesque collection of picture-books for little people and favourite story-books of boy and girls, from 45 countries and in 35 languages. This exhibition, displayed in the library of the former Secretariat of the League of Nations, at Geneva, now the headquarters of several large international organizations, is open to the public. From the United States, from Great Britain and all the Dominions, India and Ceylon, from China, Russia, Japan, Palestine, from every country in Latin America, from Italy, France, Ireland, Spain, Germany, Greece, Portugal, the Scandinavian countries including Iceland, and every other corner of Europe, the books flow steadily to Geneva.

Some countries have such a wealth of children's books that even the strict selection their experts have made fills shelf upon shelf, some have still so few that only a very small space is needed (translations are not collected, only original works). Here are to be found wonderfully colourful picture-books in Czech, Polish, Serbian, Bulgarian, Croat, Rumanian, Hungarian; and there, fairy tales with exquisitely fanciful illustrations from Den-

mark, Sweden, Norway, Finland, Iceland, all the dreamland of the North.

The Italian Pinocchio and the French Babar, Alice in Wonderland of English fame and Nicholas of Dutch-American extraction, the German, Struwwelpeter and the Spanish Don Quixote: all are there, with hundreds of other heroes and heroines who live in the hearts of children—a truly international and friendly gathering, a haven of peace in a world at war.

A second collection belonging to the Children's Literature Section exhibits periodicals for children, from more than 20 countries. Such a variety of papers and magazines! Many a lesson could be learned from them, some rather melancholy and some encouraging. Finally, there is a reference library containing all the standard books on children's literature in several languages, as well as pamphlets and articles on the subject and the principal lists of children's books compiled for the guidance of librarians and teachers.

What use is made of these collections? Publishers and illustrators from all over the world, children's librarians, would-be translators, modern language teachers come to consult them, often to make an intensive study of a point of special interest to them. Moreover by publishing selected lists of favourite books for different ages and in different languages, the Children's Literature Section has made known many valuable children's books to its collaborators all over the world.

Parents also come to get ideas as to what books and periodicals to choose for their youngsters. Editors of children's magazines come in search of suggestions and writers come in quest of fresh inspiration or because they wish to introduce their young fellow-citizens to the children of other lands. Occasionally an absorbed reader turns out to be making volumes of notes towards the writing of a learned thesis. Useful research work has been done under the aegis of the children's Section, by research students or children's librarians who sometimes stayed for months in order to get a real grasp of their subject.

Every day letters arrive asking for information on the most varied subjects: teachers want lists of books for the school or class library, or enquire about books favourable to world-friendship or presenting in a friendly light the children of this or that country. Some people write for information on plays for children; others wish for light on the history of children's literature or on its evolution in some special country; others desire to know what they should do about translating a book they admire into the language of their country.

Some research work has been undertaken by the Children's Literature Section and the reports have appeared in the series of publications of the International Bureau of Education under the following titles: *Children's Books and International Goodwill* (an annotated lists of books from 37 countries accompanied by a general report); *Some Methods employed in the Choice of Books for School Libraries* (a report on the most characteristic methods used in various countries for choosing books for school libraries, with a bibliography of works on the subject in different languages); *La coordination dans le domaine de la littérature enfantine* (giving the opinions

of specialists, members of the Bureau's Commission of Experts on Children's Literature); *Les périodiques pour la jeunesse* (giving the opinions of specialists in this field from 23 countries, with lists of recommended periodicals).

Two enquiries are now in progress and are well advanced. The first (financed by a grant from the Rockefeller Foundation) is on *Books for Children in Latin America*. The report, to be published this year, should prove very interesting; it will draw attention to many books completely unknown elsewhere, some of which well deserve to be translated. The second enquiry, which is being carried out by the Children's Literature Section with the assistance of the Bureau's Research Division, is a world-wide one on *The Organisation of School Libraries*. This report will also be published within a few months it is hoped.

SCHOOL DRAMATIZATION AT THE
NATIONAL SWISS EXHIBITION

In July 1939, "School Dramatization Demonstrations" were held at the Zurich Exhibition, first of German-Switzerland, then of French-Switzerland. The initiative of the first was due to an elementary school master, Mr. Traugott Vogel, a poet as well as a very capable educator. Mr. Vogel is an enthusiast and he succeeded in gathering around him an elite of teachers; their aim is to make Swiss-German school children capable of expressing themselves simply and unaffectedly under all sorts of circumstances and to build up their personalities as future citizens of Switzerland. Mr. Vogel has an absolute conviction of the value of Swiss civilisation as of the vitality of the Swiss spirit, and the back-ground of the National Swiss Exhibition completely vindicated his

opinion. Never once has he sought a model outside his country.

The demonstrations organised at the Community House of the Exhibition were held under the chairmanship of Mr. Laubacker, a school master at Zurich; they were so successful that many visitors could not find seats.

The method consists in replacing by dramatizations, in which all the pupils take part, the monotonous recitation of the pupil questioned, who repeats his lesson and is replaced by a second, a third, a fourth victim, while the class is thoroughly bored. In German Switzerland all teaching is given in the local dialect during the first school years, high German being taught theoretically but only practised in later years. The dramatizations made by the elementary school classes were therefore acted in the local dialect, whereas the plays acted by the secondary school classes were in high German.

A class of elementary school children of the first or second standard (grade) acted a charming dramatization, artistic in every detail: *Regetropfli* (Little Raindrops). The teacher, Mr. Laese, of Amriswil, told his little pupils how, under the influence of the sun, water evaporates and causes clouds, rain, storms. The children impersonated the sun, the raindrops, the lightning, the thunder. Every child looked happy, each played his part with zest and showed no shyness; the game, although it was naturally arranged beforehand, showed genuine spontaneous artistic gifts. After this little play, some episodes of a legend were acted by five different classes of the 2nd and 3rd standards (grades). Pupils of secondary schools then acted scenes from the history of the Alamans (the Germanic tribe from which the German Swiss are descended).

The theory of the school dramatization was described in an article by Mr. Vogel, published in No. 20 (1939) of the *Schweizerische Lehrerinnenzeitung*. Some of the conclusions of the author are as follows: Dramatization rids a child of his inhibitions; teaches him to distinguish between the essential and the accessory; develops his spontaneity and his personality, gives him the opportunity of practising mutual help, for in collective dramatization he has to be co-operative; develops art appreciation; it cultivates creative imagination; contributes to the formation of a nation selective in its choice of recreation, capable of distinguishing good plays and of insisting that it gets them; it will accustom people to the tricks and pretences of the stage, thus making them capable of distinguishing appearances from reality.

The French Swiss demonstration was also held in the big hall of the Community House of the Swiss Village at the Exhibition. In his inaugural speech, Mr. Jeanrenaud, a secondary school teacher from Lausanne, chairman of the French Swiss Committee of School Dramatization, pointed out that, if there were originally slight differences in conceptions and realisations of School Dramatization between German and French Switzerland, the results are very similar.

The morning session was devoted to a demonstration how to prepare and produce a school play. For this purpose, Mr. Georges Molles, schoolmaster at Lausanne, had gone to Zurich with his class (co-educational) of 40 pupils between 14 and 15 years of age. Master and pupils had worked together on the play entitled *Then came a little Prince*, some fragments of which were acted, commented and criticised. This lesson on the technique of the production of a school play

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greatly interested the audience. In the production of the play, the pupils are allowed the greatest initiative: not only do they work on the composition or adaptation of the play, but they also help in making the models, in staging the play, in making stage scenery and the costumes, in composing the stage-music, in drawing up the programmes, making the posters. They attend to the publicity and look after all the accessories. All this, of course, is done out of school hours, nevertheless the pupils are very keen about it.

At the beginning of the afternoon, Mr. Jaques Dalcroze, with some of his pupils, gave a brilliant demonstration of eurythmics. There followed two school plays, *Little Cinderella*, a fairy play the words of which are by Mme Grange, head-

mistress of elementary schools at Geneva, and the music by the Swiss composer, Gustave Doret, then a comedy by Maurice Budry, *Noise*. The first was acted by the pupils of a mixed class of the 4th standard (grade) from the Vevey elementary schools, who interpreted with spirit and ingenuity the charming fairy play they had chosen; the second was acted by the pupils of the classical secondary school for boys at Lausanne.

The principles of the French-Swiss committee resemble closely those of the well-known movement of the Road Players of Mr. Leon Chancerel (of Paris). School Dramatization has come to stay in Switzerland where it is believed that it gives children many opportunities of developing their initiative and personality and of learning to assume responsibility of their own free will.

REVIEWS AND NOTICES

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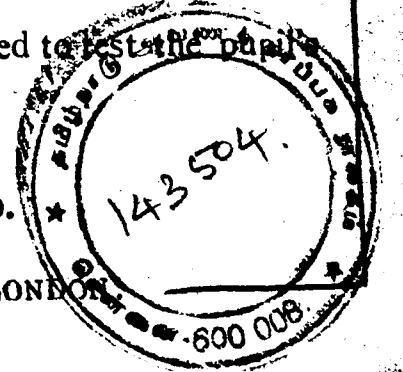
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