

486

The

Scholar

JUNE 1941



486

Editor: ...
Associate Editors: ...

RAJAJI'S BOOKS

FOR THE ADULT ILLITERATE

"Thambi Vaa": A First Book for teaching Tamil to adult illiterates As. 2 (1 A.).

"Oorukku Nallathu": A Second Reader containing easy lessons on Sanitation, Hygiene, Agriculture, etc. by Rajaji and K. Santhanam As. 3 (1 A.).

"Ithayum Padi": A supplementary Reader, in simple Tamil by Rajaji and K. Santhanam As. 4 (1½ A.).

FOR EVERYBODY

"Vedanta Vilakkam": An exposition for the lay Reader of the 'Katha Upanishad' containing Translation and Critical Notes in Tamil, and the Slokas in Sanskrit. As. 8. (1 A.).

"Upanishads": for the lay reader. A Book for the busy reader who would like the sources of Hinduism made available to him in simple English. The Verses are in Sanskrit. Second Edition. As. 6. (1 A.).

"The Second Book of Kural": A selection from the Old Tamil Code of Princes, Statesmen and Men of Affairs, with the Tamil Quatrains, English Translation and Notes Re. 1. (2 As.).

BY THE LATE V. V. S. AIYER

"The Maxims of Tiruvalluvar": A Complete English Translation of the "Kural" Second Edition offered at Re. 1-8. (4 As.).

[Figures in () represent unregistered postage.]

ROCHOUSE & SONS, LTD.

Esplanade, MADRAS

Approved for class use for schools in the Madras Presidency. (Vide "Fort St. George Gazette", dated 27th May 1941.)

MADRAS S. S. L. C.

ENGLISH TEXT BOOK FOR 1942.

It is noteworthy that "Reform Method Literary Readers" by Henry Martin should increasingly be recognized as providing literary selections of the right type in modern English prose and verse for High School classes. The just esteem in which this series is held by educationists all over India is further proved by the fact that the S. S. L. C. Board of Madras, has included in their S. S. L. C. English Textbook for 1942 two of the prose selections, viz., "Two Kinds of Books" by John Ruskin and "Mr. Winkle" ("Mr. Winkle as a Humbug") by Charles Dickens from Martin's "Reform Method Literary Readers, Book II."

When such is the appreciation accorded to this book, is not that one more reason and sufficient to induce you to adopt the Readers of this Series as textbooks for Forms IV and V? For else, how could you get the satisfaction of doing the best for your boys?

Book I, Re. 1; Book II, Re. 1-2; Book III, Re. 1-6.

K. & J. COOPER—PUBLISHERS—BOMBAY, 4

Sole Selling-Agents for the Madras Presidency:

**The Christian Literature Society for India,
PARK TOWN, MADRAS**

KERALA SANDAL SOAP

*For a Clear
Flawless
Complexion*



KERALA SOAP INSTITUTE, CALICUT.

THOUSANDS CERTIFY AS THE
BEST IN THE MARKET

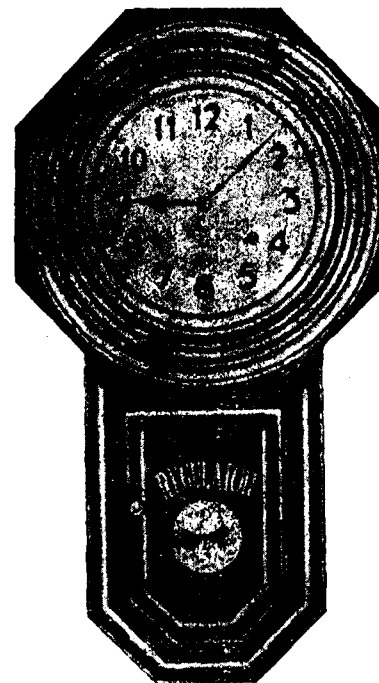
VHR



VHR ASAFOETIDA VHR

VARJIWANDAS HIRJEE & Co
194 GOVINDAPPA NAICK ST. MADRAS.

GENUINE "INDRA"



REGULATOR— LIFE TIME CLOCK

Constructed on the model of famous Seth Thomas Clock. 8-day winding, strikes hours and half hour. Chromium or brass bezel, highly polished case.

8" DIAL—10" DIAL—12" DIAL
Rs. 20 25 30

Forwarding extra.

GUARANTEED 10 YEARS

With Order Please Remit Rs. 5.

JALAL & SONS,

(GOVERNMENT CONTRACTORS)

RATTAN BAZAAR, MADRAS

Branches:

Mount Rd., Madras.

Abid Rd., Hyderabad.
(Dn.)



Cures Primary, Secondary and Tertiary Syphilis, ulcerated sores, black pimples on the face, glandular swelling, scurvy sores, blood and skin diseases, and is a marvellous remedy for impoverished blood, nervous debility, premature decay or want of strength and energy and the fearful complaints. Any one who has used it will not deny the fact that "**Amrita Sarsa**" is the best blood purifier and a charm that infuses fresh vigour into the system.

The mixture is pleasant to taste and is free from any injurious ingredient. It is perfectly harmless in its action and is equally efficacious to the healthy and the diseased.

Price: 1 phial **Re. 1**. 3 phials **Rs. 2-8**. Per dozen phials **Rs. 9**.

Postage: **As. 8**, **Rs. 1-1-0** and **Rs. 2-13-0** respectively.

MAHA SASARISTA

The great remedy for all kinds of Cough and Asthma. There is no other disease so painful and intolerable as that of Cough and Asthma. Victims of these diseases never get peace of mind in any stage when at sleep or awake. When the diseases are severe the body is bedewed with sweat, the face becoming pale, expression impossible, the respiratory efforts become violent and the patient is in a paroxysm of the most intense dysphonia. When the patient is in such a stage he feels the world whirl round him, let him take one dose of our **Maha Sasarista** and he is sure to feel immense relief. Our **Maha Sasarista** is the specific for the constitutional cure of Cough and asthma. 3 bottles are quite sufficient to destroy the disease to its very germ and to give great relief and peace of mind.

Price: 8 oz phial **Rs. 1-8**. 3 phials **Rs. 3-12**. Postage: **As. 11 & Rs. 1-9**.

SRI GOPAL TAILA

(For external application)

(The Wonderful Invigorator of the Nervous system)

Sri Gopal Taila is the best Nervine Tonic. It invigorates the brain, cheers the mind, removes all seminal weakness and acts as a sovereign remedy for sexual incapacity. It has the most exhilarating effect after use. It infuses a fresh vigour into the worn-out and infirm constitution.

Price: per phial **Re. 1**. 3 phials **Rs. 2-8**. Postage: **0-8-0 & 0-13-0**

The Mahat Ayurvedic Pharmacy,

Kaviraj Rajendranath Sen Gupta Kabiratna,
144/1, Upper Chitpur Road, CALCUTTA



"SPECIAL" MAKE YOUR HOMES

Look Smarter by Installing

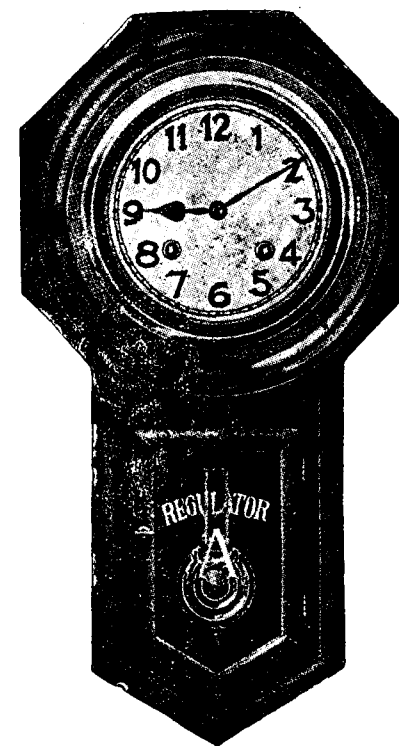
"SPECIAL" QUALITY

CLOCKS

Most Modern in Designs

and Unrivalled in

QUALITY



A CLOCK FOR A LIFE TIME

Mahogany Polished Case,
Chromium or Brass Bezel.
Strikes Hour, and Half Hours.
Very Melodious Toned Gongs.

GUARANTEED 10 YEARS

Price **Rs. 18.**

Packing & Postage extra and order to be accompanied with **Rs. 5 Advance.**

KHADER & YOUSUF Bros.,

THE HOUSE THAT SATISFIES

58-59 RATTAN BAZAAR.

MADRAS

The Scholar

Vol. XVI]

JUNE 1941

[No. 9

CONTENTS

	Page.
1. Health <i>By Nicholas Roerich</i>	369
2. Education in Ancient India <i>By Prof. R. K. Tripathi</i>	373
3. Dr. Annie Besant : Has India Forgotten Her ? <i>By J. L. Davidge</i>	375
4. Tailcan Banishes the Gods <i>By Rev. F. H. Aldhouse, M. A.</i>	377
5. Some Fundamentals of Education <i>By B. Sanjiva Rao, I. E. S. (Retd)</i>	379
6. Brahmacharya <i>By Swami Sivananda</i>	384
7. Weapons of Ancient India <i>By T. V. Subrahmanyam, B. A.</i>	386
8. Upton Sinclair <i>By K. P. Padmanabhan Tampi, B. A.</i>	389
9. Some Problems of Education <i>By E. H. Parameswaran, M. A., L. T.</i>	397

WANTED candidates for Telegraphy, Station
Master, Radio. Allowance, passage, uniform, quarter
service. Prospectus on 4 annas,
Royal Institute, Sembudoss St., Madras.



—Nicholas Roerich

JIBET

The Scholar

Vol. XVII]

JUNE 1941

[No. 9

Health

BY NICHOLAS ROERICH

A certain worldly-wise uncle bequeathed the following advice to his nephew: "Love yourself more than your neighbour. Never do today what you can do tomorrow. And never do yourself what you can make others do. Do not pay your debts until taken by the throat. Remember that man has been created to lie on something soft, to suck something sweet, and to listen to something agreeable. But above all you must remember that you cannot exist without your stomach."

Made wise by a peculiar worldly experience, the uncle could not think above his stomach and the latter suggested to him these misanthropic formulae which he expressed in a jest. But there are a great many such uncles and an infinite number of worshippers of the belly of Moloch. And misanthropy springs forth from this all-devouring belly. All its worshippers take great care of their health. Notice that the conversation nearest their hearts always concerns the taking of unknown medicines. And these patent medicines, usually containing some variety of narcotic and poison also prove to be an offering of some kind to the belly of Moloch.

However, it is not specified anywhere that mankind should despise health. On the contrary, the preservation of health in some form or other, is affirmed very emphatically in all teachings. He, who said that in a healthy body there is a healthy mind, was right. But the question is—what is a healthy body and what is a healthy mind?

Again in many teachings the possibility is mentioned of bringing about new diseases, destructive to many. Influenza, cancer, meningitis, sleeping sickness, asthma, all forms of throat, heart, lung and nerve diseases, nervous spasms, often taken for appendicitis, are actually assuming proportions sometimes far more dangerous than the old epidemics, against which other prophylactic methods have already been discovered.

All these new diseases draw our attention not to uncle's stomach but somewhere above--the heart, the throat, the brain. When we take heed of these higher centers, the healthy body and the healthy mind both appear in a different light.

Sports and exercise in the open air, which of course, are good for health in a certain measure, could not entirely furnish nutrition for the nervous system of mankind. It is true that humanity is fatigued, but it is not fatigued because of the amount of work it has been doing, for work intelligently regulated can never tire. True rest is found not in inaction, but in a wise distribution and change of the quality of work.

The sanitation of the body, especially at the present time, when so many newly-discovered energies and rays have been introduced into daily use, demands a different, more careful attitude than the crude regulation of one's digestion or primitive and often one-sided sport.

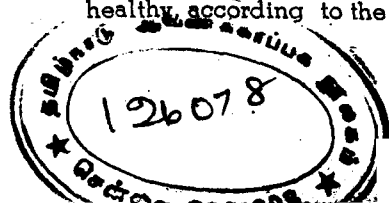
Human beings reach out for culture. They suffer from the intolerable perversion of life. If we cannot get away from this distorted life, we can at least bring into it manifestations of inner sanitation. It is imperative that we remember the ancient truth that sound and color (which in fact are one and the same) have a tremendous influence on us. I remember in London, how Dr. Young investigated the influence of the color of paintings upon various diseases and also applied color rays, and of course the observations thus obtained were very instructive. It is interesting also to recall the pamphlet written by Leontino Hirsch Meyers, the blind pupil of the Master Institute of United Arts in New York, who, in spite of her total blindness, was able to recognize the tonality of paintings.

Moreover, let us remember all the extraordinary experiments of Sir Jagadis Bose and all the various observations of the effect of color and sound upon animals and plants. Also let us remember that Institutes for treatment by color are already being established in America, Germany and India.

Even today an ordinary truck gardener understands the value of color rays for his truck garden. Is it possible that the human organism, the most sensitive of all, could fail to react in the strongest degree to that which is felt even by a cabbage?

Setting details aside, let us stop within the dimensions of culture. Whence shall come the exquisite sound and the refined color if not from a generally cultured understanding? Therefore, if you are told that in speaking about culture you are thinking only of the spiritual, let us reply.

"No we are also thinking of the body, so as to make it actually healthy according to the demands of true culture. Populating the



planet with monsters, prodigies, giants and dwarfs has long since ended. Mankind understands that right now not only is the expansion of consciousness most urgently needed, but especially its refinement."

Without the refinement of consciousness we shall never solve those intricate problems of life which have assailed mankind and are provoking various destructive excesses. Thinking constructively we shall inevitably arrive at the introduction of cultural principles into life. These principles will not remain within the bounds only of special phenomena but will especially reach the masses, bringing light into daily work and spiritualizing the meaning of each task.

Agni-Yoga gives insistent advice to physicians to pay attention to the peculiar new illnesses which, if not foreseen, can overwhelm mankind with unheard of calamities.

A radio station in Paris complains that the saturation of the atmosphere is a direct obstacle to transmission. In Belgium, the fog, imbued with poisonous exhalations caused many deaths. Extend this single occurrence into infinity, and you will have a new calamity which can threaten the population of entire cities. The heart cannot endure poisonous fog. Man's heart weakens; even by keeping up the functions of the stomach it is impossible to impart life to the heart. Not only life-preservers and life-givers are needed, but one must also cognize the powerful psychic energy which is so closely connected with the quality of our mind. In order to apply this high energy so beneficent when rightly understood, one must also understand the fundamental ways of obtaining it. And here again, without any preconceptions we have come to the same necessity—that of introducing the principles of high culture into all the manifestations of life.

In London, Sir James Joans, broadcasting over the radio, announces to the entire world that we are living within a continual explosion of the universe. Dr. Martin Jill, head of the Argentine Meteorological Station, remarks with reference to the recent poisonous fog, that such phenomena are the result of profound cosmic causes. He recalls similar manifestations in Europe, Northern Africa and Bolivia, connecting them with stellar dust and points out that in addition to their poisonous effects, they also promote outbreaks of various epidemics. Senor Jill explains that the passage of a mass of stellar dust through the atmosphere of the earth, forms an unmistakable stratum of intensive electro-magnetic activity which causes organic and respiratory disturbances in people whose nervous system is very sensitive.

Dimitry Merezhkovsky says: "Scientific inventions, the marvels of mechanics, can become the marvels of the devil.....a learned troglodyte with the marvels of the devil—is the wildest of all savages I wish I could be mistaken, but it seems to me more and more that.....the universal ship is sinking....."

JL
on 2, 26 Sc N41.16.9

He also cites the words from Avesta: "During the last days the earth will be like a sheep in fear falling down before a wolf."

Rabindra Nath Tagore, always so sensitive, exclaims in his latest article on America: "I know that I am as one crying in the wilderness when I raise a voice of forewarning. At the time when the West is occupied with the organization of a machine-made world, it continues to feed by its injustices the underground forces of earthquakes."

In a recent speech Dr. Albert Einstein advises an intensified study of the hidden forces of nature. It is there that the searching glances of Millikan and Michelson are also directed. Thus, on different continents and urged by different causes, the best minds turn to the factors of the reciprocal action of the cosmic forces on the destinies of the earthly peoples. The question of true health stands out in a new light far beyond the light, far beyond the limits of one-sided sport or of "misunderstood" rest.

The best minds guide man's thinking in multifarious ways, toward the expansion of consciousness, in which alone is confined true prophylaxis and the foresight of the possibility of bright, constructive work. The time of deadly scholasticism is at an end. The dark prejudices are dying out. Bright minds call for constructive synthesis in which the old precept—*Mens sana in corpore sano*—assumes a special meaning, and it is actually possible to understand that a clean creative spirit does inhabit a clean, healthy organism, and in the conclusive synthesis, assuming the indivisibility of spirit and matter, the circle can be completed in the reverse position—a clean, creative spirit can make the body healthy. Thus the question of health expands from the Medical aspect into the sphere of true national education and inspiration.

Education in Ancient India

By PROFESSOR R. K. TRIPATHI



At a time when all thinking men are engaged in reshaping the existing machinery of education in its various states in response to the new needs in the changing circumstances of the world, it may be of some interest to consider briefly the various educational experiments made in ancient India and to see how far it is possible to get reliable hints for guidance at the present moment.

The starting point of all educational efforts in those early days was the recognition of a clear distinction between the two directions of human endeavor and achievement. These two directions of human activity were the pursuit of the good and pursuit of the pleasant.

The pursuit of the good related to the attainment of the knowledge of the Self, of eternal life, and of eternal values, which, according to a well-known text in the *Upanishads*, is not obtainable by learning, by the recitation of texts or even by listening to the experiences of others, but is entirely a matter of the individual's independent self-analysis or quest of truth.

In consonance with this spirit of ancient Indian thought, study of the old sacred texts and the philosophical works necessarily loomed large in all higher courses of study. Accordingly during the Vedic times and also during Buddhist times, the main purpose of education imparted in the schools was to teach Vedic lore and the priestly functions which were considered to be more important than strictly professional or practical education.

Both in Vedic times as well as later, there were good arrangements made for all stages of education: primary, secondary and higher university education, both for boys and girls. There is sufficient evidence to show that schools imparting elementary and secondary education existed in abundance all over the country.

Among the most important ancient Indian universities were those of Taxila, Nalanda, Vikramahila and Vallabhi. Of these, Taxila and Nalanda are most well-known. Full details are available with regard to their admission examinations, system of teaching, teaching staff, libraries, and the courses of study. The modern universities have much to learn from those Indian universities, at least as regards the way in which they avoided a good deal of waste of resources and effort by specializing in certain subjects instead of duplicating the teaching in the subjects which were taught at other universities.

The University of Taxila, for instance, continued to preserve its distinct identity by specializing in subjects like medicine and military science, and by providing particular facilities for princes and sons of the aristocracy in general.

It is interesting to compare the great stress that is being laid on tutorial instruction in university education at the present moment with the great importance that was attached to it at the Indian universities. All available evidence goes to show that no teacher, as a rule, was placed in charge of more than fifteen students so that he could pay individual attention to every student and could come into an intimate contact with him with a view to proper guidance in his studies.

While teaching, the teacher used three methods: he would in most cases teach students as if he were talking to them. At times in order to stimulate the interest of the boys, he would start a discussion by putting before them a problem connected with the subject of teaching. Occasionally he would also make use of casuistry or sophistry to keep the students alert and set them thinking.

To supplement ordinary class teaching, there were from time to time general lectures also or visits to other educational institutions were arranged. As regards games and sports many details are available. Tossing the ball, blowing trumpets, archery, marble shooting, sword play, horse riding, wrestling and boxing were some of the forms of recreation and exercise approved and practised.

As regards literacy, the strongest evidence for it is supplied by the fact that from a very early age the *Upanayanam* ceremony was compulsory for every individual in all classes in the Aryan society; and from all accounts it appears to have been equivalent to an initiation into the alphabet. This means that everybody was required by the religious system of those days to go in for education, at least elementary education which began at the time of this ceremony.

At a later age when Buddhism spread widely in all parts of India and when there was a great intellectual awakening, religious enthusiasm must have led to the growth of general educational activity among the masses. The existence of a large number of schools and colleges as testified by the Chinese travellers is an illustration in point.

Then the publication of Asoka's inscriptions in several vernacular scripts of the various provinces provides a further proof of high percentage of general literacy among the masses for whom his edicts were obviously intended.

As the demands of practical life in those days were so simple and limited the question of considering education as a means of employment did not present itself in that serious and baffling form in which it appears today. In the caste system of a simple agricultural society of the times, the vocation or careers for *Brahmins*, *Kshatriyas* and *Vaisyas* (priests, warriors and merchants respectively; the *Sudras* were the laborers) were predetermined, because all those who received education were easily absorbed in the social system in one way or the other.

—Inner Culture.

Dr. Annie Besant: Has India Forgotten Her?

By J. L. DAVIDGE

SHRIMATI RUKMINI DEVI asks the question in an appeal which she has issued on behalf of her cultural centre at Adyar consisting of the Besant Theosophical School and Kalakshetra. She reminds us how India was wonderfully benefited by the leadership of Dr. Besant, who longed for the youth of this country to love their Motherland and by being true citizens to win the respect and reverence of all nations for a land which ever inspired Dr. Besant herself to the most magnificent service and sacrifice.

In the field of education Dr. Besant achieved remarkable results. Quite early in her Indian career she realized that if the religious revival for which she was working was to bear lasting fruit it must be given concrete embodiment in educational institutions which would combine the ancient ashrama ideals of education with the best assimilable ideals of the West, and to that end she founded the Central Hindu College which in a few years' time, as Mr. Hirendranath Datta, Vice-President of The Theosophical Society and of Shantiniketan, has told us, "turned out scholars by the hundred, sturdy in build, Aryan in character, keen of intellect, independent in outlook, and invincible in championing their own faith."

"Indian education was, until she and her colleagues came on the scene, a thing largely controlled by foreign albeit benevolently patronizing agencies," writes Sir C. P. Ramaswami Aiyer, Dewan of Travancore. "Some years ago it was the right thing to wear European dress, not because it was more convenient, but because it was the sign of progress, because our own dress was looked upon with what may be termed the inferiority complex. She hammered all such ideas out of the youth who came to the Benares College."

But not only education, all her activities were inspired by intense love of India. "Her radiant spirit rekindled India's faith in her own ideal and destiny," says Sarojini Naidu, the poet. "A world figure of unprecedented vigour, intellect, physical energy and beauty of character" is how Sir Tej Bahadur Sapru spoke of her when she passed: he mourned the loss of "a great Indian woman." Because of this intense interest in education Dr. Besant longed for an institution which would carry on her tradition and her spirit. "If ever India remembers me," she said more than once, "I would desire no greater memorial than the helping of the young and the founding of a school

in my spiritual home at Adyar." And every single day for months before her passing she asked: "Where is my school and where are my children at Adyar?"

The school materialized in 1934 and was opened by Dr. G. S. Arundale to carry on the Besant tradition in education, and Dr. Arundale inspired its activities until Shrimati Rukmini Devi herself, already head of Kalakshetra, assumed the direction also of the school, joining the Besant spirit with her own special contribution in the field of Art Culture. "There can be no true education without culture," says Rukmini Devi, "and no true culture without education. I am sure that when right education and culture are combined, there will come into existence a true education worthy of her in whose name we have started this work. And it also reflects what seems almost a prophecy made by Dr. Besant thirty-three years ago:

'Not until the great spiritual impulse now sweeping over the earth that we call the Divine Wisdom gives birth to a new ideal and conception of beauty will the art of the future be seen among us, the Art of the expression of beauty for our age

'If you would preserve what is left of Indian Art, if you would create the Indian Art of the future, you must revive the religious spirit which is the mother of Art.....Then, and then only, will Indian ideals of Beauty draw again the hearts of mankind and give through the most spiritual of religions the highest expression of Art'."

When we remember Nalanda and other ancient Indian Universities, there is significance in Rukmini Devi's dream that not only shall this Adyar cultural centre flourish, but that in due course it will develop into a college and eventually a university, itself a great centre of art. She dreams even of that "World University for which Dr. Besant worked so many years which could have as its centre no more fitting home than India, the heart of the world."

Could Indian patriots offer their service to any ideal greater than to bring new leaders to grow in the atmosphere of Adyar under the blessing of her magnificent ideals, asks Rukmini Devi, so that there may be trained a great citizenship for a New India? Happily such leaders are being trained at Adyar, where leadership is the impelling ideal as it was a quarter-century cycle earlier at Benares.

Tailcan Banishes the Gods.

By Rev. F. H. ALDHOUSE, M. A.

BEYOND Caer Orm lies Mispes Moor and beyond that again are the twin hills called the Breasts of Maam. There in the remote west in Antan where gods who have ceased to reign dwell. It is not only gods who reach that home of the divine who are divine no more, centors, fauns, and some Fairies and Sylans have voluntarily taken up their abode there. There is unceasing gaiety without joy, endless display of power which is powerless, a life of fulment unfilled. On Mispes Moor two gods rode side by side towards Antan. One, Balor Beman once lord of darkness and death, rode moodily on a pale horse. The other Angus Oge, former god of youth and love bestrode his sorrel steed, called Swiftsure.

Balor turned irritably, "Well Lover who was nothing to love," he sneered. "Have you nothing to say? I see the distant towers of Antan, we shall reach there before sunset and that is the end of you, my fair Youth. Many a time you boasted of defeating me, now you will dwell with your dreams alone, the mighty struggle between us is over for ever and aye. O dreamer of folly. You will be a dream amongst shadows and imaginings. It is the end."

Angus answered sadly. "Yes, Balor, the world is dreaming a new dream, but when you mock at me what about yourself? Are your fortunes different from mine, for you also is the fate of being a memory, a has-been."

Balor ground his teeth in bleak fury.

"It is the rotten ingratitude of it all!" he hissed. "That wizard Tailcan (lit: 'Adzehead'—St. Patrick, so called from his broad tonsured—the Irish tonsure was from ear to ear in front—and thin pointed beard) is to give fools Brotherhood, Love, Peace, Heaven. The old liar! And you are not the right kind of Love, Young One! Why I sympathise with you, I really do! Compared with that evil sorcerer you are almost likeable! No more wars, no more loving, endless singing of psalms and *Brotherhood*! Bah! it makes me sick, such hypocrisy!"

"I fear the people will sometimes miss us both" Angus said. As he spoke the raven which sat on Balor's left wrist croaked loudly and joyously. Balor started in incredulous hope.

"What do you hear Grip?" he cried, his eyes blazing. As he spoke cries, the sound of blows, the continuous blowing of trumpets and death shrieks ran eerily across Mispes Moor.

Balor opened the third eye in his forehead, its red flame pierced the fog belt which divides Mispic from the earth plane.

"Oh famous sight," screamed Balor Bemain. "War once again, and the Christian St. Column-kill a leader. Hark! My Irish call for me. Get on to Antan, your pulling fool, Angus."

"Balor, Balor Bemain! Balor of the mighty blows! Come to us, grant us victory, Lord of Death" echoed in every wind and the black god, wild with happiness turned his horses' head and rode furiously back to the battle. Angus feeling lonely even for his secular enemy, pressed forward to the home of sunset and forgotten gods; but as Swiftsure paced over the moor, faintly at first, but growing in volume the singing of girls calling on his name reached the ears of the wistful god:—

CHORIC SONG

O Angus come to us again
Sad is the world, and cold and grey.
Since you our Love have gone away.
Come like the sunburst after rain.
Dear Playboy, brightness-of-the-day
Come, and the dark clouds shall not stay.

With sparkling eyes and heart filled with happiness the god turned his face back from Antan. "My playmates want me," he told himself merrily. "After all there are some things that even Tailcan the magician does not know. He is a very wise man, but Love and Death, have still their part to play in Life. And until Lu Lavada burns up nature with a kiss, I and Balor must dree our dree. So Angus Ever Young rode back across Mispic Moor..... back to Life."

Both Love and Death, have parts to play
Or Life itself would pass away.

Some Fundamentals of Education

By B. SANJIVI RAO, I. E. S., (Retired)



WHAT is the test of a good mill—that it produces good cloth, that it produces finer and finer cloth. What is the measure of a good school—that it produces good men, better, finer and nobler men and women. If we accept this as the criterion by which all educational effort is to be judged it is worthwhile considering the precise meaning that is to be attached to the words 'good and noble'. Hitler by common consent is not a good man; and yet is it not a fact that he lives almost wholly for the glory and greatness of the Fatherland. Gandhi is a good man, a great noble human being, one of the noblest—But will you have him as a teacher in your school? Shelly was one of the finest, the most delicately sensitive of human beings; and yet he would probably be dismissed from most schools. Socrates was poisoned by the most enlightened democracy of ancient times. His fate would not have been substantially different in modern times. The body of Christ was crucified by the Jews—His spirit is crucified by the nations that call themselves Christian. These master spirits of the race represent by the common consent of mankind, the supreme achievement of the human race along different lines. They are some of the finest flowers of humanity and have given to us our ideals of goodness, of truth, of nobility. They are the pioneers, what they have done, we also can achieve. I am not contending that Buddhas or Christs can be produced in our schools. Nor can I blame any school for refusing to accept responsibility for abnormal psychological types of humanity—Most schools must necessarily be the training ground for the average man. But it is obviously our duty to ascertain the significance of such types, to understand the almost universal appeal which such men make to the imagination of men throughout the ages. Socrates would certainly be a nuisance in any school—but all the same he compels our respect. To dismiss all such respect and homage which our hearts pay to an achievement which is beyond us for the moment as hypocrisy may possibly satisfy clever and intellectual people. I am not clever or learned and I would like to feel that the love and respect which I feel for the great and the heroic is due to a dim perception of that perfection of which human nature is capable.

What then is the thing which humanity is groping after? What is it that men recognise in all these diverse men as a common feature? They all stand out of the crowd. They are all characterised by a vision which is beyond the perception of people of their generation. They were all rebels who broke all the standards and conventions of their day. They all had a vision of a value so transcendent that

beside it all other values seemed insignificant. It was this insight, this illumination which enabled them to be free of their environment.

To be free of our environment that is one of the rarest of achievements. Modern psychology has revealed to us the extent to which human beings are influenced by the group. Most of us are not individuals. We are merely the products of class and race consciousness. We can seldom resist the elemental pull of the crowd, the social group, the national or religious organisation to which we belong. To free ourselves completely from the influence of our environment, of the standards and ideals of others, to cease to be a tool in the hands of more dominating personalities, to resist the incessant propaganda that is going on through the newspaper, the radio, and the cinema, we must be reborn. We must be an individual. We must be ourselves. "Let none be like another; yet each be like the highest. How can that be? Let each be perfectly himself". So said the great Goethe.

What then is the meaning which we have to give to the words 'good and noble'? No one will surely maintain that the inoffensive man who gives no trouble, who conforms to existing conditions or practices is our ideal of the 'good and noble'. What then is the new man to be? He is the vital man, the man who is fully awakened and aware, greatly intelligent, the man who has freed himself from his environment, the man who is not the slave of his desires, nor of the desires of others, the man who stands out of the crowd, the man who can laugh at persecution and torture, because he has passed through the shadow of the death of everything personal, knows that he is something more than personal. This supreme affirmation he must make to himself and to others. "You may persecute, you may deprive me of everything, slay my body even, yet I live."

It is of this life that Christ speaks when he said that he can give to life more abundantly. It is this supra-personal life which we find manifested in all the master spirits of the race. It is this life which Ruskin considered to be the only true wealth. Those who have discovered in the depths of their own consciousness this hidden treasure, this secret of a life which clothes the world with a new beauty, have no hankering for the world's wealth. The Buddah, the Christ, St. Francis, Gandhi have renounced a wealth for which they have no use, because they have found the source of an inexhaustible joy within themselves. Renunciation of wealth, the ideal of poverty are not the means of attaining the inner wealth of the spirit.

Renunciation is the expression on the physical plane of a positive achievement of the spirit—outer poverty which is not accompanied by inner wealth is pure misery. The Brahmanas of the human race do not need wealth of wisdom and knowledge and realisation is theirs. We who aspire to be the teachers of the race must have a sufficiency

of this inner wealth before we can embrace a life of poverty. For a poverty which is imposed upon us either by circumstances, or even by ourselves as the result of an unintelligent acceptance of the ideal of poverty degrades and brutalises. Poverty is an evil which we must fight against whether it is our own or other peoples. For the essence of poverty is frustration, the inhibition of everything that clamours for expression. This poverty must be removed. There are certain fundamental rights which no scheme of social organisation in the future can ignore.

(1) The right to live—This involves guaranteeing to every individual food, clothing, shelter.

(2) The right and the duty to work—This involves giving to each man the work which he can do best.

(3) The right to live fully and completely—This guarantees to every human being the most complete education which he is capable of receiving.

Man must live, must work, must live fully and completely. What does this mean for the teachers? It means that a teacher must have food, clothing, shelter, must have books, papers, etc., the instruments of his craft, he must have the means of bringing up his wife and children—he must have a reasonable security against illness and old age. At present the individual is left to find for himself with the result that the arrangement is most uneconomical and inefficient. There are very few teachers who succeed in attaining this minimum. I feel that in any scheme of social organisation, schools should be centres where teachers live for study and the imparting of knowledge. In Oxford and Cambridge such an ideal was sought to be realised. It attracted the scholar and the student. The clever and the ambitious always sought the prizes of political and social distinction outside the University.

What is most important is that no one should seek to enter the teaching profession without a natural aptitude for it. The present dissatisfaction in almost every walk of life is due to the large number of people being compelled to do work which is not the expression of their own inner urge. Drudgery is not hard work. It means the work of a slave. It is mechanical obedience to the will of another. It is essentially not work done with the whole of our being. Such work tires one out, because of the presence of an inner conflict between the different elements of our being.

Not only the school master, or the clerk, but every one who is the slave of a system of an individual or group of individuals is a drudge and is soon worn out. But when a man obeys the inner voice of his being and throws himself with the whole of his heart and mind into the carrying out of what that inner urge demands, then it ceases to be drudgery, it becomes creative work. Creative work releases joy, the highest that man can know.

What then is our creative work and how shall we achieve. First and foremost we must live, we must find this true, individual life to which I have already referred—we must be continually aware of our thoughts and feelings. At present we are unaware and respond automatically to the countless thought suggestions, the surges of feeling which act upon daily, even hourly. In fact our mental life is mainly made up of such reactions. Such mental life obscures our true life as individuals. Until that ceases, we cannot hear the whisper of the still small voice within us. By the constant exercise of vigilance, we shall some day realise our true life. That life expresses itself in creative activity. Personality acting in wholeness, inward spontaneity is the characteristic of all true creation.

Love—that word which everyone uses in his own way and yet no other single word exists to express what I mean—is the most spontaneous act of which we are capable. It is the manifestation of our true life. Love, as I use the word, is insight, illumination. As light reveals the inner structure of forms, so love reveals to us the true nature of living beings. Such knowledge must be distinguished from intellectual knowledge. It is a knowledge which can be attained by 'being' that which you wish to know. Love is essentially 'being' another. When we have found our true life, we gain this power of loving—the power of knowing others as they really are—and when we know people as they truly are we shall find them intensely lovable. All our ideals of the service of others are merely the normal actions of one whose love illumines the lives of others—when we love, we act, we give up, we sacrifice without any feeling of pain, with a feeling of utter joy.

It may be that I have far too lofty an idea of what a teacher should be. I am afraid I can't help it for I see in the emergence of this new type the only hope for the world. This war will be a war of exhaustion, exhaustion of materials, of man power and of nerves. At the end the world will find the labours and accomplishments of centuries of workers ruthlessly destroyed—who will act as the builders of a new age? A new class of teachers who have won for themselves a new insight? It may be that I believe, because I wish to believe. But nevertheless I believe profoundly that in the great crises of humanity, the resources of the human spirit will throw up a new type of men who will be the torch-bearers, the builders and teachers of the future.

And what shall we teach the younger generation? That it is a delusion to think that we can be happy at the expense of another or that one can be safe and free when others are in chains. The world war is made secure. We must share with others. It is prudence as well as the highest ethics. The time is approaching for the fashioning of a new social order. The present generation of teachers will have to prepare the minds and hearts of their pupils for the great task of social reconstruction. We need a new psychology—a psychology

which will liberate rather than enslave the mind. The psychology by which men are degraded from their real status as individual men and women into a crowd, a disciplined crowd at that of a cruel and unthinking mass of humanity, capable of committing the most ruthless and horrible crimes at the bidding of a Dictator, such a psychology has been studied with a thoroughness worthy of a higher and nobler cause. The psychology which liberates man from his slavery to the group or to the state needs to be studied. Again there are forms of cruelty, of ruthless exploitation, practised by every one of us under the pressure of public opinion, under fear of insecurity. To bring these unconscious elements of our everyday mental life to the surface, to develop the awareness which reveals to us all the ugliness, the selfishness of our false lives, and enables us to pierce through the hypocrisies, the many lies of our conventional life, that is the supreme task of the teacher of the future. Unless and until we are freed from these elemental greeds and fears, more effective education will only create more powerful tools for the destruction of all that is true and noble. Our responsibilities as teachers are very great. The technique of modern education has reached a high level of efficiency. What use have we made of that efficiency, of that added strength and knowledge? Education must not only forge more powerful weapons and tools, but must direct and control their use. That is why I plead for the cultivation of that love which is insight, understanding and true wisdom; only those who have this illumination of the spirit can give proper direction and guidance to this tremendous energy and power released by modern science.

Brahmacharya

BY SWAMI SIVANANDA

BRAHMACHARYA means control but not suppression of the sex-desire or sex-force. If the mind is filled with sublime Divine thoughts by meditation, japa, prayer, study of holy scriptures, enquiry of who am I? or sexless pure Atma, the sex desire will be de-vitalised or de-energised by the withdrawal of the mind. The mind also will be thinned out. Suppressed sex-desire will attack you again and again and will produce wet dreams, irritability and restlessness of the mind. The mind should be rendered pure by meditation, Japa, Kirtan and prayer. Mind should be controlled first. Self-discipline must begin with the mind first. Then it will be easy for you to control the senses. That is the reason why the practice of *Sama* comes first, then comes *Dama* or the restraint of the senses. The senses cannot operate without manas or mind. So the effective remedy for Brahmacharya is to control the mind first but not the senses.

Intense musing on the objects of senses does more harm to the inner spiritual life than actual sense gratification. If the mind is not rendered pure by Sadhana, mere mortification of the external senses will not produce the desired effect. Although the external senses are mortified, their internal counter-parts which are still energetic and vigorous revenge upon the mind and produce intense mental disturbance and wild imagination.

To control the mind is difficult for neophytes or beginners. It will be extremely difficult to control the mind first when the senses are allowed to run riot. That is the reason why in *Gita* Lord Krishna says: "Therefore O best of the Bharatas mastering first the senses do thou slay this thing of sin (desire) destructive of wisdom and knowledge" II-41.

The theory of doctrine to control the mind first is quite correct. This practice is intended for first class type of aspirants. Mediocre students should control the senses first. The senses or *Indriyas* have always an outgoing tendency. Mind operates through the senses. Control of the one goes hand in hand with the other. Control of the sense is also control of the mind, because the mind is a bundle of senses only; there is no mind without senses.

Just as an enemy can be easily conquered if you have a double attack from two sides, so also the mind can be controlled easily if you have a double attack, an external attack on the senses (*dama*) and an internal attack on the mind itself by eradication of desires (*sama*) side by side or at one time.

To say "control the mind first, you can control the senses easily (one view), control the senses first, you can control the mind easily

(Other view)" is simply arguing in a vicious circle like "Which came first, the tree or the seed?" or "You will get knowledge of the Self if you control the desires - you can control the desires only if you have knowledge of the Self".

You need not worry yourself with this seeming paradox. Try to do any one of the practices viz., control of the mind or the senses according to your liking, capacity, taste and temperament. You can yourself find out by actual practice which is better. As you advance in your practice your doubts will gradually disappear and you will enjoy Supreme Peace and Joy.

A sexual act shatters the nervous system. There is excessive loss of energy. In a wet dream it may be the outflow of the prostatic juice only. Even if there is loss of the vital fluid, there is not much drain. The night discharge may not stimulate the sexual desire. But a voluntary copulation in the case of a sincere aspirant is highly detrimental to his spiritual progress. The *samskara* created by the act will be very deep and it will intensify or strengthen the force of the previous *samskaras* that are already imbedded on the sub-conscious mind and will stimulate the sexual desire. It will be like pouring ghee in the fire that is getting slowly extinguished. The task of obliterating this new *samskara* will be an uphill work. You should completely give up copulation. The mind will try to delude you in a variety of ways by giving wrong counsels. Be on the alert. Do not hear its voice, but try to hear the voice of the conscience, or voice of the soul or the voice of discrimination.

Repression or suppression of sexual desire will not help you much. It will again manifest with redoubled force when suitable opportunity arises, when your will becomes weak, when *Vairagya* wanes, when there is slackening in meditation or Yogic Sadhana when you become weak owing to attack of any disease. The sexual energy must be transmuted into spiritual energy or *Ojas sakti*, by the practice of Japa, prayer, meditation, study of religious books, Pranayama, Asans etc. You must develop devotion and burning desire for liberation. You must constantly meditate on the pure, immortal, sexless, bodiless desireless Atma. Then only the sexual desire will be annihilated.

Self realisation alone can completely destroy or burn the sexual desire and the *samskaras* in toto. Yogic practices, meditation etc., will attenuate or thin out the sexual desire to a very great extent. "The objects of sense, but not the relish for them turn away from an abstemious dweller in the body; and even relish turneth away from him after the supreme is seen." *Gita* Chapter II-59. The objects of the senses turn away from the abstinent man leaving the longing behind; but his longing also turns away after he attains Self-realisation.

Weapons of Ancient India

By T. V. SUBRAHMANYAM, B. A.

WITH the question of protection, the idea of weapons originated. Lower animals are born with natural armaments whereas rational man has to construct his own. From time immemorial man has been making weapons. In the stone age, sharp edged flints of stones were the popular weapons. With the dawn of the iron age, stone gave place to iron, and various types of metal weapons like knives, arrows and swords came into existence. Originally the iron weapons were all crude and unrefined, but with the advance of time one model after another was invented and one improvement was added to another.

The ancient indigenous weapons of India number hundreds—arrows, swords, pestles, daggers, wheels, axes, spears etc. Among each kind of these weapons there were numerous models. There were T shaped arrows, arrows with pointed and hooked tips, arc-shaped blades, etc. Various patterns of swords, daggers and spears of different shapes and sizes were also available. The hilts of most of these ancient weapons were elaborately ornamented with gold and precious stones and the sculpture work in some of them are unsurpassed in the history of art. Many of the old weapons now decorate the galleries of Archaeological Museums.

Modern man, who has seen or also hears much of the present day scientific weapons of tremendous destructive capacity, may not perhaps find any interest in the old implements; but a close lover of ancient writings will find more in the antique weapons to study and appreciate than in the armaments of today.

The one important difference to note between the past and the present is that the power of an ancient weapon was dependent upon the skill of its employer to a greater extent than the power of a modern weapon to its operator. An arrow or a sword would behave with different forces in the hands of different men but a gun or cannon has a limited or graduated power which it will manifest whether it is operated by a weak or strong man. There were expert archers in ancient India who could actually 'rain' arrows from their bows. It is said of Arjuna, the great Pandava Archer, that he could with ordinary arrows build houses, bring water from clouds or discharge them from his bow at any desired speed or frequency.

In the Mahabharatha and the Ramayana which deal mainly with wars we come across various kinds of armaments. Besides all the ordinary weapons referred to above, there were also special weapons to which were attributed extra-ordinary powers. These weapons are

said to have been employed only by exceptionally capable men who possessed high spiritual powers and who were divinely authorized to wield them. Such arms were used only in extremely contingent occasions when all the other weapons had proved fruitless.

Of all the mysterious weapons described in the Epics, the most outstanding is the divine wheel used by Lord Vishnu or his incarnations. This wheel is considered to be the most formidable of all the divine weapons.

Other than the wheel, various divine arrows are also described, each one of them having a special feature. Thus there was the *Brahmashtra* which had the power to overthrow the strongest enemy by making him fall unconscious. Lord Rama could kill the demon king Ravana only with this arrow. There was the *Nagashtra* or the Serpent arrow which, when discharged from the bow, is stated to dash like a glowing serpent, paralysing the enemies just as the poison gas bombs of today. Karna, the famous archer in the Mahabharatha, was an expert in the employment of this arrow. To fight against the *Nagashtra*, *Garudashtra* or the Kite Arrow was employed which had the power to sooth the poisonous influence of the former. In place of the present-day spitfires was the *Agneyashtra* or Fire Arrow to nullify whose action there was the *Varunashtra* or the Water Arrow, functioning just as the fire fighters of the modern age. There was also a host of other arrows like the *Bhairavashtra*, *Mohanashtra*, *Vayavashtra*, etc. all of which had special powers.

There were also special bows. Lord Rama earned his name, *Kodanda* Rama by virtue of his famous bow, the *Kodanda*. Arjuna was also a possessor of a special bow by name *Gandeeva*.

It is also stated that all these special weapons were powerless except in the hands of those who knew the secrets or *mantras* by the utterance of which alone the required force could be imparted to these weapons. Different *mantras* are to be uttered in using the different weapons. By virtue of the *mantras*, any arrow could be made into the desired kind of special weapon. Even in that age only a few specialists knew the *mantras*. Only those experts who were real masters in the science of archery or *Dhanurveda* knew how to exercise the *mantras* correctly.

Were such special weapons real things of that age or are they to be reckoned only as figments of the imagination of the poets who composed the epics? There is one school of thinkers that believes that in those days there were only ordinary weapons and that the descriptions given by poets are all exaggerations. Tolerating a certain amount of exaggeration, we can rely on a statement that an arrow could split the head of an elephant into two. In the Drona Parva of the Mahabharatha there is a reference to one of the ordinary arrows of

Arjuna cutting the head of an elephant, the head and the bow of the man who rode on it and then severing the tail of another elephant flying through air with unmitigated force. Leaving some margin for exaggeration, we can believe this statement but to hear of arrows producing fire, air and water enough to submerge the whole Universe might appeal to most of us only as fairy tales. But the Epics being the history of an altogether different age we cannot say that the statements given in them are entirely false. Epics deal with prehistoric things of an age and civilization entirely different from our own. No one has been able to determine clearly so far the dates on which the Epics themselves were written. It is also an admitted fact that in poetic excellence and moral instructiveness few works of the modern era can match the Epics. If we can believe that in such prehistoric past there were men able to produce such poetical works of never-failing excellence, can we not take it that that age was one of advanced culture and civilization? It is the rule of Nature that one ebb is followed by a flow and one flow by another ebb. This rule applies with regard to civilization also. Believing in this 'Rotation' theory and knowing that 'old order changeth yielding place to new', can we not better consider the mysterious weapons mentioned in the Epics as the achievements of an ancient civilization and scientific advancement previous to our own, than try to disprove their existence because our scientific knowledge has not advanced to such a degree as to understand or comprehend the potentialities of the MIND?

Upton Sinclair

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

THE storms of emotion seething below the surface of any age must create their outlet in thought, poem, picture, novel, song and deed. Out of the myriad-toned babel rise a few great voices able to etch the present on men's minds, able to point the way to the inevitable next step. The American revolt of the people has had no lack of able writers to picture the horrid story of the machine's inhumanity to man, and among socialist writers, Upton Sinclair stands foremost in popular esteem. He has earned this brilliant precedence by a life of magnificent and arresting conflict against the shames and shams of modern oppression in all walks of human activity.



American literature is chiefly valued for its realistic description and intellectual interpretation. The characteristic contemporary aspects of modern America are most frankly, faithfully and powerfully presented by Sinclair. "As an Expositor of Modern Industrial America", Upton Sinclair could be ranked only with Cooper, Mark Twain and Walt Whitman, each of whom has, in his own glorious time,

exposed, described and interpreted to the world at large a very vital and significant epoch of American life. Sinclair has shown himself to be a representative and powerful member of a race of giants in literature and he stands out unique in many respects as a "*Describer, Critic and Prophet of Modern Industrial America*".

II

Upton Sinclair saw the light of day on the 20th of September 1878, at Baltimore in Maryland. He is descended from a race of fighting men. His immediate ancestors saw service in the early United States Navy. The Civil War swept away their fortunes and the Novelist was born in the sterile atmosphere of a Southern family with a leisure class tradition but no money. His father was an alehouse keeper. Sinclair learned a lot from his mother who always taught him the best and noblest in everyday life. During his boyhood he felt acutely the stress and strain of extreme poverty. He was a voracious reader of novels and stories. The works of George Eliot he loved passionately. The social protest of Dickens thrilled him intensely. It could be said that William Thackeray shaped Sinclair's thoughts. Sinclair had no friends save his books. He drew inspiration from Jesus Christ who hated the power of Mammon and built up a Kingdom of the Spirit. The three persons who had most to do with the shaping of Sinclair's thoughts were Jesus, Hamlet and Shelley.

Sinclair's first story was accepted by the *Argosy* and he was honoured with a remuneration of twenty-five dollars. His jokes fetched him a dollar each. The literary genius of Sinclair caught the attention of *Street and Smith*, publishers of five cent novels. Soon he was given a regular job of writing stories and adventurous tales and novelettes. He desired in the secret chambers of his heart to be a poet but he knew that poetry would not fetch him money which he needed most. He had only to choose between being a literary hack and killed by starvation. Naturally, he decided to do hack work in prose and thus earn his daily bread.

During his career at college Sinclair wrote much, almost amounting to the complete works of Sir Walter Scott! Referring to his college career, Sinclair writes:— "The great University was run upon the assumption that the countless thousands of young men and women came there to get degrees. That any one might come merely to get knowledge had apparently not occurred to the governing authorities". The crowding in the ramshackle building of the college was scandalous to a supreme degree and Sinclair took the lead in persuading the legislators to vote funds. Upon this Sinclair comments:— "You see here the future Socialist, distributing leaflets and making soap-box speeches to the same ill-informed and indifferent crowd". Evidently, this incident gives us an insight into the rebellious character of Upton Sinclair.

III

Springtime and Harvest, Sinclair's first novel, was not a success. The book was but the outcome of a sincere heart overflowing with unbridled enthusiasm and dominated by sweeping emotion. The book was rejected by several publishers. Sinclair wrote a pot-boiler and earned two hundred dollars and with this amount he managed to get his first novel through the press. The preface to the novel made known to the public that the book was the first volume of a series of books which the author had planned to write "for the purpose of increasing helpful reading among the humble people of the land". Sinclair, the hopeful author, added:— "*Springtime and Harvest* may fail; but that library is quite certain to come. The writer is a man who gives all his time to art and some day or other he will have money; it is by this use of it that he hopes to keep clean his artist's conscience".

In 1902, Sinclair wrote the "*Journal of Arthur Sterling*", which created a great sensation in the literary world. The book gives the pathetic story of the tiresome and disappointed life of a young, ambitious and promising poet, who had, after an ardent but thoroughly unsuccessful struggle to earn a livelihood, committed suicide. Upton Sinclair has, in fact, pictured his own sufferings in this poignant book of which he later on wrote thus:— "No truer book than the *Journal of Arthur Sterling* has ever been written; it is the book of my boyhood's hopes and dreams, and it is dear to me as the memory of a dead child".

Sinclair's second novel, "*Prince Hagen*", was published in 1903. The book is an odd fantasy about the world's worship of Mammon. It is a spirited book which is surprisingly amusing and packed with astounding satire. The book was accepted by a Boston firm after having been rejected by seventeen magazines and twentytwo publishing houses.

In 1904 *Manassas: A Novel of the War* saw the light. The book was promptly accepted by Macmillan who advanced to the author five hundred dollars. *Manassas* won competent and critical praise and led the author out of the woods. It is in fact Sinclair's first great realistic novel. Its many-cadenced and never-negligent prose bends tenderly or humourously over the minutest details of everyday life and rises with a mature significance to the height of the most chaotic battle scenes, never once losing its firm grip on naked reality.

IV

In 1905, Sinclair wrote a book which changed his career entirely. In the *Socialist Weekly, Appeal to Reason*, there appeared a full-length novel of the Chicago Stockyards, serial after serial, written by Sinclair. Jack London hailed the book "the Uncle Tom's Cabin of Wage Slavery" and wrote a rousing manifesto exhorting the Socialists

to rally to the book. Said he. "It is alive and warm. It is brutal with life. It is written of sweat and blood, groans and tears".

The novel describing the Chicago Stockyards, published under the caption, "*Jungle*", is regarded as one of the most powerful books in the world's literature. Vivid realism is the distinguishing feature of this arresting work which is a terrible, tremendous and tragic panorama of the working classes in the Chicago Stockyards. The book easily became a "best seller" in America. The brilliant success achieved by the "*Jungle*" brought its author thirty thousand dollars. The volume has been translated into more than twenty-five languages and everywhere the book has been enthusiastically eulogised. The "*Jungle*" created a mighty literary sensation and aided the momentum which resulted in the passage of the Pure Food Laws. The celebrity which resulted from the "*Jungle*" caused the Capitalists to view its author with deep interest, great curiosity, and grave concern, and the labouring classes to worship Sinclair as their true Friend and Saviour.

Sinclair who is always associated with all great fights for the rights of the poor and the oppressed went to investigate the great Coal Strike which was in full swing in Colorado. Upton was arrested, fined and on flatly refusing to pay the penalty was thrust into the jail. "*Singing Jail Birds*" is a very powerful and poignant work which was occasioned by the author's own experiences in 1923. That year he was arrested in California and sent to jail for reading the Constitution of the United States in public, in a "free speech fight". *Singing Jail Birds* is easily the most brilliant and effective example of the expressionistic drama that has ever been produced on the world's stage.

In 1917 was published "*King Coal*" a fine labour novel, in which Sinclair presents in the most attractive garb his first-hand and expert knowledge of the Colorado situation which made him enjoy the company of the "*Singing Jail Birds*". This novel full of life and vigour has been declared to be one of the outstanding novels in English literature.

Sinclair, the rebel in the realm of literature, was of the firm opinion that German Militarism was a great and powerful menace to the Socialist hope of revolution. (In this connection it is interesting to note that Sinclair's books are banned in Nazi Germany.) Now the author turned editor and published a monthly named "*Upton Sinclair's For A Clean Peace and the Internation*". "*Jimmie Higgins*", a hundred per cent war novel was published in 1919. Romain Rolland speaks of this masterpiece in fiction thus:—"It is one of the most powerful works which have been written on the war. No novel of this time is nearer to the art and the spirit of Tolstoy. It has his abundant life, the visible human sympathy and impassioned

truth. One such work will survive in an epoch and will be its dreaded testimony to the future".

"100% *The Story of a Patriot*" appeared in 1920. "100%" which is as "sharp as a needle and as strong as a dynamo" was followed by the "*Book of Life*" in 1921. The book to a large extent is Wellsian in scope though not in treatment. The volume is the practical counsel of the author who believes that Knowledge is power and Knowledge gives power. Upton Sinclair has written the best and sanest things about love and society in the book. Sinclair's views on life are essentially pre-Freudian. His presentation of what he regards as objectionable and even callous sexual conduct is at once vivid, powerful, true, outspoken and characterised by irresistible ironic skill. Sinclair, however, betrays his avowed emotional bias against sex in this arresting work. He has now outlived this bias, but still he is repugnant to love-making without real love. Sexuality as practised in his land he is deadly against; sexuality in its neurotic manifestations Sinclair decries violently. While referring to modern dancing and "petting parties" Sinclair with righteous indignation, withering contempt and extreme repugnance cries out that "society is disintegrating, going back to the howling and fighting and cannibalism of the jungle!". He appeals to the world for a peaceful reconstruction which could begin straightway "if we had sufficient intelligence". Sinclair continues to be identified with the pre-war Socialist movement as against the post-war movement which styles itself Communist, all his broad sympathies notwithstanding.

V

"*The Profits of Religion*" which was announced as "a study of Supernaturalism from a new point of view as a source of income and a shield of privilege" was a ruthless vindication of sacred institutions from the fearless pen of an inspired writer since Voltaire. In this powerful and gripping volume its rebellious author turned all religious and sacred institutions inside out. His attitude towards the Church he explains thus; "My quarrel with the churches is a lover's quarrel: I do not want to destroy them, but to put them on a rational basis, and especially to drive out the money-changers from the front pews". Naturally, this bold book caused severe heartburn to the clergy and set them to think seriously about the evils in their churches. This book merited great appreciation from the Rev. Holmes, a celebrated clergyman.

Sinclair now set himself to the stupendous and self imposed task of vindicating the American Press which was callous to the extreme, horribly sacrosanct, fabulously wealthy and demoralised to damnation: "*The Brass Check: A Study of American Journalism*" appeared in 1939. *The Brass Check* is a terribly outspoken volume on the

corruption of the American Newspapers. Competent literary critics proclaimed that the "*Brass Check*" is Upton Sinclair's *magnum opus*. The book caused a mighty sensation in the literary world and was a whirlwind success. It created a great panic in the journalist circles of America and revealed the fact that there was an immense resentment against the pseudosanctity in which American Journalism had wrapped itself. Sinclair stood his ground because of his uncontroverted and incontrovertible authenticity. Pamphleteering as a great art reached its celestial heights with this powerful work which assured its author immortality in the literature of the world.

Then followed Sinclair's arresting volumes on American education, the "*Goose-Step*" and the "*Goalings*". American Education in spite of its attractive window-dressing, elaborate paraphernalia, and amazing publicity was at best a grand fetish. American Education conducted in Universities "with amphitheatrical football performances in the foreground and intellectual terrorisation in the background" was looked upon with contempt as a huge fetish by the thinking and understanding educational critics of the world. In the "*Goose Step*" Sinclair guides the reader through a dark mass of astounding and ridiculous facts and shows him that American Universities are made capital use of by the big business magnates to achieve their own selfish ends and not, towards making higher education an efficient and almost integral part of the Capitalist system. The book is pre-eminent for its marvellous marshelling of facts, elegant presentation and is flavoured with lively humour.

"*Mammon Art: An Essay in Economic Interpretation*" published in 1925, one of the series of the gigantic exposes, is different from its predecessors for it does not deal especially and exclusively with America. The book is an "Outline of Literature", "a psychological document and a polemic in literary criticism", an attack upon the theory of art for art's sake. From its revolutionary point of view "*Mammon art*" is a spirited, honest and interesting enquiry into literature by an author-critic of supreme critical acumen.

"*The Spokesman's Secretary*", a delightful work influenced by Socialist auspices, appeared in 1926. This book offers a good deal of constructive criticism. "*Letters to Judd*", a candid criticism of the then economic system, was also published the same year. *Letters to Judd*, an American working man, are full of political and economic insight and sympathy. Thirty years of close and careful study of American problems have gone into this work which states, explains, proves, and suggests remedies for the many ills from which America is suffering. The informative book closes thus:—"What we want, Judd, is a world with neither rich nor poor, but with people who live by producing and not by taking what others have produced. We want to make

that sort of world, and we call to our aid all men and women who are willing to work for it. We want to study this problem, and fill our minds with real information, and stop reading the poisoned press of our enemies. Indeed, Judd, it is not too much to say that we want to make over our moral and mental life, so that we cease to admire the ideals of our exploiters—waste and the display of waste, plundering and the power to plunder. We want to teach ourselves and our children to admire useful labour, and social vision, and loyalty to the cause of those who produce. We who serve the cause that call one another 'Comrade' or 'Brother' or 'Fellow Worker' and we invite you to join our ranks". This book reveals Sinclair's, political philosophy and his great concern for the working classes for whose cause he has dedicated his life. These books are valuable additions to the Socialist Literature of the World.

The work which followed was a full-length novel, "*Oil*" which in abundant and powerful measure expressed Sinclair's overwhelming and robust interest in the Social and economic tragedy-comedy of the life of the poor working classes. World famous writers and critics hailed "*Oil*" as a great work and it proved to be the best selling novel in America. For its richness of life and wide range of interest, this novel is cent per cent brilliant. It is the powerful, gripping and heart-breaking story of the Oil industry in human terms. This spirited and authentic work which portrays America's most spectacular and speculative industry and the moral and political breakdown of the ruling classes, and the miserable plight of the working classes, is, in the ease, power and management of theme, Tolstoyan.

The same year was published "*Money Writes*", Sinclair's book on present-day American Literature. This "explosive and damnably readable book" as Emmanuel Haldeman-Julius described it, was a great success. In this work Sinclair ridicules those authors who are insincere and who simply write for money and the highbrow critics who assume airs and fly at the throats of authors. With consummate critical acumen and fairness Sinclair has turned inside out all the outstanding authors and critics of America in this arresting work.

Sinclair the robust optimist believes wholeheartedly in the ushering in of a happier era when according to him, "an enlightened community will foster vital art, and a writer may speak the truth without fear of boycott and extinction". Says he:—"Ours is the time of pain and sacrifice when the honest man's reward is the inner knowledge of a service rendered to the race. It is a time of knavery enthroned, and buncombe and triviality set up in the seats of glory. But the movement of social justice is organising itself and acquiring power, it has its champions in every civilised land, including the greatest of artists; I think we shall not have to wait many decades in America for the coming of a literature based upon scientific optimism and constructive social vision".

"*Money Writes*" takes us out of ourselves into something greater and nobler. Sinclair's original and sensational boog is the most significant attempt at vindicating a great nation's most modern literature in all its hidden and naked aspects. "*Money Writes*" reiterates and drives home into the minds of the reader that the duty and function of literature is to improve and enrich our life, excite our thought, stimulate our sense of aesthetic beauty, love, and pity, to flood with light the darkness in our life, to awaken conscience and to be true to ourselves and the world. Judged from these canons, Sinclair's books are without exception true and noble.

In 1928 was published "*Boston*" another full-length contemporary historical novel. "*Boston*" is at once a thrilling work of fiction, a brilliant sociological review and a first class historical novel which eternalizes in literature the memory of the two revolutionists, Sacco and Vanzetti, the stalwart victims of the Capitalist regime. Sinclair's boundless hatred of the exploiters and parasites who belong to the Capitalist order, is with daring and dashing force expressed in this volume of over eight hundred pages. The book is fiery and recklessly courageous in its criticism of men and things. "*Boston*", it must be said, is overloaded with facts gathered after almost superhuman labour. Nevertheless, this book gives a vivid picture of the great comedy and panoplied fetish of "law" as practised and administered in civilised America. It is true that the book provides reading, heavy and not quite easy; yet it is a powerful work which moves the reader, a veritable Gospel of the working classes, a dynamic thunderbolt into the camps of the capitalists. Sinclair has in this book showed to and shared with the world an arousing truth for which humanity will ever thank him. "*Boston*" appeared in translations and foreign editions all over the world and met with roaring sales. Prof Robert Mars Lovett, the Editor of the "*New Republic*" has in his critical work *Preface to Fiction* discussed Upton Sinclair's "*Boston*" as a type of national fiction and hailed it as one of the six greatest novels of the world.

"*Mountain City*" published the next year, gives an inside picture of high finance and society in the oil fields of America. Company officers who accumulate company surpluses and use them to manipulate company securities in Wall Street, the hub of American financial and commercial enterprise, will find in the "*Mountain City*" a true picture of their world. When one has read this book one will see what it means to the American people to have the natural sources of wealth thrown into the arena to be scrambled for by the greediest

(To be continued.)

Some Problems of Education

By E. H. PARAMESWARAN, M. A., L. T.

SPEAKING of the main defects of our system of education, two features of a formidable character are easily noticed. The first is the enormous wastage practically at all stages, and the other, the unemployment of the successful output, even after the enormous wastage involved in the successive process of production.

It was hoped that the Wardha Scheme of basic education would remedy many of the defects of the present system. Though some of the features of the scheme were criticised, the idea of education through a basic craft found acceptance with a large body of educationists in this country. In the opinion of many it would usher in a new era; many thought that it was the only practicable proposal for bringing about cent per cent literacy within a period of 20 or 30 years. The Central Advisory Board of Education of the Government of India accepted many of the salient features of the scheme and many of the Provincial Governments started schools to train teachers on the lines laid down in the scheme. The All-India Federation of Teachers' Associations adopted most of the recommendations of the Zakir Hussain Committee and the Indian National Congress expressed its opinion in favour of the scheme. Nothing is more tragic than the fact that a scheme so universally acclaimed as likely to effect a revolution in the domain of primary and secondary education has been completely shelved! The absence of Congress ministries in the provinces and the hostile attitude adopted by some of the provincial governments have tended to assign basic education quite a secondary importance.

The mother tongue as the medium of instruction. It is superfluous for anyone at the present day to expatiate on the advantages of having the mother tongue as the medium of instruction in schools. That the foreign medium is one of the causes of stagnation and wastage at the secondary school stage is an admitted fact. Not only the great leaders of our country but almost every committee that was set up to consider the question condemned the foreign medium.

The process of vernacularization must be taken to its logical conclusion and we should appeal to the Universities in the Province to introduce gradually the mother tongue in the college classes also. The reform will be facilitated and parental apprehensions allayed only if the Universities co-operate in this most important inevitable reform. That the subject bristles with difficulties nobody will deny.

* Extracts from the Presidential Address delivered at the Conference of the Thiruvallur District Teachers' Guild held at Srivaikuntam.

But we have in our own country the example of the Oosmania University imparting instruction through the medium of Urdu, not to speak of the example of Japan, Turkey, and other Oriental countries, which got themselves initiated into a Western knowledge and culture without making use of the Western languages as the media of instruction. Though at the outset, Japan had recourse to text-books written in foreign languages, her objective from the very first had been to arrive at the stage when all instruction could be given in the language of the country. It is perhaps a paradox that in 1941, our leaders should be advancing elaborate arguments to convince teachers and parents that the medium of instruction in all stages, from the Montessori to the M. A. class should be the mother tongue of the people. Speaking on this point, I cannot do better than quote the following telling extract from the Convocation address delivered by Dr. Rabindranath Tagore at the Calcutta University in 1937:

"One of the most poignant signs of the days of a people's adversity is that truisms require to be aggressively proved. Our modern University education has been from its inception parasitic on a foreign tongue..... Accustomed to live by borrowing, it has come to measure attainment by largeness of debt; it has signed a bond of servitude to the thinkers of other lands. Those who receive such education cannot produce what they consume. Brought up to absorb the thoughts of others their academic success depends upon their ability to repeat by rote, and their own faculty of thought, their creative inspiration, their courage of conviction, have all been enfeebled. It goes without saying that the only way of revival from such chronic debility is the assimilation and application of the subject matter of education through one's own language, just as in order to incorporate foodstuffs into the body, they have to be chewed with one's own teeth and saturated with one's own digestive juices."

No Educational Planning. One of the criticisms generally levelled at the Government is that there is no planning in respect of education. The public can have no idea as to what the Government programme is even in a general way if there is no planning—why should not the Madras Presidency have a ten year plan of Elementary and Secondary Education? There should be no tendency for drift.

At a time when the question of Re-organisation of Secondary Education has been before the public and we were expecting the department to issue definite instructions regarding the same, we have before us the new syllabuses in the several subjects for the Middle School classes. The S. I. T. U. has always been insisting that in all matters of educational policy, introduction of new syllabuses and courses of studies, organised teaching opinion should be consulted beforehand. It is to be regretted that no opportunity was given to the District Teachers' Guilds or the S. I. T. U. to give their opinions on the draft syllabuses. Circulars have recently been issued that the new syllabuses are to be introduced simultaneously in the I, II, and III Forms from the beginning of the next school year. It has been the

practice, whenever new syllabuses are to be introduced, to introduce them from class to class. But the department has adopted this novel procedure which is bound to have unsatisfactory results. Taking the English syllabus, we find that the new syllabus seems to be drawn up on entirely different principles from those on which the present syllabus is drawn—under the circumstances the pupils in the second and third forms would be at a disadvantage as they would not have gone through the earlier portions of the new syllabus.

Before I pass on to the subject of Secondary Education, I must say a few words about Elementary Education and the grievances of Elementary School teachers. The administration reports on Public Instruction for 1938—39 and 1939—40 refer with satisfaction to the progress made regarding Elementary Education, the decrease in the number of Elementary schools, in the increase in the number of pupils, in the increase in the number of complete elementary schools and the doubling of the strength of the V standard. While we may congratulate the Director of Public Instruction on the success achieved with regard to his policy of elimination, concentration and consolidation and also on the adoption of the payment of quarterly grants to schools there are those who feel that the time has come for an independent enquiry to be made with a view to determining whether there has been an improvement in quality and whether the continuance of this policy is likely to prove beneficial to the further progress of education in the province. In the meanwhile we should request the Government to revise the Elementary Education rules, to remove the complexity of the Grant Formula and to assure managements and teachers alike of their respective quota. We should also request the Government to reduce the number of working days for elementary schools from 220 to 200 as otherwise it will be an undue strain on teachers and pupils alike.

I have not been able to study carefully the provisions of the Bill published in the Gazette recently to amend the Madras Elementary Education Act of 1920. A cursory glance at the bill shows that it is intended to remove the disability which local bodies have suffered from on account of the failure of Government to comply with the provisions of Sec. 37 of the Act which impose an obligation on the Government to pay to the local body concerned a grant equal to the amount raised by it by way of education tax. While the bill should be welcomed in so far as it attempts to do away with certain anomalies, no one can congratulate the Government on the intention to disown their responsibility for financing Elementary Education save in the manner and to the extent they may from time to time deem fit. When will our Government realise that it is the primary duty of the state to introduce free and compulsory Elementary Education?

Reorganisation of Secondary Education.

During the last few years, the question of educational reorganisation has been in the air. Educational opinion has been almost unanimous in condemning the existing type of education as purely literary and having no relation to our life, traditions and environment. It has been recognised that the main defect of the present system of secondary Education is that it merely prepares students for admission to University Courses of study without laying emphasis on the vocational aspects of education, and consequently large numbers of students unfit for higher studies flock to the Colleges with the sole object of qualifying themselves for the clerical services of the Government or of private bodies.

A Conference of Indian Universities held in 1934 considered the question of reorganisation and resolved that there should be a radical readjustment of the present system in such a way that a large number of pupils shall be diverted at the completion of the secondary education either to occupations or Vocational institutions. The central Advisory Board of Education in 1935 passed almost identical resolutions on the subject and in 1937, the Madras Government published for criticism a scheme of Educational Reform. The Provincial Educational Conference held at Tanjore in 1937, at Mangalore in 1938 and at Madras in 1939, discussed this question at length and passed several resolutions regarding the reform of secondary Education. The conferences expressed themselves against the restriction of facilities for secondary or higher education, against the extension of the school course by a year and against the proposal of a Public Examination at the end of the IV Form to sift pupils who were fit for higher academical studies from those who were not. The three Universities in the province also considered the Governments' proposals and decided against the elimination of the Intermediate classes with a compensating increase of one year in the secondary courses.

In September 1939, the Congress Ministry convened a conference to discuss the same question and arrived at the conclusion that after the IV Form there should be a bifurcation of courses of study, into the pre-university course and the vocational course.

The Government of Madras issued a communique in July 1940 which stated that after careful consideration and discussion of the various aspects of the question, the Government have arrived at the following decisions on the subject of Reorganisation of secondary Education :—

1) The Secondary school course should be bifurcated at the end of IV Form into a pre-university side and a vocational side. The vocational side may in some cases extend to three years, where the course is technical.

2) There should be at present no public examination at the end of the IV Form. If the voluntary diversion of pupils to the vocational side fails, the question of introducing a test examination for those who wish to take pre-university course can be considered later on. Voluntary diversion to the vocational side will be encouraged by making it an avenue to Government employment.

3) The examination for the S. S. L. C. or Government Certificate will be confined to pupils on the vocational side. There will be the Matriculation examination conducted by the University for those who want to enter the University.

4) The vocational side of the high School course must continue to have a fair amount of general education included.

The other decisions are with regard to the recruitment of lower division clerks, the age limit for clerks etc.

It will be seen therefore that the Government communique only follows the generally accepted principles on reorganisation. It is therefore surprising that there should be criticisms levelled at the idea of bifurcation after the IV Form.

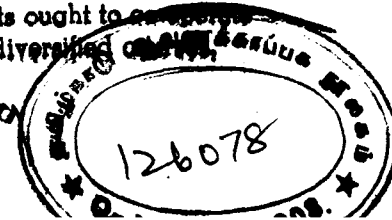
The Inter-University Board, the Central Advisory Board of Education, the conference summoned by the Congress Ministry and the S. I. T. U. in its previous conferences have all accepted the principle of bifurcation and there does not seem to be any point in teachers themselves attacking the proposals of the Government regarding diversified courses. As early as 1937, the book, "Education in India" published by the Government Bureau of Education contained the observation that again and again attention had been drawn to the defects of the educational system in the press, in the platform, and reports and that what was required was a determined effort to do something about it and not merely to talk. It is very much to be regretted, therefore that we are still in the region of talk and that nothing has been done so far to remedy the defects.

The main proposals contained in the Government communique of July 1940 are on the whole sound and follow accepted principles. It is therefore to be hoped that the Government will lose no time in giving effect to the proposals.

Of course, there will be difficulties in the practical working of the scheme. It is perhaps doubtful if the right type of students will go to the vocational courses, because our educational system, as is notorious, has had a university bias and every student who passes through the High school expects to proceed to the University. If we are to avoid the arbitrary selection of pupils at the IV Form stage by means of an external public examination, teachers and parents ought to be consulted with regard to the selection of the pupils for the diversified courses.

JL
M2, N268

N41.16.9



Again the universities should also provide post-secondary vocational courses, on the successful completion of which Diplomas may be given. In the case of affiliating universities, institutions that prepare candidates for the diplomas should receive university recognition as competent to prepare candidates for the purpose. Only then will it be possible to give the vocational or realistic courses the stamp of respectability and equal status with purely academical courses.

It is also necessary to sound a note of warning about the kinds of vocational courses to be provided. There are those who imagine that the present system of education is the root cause of all unemployment and that the problem of educated unemployment will be automatically solved the moment vocational courses are started. This is a delusion as pointed out by the Hartog committee. "The extension of technical training which is far more expensive than literary training has been widely advocated. We fully sympathise with the desire to develop such technical training though we feel bound to point out that the training of technical experts only creates more unemployed unless there are industries to absorb them". The problem of vocational education is highly complex and unless it is viewed against the background of an economic plan for the whole country, failure and disappointment are inevitable. Like other countries, India must survey her economic possibilities and devise an appropriate plan of development. It is only when this is properly done that we can decide what kinds of vocational training and how much of each should be provided and make an attempt to supply industry and trade, the kind and number of recruits for their different branches and stages.

Then there is the problem of finance. The Government scheme, does not mention the several subjects to be introduced under the vocational courses. The sub-committee appointed by the conference convened by the Congress Ministry suggested in addition the Commercial subjects, vocational subjects like agriculture, Electrical engineering, Mechanical engineering, Ministerial service, secretarial work Teachers' Training, Carpentry, spinning and weaving. The question naturally arises, "How many of the schools at the present day can afford to make provision for courses like Mechanical or electrical engineering? What does the Government propose to do to help the Managements to provide these courses?" The Government should take the Managements of schools into confidence, act in consultation with them and provide the necessary funds to the schools to open these courses. It will not do if the Government promises half-grants to schools to provide for these courses.

It is equally unfortunate that the scheme of re-organisation is silent on the position of the teacher and that no mention is made as to the manner in which the conditions of service of teachers are proposed to be regulated. No scheme of educational reorganisation can

be considered to be satisfactory which does not take into consideration the position of the teacher and ensure for him security of tenure and proper conditions of service. In any scheme of educational reconstruction, the teacher has to play an important part and it will be meaningless for the Government to think of any re-organization without defining clearly the relation between the management and the teacher and the Government and the management. Administration reports have admitted the seriousness of the position in aided schools and several schools under local bodies. That the salaries of teachers should not be regulated by the law of supply and demand is recognised by all Governments and leaders of thought. Referring to the low salaries of teachers in India the Government publication, "Education in India," says, "The fact that India is a poor country is no excuse for the miserably low salaries which some provinces offer to the teachers. To reply that teachers can be obtained on the scales offered does not take into account the type of teacher recruited and the effect on the school of having a staff discontented, depressed by poverty and on the look out for other means of increasing their income." While lectures are being delivered from public platforms about the nobility of the profession and their place in the scheme of nation-building it is generally forgotten that the teacher is a human being and that he should have a living wage. The conditions of service in many secondary and elementary schools are far from satisfactory and the Government should do something to remedy the defects. In the absence of any satisfactory plan for regulating the conditions of service of the teachers in secondary and elementary schools any scheme of educational reconstruction will be doomed to failure.

It will be appropriate in this place to say something about the relation between the management and the teacher and his conditions of service. While the Government should regard managements of schools as partners, the managements in turn, should regard the teacher as a partner in the great work of education. The idea of looking upon the teacher as an employee should be given up once for all. If this position is recognised, the Government cannot any longer regard the service conditions of teachers in aided schools as a concern of the management alone. During the last few years, the South Indian Teachers' Union has placed this question before the department and the Government and insisted upon proper service conditions of teachers. But the Government has not moved and we remain in 1941 where we were ten years ago.

I may in this connection invite your attention to the articles published in the March issue of "The South Indian Teacher" containing (1) The memorandum on the Appointment, dismissal and control of teachers by the Ministry of Education in Ceylon. (2) U. P. Committee's recommendation on the administration of non-Government schools

and (3) The Tenure laws for the several states in the U. S. A. A perusal of the tenure laws for teachers in the U. S. A. shows that while the services of a teacher can be dispensed with for incompetency, neglect of duty, insubordination, moral turpitude or unprofessional conduct, the teacher has always the right of hearing statutorily provided for him and also the right of appeal against the decision of the management. But in the case of the contract provided in the M. E. R. the management has merely to give three months' notice without assigning any reason for terminating the services of a teacher and there is no right of hearing for the teachers nor any right of appeal. The memorandum of the Minister of Education in Ceylon lays down the principles on which public education should rest and the responsibility of the state in regard to the same, whatever may be the agencies involved. According to the memorandum, the state has a double obligation to teachers: 1. The ordinary obligation it has to ensure to them security of conditions of service as a class of workers in the body public and 2. the special obligation to ensure a happy, contented and efficient teaching service which can be trusted with the task of moulding its future citizens." It is high time that the Madras Government did something immediately on the lines suggested by the Ceylon Memorandum.

During the last fortnight the papers have published the news that the Krishna District Board has issued notices of discharge to ten permanent L. T. assistants of four to seven years' standing in the District Board, and also ordered the closure of the ten full fledged sections in the high school classes of some of the high schools. We also hear of the retrenchment of a number of teachers in the Municipal schools of Cuddalore. It is high time that the Government looked into these matters and made it impossible for any management, private or public to terminate the services of teachers, at their sweet will and pleasure. There is no point in the Government pleading that no great reform in this direction is possible during the period of the war. "Something of the importance attached to schools and education can be gathered from what is going on in Britain in the very thick of experiences caused by German aerial bombing. With fires from incendiary bombs raging all round and all the agony of killing and maiming oppressing the atmosphere British authorities have not relaxed by ever so little, their concern for the maximum possible upkeep of facilities for the schooling of the young. Proper education of children with resolute pursuit of new schemes suitable to the altered needs of each changing moment, has been the dominant care of Mr. Churchill and his colleagues in the midst of the ever increasing burden of pre-occupations entailed by the war."

I have dealt with the position of the teacher at some length, because the teacher must always remain the central figure in any school or college and cannot be overlooked in any scheme of educational

reconstruction. The ideal teacher has been described in noble language by Emerson:— 'He has too much imagination to exaggerate the importance of his field of labour, but his enthusiasm for it is honest, and he has no regrets for the choice he has made. He is disturbed when he cannot develop the potentialities of his students and uneasy when they merely learn his subject without learning to like it. He has a soul as well as a head; he is a man as well as a teacher; he is as far as possible the incarnation of the truth he espouses.' The teacher has an important role in social economy and if the teaching profession is to perform its duties adequately and in tranquility, there are certain essentials which the community must guarantee. It was with reference to these that Rao Bahadur A. Lakshmanaswami Mudaliar presiding over the last Provincial Educational Conference, said that the teaching profession is entitled to claim at the hands of the authorities a charter of rights and privileges so that individual or group victimisation may not be possible in future:

A Charter of Rights.

The chief essentials are:—

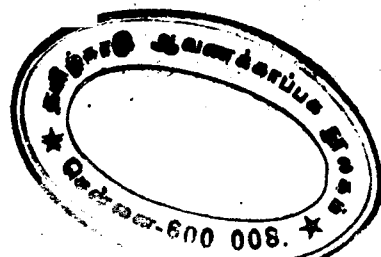
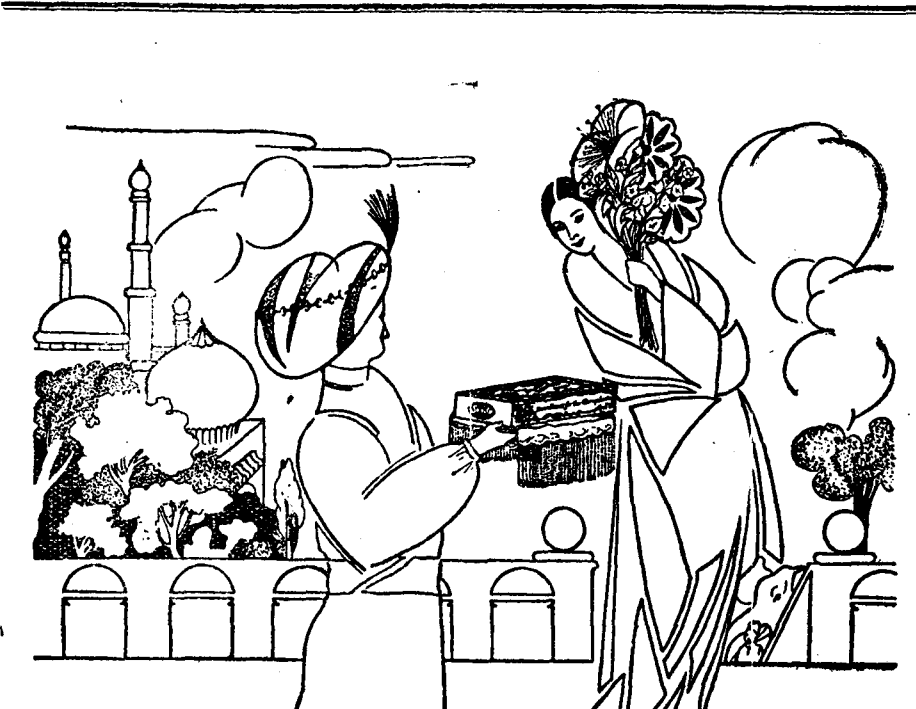
1. Security of tenure.
2. A living wage: The economic position of the teacher must be placed beyond anxiety and worry. It is true that the teaching profession can never offer the attractions in point of wealth, prestige or influence that other callings do, but at the same time it should not be expected that only the unambitious, the ascetic or the improvident will enter it.
3. Freedom from meddlesome interference: The administration should see that the position of the teacher is consistent with self-respect and exercise of initiative.
4. An appellate authority to which appeal will lie on all cases of victimisation or severe punishment inflicted on any teacher, employed in schools under local bodies or private management.

A Board of Appeal consisting of representatives of managements, teachers and the Government will command the respect of both the management and the teachers and should be acceptable to the department. The S. I. T. U. has repeatedly asked for the constitution of such a board of appeal and requested the Government to see that no permanent teacher is sent out of service without the previous permission and approval of the D. P. I. If for any reason the Government finds it difficult to safeguard the position of the teachers by any legislative enactment, we request that pending any permanent legislation suitable amendments may be made in the M. E. R. and Grant-in-Aid Code ensuring security of tenure to teachers in all secondary and elementary schools of the province.

A well organised teaching profession is an indispensable asset to any country and particularly so to a country like ours. In several countries teachers are required by Government to join teachers' organizations and attend their conferences. In our presidency, the Elementary school teachers are compelled to attend the meetings of the Range Associations. The National Union of Teachers in England is a powerful body and is invariably consulted by the Government on all important questions and is given official representation on the Consultative Committee of the Board of Education. Our ideal should be to make the S. I. T. U. a strong and disciplined organization enjoying the status of the National Union of Teachers in England. There are teachers who disbelieve in organization and disciplined work and who in the anguish of disappointment scoff at guilds and associations and ask, "What has the S. I. T. U. done?" My answer to such critics is "What has the S. I. T. U. not done? And what have you done to entitle you to ask the question?" While I grant that plenty of work yet remains to be done, the S. I. T. U. can certainly be proud of its humble achievements during the last thirty years. The S. I. T. U. Protection Fund is one of the solid achievements of the S. I. T. U. and is being copied by teachers' organisations in other provinces of India. More can be done only if every teacher in this presidency considers it his duty to become a member of the S. I. T. U., takes a live interest in its activities and be prepared to make sacrifices. If teachers do not do their duty and realize their great responsibilities, they will be a drag on the profession and the teaching profession will in turn become a great drag on the nation.

I hope and pray that teachers will rise to the occasion and that by their united efforts and self-sacrifice, the S. I. T. U. will grow firm to ever more.

The teacher has to play his part in this period of transition. Our opportunities are great and I hope and trust that we shall play our part worthily. And may the Giver of All Gifts give us the strength and the courage, inspire us to lofty ideals and encourage us to great deeds that will be an inspiration and example to our countrymen, so that when the dust and dim of present day controversies settle down the bright example of the teaching profession will stand out as beacon lights for posterity to follow with pride and gratitude.

Mysore Santal Soap

*a welcome
gift*



THE MYSORE GOVERNMENT SOAP FACTORY BANGALORE

Handwritten notes: JL, m2, N2552, N41, 16-9

V. R. L.

RANGA IYER & BROS.,

SILK & CLOTH MERCHANTS.

BIG BAZAAR,

PALGHAT

POPULAR, RELIABLE & CHEAPEST HOUSE FOR

Benares, Bangalore, Conjeevaram,

Madras, Karachi & Salem Silks, Sarees,

Dhoties and Angavastrams in

up-to-date designs and

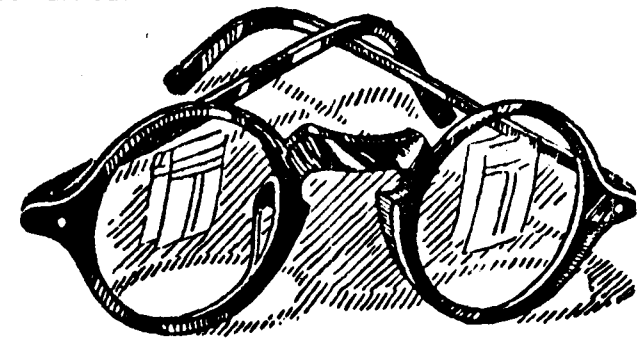
latest style

MOFUSSIL ORDERS EXECUTED PROMPTLY

SMALL PROFITS & QUICK RETURNS

A trial will convince you.

DEPENDABILITY
HIGH CLASS FRAMES OF
TESTED MERIT!!
CONCESSION RATES FOR STUDENTS!!
REMEMBER 27 YEARS' EXPERIENCE



WE STAND FOR QUALITY
Patronised by Maharajas, High Court Judges, Doctors etc.

RADHA BROS.,

OPHTHALMIC OPTICIANS,

174, Broadway, MADRAS

THE SCHOLAR

THE PREMIER MONTHLY JOURNAL OF MALABAR

Subscription Rs. 3 a year and annas 4 a copy.

ADVERTISEMENT TARIFF

	For a year	For Single insertion
Full Page	Rs. 80	Rs. 8
Half Page	Rs. 45	Rs. 4½
Quarter Page	Rs. 25	Rs. 2½
Special rates for special position.		

For all other information please apply to:—

THE MANAGER,

The Scholar, Palghat.



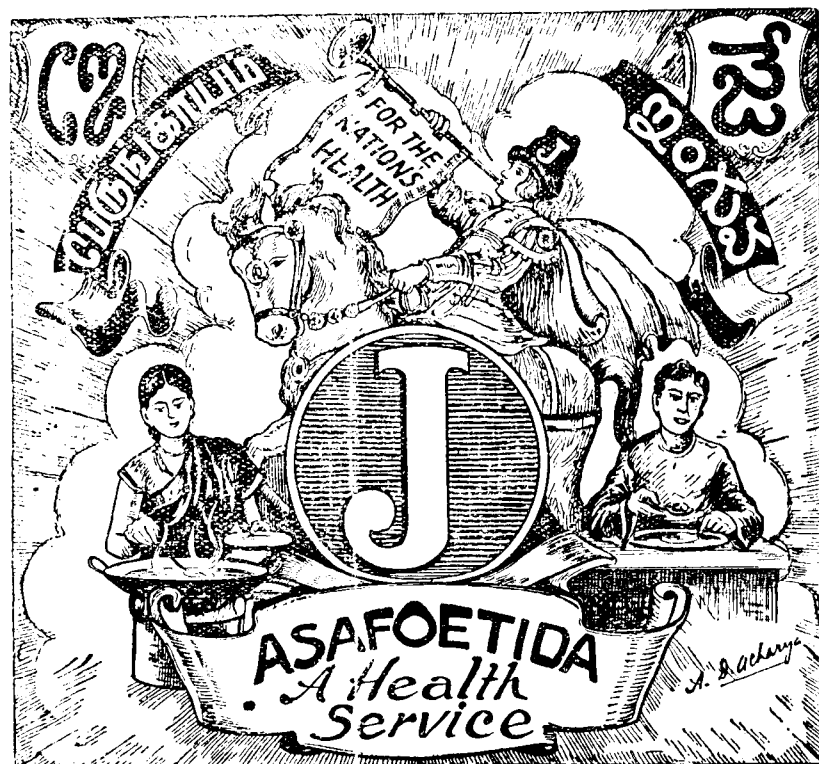
Colds

Do not drug your-
self for COLD—just
rub a little AMRUT-
TANJAN on the
nose—It gives you
quick relief.



AMRUTANJAN

CURES ALL ACHES & PAINS



Our Latest Book of Rare Merit

THE CORONATION HIGH SCHOOL ENGLISH GRAMMAR & COMPOSITION

Edited by

W. G. EAGLETON, M.A. (Cantab.)

Professor of English, University of Mysore.

Pages 462+VI

Price Rs. 1—14—0

This book is specially designed to serve as a text-book on Grammar in the High Schools, and has been carefully prepared in consultation with teachers of long experience in the teaching of English in Secondary Schools, and is brought up to date by reference to the latest books on the subject. The syllabuses of the S. S. L. C. and other public examinations, and the type of question papers set in them year by year, have been carefully studied, and the book has been planned to meet the real need of pupils sitting for those examinations. Though the book is intended for higher forms, the elementary portions of Grammar have not been ignored, but passed in review.

One special feature of the book is that it has throughout kept in mind the needs of the Indian student learning a foreign language and has warned him, whenever occasions arise, against mistakes to which he is peculiarly liable. Predominance is given to practical grammar, and definitions, classifications, and grammatical terminology have been treated only so far as may be necessary for practical purposes.

The exercises coming at the close of every chapter afford ample practice and, if worked through, will ensure a thorough understanding of the principles explained in it. They will, it is trusted, serve as a good guide for teachers who have to put their pupils through some necessary grammatical drill. The examples are chosen from literature, and from modern English so as to acquaint the pupils with established usages as English is spoken and written at the present day. Though the book is expressly intended for pupils in High Schools taking public examinations, it will, we hope, serve others too as a handy book of reference in cases of doubt and difficulty.

The book is priced low and will be found very cheap for its size, get-up and utility.

B. G. PAUL & CO.—PUBLISHERS—MADRAS

Registered No. M. 2104.

KRISHNA IYER & C

PIECE GOODS MERCHANTS,
PALGHAT & COIMBATOR

For Latest and Smartest in

Dress-Wears in Current

and Coming Styles,

Dress and Suitings

Silks and Sarees.

PLEASE VISIT

OUR NEW SHOES

We Guarantee Satisfaction.

Printed at The Scholar Press, Palghat and published by
E. H. Parameswaran at Palghat.

[illegible]