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The
Educational Review

Vol: ~~XXVII~~

No: 7-8 July - Aug. 1941

1941



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REGD. NO. M. 272

VOL. XLVII, NO. 7

JULY 1941



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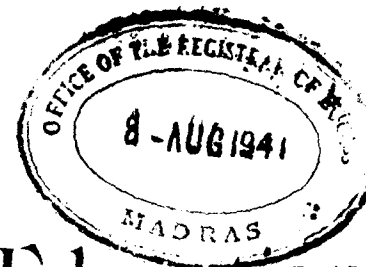
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The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. XLVII

JULY 1941

No. 7

A TYPE OF DILEMMA

BY DR. R. VAIDYANATHASWAMY, *University of Madras*

NAGARJUNA, the Buddhist philosopher, says, while discussing certain logical questions, that it is not possible 'for a person to stand on his own shoulders, for a knife to cut itself, etc., It is however possible for a statement or a situation to be inherently inconsistent with itself,—to cut itself as it were. I collect here for the benefit of the reader the examples of such self-contradiction that I have met with, beginning with the two usual examples that are quoted in text-books of logic.

THE TWO USUAL EXAMPLES

While these are rather crude they serve very well to indicate the type. A Cretan asserts that all Cretans are liars. If we assume that his assertion is true, it follows that he is a liar, and therefore that his assertion is false. There is however no self-contradiction if we suppose that his assertion is false.

A similar situation arises in regard to the assertion. 'Every rule has an exception'; for if the assertion is true, then it has itself an exception, and is consequently

false. In both these cases, as also in the next case the situation is one of partial self-contradiction.

THE SPHINX AND THE MOTHER

The Egyptian Sphinx meeting a mother and her only child, threatens to devour the child. In reply to the earnest entreaties of the mother it promises to restore the child to her, provided she can guess correctly whether it will restore it or not. Now if the mother says, 'You are going to restore the child,' the Sphinx can reply 'No, I am not. Your guess is wrong, and therefore I will not restore the child.' But, if on the other hand, she says, 'You are not going to restore the child', it will be impossible for the Sphinx to keep its word. For if the guess is right, the Sphinx must restore the child according to its promise, and therefore the guess is wrong. If on the other hand the mother's guess is wrong, then by the terms of its promise the Sphinx does not restore the child, and therefore the guess is right. Being unable to keep its word the Sphinx will have to destroy itself; this

contingency is of course not likely to arise, as the mother in her emotional state may be trusted to contemplate only the restoration of her child.

THE JEWISH LAW

Another highly interesting case of self-contradiction arises from the Jewish laws relating to murder. It is said that the Jewish sacred books contain the following laws.

Law I. Persons who are convicted of murder shall be hanged.

Law II. When two or more persons participate in committing a murder, they shall be hanged together, but if one of them dies before being hanged, the others shall be set free.

Law III. To kill a person who is as good as dead is not murder.

Now a particular case arises as follows: A and B join together and murder C. When they are being led to the gallows for being hanged together, they have high words, and A takes up a stone and smashes B dead.

It is claimed on behalf of A that since B dies before being hanged along with A, the latter should be set free by Law II. The judges however point out that this claim applies only in reference to the murder of C, and that A should be executed for the murder of B. In reply it is claimed on behalf of A, that B being on his way to the gallows is as good as dead and that by Law III A is not guilty of murder in killing B. The legal issue to be decided therefore is whether B before being killed by A was as good as dead. This question cannot be

answered without self contradiction. For assume that B was as good as dead; then by Law III A goes free and could not therefore have been considered as good as dead. But the legal positions of A and B before the killing were identical, since what happened in case of A *might* have happened in the case of B. Hence since A is saved B could not have been as good as dead—contrary to hypothesis. On the other hand assume that B was not as good as dead; then A must be executed for the murder of B and was therefore as good as dead. From the identity of the legal position of A and B, we have to conclude that B must also have been as good as dead—again contrary to the hypothesis.

It is clear that the Jewish Laws as they stand are unworkable and require drastic revision.

THE BARBER OF DORF

Dorf is a town in Germany, and it is said of the Barber of Dorf that 'he shaves all men of Dorf who do not shave themselves.' This statement, though apparently harmless, contains an irresolvable contradiction. To expose the concealed contradiction, we have only to enquire whether the Barber shaves himself, or not. If the Barber shaves himself, then since he shaves only those who do not shave themselves, it follows that he does not shave himself. If on the other hand the Barber does not shave himself, then since the Barber shaves all those who do not shave themselves, it follows that he shaves himself. Thus in both cases we reach a contradiction.

RUSSELL'S PARADOX

This and the next paradox are of fundamental importance in modern Philosophy of Mathematics. A *class* is a collection of entities of similar kind; these entities are said to be *members* of the class. There exist classes which are members of themselves; for example the class of all existents is an existent and therefore a member of itself. In a similar manner the class of all abstract concepts is an abstract concept, and therefore a member of itself. On the other hand, the classes one usually thinks of are not members of themselves; for example, the class of all birds is not a bird, the class of all men is not a man and so on. Now consider the class R of all classes which are not members of themselves, and enquire whether R is a member of itself or not. If R is a member of itself, then R must have the property of the classes included as members of R, that is, R is not a member of itself. If on the other hand, R is not a member of itself, then R must possess the property of classes excluded from membership of R, that is, R must be a member of itself. Thus in both cases we reach contradiction. R is thus an 'inconsistent class' and the mode of existence which could be ascribed to R is an important problem in the Philosophy of Mathematics.

RICHARD'S PARADOX

The English language contains a finite number (26) of letters and therefore a finite number of words. There are therefore only a finite number of *phrases* which contain less than nineteen syllables, and which indicate a certain number by their meaning. (For example, the three phrases 'the seventeenth prime,' 'less than six tens by one', 'one half of a hundred together with nine' all contain less than nineteen syllables and all mean the number 59). It follows that there is a unique number which is the least of all numbers which can not be indicated (or *defined*) by a phrase containing less than nineteen syllables. This number can therefore be defined by the phrase 'the least number that cannot be defined by less than nineteen syllables.' But if we count the syllables in this phrase, we find they are only eighteen in number. We have therefore reached the contradiction that the least number that cannot be defined by less than nineteen syllables has been defined by eighteen syllables.

This paradox has a very important bearing on logic in general and mathematics in particular.

THE YOUNGER GENERATION

HELEN BENTWICH.

THOSE of us who grew up before the last war were not subjected to Youth Movements—at least, not to those written with capital letters. We were of the Younger Generation who were knocking at the Door, clamouring to enter the adult world, to capture it, and to put it right. To-day, Youth does not knock at the Door; in this country it tends to dally in the courtyard outside, where the adult world tries to make it comfortable and happy by means of Youth Movements. In other countries, it goes off and builds shoddy, ramshackle houses for itself, either to the right or to the left of the traditional house with the Door, and swashbuckling impostors take charge of these houses, inveigling to its doom Youth wearing a coloured shirt and shouting a false slogan. Some there are in this country, too, who would welcome the shoddy houses on the left or the right. But, in the main, we concentrate on the courtyard, and are in danger thereby of laying a false accent on Youth. For, after all, the period of Youth with which Youth Movements are concerned only last for about a fourteenth part of man's natural span, though there is a curious tendency to regard it as a static condition instead of as a temporary phase. And there is danger to-day, too, of sentimentalizing Youth, possibly because most adults went through a time of unhappiness and difficulty in their own youth, and want to keep others away from these inevitable growing pains.

Why does the Younger Generation no longer knock at the Door? There are many reasons for this. During the last war the Younger Generation were deliberately forced over the threshold, and the burdens of manhood and womanhood, with all the responsibilities entailed, were thrust on boys and girls unprepared to deal with them. After the war they found themselves ejected on to the doorstep, and the same Older Generation who had called them in to save civilization were once again in charge. So some of the Youth turned away, and gave up knocking; while those who continued to knock, and eventually entered, felt unhappy and unwanted when they got inside. They were in a house containing many storeys, and they found themselves relegated to the storey where adult society thought they belonged, and it was very difficult to move about freely from one storey to another. Too few—only the rich and the privileged—got in on the ground floor, while the attics were full of young people whose work nobody wanted, and whose existence society tended to forget. It was a rotten house full of greed and hatred and privilege and inequality. No wonder some young people decided to build their own houses on the right hand or on the left; no wonder some of them preferred to turn their backs to the Door, and to play in the drabness of the courtyard, which well-meaning adults are to-day trying to make into a pleasant garden, to keep their minds off the conditions inside the house, and their bodies fit for the resj.

dents of house to use whenever they need them.

This, some may say, is an exaggerated picture, but it is basically true. And the whole question before us is this: what value is the pleasant garden going to be as a preparation for the life which must, sooner or later, be faced up to in the house behind the Door? Are Youth Movements, as we know them in England to-day, the best preparation for adult existence? Do they not tend to be an amelioration of a rotten condition rather than a vital challenge to the condition itself? Ought we not to set about putting the house in order, hoping that once again the Younger Generation will clamour at the Door to be admitted? And should we not be educating them to clamour?

There are two things to do: so to reform society that the greed, the hatred, the privilege, and all the other evils are driven away, and the house is decently fit for all citizens to enter, on equal terms of brotherhood and opportunity, having no spacious halls to contrast with mean attics, but having all rooms available for anyone to enter. And, at the same time, so to educate the Younger Generation that they will know how to live in this reconstructed house, will appreciate it, and will take their full share, as time goes on, in managing it, and prevent its sinking back into the bad old ways. It is with this problem of education that we are here concerned.

We certainly need a short-term war-time policy for Youth, dealing with the problems of evacuation, shelter life, war-work hours, communal feeding, hostels, and so on. But

this policy must not be confused with the long-term policy which should now be in preparation for the days after the war. It is not too soon to discuss the post-war education of the adolescent; and it must be discussed in the light of the promises which have already been given by the President of the Board of Education that the school-leaving age shall be raised immediately after the war to 15, and later to 16; and the hope that day continuation school attendance will be compulsory till 18. It will require constant vigilance on the part of those interested in the Younger Generation to see that these promises are promptly and universally implemented, despite the certain shortage of school accommodation; that no insidious clauses granting exemptions are inserted, and that the Fisher Act is put into effect in every locality.

Youth Movements are at present mainly concerned with boys and girls to whom a natural healthy outlet for physical recreation, and even for physical well-being, has been denied because of the demands which society makes on their unformed bodies and tired limbs when it forces them to become wage-earners at the age of 14. It is, therefore, not surprising that emphasis has been laid on physical activities rather than on any other form of training, and that hitherto all new developments in Youth work have been approached from the angle of physical fitness. Youth Movements to-day are mainly engaged in salvage and rescue work among adolescents suffering from the ill-effects of surroundings which they should never be in. But when things are changed, as they should be by post-

war reforms, and when all children remain children till 15 or 16, as the children of the privileged classes do to-day, there will be great opportunities for development on an entirely different plane. The tired, bewildered children who have overnight taken the plunge from well-cared-for childhood in a Council School to neglected adolescence in a shop or factory, who are men and women in status, and often in wages, but who are still so much children in every other way, will disappear. And added to the extra time given to full-time schooling must be the advantages of part-time attendance each week in the school room again, and the bridge this builds between school and work. Psychologically, this bridge is of as great importance as it is physically or mentally.

The problem of the future will be to train boys and girls who are healthier, more balanced, more formed in character, and less tired and overworked than they are at present, to grow into intelligent and educated adult citizens. They would be under medical supervision at the day continuation school, where they should have a certain amount of compulsory physical training each week. They would have opportunities, too, for vocational training which should make it unnecessary for the more ambitious of them to study, as much as they do at present, at the end of a long day's work in order to become more proficient at their jobs. All this means that emphasis need no longer be laid on the two aspects of leisure-time training of Youth which are most widespread to-day: vocational education and physical training. And it means,

too, that boys and girls whose evenings are now fully occupied with study, and who are generally the most intelligent and ambitious of their generation, will be more free to attend youth organizations than they are at present. These factors create a new problem; and a new approach to Youth Movements will have to be thought out.

In the past there has been a tendency to regard the boys and girls in the various Youth organizations as being generally incapable of profiting by activities of an intellectual kind, and for the reasons stated above there was probably good cause for this view. But now that the 'raw material' of these organizations will be having the advantages of a longer school life, and of part-time continued education, and now that the more intelligent will also be among the 'raw material', this shyness of the 'highbrow' and the 'intellectual' will have to be overcome. Youth Movements must be ready to provide intellectual stimulation to the full for those who can appreciate it—possibly a larger number than many pessimistically imagine. And they must stimulate the desire for things of the mind in that vast mass of the population which is neither highbrow nor lowbrow, but is just intellectually lazy and unawake until the right stimulus has been found. Among the privileged minority in public schools this desire is frequently dormant till the age of 15 or 16. The right stimulus may not be found in books; but it may be in art, or drama, or music, in craftwork or the study of machinery. It may come through debating and a study of politics or religion, or it may work through nature

study, travel, or some form of exploration. While for a large number the stimulus will undoubtedly lie in achieving greater proficiency in their trade or profession. Youth Movements will have to provide the fullest opportunities for development along all these lines, together with the opportunities for healthy enjoyment and recreation and holiday-making which all normal boys and girls require.

Emphasis, too, must be laid on the need for cultivating discussion and expression. Many adolescents suffer an unnecessary strain because they do not realize that their individual difficulties and problems are shared by a number of others, and that a frank discussion of the problems leads to a solution. It will, therefore, be necessary to have a large variety of Youth organizations, and a complete freedom for boys and girls as to which they join, as well as plenty of opportunity for interchange. Some of these organizations will be for a single sex; some will be mixed. Adolescents change in their attitude towards the opposite sex, and must have a chance of passing from one organization to another at a suitable time. This variety will prevent the regimentation, the uniformity, which is the dread of many democratically-minded people when confronted with the term 'Youth Movement'—for in other countries this has been the negation of a preparation for democracy. The greater the variety of Youth organizations the greater variety of adults will there be. Nobody can say that the best citizen is produced to-day by the Scouts or Guides, by the Brigades, by the Clubs, by the Institutes, or by the Public Schools—which

are a form of Youth Movement exclusive to the well-to do. Each has a contribution to make to a certain type of boy or girl. Provided that opportunities are free and unfettered in each variety, that there is no compulsion to join, or remain in, any particular one, and that there is nowhere any class or money bar, each has a place in preparing citizens to live in an educated democracy.

One of the tendencies of existing Youth Movements is to cling too long to their members, especially the best among them with a view to making use of them in running the Movement. But to be a leader in, for instance, a boys' club, is not the best training for enabling a boy to take his place in the adult world. Experience of a larger horizon is necessary for young people, and the change from being a big noise in a boys' club to being a small fry in an adult organization is stimulating. It should be the aim of all Youth organizations to prepare their members for the next stage in their development, just as infant schools prepare children for the junior schools, and junior for senior.

And now a word as to the way Youth Movements can put this kind of training into effect, and the type of adult organizations available for the members to pass on to, somewhere between the ages of 18 and 20. In both these directions the Local Education Authority will have to play the all-important part. Here London has led the way. For many years past the Evening Institutes of the L. C. C. have been sending their teachers and instructors into the boys' and girls' organizations to supply the

specialized training which has been given there. In the main, this training has been in physical and craft education, and a few of the elementary forms of cultural training. But this field will be greatly widened when the demand for more high-brow subjects is stimulated, and in London, certainly, it can be met. Junior institutes for boys, and for girls, and for both boys and girls, will in London be an important part of the Youth Movement, as they are to-day, and because the day continuation schools will be doing a great deal of their present work, they too will be able to develop on broader lines. It is hard to see how, anywhere, Youth Movements can succeed without this close co-operation with the L. E. A. And this co-operation will be equally important at the next stage, when it is time to pass on to some adult organization. Polytechnics, commercial institutes, and other places of technical training will be there to receive those who wish to continue their vocational training. In London there are a variety of non-vocational evening institutes—literary institutes, men's institutes, women's institutes, and a few community centres—where any subject which fifteen people wish to learn can be studied, from the most high-brow to the completely practical or wholly recreational. These places are capable of enormous expansion—adult education in London before the war only attracted 300,000 students each week—and they work in closest co-operation with the W. E. A., the University extension, the Co-operative Educational Movement, and similar bodies. They do, in fact, constitute

the 'University of the London Citizen,' and each of them has a highly developed social life. Such forms of adult education will have to be developed in all parts of the country, and they will become as important an educational development here as the Folk High Schools were in Denmark. It will be part of the work of the Youth Movements to prepare their members for these Institutes, as well as to prepare them to take an important part in political movements and all other aspects of citizen life.

To sum up, then, boys and girls, after the war, will all stay at school till they are 15, where their normal training and education will be carried on, though a number may belong to Junior Youth Movements in the evenings and at weekends. From 15 till 18 it must be insisted that they attend day continuation schools for some hours each week (the number of hours probably decreasing in each year of attendance). There they will have a certain amount of vocational training, and physical education, so that neither of these subjects need loom so large in leisure-time activities as they do at present, leaving more time to cultivate the difficult art of becoming a complete adult and an intelligent citizen. The training for this will include education for citizenship through a variety of means, ample opportunities for free discussion, an appreciation of art, music, drama, and films, so that an educated population will demand intelligent commercial entertainment—and get it if it wants it—and an incentive to go on learning for the sake of learning; a full development of any talents as hobbies, plenty of fun and social life in a healthy

atmosphere, such as camps, planned holidays abroad (how Utopian that sounds to-day), knowledge of their own country and surroundings, and, equally, scope for mixed dancing. Above all, there must be full recognition that Youth Movements are not an end in themselves, but exist only as a preparation for the difficult art of living a full and useful life.

Nothing is said here about the buildings which should house the Youth Movements. The fact must be faced that a good deal will have to be done in temporary, makeshift places until such time as war damage is repaired and new well-planned institutes, clubs, and community centres are erected. We cannot wait till the buildings are there. Some wonderful work has been done in the

past in most unsuitable evening institute and club premises, and perhaps the best of the shelters could be converted for Youth purposes until the new places are completed. The vital thing is to start the new education and the new Youth Movements immediately the war is over. They are an essential part of that new society, the expectation of which keeps thousands of men and women sane and courageous under the trying conditions of the present day. In that new society the Younger Generation will be called on to play an important part. They must be encouraged to knock at the Door, they must be admitted as welcome comrades, and they must, in return, take a full share in the life of the community within.

—*"The New Era : In Home And School."*

BASIC SCHOOLS AT BRINDA-BAN

MR. SYED MOHAMMED B.A. (HONS.). DIP. IN PRI-ED., Patna

A mile or so ahead of Brinda-ban proper, I saw a thatched roof, a big clean compound with flowers and people moving about. "What is that?" I asked the Ekka-wala and he said it was the house of a Zamindar. Getting nearer to the gate we found an over-turned white-washed pitcher supported on a pole. On it was written "Ranipur Basic School" both in Urdu and Hindi. So, that was the first sight of a Basic School.

Rai Sahab, Ram Saran Upadhyaya was not pleased to learn that I had been allowed only two days to study basic schools at Brindaban. Because, he said, "unless you

watch a school all through the day, you will not be able to see the school in its natural setting." But I would not be within my limits if I over-stayed and so my work was very kindly planned by him as follows:—

14-1-41 :—A visit to half a dozen basic schools in the company of Mr. A.A. Kazmi and himself.

15-1-41 :—Intensive study of one or two basic schools teaching both Urdu and Hindi.

According to the plan, I started on my general survey visit in the forenoon in the august company of such eminent educationists as Mr. A.A. Kazmi and R.S. Ram

Saran Upadhya. Of course my Ziess Ikonte hung round my neck all the time and oft and anon it caught pictures at crucial moments.

Basic schools in the Brindaban area are all located in the out-skirts of villages, in quiet places, with spacious fields and green verdure all around. The school is built of bamboo, reeds, wooden pillars, and is mud-plastered. It is in full keeping with the type of homes one finds in the locality; but scientifically planned as it is, it is a model to the village. Every school has a huge compound with well laid-out plots with vegetable and other crops growing therein. The pupils have plenty of spare land to play and work in. The usual cramping which one finds in a primary school vanishes into spaciousness in Basic Schools.

The gardens have rather too many flowers of the English variety. I suggest that oriental flowers and flowery vegetables should be more generously introduced. I do not know whether the nice fields of mustard with their yellow flowers, which were an invitation for the admiration of nature were sown and cultivated by the pupils of the school.

Rai Sahab R.S. Upadhya first took us to the Brinda-ban Basic School where he explained the gradual evolution of a proper building for the Basic School. The first structure, though well-ventilated and lighted, did not look smart enough. There were poles in the centre of the classroom that obstructed the teacher's view of the whole class. It was on the ground level. "Man learns by experience." So

when the school was extended, the new room was made on a raised platform, the pillars had disappeared and over-head wooden beams had taken their place. But there continued to be one door only. The number of Jafri windows was quite sufficient. The addition of one more door would admit even more light and air.

When we went inside a room where a regular class was being held we sat down on the blanket spread over the spacious *chewki* meant for the teachers' use. The school registers, pupils' exercise books, inkwells etc., were all properly arranged. The blackboard, chalk sticks and the clock at once brought out the contrast between an average primary school in Bihar and a Basic School. The pupils were spinning with takli. The teacher was asked to teach them something. So he addressed the class

The pupils (both boys and girls) kept the takli and the other things and sat with hands folded at their breasts. I thought that they were feeling cold—that was a chilly forenoon and the *kuchcha* ground looked damp to me. But later on we learnt that pupils have been trained to sit always with hands folded on their chests. We liked like this rigid class order nor the method of approach. For every answer the pupils used to stand up. To stand up from a squatting-on-the-ground position is arduous work indeed. Basic school pupils may well be allowed to sit in the natural way and to answer questions from their seats.

We then wanted to see how arithmetic is correlated with spinning. After the

teacher had done some talking about *soot*, *tar* and *foot* etc., Mr. Kazmi wanted a pupil to weigh the thread prepared by her. She was a smart looking, cleanly dressed small girl. On the gold-smith's balance she weighed the thread alright, but could not calculate the exact number of the thread prepared by her. Perhaps she lacks sufficient practice in the work of calculation.

In course of talks between teacher and pupil the teachers were often inclined to press the use of a Lucknow variety of Hindustani. To me such a practice seemed to inhibit pupils' power of expression. When I interrogated a teacher for such a procedure, he explained that they were required to teach Hindustani and so they had to see that pupils used this language. But pupils liked to be talked to in the dialects and when they responded in the dialect they not only expressed themselves better, but did it with a gusto.

I have to make the following suggestions, for language teaching to Basic School pupils:—

When the pupil is admitted for the first time, the first month should be used for doing all the talking in the child's dialect. For the next six months the teacher should use Hindustani, but allow the pupil to continue to speak in his own dialect. During this period the child will, by unconscious imitation, pick up many Hindustani words and expressions. So, for the remaining five months of the year, the pupil should be encouraged to speak a language in which dialect is mixed with Hindustani. But the teacher should from now hence, never lapse into the use of dialect.

This practice should be continued for the first three months of Grade II, after which the pupil should be expected to speak only Hindustani. If Hindustani is taught in some such manner as a spoken language, pupils may be quite at home with it by the time they step in Grade III.

The pupils sang many songs. The harmony in their voice was good and the action and patriotic songs were quite nice. But songs in praise of particular personages may well be avoided for the present. Each song has a leader of its own. When he begins, the class follows in a chorus. If I were a Basic School teacher I would also join in singing and spinning, and not merely pace about as some teachers did.

I was much impressed by the cleanliness and tidiness of not only the boys and girls but of the entire school environment. Every thing was so spick and span. Even the back parts of the school had no filth.

When we went to the class of new entrants i.e. grade I, I found many boys all naked except for a piece of rag to hide their private parts. Some of them were awfully dirty. But all credit to the girls of the locality that in the three-quarter of a dozen schools that I visited I found no girl pupil improperly dressed. Some of the pupils continue to be dirty up to the II Grade, but when they step in the II Senior Grade all pupils become pleasingly smarter and cleaner.

All basic schools have co-education. Therefore older pupils should not be indiscriminately mixed with younger ones. In some schools I found very big boys

reading in the same class with very small girls. If older boys have to be educationally catered for, there should be separate classes for them. It would be better if the Department circular fixing the age of boys in mixed primary schools were followed.

At one school we saw the exhibits of village crafts and vegetable produce. So far as the villages are concerned they can grow big vegetables and the ladies can make really good things. But the contribution of basic school pupils was in this respect very poor.

Everything which a Basic School has, is in full keeping with the rural environment. But I cannot say this about the imported chalk sticks in use. Chalk sticks are somewhat precious for an average primary school in Bihar. But how cheap they were in the Basic Schools. The pupils and teachers may well try their hands at making their own chalk sticks. The primary section of the Patna Training College has received chalk sticks prepared by students-in-training at the Gulzarbagh E.T. School. Mr. Aby Sayeed (Head Master) explains that the process is very simple and inexpensive. We have used these chalk sticks and found them as good as the imported ones.

It should be our concern to utilise the educational possibilities of all articles and situations in the Basic School environment. "To learn by doing is good enough, but to do without learning is to be reduced to the level of the brute"—(Kenwick). Take for example the charts, pictures, diagrams and drawings which decorate the walls of a Basic School. Either they are purchased

or made by the teacher. What do the pupils learn from them? Perhaps, they merely learn to look at them. They cannot read them, because they are hung high up. We had the occasion to purchase some of the garden vegetables at one of the Basic Schools. The teacher weighed them and gave us the memo. How nice it would be if all this was done by the pupils themselves. There is no work in the whole environment of a Basic School which the boys and girls cannot do by themselves under the care of their teachers. I wish the Basic School child to be allowed more and still more freedom to do more varied work than mere spinning and sweeping and gardening.

We saw a number of teachers in action in their class room. To me, the use of "ap & ji" looks rather formal. I would not use "ap & ji" and still be very polite to my pupils. In many cases the correlation of spinning with other teaching subjects seemed to be artificial. For example at one school, a teacher told the class the story of an Indian boy who went to Iran and met an Iranian boy and the rest of it. The point of correlation was: The pupils were spinning and in Iran the boys and girls spin wool for carpet making. Such correlation is not only artificial, but is indirect and unnatural.

Basic Schools have no Readers. I am told that a school based on the activity programme needs no rigid Readers. As the pupils feel the need, they will read the necessary books. But then what I saw was this. When the story of the Indian boy visiting Iran was over, the teacher wrote a few sentences in both scripts and asked

individual pupils to read. That is the sort of reading they do in Basic School. Something better is desirable.

Some Basic Schools are mixed schools where pupils reading Urdu and Hindi read in the same class. Personally I very much like mixed schools i.e. boys and girls read together and read either Urdu or Hindi or both. But then in such schools there are two things to which special attention should be paid.

(1) Older boys should not be allowed to read in the class having younger girls.

(2) The teacher should be equally well conversant with both the languages and the scripts—Urdu and Hindi.

From what we saw of the Basic Schools I found that some teachers are quite innocent of the second script. Obviously they were following the Hindi method of writing Urdu. Moreover a mixed school teacher has to be very vigilant and he must correct the written work of his pupils very carefully. Basic Schools should be staffed with teachers fully qualified to teach both scripts.

The writing done in Basic Schools is of a poor quality. The letters are not properly written and pupils do not seem to like the work of practising to write a good hand. The use of blue-black ink and nib is no good. Because it costs more and gives bad results. Small children write better with broad points. I suggest the use of *takhti* one side of which is black and the other fit to receive a daily coat of chalk. On the black part beginners may trace figures with chalk or advanced students may do sums; while on

the chalked surface writing may be done with quill pens with ink made of burnt rice, lamp-black and a little glue. In the present state of teachers' knowledge of the scripts it is advisable to supply Basic Schools with word and sentence charts for each child, which may act as samples to be copied by pupils. A twenty-minute period, thrice a week, exclusively for practice in writing a good hand is expected to yield encouraging results.

By the time we had seen all this, it was evening and we were taken to Rai Dhurwa Basic School set in the usual idyllic setting of basic schools out of the haunts of men and the din of villages. Here we saw some physical activities of Basic School pupils under Mr. B.P. Sinha. At a former school I had seen pupils playing the old hackneyed game of running round a human circle with a kerchief. But here we saw plays like brandishing of a band of elastic steel, dagger plays, first aid to the injured, mass drill, laughing record, etc. I was satisfied that the pupils were having good physical training in Basic Schools.

The next morning I repaired to a Basic School all alone and reached there much earlier than the school time. In the school garden I met a little girl, and I began to talk to her. She was a bright little thing and carried three pens in her hand. "What do you do with all these?" I asked. "I write first with this, and then with this, and then with this" was the reply. I wanted to see the achievement of free discipline in Basic Schools and so I began to talk to her. She took me round and

round the big school fields and the small garden plots explaining things and answering my questions. Her answers were so correct and so naturally childlike that I could not resist telling her that I wanted to photograph her. "But have you asked my father?" was the little girl's objection. I explained that her kind father would not object and would not mind it and then only I was allowed to photograph her. I wish more of our boys and girls were of that thoughtful and considerate nature.

By this time the pupils had begun to pour in. There were no teachers visible. But as the pupils arrived they busied themselves with their work. Some arranged the desks, others put the spinning material at the proper places, still others swept and picked the paper bits and dry leaves from the garden. When all this was almost done the teachers arrived one by one in their white khadder attire (all basic school teachers "wear Khadi passionately") and took the position of the Director of Cleaning Operations. How nice it would have been if they too had joined hands with their pupils and demonstrated practically to all and sundry the dignity of labour.

After everything was arranged, swept and cleaned, the pupils arranged in rows went to the tube well (each Basic School has a tube-well). What a contrast with the average primary school in Bihar, where there are few wells and of them even most dry up after the rains. Washed their hands and feet, used the towel provided by the school and went to their classes, where work begins with spinning, and throughout the day it is spinning which dominates class-room work.

Basic Schools give half holidays on Saturdays and full holidays on Sundays. So they are in the old rut atleast in this matter. A half holiday in the middle of a week is educationally more sound than a holiday meant for those who have to avail themselves of the week-end. I do not know whether Sunday has any sentimental or religious attachment for the pupil in a Basic School. Whereas Tuesday is an auspicious day for Hindus and it is in the fitness of things that this should be an off day. Similarly Friday is a religious day for Muslims. A half holiday on Friday will give the Muslim teacher and pupil convenient leisure for the after-noon Juma prayer.

Brinda-ban proper is a small village with a Basic School, Bihar Government Rural Development Department, and an Ashram. It has huts for the two supervisors of Basic Schools and an Inspection Bungalow for officers of the Education Department. The village is kept clean and has trench latrines.

The silence of the place is broken either by the melody of school songs or by the *prarthana* of the Ashram people.

The Rural Development Department under its able chief, Mr. Mushtaq Ahmad, prepares paper, honey and cloth under village conditions. The villages are initiated into the mysteries of these, so that they may improve their economic condition by adding the income from these sources, to their agricultural income.

The people concerned with the Basic Education and Rural Development Departments are very hospitable and welcome visitors to visit their nation-building departments.

HIKING TO CHASU

By Sri K. VISWANATHAN, *Bansda.*

CHASU is a waterfall and the village round about is called Chas mandwa. The village is in the Dharampur State. The river forming the falls and running is the dividing line between the states of Dharampur and Bansda.

Chasu is about 12 miles from the town of Bansda, which I have mentioned in a previous article.† We left Bansda about 3 in the afternoon on the 13th January. The way was a cart-track, and at times we crossed open fields and went through foot paths. The heat was not oppressive. About six miles from Bansda, on the way to Chasu, is a village named Raibor, deriving its name from "Bor," a kind of berry known locally for its taste, which abounds here. But at the time we reached, the trees were bare. Further 2 miles is Man-kuniya, on the other side of which is the Kalvan Taluk of the Nasik District. The river that flows by Bansda, called the Kaveri, takes its rise in the hills of Man-kuniya, viz, Pilva. We stopped at Man-kuniya for a few minutes and then marched on. We reached Choravani by dusk.

Choravani is the village head-quarters. We made it our stopping place. There is a state rest-house in which we slept. We had carried with us our lunch and with provisions locally procured managed our evening meal. As we had our beddings

with us, we found no difficulty, the rest-house being bare of furnishings.

The next morning we got up early, had a wash and brush up, took our tea, and left the place about 8. We had a local guide to show the way. The waterfall is about 2 miles from Choravani and to reach it we had to cross fields and followed foot-paths and cart-tracks. There is no pucca road. As mentioned above the river is the boundary line between Dharampur and Bansda states, the two being on opposite banks of the river.

The fall is between two steep ranges of mountains about 100 feet in height from the bottom forming a narrow gorge. The monsoon being over long before we visited the place, the water was not much falling, but still the pictures taken then appear nice. Just after the monsoon i.e. about the end of October or beginning of November, I am told, the appearance of the falls is beautiful. I wish I could go and see it again by that time. The bottom of the falls appears a deep lake and from it the stream continues to flow southward in the beginning and changing the direction afterwards. The river then was fordable, and at places stones in the middle enabled us to cross it without wetting our feet. We crossed it, ascended the bank on the other side, which was Dharampur territory, walked the village called Chasmandwa, and after about half a mile re-crossed the river at a different point and entered Bansda

*The Educational Review for December 1940 P. 797

† A party of 18 students, 2 teachers and the writer.

limits, and came back to the rest-house. It was 11 o'clock then. We took our bath with the waters from the well which the State maintains there, had our meals and rested for some time. The State maintains wells at many of the villages for the use of the subjects; these wells are for all without distinction of religion, caste or sect.

About 3 in the after-noon we left Chora, vani and started for another place locally known as Senugli which lies to the N. E. of Choravani. The tradition, myth or story behind Senugli is this. Senugli is the servant of the devas or gods; it was her duty to remove the dirt or droppings of the cattle. She removed them, and the hill now seen is the accumulation of her removal in one night. That is the local belief. It is an igneous rock, and in all probability might have been once a live volcano since its shape is conical. The ascent was difficult, the hill being almost steep. Still we managed to ascend the hill; the guide could ascend it easily. Some of us slipped and fell, but re-ascended, and we were on the top which is flat and almost level like a table-land. From the top of the hill one gets a panoramic view of the villages and fields below. We ascended the hill from the S. E. towards the N. W. and descended towards the N. E. and came to the level ground. Mankuniya is about 2 miles further and we reached it just as darkness closed in on us.

With a friend's help we managed to get provisions and cooked the evening meal and enjoyed the same after the pleasantly tiresome hike. Afterwards some from the party (some were students) entertained us with local dances and songs which were enjoyable. I am sorry I could not snap them at dance nor record the musical tunes. One mimic gave recitals of marwari tunes. More than half the number of the party had gone to sleep early, but about 6 of us kept on till about one O'clock and slept after that.

We got up at 6 O'clock the next morning, and after a wash had our tea. For the return journey I was offered a lift in the cart, but did not like it when others were walking and when we had gone for a hike. Hiking back, sometimes to the tune of marching songs, we covered the distance from Mankuniya to Bansda in about 2 hours and reached back Bansda by about 10.30. The trip was enjoyable and none missed the fun, joy, the tiresomeness, the labour, the exhilaration and the educative value of such a hiking. I must confess that I enjoyed it fully. Indians are well-known the world over for their hospitality and here was no exception. Every one tried to give us his best. All helped me. My hearty thanks are due to Mr. Jehangir B. Sukhadia for arranging the trip and looking after my conveniences.

ARYA SAMAJ

BY SRI K. SUNDARAM IYER, B.A. B.L., Jamshedpur

STANDING out in the midst of the towering figures of modern India Swami Dayanand Saraswati stands unique. His one theme of Life was the propagation of the Vedic Dhárma.

For countless centuries the message of the Vedas revealed through the Rishis had run down in the zig zag of time. The variations and adaptations of the Message have been innumerable. The sects, the different Sampradayas, the Acharas, the creeds, the doctrines are many of them followed by the divergent races in India and outside India too. All recognise the Vedas as the Central Truth.

Born in the midst of the modern conflicts of thought centred in the country from all the quarters of the world, a country which from times past has been the land of Seers of thought who have proclaimed in stentorian voice the doctrine of unity, the modern exponent of Vedic Dharma, the Great Rishi reiterated only the old Message. The setting was different and the technique was a little altered to suit the modern ever increasing complexities of Society.

He had to differ like all Great Souls from the current accepted interpretations of the Vedic truths and the band of earnest followers, admirers and adherents of his message for the last so many decades testify to the greatness of his Message.

The work that has been done, done especially in keeping alive the study of the Vedas, is the one each Hindu of whatever

doctrine will invariably accept. It has been proclaimed not only in this land but also to many an ardent follower outside this land.

The Rishis allowed the greatest latitude to the followers but they never failed on any occasion to state that the Vedas are the source of everything.

In the long course of history of this race the Avataras have all tried to affirm the key-note of the Vedas. Each one of the Avataras, Krishna, Rama etc., is styled as a Vedamurthi. There are temples spread out in the land where the deities are called Vedamurthi. Hills are also mentioned under the appellation of Vedagiri and so forth. No ceremony of the Hindus is complete, even today without the chanting of the Vedas.

The traditional schools conducted by the Vedic teachers with a few pupils have kept alive the Vedas. The pupils learn by rote some portion or the other and today their numbers can be counted as a few hundreds in the whole of India.

The old Yagnas more or less have become extinct. They were the occasions where the Vedic chanters had opportunities to publicly demonstrate their ability to chant.

It is hoped that the great Samaj in the meritorious task of propagating the Vedic truths will co-operate with and foster the ancient time-honoured line of development.

It is on record that the original founders of the Brahma Samaj in Bengal secured the services of many learned Vydiks from South India in the early part of the last century when Vedic learning in South India was very prevalent.

It is true that orientalists both from the West and the East have done much to preserve the old learning by recording them in print and by translating into the many languages of the world.

But it is to the credit of the Great Maharishi that for fervid enthusiasm and the missionary spirit for the spread of the Vedas the world is indebted.

In the midst of the labyrinthine sects of the Hindu world, the one outstanding element is the Vedas.

It is hoped and it is the earnest prayer of every devout Hindu in the world that the Arya Samaj will add lustre to the splendid achievement already to its credit, and will take every possible endeavour to bring the message of the Rishis enshrined in the Sacred Vedas to all mankind.

Its position as the vanguard of the Vedic Dharma depends upon taking as liberal a view as possible of the Great Truths in the Vedas. Already some of the better minds of the country have sounded a note of warning that the Samaj should not slow down into a creed, a doctrine or a sect.

The Great Soul that preached the ancient ever fresh Message of the Vedas had in view the fundamental Truths.

Human mind has got a peculiar knack of self-sufficient complacency. That is why in the midst of the metaphysical discussions each sage insisted on the discipline of mind by means of Karma.

There is no royal road in the world or elsewhere. The Vedas proclaimed Karma well directed, suited to time. The later creeds very conveniently took up the relative value of time which appeared to be easier.

It is again the earnest prayer of every follower of the Vedas that the modern Rishi—the one that has fearlessly set forth the Vedas will be the fore runner of many.

MUSINGS ON A TEACHER'S MORALITY

BY SRI V. NARASIMHAM M.A., B. Ed. *Chicacole*

1. Self-reverence, self-knowledge, self-control.
These three alone lead life to sovereign power
Tennyson,
2. 'If God is thy father, man is thy brother'

THE habit of judging others, forgetting one's own weaknesses and drawbacks, is perhaps the worst trait of human nature. Instead of searching for the faults of others,

a wise man tries to find out his own limitations in order to correct them. It is hypocrisy to exalt one's own self and pass wayward remarks against others. As the old proverb says no one sees the wallet on his own back, though every one carries two packs, one before, stuffed with the faults of his neighbours, the other behind, filled with his own

Friendship and understanding go together. To give a critical judgment of others in a friendly manner is always good. To reprove another in a friendly way so as to improve him is not bad. Reprove that he may improve, may be a good maxim; but the presumption that one is perfect and that he can sit on a seat of judgment to pass the sentence of condemnation on another is, perhaps, the most unpardonable error. Such a habit discloses merely one's unregenerate nature.

To carry on a campaign of malicious vilification against a brother teacher for no particular reason except to gratify his vanity and egotism and to make sweeping and insulting generalisations about his character and abilities, are the weakest points in our national character. Ill-natured criticism has become a vice with many of our fellowmen. Carping criticism is often a cloak to conceal one's own faults or a device for demonstrating to others that he is free from the faults which he condemns in others. He criticises others because he enjoys; he enjoys because he criticises others.

However unpalatable and humiliating the confession may be, if we are only true to ourselves, it must be frankly recognised that one of the darkest spots and weakest points in our character is jealousy. What is the cause for the slow recognition of a man's merit in India and for the quick rise of merit in Europe? Certainly it is not due to the superior intelligence, sagacity and

industry of the European. The average European is not more intelligent than the average Indian. The real answer to this question is to be found in the national trait and not in any individual characteristic of the two races. In a Western country when a man shows signs of any extraordinary talent in any direction, the tendency of other people is to push him up; but in India all the people try to pull him down. If we are really anxious to elevate ourselves in the scale of nations, we must be free from the vice of jealousy.

A spirit of honest inquiry is good, but a tendency towards carping criticism and sweeping denunciation is a positive evil. A spirit of captious criticism, wanting in due appreciation of merit is a mental disease which works as a slow poison to the mental faculties. A thoughtful writer has observed that 'there are natures which can extract poison from everything sweet'. There is really much truth in the observation.

In our unfortunate land, self-praise is subtly sought by the dispraise of others. I hope our younger men at least will grow out of this weakness. Even if we have to criticise others, it is possible to do so with courtesy and restraint. Really it requires some talent and generosity to find out talent and generosity in others. Self-conceit and malice are only needed to discover faults in others.

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NUTRITION, BREEDING AND POULTRY RESEARCH

HOW the resources of science and technical skill have been devoted for over fifty years to foster and improve animal husbandry in India, with a view to making farming more profitable and producing more nourishing food, is revealed in a pamphlet entitled "Veterinary Research and the Indian Agriculturist" issued by the Imperial Veterinary Research Institute, Mukteswar and Izatnagar.

The value of India's livestock has been estimated to be about two thousand crores of rupees, a figure which proclaims this industry as one of the most important in the world. India possesses at least 20 per cent of the total world population of farm animals and the value of her livestock industries considerably exceeds the value of her cash crops. Widespread epidemics of contagious diseases have from time immemorial decimated this immense cattle population of India and in modern times it has become increasingly evident that upon the control of these plagues largely depends the welfare of livestock and the prosperity of agriculture.

SMALL BEGINNINGS

Founded as the Imperial Bacteriological Laboratory in 1890, for investigating the diseases of Indian domestic animals and the preparation of agents for their control, the scope of the Imperial Veterinary Research Institute was later widened to include all animal diseases that occur in India, whether of bacterial, virus or parasitic origin; the study of animal nutrition and

genetics and even economic problems concerned with marketing the products of animal husbandry.

The Serum Research Institute at Izatnagar had its origin in 1901 as an experimental substation. Since then to it have been added the Biological Products Section, the Animal Nutrition Section and the Poultry Research Section and the addition of a Department of Genetics is contemplated.

MENACE TO LIVESTOCK

Diseases which cause the most serious economic losses to the livestock industry have been the subject of persistent attempts at elucidation and control at the Mukteswar Institute. Rinderpest and Haemorrhagic Septicaemia are two major bovine scourges under serious investigation. The latter frequently occurs at that season of the year when the farmer most needs the services of his draught animals and an outbreak in an agricultural community brings calamity. Black quarter, foot-and-mouth disease, Ranikhet disease are a few of the other problem-setters. Tuberculosis, bovine mastitis—an affection of the udder—anthrax, glanders, are of particular interest on account of their contagion to man. Research is also directed towards the acquisition of more accurate knowledge and control of many other diseases.

Most of the major diseases responsible for incalculable loss in livestock wealth are caused by bacteria and viruses. Specialised knowledge is required for the recognition of the myriad different pathogenic bacteria

and the Institute annually receives several hundreds of specimens of tissues from diseased animals from all over India for identification.

Parasitic worms are a most serious menace to the health of domestic animals in tropical countries and are the agents of several diseases, which for a long time had baffled solution. At Mukteswar prolonged studies are made of the life histories of different worms to find out the weakest links in their life cycle so as to destroy them at those points.

Redwater, theileriasis, tick fever, fowlpox and *avian spirochaetosis* are a few diseases caused by parasites. Surra, a widespread fatal disease among horses, cattle, camels, dogs and even elephants, was until recently believed incurable, but it has now been found to be transmitted through the agency of various species of *Tabanidae* parasites.

FINDING REMEDIES

About 2,000 animals are bought annually by the Institute to carry out systematic study of animal diseases. Interesting and valuable observations are recorded during experiments on these animals, which clarify obscure conditions and led to comprehensive knowledge. In 1939 alone over 3,300 animals and birds were purchased by the Institute for the experiments.

As the cause of certain diseases is elucidated the research worker turns his attention to others while the discovery of the means of transmission in many infectious diseases enables him to take measures for their eradication. Great advances are being made in the domain of preventive medicine.

Remedies have been found for biting flies and ticks which, besides transmitting disease, directly cause serious injury to cattle. It is estimated that over Rs. 1,50,00,000 are lost to the Indian hide industry annually through the warble fly which damages the skin of cattle and goats.

Often it has been found necessary in order to eradicate the parasites, to discover a drug which while fatal to the parasites is harmless to the animal victims. Such a drug is Naganol, regarding the use of which extensive researches have been carried out at Mukteswar, which, when given in a suitable manner, is a certain cure for Surra.

The Institute has discovered methods for the control of various contagious diseases and numerous vaccines and sera are issued in large quantities to field workers. As there are few facilities for the enforcement of veterinary police measures for the control of contagious diseases in animals, such as exist in European countries, their control is mainly dependent upon the development and use of biological products. Temporary or more or less permanent immunity is afforded by such protective substances as anti-sera, vaccines and living, virulent or attenuated viruses. Through these reliable and economic means the natural resistance of animals to diseases is raised.

Extensive research at Mukteswar and a vast number of experiments in the field have produced a large volume of evidence on the best methods of immunizing stock; the relative susceptibility of different breeds and classes; the amount of serum or vaccine required to protect them at different periods in their existence; the nature and

duration of the immunity conferred and the most suitable conditions and agents for the preservation of sera and vaccines during transportation.

IMMUNITY FOR ONE PIE

A complicating factor in the production of biological products in India is the poverty of the ryot. Numerous effective methods of immunization are discounted on this ground. For example, while the English farmer would be prepared to pay as much as 10s. 6d. per head to immunize his cattle, in India the "simultaneous method" of inoculation against rinderpest at one rupee per head proved too expensive for general field use and the Institute evolved the "fixed goat virus" to immunize cattle at the cost of only one pie.

A cold storage plant is now being built at Izatnagar and it will soon be possible to transfer practically all the commercial manufacturing to the plains. This will reduce transport and distribution charges so that all biological products may be produced at an even lower cost than at present.

NUTRITION RESEARCH

The study of nutrition problems is of recent origin. General observations show that malnutrition is probably the greatest single cause for the high mortality, widespread sterility and low milk yield of Indian cattle. While faulty feeding predisposes an animal to disease, certain diseases like adult rickets and other bone troubles, abortion of non-specific origin, pica and goitre have been found to be directly due to either under-feeding, an improperly balanced diet or mineral and vitamin deficiencies.

In order to study experimentally the effects of various mineral and vitamin deficiencies in livestock, batches of cows and horses are fed at the Institute on different deficient diets and results of economic importance are obtained.

On the other hand, proper feeding, adequate in quality and quantity, is necessary if the quality of the stock and their economic value are to reach a maximum. Experiments on indigenous and imported fodders and grasses are in progress, with a view to improving the yield and quality of existing pastures. Systematic investigations of Indian fodders, their areas of cultivation, the chemical composition of the crops and their food value are being made.

NUTRITION MAP OF INDIA

Considerable variations in quality have been found to exist in fodder conditions in different parts of India, depending upon the character of the soil. A map of India is being prepared showing the mineral deficiencies of pastures in different localities and their relationship to the prevalence of the various diseases of those areas.

It has also been shown to be of vital importance that the excess fodder available during certain seasons should be converted into hay or silage for use in times of scarcity and methods for their proper preservation have been evolved. Investigations as to the storage of root crops through the hot weather have also been undertaken.

Digestibility and feeding experiments have been carried out with foodstuffs of all-India importance, to determine the maintenance requirements of different types of

animals; to discover the relationship between diet and milk or wool production, growth and reproduction and to study the assimilation and retention of necessary minerals from mixed foods. As an example of the results of these experiments, it has been shown that by scientifically improving the diet of dairy cows which were poor milkers it was possible almost to quadruple their yield while the provision of blood meal to sheep whose diet was originally deficient in cystine led to the production of three times as much wool as previously. Excessive feeding with rice straw, on the other hand, was found to produce persistent duressis, owing to the high potash content of the straw and this complaint was shown to be common in cattle in areas where rice straw is the staple diet.

TOXICOLOGY

Toxicology is a vital aspect of nutrition problems. It is estimated that losses due to the poisoning of animals through toxic plants are greater than those caused by any one major disease. The eating of poisonous plants may result in death, drying of milk or loss of meat or wool. It may also cause considerable injury to the different organs of the animal's body and has been incriminated as the cause of certain cases of sterility. The Institute has, therefore, attempted the systematic study of plants known or suspected to be toxic for livestock.

BREEDING PROBLEMS

The value of breeding domestic animals by scientific selection and mating to produce good animals for the market is coming to be realised in India. Problems of genetics

have been approached only from certain aspects at the Mukteswar Institute, chiefly where disease is responsible for hindering the production of good stock.

The problem of abortion is intimately related to that of sterility and in this phase of the disease research has been synchronized. It has been shown that bovine abortions are caused by bacterial infection, complicated by mineral and vitamin deficiencies.

The new Poultry Research Section at Izatnagar has already carried out studies on the rearability of three breeds of fowl. The data accumulated from these breeds will eventually prove of value in determining the type of improved fowl most suitable for India. As the village producer is the backbone of the poultry industry, particular attention is being paid to evolving methods of production that can be carried out under village conditions.

FORTUNE IN EGGS

The Poultry Section has as one of its objects the giving of an impetus to the poultry industry, which has until recently been a neglected side of Indian agriculture. Great Britain imports about £4,000,000 worth of eggs from China. There are three firms in Bombay alone which utilize 30,000 eggs a month and who have signified their willingness to buy Indian eggs if an improved type is available. At present the Indian fowl lays so small an egg that it is not worth putting it except on the local markets. If a better egg could be produced there is no doubt that it would find wide markets. Apart from their value

as foodstuff eggs have commercial uses as well, especially in book-binding and plastic industries.

At Izatnagar investigation is undertaken into the grading, preservation by pickling and cold storage of eggs, the preparation of table poultry, best methods of packing eggs and poultry and the possibility of producing such articles as egg powder and egg pulp for the Indian market. For these studies

an extensive poultry farm has been started on modern lines.

The Imperial Veterinary Research Institute also does a large amount of advisory work by answering enquiries on animal diseases received not only from all over India but from other Eastern countries also. In cases of serious outbreaks, research officers are sent down to collaborate with the field workers to give advice and learn conditions at first hand.

NEW TRENDS IN EDUCATIONAL PHILOSOPHY

BY MR. C.L. HOLDEN, B.A. (OXON.), Benares

THE history of education has been the expansion of culture and training from small class groups to large, almost nationwide groups. As it has expanded, especially in modern times, it has been governed by dominant social philosophy. Much recent educational work has been under the influence of ideas, such as those expressed by Dewey, that school and society are identical, and that in schools we should prepare the young to reorganise society by filling them with the newest ideas on sociology and social reform. The school is regarded as the instrument of the new society. There is a distinction to be pointed out here. In the totalitarian countries at present the state is moulding the school so as to produce a new society. On principle only there might be much to say for this; it all depends of course on the kind of new society. But what is evident or implied in Dewey's idea is that the school the being the vehicle of the enlightened and intelligent and the liberal, will

endeavour to remould society, or to prepare for its remoulding by instilling into the young new conceptions of public service. This work of the school is imagined as going on in spite of, and sometimes perhaps even against, the will of the existing society, which naturally will object to the prospect of liquidation. This is the view of Dewey which we are stating and not arguing for or against. It is being met recently with some opposition.

It is doubted whether it lies in the content of education to create a new society. Educationists have too easily assumed that it is their business to change the world according to their ideas of what it ought to be. The school is not to be regarded as an instrument of social revolution. In India at least the newer ideas on education do regard the school as such an instrument. In Basic Education we really have a scheme which looks forward to the creation of quite

a new kind of life in India, a new self-contained rural society based upon a new range of values. Though the actual ideas of Basic Education are distinct, the method of Basic is closer to the totalitarian view than to the view of the function of the school we have outlined first. For Basic is to be imposed upon the people by the state, and once it has been established presumably the schools will no longer be able to continue as schools for revolution, where a new society may be created.

We have to consider fully the significance of these ideas. What is the function of the school? What part will it play in the life of society? In India to-day the functions of existing schools are very limited. They are to prepare the young for the services; hence their tremendous emphasis on examination. But this is obviously no function for the entire school system in a nation. We must also notice that the opposition we have drawn between a school as a centre for new ideas always being ready and eager to mould society, and the school as an instrument of the state to mould the people according to its will, does not exhaust the possibilities of functions. Recent thought suggests in place of both these views, which have their obvious limitations and weaknesses, that there should be a new aim. This is not to prepare the young for any particular form of society; but to awaken it to the possibility of change in society, and to prepare it to accept or to make the best use of any such change. If we train the young for some definite social order we are really closing their minds, and this is the last thing an educationist should want

to do. We must rather teach the young to discriminate between facts and prejudices, to realise what different views of society involve, and to prepare them to be judges and creators of their own destiny. The world will be very different in ten years' time and we should make our young as alert and capable as possible to meet this difference. This is another thing from trying to make them ready for some scheme of society which appeals to us, and trying to infect them with our enthusiasm for it. The school must neither identify itself with existing society, nor a future society, and yet it should not be indifferent to either. We must train our young to a critical intelligence. We must respect the young as people and not indoctrinate them.

We must understand clearly ourselves just what the school is. It is true that the school exists as the creation of the state and of industry. The state needs fairly intelligent citizens and industry needs literate workers. The tremendous expansion of education which has occurred all over the world in the last hundred years is primarily due to these two factors, and not to idealism. But this does not and should not prevent the idealist from utilising schools as he may think fit and as far as is possible. In India for example it is clear that more and more schools are going to come into existence. Necessity demands it. Yet we should try to discover what principles will guide us in determining the function of these and of all schools. If we object to the education of children for national

socialism on German lines, we should remember that the same kind of objection can be raised on principle against the education of children for democracy. In both, the needs of the state are imposed upon the schools, and in both the schools and the child are used as instruments. And it is against this use that some modern writers are protesting. This is of more than of mere academic interest to Indian educationists. So much remains to be done in India that we are tempted to feel that such discussion is un-necessary. Unless, however, the educationists think beforehand they will find themselves saddled with some ready-made scheme of education, which in its essence may be dangerously uneducational. When we think of Fascism, Communism, and National Socialism, and contrast these with democracy, we must remember that democracy can also take a totalitarian form. It will take such a form if education is imposed upon the schools entirely by the state, and there are many indications in India that such will be the case. Indian education has not yet sufficiently examined the question of the function of the school. It has been too content to wait upon outside political bodies to lay down its ends.

The new trend in modern thought seems to be towards a fuller and freer development of the individual. We are not to educate for a new society or its establishment, but for a complete way of living which will satisfy the individual. This ought to appeal to Indian minds since it is really based upon synthesis and humanism. Sometimes we hear talk of the dangers of individualism. We would not deny that

individualism has its dangers, but it seems to be insufficiently realised how modern and recent individualism is. If we take a broad view of world history and human development we will see that in primitive society and in the older civilisations a collective and not an individual psychology prevailed. It is only recently and only slowly that individualism has made its appearance. The troubles of the world today are not to be attributed to excessive individualism, but to the conflict between an as yet hardly emergent and certainly not fully developed individualism, and the older, cruder and in every way more violent and passionate collective psychology. Now if we are to make the function of the school the preparation for the completer living of the child then it is some idea as this of the individual and his value that we must possess. Somehow or other we have got to make the schools liberal in function and not totalitarian or democratic. This seems to be the suggestion of some modern thought in education.

Quite a different problem has been raised, however, which is also worth our consideration. The school has been given the functions both of preparing for a new kind of society and of aiming at the complete individual because of present world-wide social incoherence. It is the existing confusion in society and its many problems which has led men to see in schools and their function a way out of the chaos. But there is another approach to the problem. At the root of all political and social trouble in any state lies the question of leadership. Either this is adequate or inadequate, and

the consensus of opinion is that it is everywhere inadequate. What then are we to do? Can we train for leaders in our schools? Of course, this is what the public schools in England have done to a certain extent. We say to a certain extent because it is a doubtful point, which we do not wish to argue here, whether they are training places for leaders or whether it is just that for economic and social reasons leaders have been taken from these schools with or without the qualities of leadership. Middleton Murry in a recent book of his examined this question so far as it touches England, and some of his ideas are worth considering to see whether they can apply to India.

He finds in the existing public schools a good example. Only he objects to the fact that they draw their material from too restricted a class. But what he does praise is their devotion to an all-round education. He praises their refusal to accept the claims of the intellect as above those of character and physique. This recognition that the intellect has been overvalued in the state elementary schools and in the universities is comparable to the widely expressed feeling in India that education is too academic. It is also a result of the ideas of the psychologists, and in Murry's case of those of D.H. Lawrence, at last creeping into educational recognition. D.H. Lawrence in his brilliant book 'The Fantasia of the Unconscious' has shown the limitations and dangers of purely intellectual values. This as ought to be well known is but a part of

the modern reaction against reason which began long ago with Nietzsche and the European irrationalists. It is what we get in modern Indian thought in the writings of men like Krishnamurti and Aurobindo Ghose when they speak of complete understanding and integral living. I mention these names merely to show how widespread this idea is. We educationists have, however, to decide for ourselves whether education is too intellectual and whether we can educate for leadership, and if so what kind of education we should give. Murry wants to form a new civil service class in his new public schools. We cannot deny that any state must have an efficient public service, and that such a thing is not produced overnight or accidentally. We in India have followed the Chinese Mandarin system, and got our men who govern us through competitive examinations, which are mainly memory and intellectual tests. Surely with a new education we could get better leaders, of wider sympathies, and with a stronger and more human ideal behind them. And surely the leader will need a special type of education. He will need of course a special technical training, but he will also need a higher training in character and humanism generally. At least that is what Plato thought, and what Murry is here reviving. He is much influenced by Dr. Arnold of Rugby. The latter has been abused by people like Strachey, but he was right in insisting upon character and religion as coming before

intellect. That is we should in our schools put the highest values on these and not on intellect alone. Of course, many of us claim to do this when we write our school prospectuses, but do we do it? Have we any technique for the training of character at all comparable to that of athletics in English public schools, or to that of the ancient Persians as described by Xenophon in his *Cyropaedia*? It is an idea worth considering in India.

No less valuable are the criticisms which Murry's book has aroused. It is stated, in for example *The Year Book for Education* for 1940, that such a society based upon such an elite specially trained is foreign to English tradition. We are not prepared to accept or dispute this here, but we do agree with its implication, This is that no system of education however good in one country can be transplanted to another without disaster. Matthew Arnold, inspired by his father, tried continuously to introduce what he considered Greek cultural values and French administrative ways into English life. The ideas of educating for leadership and for culture are good, but both of these must be such as to suit the country concerned. We have then to find out Indian ways

of culture and the Indian needs of leadership. We hear today so much about the material in Indian universities which ought to be used for leadership of the country. We would only point out that no university has as yet accepted or proclaimed the function of providing leaders. Our universities claim to be academic and to be centres of research. Such places are needed, but they should not be expected to perform functions they are not interested in, and it should be realised that leadership is something which does require special training.

These trends in modern educational thought which we have introduced appear to us to be of great importance for India. We need to realise more clearly the exact function of our schools. Are they to be instruments of the state, or are they to be the seed-grounds for new conceptions of society, or are they to develop the individual in those ways which wisdom and science suggest to be most necessary for full humanity? We need also take foresight about the leaders of the future, and to consider whether or not we may have special schools where such may be trained.

—*The Indian Journal of Education*.

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THOUGHTS FROM MY DIARY

BY SRI D. P. RAO, *Lalitpur*

96. A man has three characters, one which he has, an other which exhibits and the third is that which he thinks he has.

97. A man who thinks that he can do without the world is in error. But one who thinks that the world cannot do without him is in greater error.

98. If I am wanted on the earth, He will spare me. —(Gandhi)

99. War is destruction but it gives heroes.

100. Rise above your business rather than assume that the business is beneath you.

101. The Law of God alone is eternal when all human authority breaks down,

102. Contentment is ability to enjoy life for the present without sacrificing ambitions for the future.

103. Every day that is born in this world comes like a burst of music and sings all its day. You will make it a dance, a dirge or a life march as you will. —Carlyle.

104. To love and bear; To suffer the woes that hope make indefinite. To forgive wrongs darker than death; This is life, Joy, Empire and Victory. —Shelley.

105. If people could talk unreservedly to one another and speak out their sorrows, there would be less unhappiness than it is now.

106. Such is the world. Understand it. Love it and despise it. And make your way through it with your eyes on the Lode-star.

—Carlyle.

107. Poetry is not a branch of authorship but it is the stuff of which our life is made. When there is sense of power, harmony and beauty, there is poetry. —Hazlitt.

108. It is a most important fact in the interpretation of life that the events that take place are ultimately spiritual.

109. Enough of common-sense is genius while common-sense is an instinct.

110. The Courts of Law should be a shield for the innocent rather than a sword of Damocles for the guilty.

* * * *

111. Man is instinctively a search after power. This instinct is alike in child-hood and manhood though it varies in kind and degrees according to the nature of environments. Admiration of physical power is generally shown in the primitive stage. But when social and moral development of society is effected, it is rather the mental and intellectual powers which attract our notice. But the instinct of power is at work throughout, whether the object of our admiration be an athlete, a successful barrister or a mere millionaire, so that it is power that we admire and power that we want to possess.

* * * *

112. He is poor, who feels poor. To attain truth is impossible.

To seek to express it accurately in speech or in writing is enough.

113. Nowadays, it is rather the hand that is united, and not the heart. To

believe that man should put on the semblance of a bright exterior to a foul interior.

* * * *

114. It is said of William Hazlitt that when somebody insisted on shaking hands with him, he held out "something" like the fin of a cod-fish. While some people are naturally shy, others lack the warmth of heart expected from them.

115. Live virtuously and you will not live too long or too short.

* * * *

116. Science teaches us that there is no room for old habits, thoughts and actions.

117. Courage is not lack of fear but standing your ground in spite of fear.

* * * *

118. To praise your friend is to show your indebtedness but to admire your enemy is to have a reputation for honesty and candour.

* * * *

119. I see the Principle of Beauty in all things
—Keats.

120. When good cheer is lacking false and flattering friends are packing.

* * * *

121. True virtue and right actions are possible only when they spring from personal conviction.

* * * *

122. A man must be clear about himself and be sure of his own moral well-being before he interferes with that of others.

* * * *

123. The only real thing which belongs to man is mind, everything else is a matter of chance.

* * * *

124. Intelligence and virtue are the only armour of our defence against all attacks of chance.

* * * *

125. He alone is free who listens to the dictates of his conscience.

* * * *

126. A wise man is unmoved by fortune. An image of divinity he lives with gods.

127. Wisdom and integrity make us resemble the Gods.

* * * *

128. Truth is always unpleasant. It can be told either by an incensed enemy or by a real friend.

129. All things, even misfortunes, come from God. No mortal can withstand their never decaying power. Nothing can escape their decree.
Sophocles.

* * * *

130. Uprightness is better than riches. Loss is better than unjust gain. Heavy guilt brings heavy punishment; but virtue and piety are rewarded in this world and the next yet to come.

131. What is true and beautiful can be attributed to God alone.

132. What I cannot do at present is the sign of what we can do hereafter.
(From thoughts and Glimpses of Sri

(Arabindo Ghosh).

133. The sense of impossibility is the beginning of all possibles.
—(Ibid)

134. A living thought is a world in preparation.
—Arabindo Ghosh

* * * *

135. Help men but do not pauperise them of their energy. Lead and instruct men but leave them their initiative and originality. Take others into your confidence but see that you give in return a God-head of their nature. He who can do this is a real leader and teacher of mankind.
—Arabindo Ghosh.

136. Providence is not only that which saves me from the shipwreck while all others on board the ship are foundered. Providence is also that which takes away my own plank of safety from my hands, when others are saved and drowns men in the solitary ocean. (Ibid).

137. Eat not to dullness; drink not to elevation. Temperance.

138. Speak not but what may benefit others. Silence.

139. Let all things have their right place. Order.

140. Lose no time. Be always employed in something useful. Industry.

141. Wrong none. Justice.

142. Be not disturbed at trifles and accidents. Tranquillity.

143. Have purity of mind and body. Chastity.

144. Be humble in life. Humility.

145. Don't boast of your riches, honour or fortune. Consider them as opportunities for doing good to others.

* * * *

146. There is one thing that does not get old with age. Thirst for riches or love of gold.

* * * *

147. Be neither dissatisfied with thy present lot nor shrink from the future. Every moment think steadily as a Roman.
—Antoninus.

148. Let it make no difference whether they are warm or cold if thou art doing thy duty and whether thou art well spoken of or not. (Ibid)

149. If any one is able to convince me that I am not thinking or acting rightly, I shall be glad to change.

* * * *

150. When you wish to delight yourself think of the virtue of others.

* * * *

151. Temperance keeps up the glow and ruddiness of the face.

* * * *

Honesty whitens one's hands and holds one's head high and without fear.

* * * *

Truth sweetens the breath. Repentance removes the stain.

* * * *

152. A beautiful ring is the family circle.

* * * *

153. Life is a period of probation.

154. It requires more courage to accomplish small tasks.

155. Where sin abounded, grace much more abounded.

156. The wages of life is work.
157. You cannot bring a man into your confidence by persuasion or argument.
158. Confidence is the secret of success in all matters of co-operation.
159. Where motives differ, it will be impossible to expect desired results.
160. Today will determine our tomorrow.
161. Sympathy must be the basis of reforms.
162. In the world of imperfection there lies its progress.
163. The aim of life is to reach an ideal state of things, which is perfect.
164. Genius is not a mushroom. It is synonymous with indefinite pains and persistent effort towards approximation.
165. The history of great men is the history of their poverty.
166. There is nothing that you do that He does not know; nothing that you utter that He does not hear.

KAUTILYA'S MEASURES OF TIME

BY SRI G.D. TAMASKAR, M.A., L.T., Jubbulpore

ALL societies require measures to measure time and space. Not only a civilized society needs them, but an uncivilized society also requires them. The measures of space that obtain in different countries to-day, are different; so is the case with the measures of time. This much can however be said that there is more uniformity in the measures of time in the world than in the measures of space. And the reason is plain enough. People do not need measures of space as much as they need measures of time. These days most of the societies have some uniform measures of time such as 'week,' 'hour,' 'minute,' 'second,' 'day,' etc. The meaning of a 'year' and a 'month' varies in different countries. The Hindus generally observe a lunar month. Therefore the number of days in a month varies and is not uniform in all the months. The Hindus' year also is lunar, but, by the addition of an intercalary month from time to time, is adjusted with the solar year. Even amongst the Hindus there is no perfect uniformity. In Bengal, they observe the solar month and the solar year. The Muslims observe only the lunar month and the lunar year. Even the new-year's day is not the same amongst the Hindus. In some places it coincides with the 1st of the bright fortnight of *Chaitra* of each year, while in other parts or communities it occurs on the 1st of the bright fortnight of *Kartik*. The month begins in some parts with the day following the new-moon day while in some parts it commences with the day following the full-moon day. In short, there is to-day a great variety in the measures of time in the different parts and communities of India,

It will therefore not be uninteresting to see what measures of time obtained in the time of Kautilya, i.e. about 2250 years ago.

Kautilya says in the second book of his famous work "*Artha Shastra*":—

"*Truti, Lava, Nimesha, Kashtha, Kala, Nalika, Muhurta*, forenoon, afternoon, the day, night, fortnight, month, season, solstice (*ayana*), *Samvatsar* and *Yuga* are the measures of time.

2 <i>Trutis</i>	make one	<i>Lava</i>
2 <i>Lavas</i>	do.	<i>Nimesha</i>
5 <i>Nimeshas</i>	do.	<i>Kashtha</i>
30 <i>Kashthas</i>	do.	<i>Kala</i>
40 <i>Kalas</i>	do.	<i>Nalika</i> (now generally called <i>Ghatika</i>)
2 <i>Nalikas</i>	do.	<i>Muhurta</i>
15 <i>Muhurtas</i>	do.	Day or Night

Such a day and a night happen in the months of *Chitra* and *Ashwayuja*. Then after the period of six months it increases or diminishes by three *Muhurtas*.*"

In ch. VI of Book II, Kautilya says:—

"The royal year, the month, the *Paksha*, the day, the dawn (*Vyusha*), the third and seventh *pakshas* of (the seasons such as) the rainy season, the winter season, and the summer, short† of their days, the rest com-

plete, and a separate intercalary month. are (divisions of time)."

For the sake of comparison, we shall cite the description of the measures as given in the *Atharva jyotish* and as cited in Syt. Shankar Balkrishna Dikshit's History of Hindu Astronomy. He says that measures of time, namely, *Muhurta, Kala* and *Kashtha*, obtain in the *Vedas* also. The *Muhurta* there was exactly the same measure as described by Kautilya, but the *Kala* and the *Kashtha* of the *Vedas* do not agree exactly with those of Kautilya. In the *Rigveda Jyotish* the *Muhurta* is mentioned as equal to two *Nalikas* but the other measures mentioned in that work do not obtain in Kautilya's work. The names of measures of time in the *Atharva jyotish* agree with those of Kautilya, but their durations do not agree. In some cases the discrepancy is rather appreciably great. The measures of time as mentioned in *Atharva-jyotish* are these:—

12 <i>Nimeshas</i>	= 1 <i>Lava</i>
30 <i>Lavas</i>	= 1 <i>Kala</i>
30 <i>Kalas</i>	= 1 <i>Truti</i>
30 <i>Trutis</i>	= 1 <i>Muhurta</i>
30 <i>Nalid</i>	= 1 day or night

*Ch. XX, Book II.

†Dr. Shama Shastri interprets this as shown below:—

1. The bright fortnight of <i>Shravana</i>	= 15 days
2. The dark do do	= 14 days
3. The bright fortnight of <i>Bhadrapada</i>	= 14 days
4. The dark do do	= 15 days
5. The bright fortnight of <i>Margashirsha</i>	= 15 days
6. The dark do do	= 14 days
7. The bright fortnight of <i>Pushya</i>	= 14 days
8. The dark do do	= 15 days
9. The bright fortnight of <i>Jyeshtha</i>	= 14 days
10. The dark do do	= 15 days
11. The bright fortnight of <i>Ashadha</i>	= 15 days
12. The dark do do	= 14 days
	174 days.

The dark fortnight of *Shravana* is made to consist of 14 days, as it is the second seventh after the bright fortnight of *Pushya*, the first seventh. This with the 180 days of the other three seasons makes the lunar year consist of 354 days.

The solar year consists of twelve months, each of 30½ days, i.e., of 366 days in all. In the 20th Chapter of Book II it has been mentioned that five years make one *yuga*, and that at the end of each thirty months there is one *Adhimasa* (intercalary month). i.e., one at the end of the first thirty months and the other at the end of the next thirty months. Thus the lunar year gets adjusted with the solar year, for a *yuga* thus comes to consist of 1830 days. Thus Dr. Shama Shastri's interpretation seems to be correct.

In those times the modern instruments to measure time did not obtain. The question therefore arises, how was time measured then? There were two methods; one was the shadow-method, and the other the *ghatika* method. The passage of the day can be measured to some extent in terms of the shadow of a thing. In those days also, this method was used. The measures of shadows in relation to the passage of the day, according to Kautilya, are as follows:—

Length of shadow	Forenoon	Length of day passed
8 <i>Purush</i>	=	$\frac{1}{8}$
6 <i>Purush</i>	=	$\frac{1}{4}$
2 <i>Purush</i>	=	$\frac{1}{2}$
1 <i>Purush</i>	=	$\frac{3}{4}$
8 Fingers	=	$\frac{5}{8}$
4 Fingers	=	$\frac{3}{4}$
0	=	$\frac{1}{2}$

The afternoon has to be calculated similarly, but in the reverse order.

The measures of time in terms of the length of shadows, as mentioned in the *Atharva-jyotish* are given below:—

Muhurta	Shadow in fingers
1	= 96
2	= 60
3	= 48
4	= 36
5	= 24
6	= 12
7	= 6
8	= 0

Neither has Mr. Dikshit, while describing the measures of time as mentioned in the *Atharvajyotish*, nor has Kautilya mentioned on what day, the above-mentioned measures are true. But Kautilya has mentioned this much that in *Ashadha* the shadow is zero at the time of noon. While describing the daily routine

life of the king, Kautilya has mentioned the measures quoted above with this difference that, instead of mentioning the time equivalents for 96 and 72 fingers, he has mentioned 36 fingers of shadow as equivalent to $\frac{1}{2}$ of day-time. In the reverse order, the afternoon times can be known. We may therefore surmise that the above measures relate to some day of *Ashadha*. They cannot therefore be compared with those of the *Atharva-jyotish*, and we cannot say with certainty if they are correct or not. Probably, they might be applicable to the days following the summer solstice. This is however clear that they are not very useful for all on account of two reasons. Firstly, the relation of the shadow to the passage of the day depends upon latitude. Secondly, it depends upon the seasons, for the altitude of the sun varies according to the seasons. Even Kautilya knew this. He says, "At the time of noon in *Ashadha* the shadow is zero. After *Ashadha*, with effect from *Shravana*, the shadow increases two fingers for six months and with effect from *Magh* it decreases two fingers."

I am inclined to think that Kautilya did not calculate the lengths of shadows in relation to the passage of the day in accordance with latitude. All the places do not have zero shadow at the time of noon. This is true of the tropics only and not of other altitudes. It is not clearly given by Kautilya how we are to interpret his measures on other days. His suggestions, if followed literally, will create several difficulties, but all these need not be considered here. For the sake of example, I

*Kautilya Artha sastra, Book II, Ch. 20, 50.

shall mention only one here. Shall we deduct the length of two fingers even from the shadow of the noon-time? This will give us a strange result, some time the shadow will be to the north and some time to the south. It must however be remembered that all the places to the north of $23\frac{1}{2}^{\circ}$ N will have the shadows always to the north as the sun will always be passing by the south. Moreover, the length of the gnomon is not mentioned anywhere in the *Arthashastra*. From the *Vedang Jyotish* it seems however that it used to be twelve fingers in length. In short, the measures of time in terms of shadow are not very useful practically.

The other method of knowing time was the *Ghatika*. Those who perform thread and marriage ceremonies strictly in accordance with the old methods, use the *Ghatika* even now on those occasions. It is called 'Nalika' in Kautilya's book. In order to know time in terms of *Nalika*, Kautilya suggests the following; take four *mashas* of gold and turn it into a wire four fingers in length. The hole in the *Nalika* vessel should be as thin as this wire. The time in which one *Adhak* of water will flow out of that kind of vessel will be one *Nalika*. It is therefore necessary to describe the measure of the *Adhak*. From Kautilya's statement in

(To be continued.)

Ch. XIX, it follows that one *Adhak* is equal to 50 *palas*. This very relationship mentioned in the *Vedang jyotish*. But Mr. Dikshit maintains that there is some discrepancy about it and further shows that one *Nadika* is equal to the time taken by 190 $\frac{1}{2}$ *palas* of water to flow out of a vessel. He has then stated that one *pala* is equal to four *Karshas* or four *Tolas*. It thus follows that one *Nadika* is a little more than the time taken by nine and a half seers of water to flow out of a vessel. In the *Vedang-jyotish*, the dimension of the hole of the *Nadika* vessel has not been mentioned, but it is clear it must have been larger than that mentioned by Kautilya. Later on *Nadika* came to be equal to the time taken by 60 *palas* of water to flow out of a vessel. So, it follows that the dimension of the hole in the vessel must have again varied. That the *Pala* denoting time was measured in terms of 60 *palas* of water in weight is quite certain from the various references to 'Paniya (water) Pala' in the astronomical books.

Later on, the *Nadika* came to be called *Ghatika* or *Ghati*, which corrupted into *Ghadi*, which now means a time-piece or clock or watch, an instrument denoting time.

A SCHEME FOR THE PROVINCE-WIDE EXPANSION OF CHILD AND ADULT EDUCATION THROUGH EDUCATION PANCHAYATS

By Sri. S. T. RAMANUJA IYENGAR, *Srirangam.*

THE following is the full text of a draft bill on Elementary Education. The main features of the bill are:

1. The creation of statutory school boards called Education Panchayats in each rural or urban area to be responsible for Elementary Education.

2. The creation of an Elementary Education Fund for each Education Panchayat with the sources mentioned below: license fee on managements, local funds' contributions, Local Government contribution, fines, common good funds of co-operative societies, local endowments, and a cess leviable on land, houses, professions and trade.

3. The maintenance of a nursery school, a basic Wardha school, and an adult school by each Board; and the maintenance of Elementary Schools by private bodies.

4. The introduction of compulsory education in each education panchayat within 5 years.

5. The provision of land free for school by the Local Government.

6. The provision of conscription for free service by S. S. L. Cs. and graduates in each locality for three months in the Board's adult school.

7. The fixing of the guardian's responsibility for admission and attendance of the child in the school.

8. The levy of a penalty on illiterates not attending the adult school.

9. The provision of a conscience clause for every child in the matter of religious instruction.

10. The provision of the continuous school system of work for 240 to 288 days with periodical short vacations.

11. The harmonious blending of a course in the Three R's, local knowledge, spinning and useful manual labour.

12. The fixing of the Elementary School Age from 5 to 12.

13. The provision of measures for the care of children at School.

14. The payment of school fees by rich only.

15. The guarantee of a minimum wage and security to the teacher through salary grants.

16. The guarantee of assistance to managements by a system of results, compensation and equipment grant.

17. The provision for official inspection cum visits by non-official school visitors.

18. The creation of a Teachers' Registry and a code of professional conduct.

19. The institution of an Elementary School Leaving Practical Examination.

20. The running of a School Board Cooperative Society.

THE DRAFT ELEMENTARY EDUCATION BILL.

Preamble

Whereas it is expedient to make provision for compulsory and universal Elementary Education in the Presidency of Fort St. George, it is hereby enacted as follows:

Title

This measure may be called "THE MADRAS ELEMENTARY EDUCATION BILL."

Extent and Commencement:

It shall come into force on such dates as the Provincial Government may by notification direct.

Definitions:

(a) Attendance means presence for instruction at an Elementary School for a number of days and hours to be prescribed.

(b) Director of Public Instruction, District Educational Officers, Inspectresses or other officers are officers appointed by Local Government.

(c) Education Panchayat means school board

(d) Municipality means urban area under the Madras District Municipalities' Act or Madras City Corporation Act.

(e) School Board means Board in charge of Elementary Education.

(f) Elementary School means school or department of a school recognised as an Elementary School.

(g) School place means accommodation and equipment prescribed as necessary for a child of school age

(h) Guardian means any person having care, nurture or custody of a child.

(i) Local authority means District Board or Municipality.

(j) Public Management means Management by the School Board. All other managements shall be deemed private.

(k) School age means such age as local Government might fix for a child in an Elementary School.

School Boards:

Shall be constituted for every rural and Municipal area; shall, Ex-officio, consist of Village Munsiff in rural area, or Revenue Officer in charge of Municipal area, Inspecting Officer of the Educational Department for the area, Sanitary Officer of the area.

Shall consist of elected members representing private managements, Teachers' Associations, parents, and graduates of the locality, and donors of Rs. 100/- towards the Education Fund of the area, each forming an electorate in the area to elect one representative from among themselves.

The members of the Board shall elect a President and Vice-President from among themselves. The quorum shall be 1/3.

The Government shall have the power to frame rules for the conduct, formation, suppression, etc. of the School Board.

Elementary Education Fund:

For each rural or Municipal area, an Elementary Education Fund shall be constituted by Government, consisting of:

(a) proceeds of education cess

(b) annual contribution from general funds of local authority

(c) annual contribution from general funds of local government

(d) all fines and penalties within the jurisdiction of the local authority

(e) income derived from common good funds of all societies run by the public

(f) all school fees, or tuition fees levied

(g) all income from local endowments towards Education Fund

(h) all other sums of money contributed to or received by the School Board.

Educational Cess ;

All District Boards or Municipalities shall levy within their area an education cess on all persons owning property by way of land or house or earning through any profession or trade.

The rate shall be a graded one increasing with the value of land or house or income to be fixed by the local authority,

The local Government shall contribute a sum equal to that realised by the local authority.

Elementary Schools :

Recognition shall be granted or withdrawn by the School Board under rules to be prescribed by Government.

(All orders of recognition in respect of elementary schools made so far shall be reviewed and revised by a committee for the purpose.)

All elementary schools in a locality shall be "Private" schools, subject to the control of the School Board of the locality—

for purpose of recognition, and aid, and control of the conduct and service rules of the Teachers and any other items concerning the functioning of the school, save internal management.

Nursery, Craft and Adult Schools :

Every School Board shall run a nursery school in the area of its operations and also a basic Wardha school and an adult school.

Compulsion :

All local authorities shall make elementary education in the locality compulsory for all children of school age within 5 years from the commencement of the Act.

The local Government shall provide each private management land free, for a school house and teachers' quarters.

The school authority shall provide the accommodation and equipment necessary for pupils and teachers at their cost, aided by the School Board for the purpose.

The School Board shall not levy any fee from any child whose parents are exempted by the School Board as poor.

Every S. S. L. C. holder or graduate in any School Board area shall render service in the adult school of his area for 3 months at the rate of 1 hour per day without remuneration. Every illiterate shall attend the adult school on pain of fine till he attains literacy.

Guardians :

It shall be the duty of every guardian in each area to get the child of school age in his care admitted to the school nearest to him, subject to a conscience clause, unless exempted by the School Board under rules

to be prescribed in the case of sickness or other approved infirmity.

Every guardian shall be responsible for the attendance of his child at school.

If a guardian fails to get his child admitted or fails to discharge his responsibility for the attendance of his child, the guardian shall be prosecuted before the magistrate by the school authority catering for the needs of the locality.

An offending guardian shall be liable to a fine, which shall be graded according to the nature of parental neglect and irresponsibility, ranging from Rs 5 to Rs. 50.

Religious and Moral Instruction :

Elementary schools may impart religious instruction, subject to a conscience clause and moral instruction.

Attendance :

The full school day shall consist of 4 hours.

The minimum attendance shall be 240 days, and the maximum attendance shall be 280 days.

Elementary Education :

Means education up to and including VII Standards of an elementary school, including the nursery school.

Shall consist of a course in the mother tongue, arithmetic of every day life, nature study, local history and geography and crafts, physical training, music, and spinning, and local Health Campaign :

With gardening for boys in addition and needle-work for girls in addition.

Elementary School Place :

Means suitable accommodation indoors of sitting floor space of a minimum of 6 sq. feet, with a supply of school lunch, books, notebooks, and other implements—by the school authorities, aided by the School Board for the purpose according to rules to be prescribed.

Elementary School Age :

5 to 7 in a nursery school.

7 to 12 in an elementary school.

Means age 5 to 12 normally, subject to rules to be prescribed by the School Board for any community in the locality, based on a survey.

School Board Members :

The local authority in each area shall prepare a list of voters qualified to be included in the electorate for the purpose of electing a member of the school Board. There shall be no bar to a member being a voter in one or more lists.

School Fees :

shall be levied at the following standard rates

2 annas in nursery classes	} for 12 months
4 annas in class 1	
5 annas in class 2	
6 annas in class 3	
7 annas in class 4	
8 annas in class 5	

Recognition :

Recognition shall be granted for fulfilling the conditions in part or full, to a school authority (a) paying a license fee of Rs. 50 to the local authority,

(b) owning buildings of its own for the school and school masters

(c) willing to provide school lunch, books etc. to children

(d) equipping the school with required teachers and teaching aids and an endowment fund

(e) having on its rolls 25 pupils in a rural area and 100 pupils in an urban area

(f) employing only trained teachers of a qualification not below the Secondary grade (Higher Elementary Grade teachers to be permitted to appear for secondary grade examination.)

(g) employing one teacher for every class of 20 to 30 pupils

(h) admitting pupils of all classes and communities

(i) maintaining a library, reading room, and a museum

(j) paying teachers the standardised salary of

Higher grade	Rs. 20 to 30
Secondary grade	Rs. 30 to 60
College grade	Rs. 50 to 80

(k) conforming to requirements of the Department re: registers, service rules of Teachers, returns, and work

(l) having a Parent-Teacher Association

(m) following new methods in Education.

Withdrawal of Recognition:

Recognition shall be withdrawn

1. for admission of a pupil belonging to one school by a different school without a transfer certificate and a record sheet.

2. for violation of the Departmental rules.

3. for malpractices in administration.

4. for failure to show good results in terms of complete literacy at the end of the elementary school course.

Registers and Regulations:

The following shall be kept by every elementary schools:

Admissions	Visitors
Withdrawals	Service register of Teachers
Attendance to masters	Service rules of school
Attendance of pupils	Log book
Progress	Health Register
Acquittance	Term Fee Register
Inspection	

Certificates:

Transfer certificates and leaving certificates shall be granted on application to the school authority through the School Board.

Courses of study:

The course of studies of each school shall be arranged by the Teachers' Association of the School in consultation with the Inspecting officer. The scheme of studies shall be issued from time to time by the School Board in consultation with the Teachers' Association of the locality and the Inspecting Officer—The hours of work shall be according to local needs to be determined by the School Board.

Grants:

(a) SALARY GRANTS: The initial salary in the standard scale for Teachers shall be borne by the Management and all the incremental charges shall be borne by the School Board.

(b) RESULTS GRANTS: shall be awarded to managements at a rate of the per pupil cost of the school for every pupil passing the elementary school leaving Examination according to rules to be prescribed by the School Board, due regard being had to practical skill in local craft.

(c) COMPENSATION GRANTS: shall be awarded to managements at a rate not exceeding 50% of cost incurred, to be fixed by the School Board for supply of lunch, books etc. to pupils.

(d) EQUIPMENT GRANTS: shall be awarded to managements at a rate not exceeding half of cost estimated, to be fixed by the School Board for building and equipment.

Lists:
The local authority shall assemble information and publish lists of the members of the respective electorates.

The School Board shall conduct a triennial survey of educational need of the area and notify it to the local authority and local government.

Inspection:

Inspection shall be half-yearly by the Inspecting Officer of the Department of Education.

Inspection by one or other of a body of non-official school visitors appointed (rules to be prescribed) by the School Board shall take place every month.

Inspection reports shall be forwarded to the School Board and the Education Department and the schools.

Appointment & Service Rules of Teachers:

Every certified teacher shall register himself on payment of a fee Re. 1 to the School Board of his area.

Only members on the Teachers' Register of the School Board shall be eligible for appointment as Teachers.

All teachers shall be governed by the Educational Rules relating to the locality.

No teacher's service shall be terminated except with the sanction of the Department for specific causes, after due departmental or judicial enquiry.

Every teacher shall have the right of appeal to the School Board whose decision shall be final. Teachers shall be subject to a professional code of conduct to be prescribed by the local government.

Elementary Schools Leaving Examination:

A school-leaving oral examination shall be conducted by an adhoc body appointed by the School Board in an area every year.

A certificate shall be awarded to every literate pupil which shall be a pass-port to all rural services in any department of government.

School Supplies:

All school supplies shall be done by a co-operative society run by the local authority—membership in the same being compulsory for all managements, a minimum number of shares to be fixed by the local authority to be taken up by school managements as an endowment for each school.

Itinerant Teachers for Adults:

Each school Board shall make an area survey of illiterate adults in the locality and make it incumbent on the illiterate to undergo a short course in literacy at the hands of an itinerant teacher employed by a school Board. Failure to undergo the course shall be punished by a fine of Re. 1. per annum per illiterate.

STATEMENT OF OBJECTS AND REASON:

The progress of Elementary Education in the Province has been admitted by all concerned as unsatisfactory. The country's needs require the extension of literacy, both on educational and political grounds. As education is the birth right of every child and adult and as it is the solvent for all ills, it is imperative that steps should be taken to take it to the door of the child and the adult. The only way to do is to introduce compulsion and make the necessary budget provision for it. The present progress in compulsion and budgetary improvements has not touched the fringe of the problem of nation-wide literacy. It is therefore proposed to introduce universal compulsion in the province by legislative enactment by a number of devices on all concerned in edu-

cation as outline in the draft. The methods suggested have the sanction of precedents abroad. Only a national effort on a nation wide scale can meet the situation and lead to the liquidation of adult illiteracy and the preservation of child literacy.

THE TASK AHEAD.

To achieve the above, legislation on the lines of the bill must be undertaken. A survey and an estimate to create Education Panchayat must be made. A campaign must be conducted in each Education Panchayat for planning expansion and for augmenting the elementary Education Fund. A systematisation of managements under the new scheme must be made. Training schools must give short course to all teachers working in Elementary Schools and Secondary Schools.

EACH ONE, WIN ONE.

BY SRI PURUSHOTHAM, Chittoor.

OUR Jonnies and Kiddies, with strangely assorted qualities ask: Why is the fire hot? Why cannot I share my mother's bed? Why should my eldest sister wear a petticoat? so on and so forth. But many parents are helpless to satisfy the curiosity of the child? When some one asked Napoleon, when the education of a boy should be begun, he said "before twenty years." He meant to say that a parent should be educated for twenty years before a child is born to them. That is the very reason, why real education should begin with the mother, on all fronts for preparing the pupils as balanced human beings, to wage the battle of life in all its phases.

With the changing times, changes occurred in social structure, morality, religion and custom. Such changes which occur for the welfare of humanity and for furthering of the right kind of civilization will naturally and advantageously appeal more for women than the other sex. They will immediately react. We want power to understand a social change—if it is for better not to be floored by it but to participate in it and to steer it towards a future that approaches one's ideas of a civilized world. The reason why we should have social studies in our schools is that each school may evolve for itself a social philosophy. When the education is becoming individualised, it should be localised for that. Social life can be developed by organizing "Social Betterment Weeks." This method will afford chances for one's self expression,

which is the primary requisite of human nature.

During Vedic ages, girls were educated like boys. Up to 500 B. C. women lost some of their rights and liberties. Since 500 B.C. tremendous changes came around, resulting in the emancipation of women in the present century. In order to rectify as many defects as possible in our social system, co-educational schools are established. At present, we find most of the school going population physically deformative or morally degraded. Their speech is also polluted, descending to level of abuse and obscenity. This can very well be detected if their private life is studied at close quarters. Irresponsible enemies of society have been manufactured by a shattered institution or by a broken home, or by both. The writer was asked by some "speak-easie" to account for the increase in the number of feminised-males and masculinised females and to the large number of elopements and inter marriages, among the educated. Such a wide generalisation is far from truth and will mislead us, if it is accepted without reservation and comment.

Psychoanalysis has no ready made solution to offer, nor does it hold any brief for or against co-education. It has its own merits and demerits as another thing. Why should there be two sexes at all? The two sexes are not separate and distinct entities. They are the two indispensable and creative factors of life. One merges with the other

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MOUNT ROAD

MADRAS

in order to "end by fusing in a phrase of primitive ambiguity" (Maranon). The size of the pelvis, and shoulder girdles, the distribution of subcutaneous fat, the origin and distribution of hair, are some of the characteristics, which distinguish one sex from the other. If we examine the growth of physical and mental features of the two sexes of the same age, we will find that the features of female sex, rapidly gain preponderance and promptitude over those of the other sex. In other words, a girl becomes ripe alround earlier than a boy of the same age. That is the very reason why co-education never confronts a parent, till a girl reaches her ripe age. So the parent has no objection to allow his girl to study along with the other boys.

In Co-educational schools, intelligent discipline is maintained from within and not from without. The girls are made to interest themselves in aesthetics and boys are taught to be gentle in manners and behaviour. This system helps the development of sex consciousness in them. Some boys do become "soft" and some girls "tom boys" as their latent qualities have no scope to exhibit fully and successfully.

The colour, the shape, the size, the action and the kind of spirit in man determines the kind of love he has. Pupils appreciate various kinds of dance in many paintings of Ajantha, and Bagh and on the present scene. Dance expresses six emotions RASA. The beautiful movements make a strong erotic appeal. We know the Devil tempts all and the women tempts even the devil. The desire to be hugged, kissed and embraced is there. It is high time the

skinny girls streamline their physique by dancing which is also the exercise for grace. Grace and strength go hand in hand. If they take to folk-dancing, playing and play-acting, domestic home work and other healthy outdoor work, each one is sure to become a CHITRANGI—the physique unparalleled.

To add to this, there is the system of prostitution. But the degree varies according to the times, places and circumstances. It may be a social necessity, but it is also danger to the race. A coolie sells his labour, an artist sells his pictures, and the impoverished woman sells her sex. There is also the hiring of the male body for the satisfaction of feminine passion. Thou shalt not commit adultery—St. Paul. Is sexuality a sin? If sexuality is wrong everything else is wrong. Why not? There are the pimps in America, Bullies in England; Louis in France and Levadasis in India, who are some of the REDS of human society. In most cases, this is created more by poverty and greed than by lust or passion. Generally prostitutes are exhausted of their passions for intercourse and practically they have no feeling for men as such. In the west adultery is a civil wrong and can be compounded by money. In India it is a crime and a sin. Because there are no other healthy outlets, some are forced to take to marketing of sex for what it is worth.

LOVE IS LUST PLUS FRIENDSHIP.

The poor hyphonated parents cannot successfully shield their children from their own emotional experience. God wants His beings to love each other. Our great poets

sang in praise of love. How is it nourished? First a boy loves certain parts of his body then he loves his person, then a person like himself and lastly loves the opposite sex. We know the saying

Girls take after their fathers
Boys take after their mothers

Steel was right in saying that "to love her was a liberal education."

A girl is the central force of life's activities. Her existence is to please others. Love is like measles. Everyone has to go through it. We take it only once. Love is not a property or a substance but it is a relation. It has mightier duties and not rights. It consults no outside authorities, but frames its own rules to suit to its own purposes. Millions of bribes and infinite arguments cannot prevail. All other pleasures are not worth its pains. There is no Royal road to it. Is love blind? Yes, not blind to one's faults and to the loved; but blind to his happiness and his welfare. We love and are loved, as we are lovable to the person loving. Remember what Southey said "they sin who tell us love can die."

A small percentage of the race-carriers, contract some bad practices like masturbation even from their student days, often earlier than boys. It is the lonely and unoccupied one that masturbates. Perhaps they resort to this to get some relief as is done by animals. Is it natural at some stage? As a permanent condition it is a perversion. Some others obtain sexual satisfaction by Sadism, Masochism and Exhibitionism. These practices cannot be completely stopped by any form of legislation, persecution or by admonition or by

punishment. If given health and cleanliness of habit in thought, word and deed by the parent and teacher, the pupil will have no desire for these evil habits.

Any psychotherapist knows that the "penis envy" of the girl is only too frequently matched by what one may call the "womb-envy" of the boy. Sex urge in girls is too violent. To a woman, admission of love is a confession; and to a man, a confession of weakness is an admission of love. Sex for sex sake may satisfy a boy, but not a girl. Union is an end in itself for a male, but to a female it is a means to an end.

There is no universal solution to the problems put by sex. We have managed to get rid of the evil that sexuality is immoral. The market is flooded with crude literature on this subject. We have to digest it, for our good.

There is the other school, which objects to the system of co-education. This objection from the middle class is greater, than by the backward or by the educationally advanced ones. Does this system result in delayed sex maturity or distorted sex life? Some feel that co-education runs counter to certain psychoanalytical principles. Some feel that there is the opportunity for illicit relationships, through desk-offences. If one is destined to be spoilt, one will surely do so, whether one is in a school or not. Prolonged sexual excitement, without gratification will result in nervous breakdown.

Sublimation or substitution, which is better? Man and woman could not have been primarily sexual beings, but human beings, in whom sex is originally in an un-

differentiated state. The sexual impulse seeks expression in diverse ways. Some do find an outlet for sexuality in some activities viz., social enterprise, adoptive maternity and ardent friendship with other woman, to some extent. So a wise reconciliation of the older minds with the younger one's is essential for the wise planning of an educational programme, since 'crabbed age and youth cannot live together.' Ring out the old and ring in the new. It is not wrong, if schools offer the maximum opportunities for the "goods" and minimum for the "evils." Encouraging the stimulus for sexual gratification and preventing by repressive measures is harmful. To cure some of the ills, atleast a mixed staff may create a more healthy condition and we can expect a favourable reaction on the pupils. As ergonic ideals conquer baser aspects and sex perversion, our national life will become healthier and the teacher's task lighter and more joyous. Impart sex instruction by competent authorities at the proper moment. If special sex instruction is not possible, sex knowledge may be imparted as a part of general instruction in human physiology. Such instruction should be saturated with common sense enlivened by honour. Hefty young men and healthy young girls cannot any more walk on parts. Teach them the value of health so that they may control their desires through their brains and will. Make them strive to become good citizens.

In an all embracing atmosphere of the school the mate manufacturing factory the mating impulse or the matrimonial response develop.

Marriage assists soul education, through the agency of sexuality. Marriage relation-

ships are frequently failures, because young people know so little of the essential features of the sex. Can any instruction help them? Many repeat at leisure for what they have done in haste. Manu says that the wife is the husband himself in another form and that a man is not himself alone, but himself, his wife and his children. But the weterner is supposed to take his wife a rudderless boat as a companion in life; and for him it is only a social union. In India marriage is a sacred thing and the ceremony is thought to create a holy tie during life and even after that. Our Sastras say, "If the sons saved parents from hell, the daughter secured *Brahmaloka* for them, by her given in marriage by them." In the west, it is a union of hands and not of hearts. I think that this is how we think of them, even if they rightly think of their wives. There may be abuses everywhere and improved abuses in our present dramas, but they are not from religion, but in spite of religion. Remember

A woman can only be held by her heart
If you can't hold that, you had better depart."

Do not choose a partner in apposition unto, rather who is a complement. Have around social reforms, so that girls may have better prospects in regard to their married life. Create a desirable outlet for naked love which is the extended and active form of friendship. The aim of education, said Herbert Spencer, is not knowledge but action. The result of the investigation made by the writer will convince the readers, "Girls of fifteen years considered sex disgusting; eighteen they find it interesting; at twenty two they looked smilingly back at the childish vices so called; but now they felt sex to be indispensable. Let each one win one. But Ceaser's wife must be above suspicion. Go ahead -- jolly Jonnies.

INDIAN CLASSICAL DANCES

BY SRI S. V. VENUGOPAL

THERE are three kinds of dances in India, the South Indian Dance, the Manipur, and the North Indian Dance. The South Indian Dance is very ancient and expresses six kinds of emotions - Rasas which represent feeling, friendship, love, strength, heroism and honour. These are mirrored by good figures, rhythm and expression. The different movements and poses represent the language of Dance. The movements or *mudras*, as they are called, are based on the classics, Mahabharata and Ramayana. *Kathakali*, the dance drama of Kerala, appeals to religion and its themes are epic and all Indian. The make-ups in Kathakali are founded or based upon the ancient sculptures of the gods seen in the images and paintings in temples. Men of noble character like Rama and Krishna and the Pandavas have their faces painted green with white border for relief. Persons of worldly power and might have white curves on green paints and knobs on nose and foreheads. Men of cruel character have red or black paints for faces with knobs and curves galore.

Bharatanatyam is another form of South Indian art with a great origin. Every movement and gesture signifies spiritual expression and the dance cannot be moved or lowered below a certain standard. Every detail of form and movement is perfect in technique. Sound knowledge of music is imperative. Herein power of dramatic expression is displayed by the body and particularly the face as distinct from North

Indian Dance. *Bharatanatyam* has three aspects Natya, Nritya and Nritta. In Natya the dancer is supported by many actors and stage appointments as in a drama. In Nritya, the dancer portrays the transcendental emotions of the Divine ones thus arousing the highest elements of pure devotion in the minds of those who witness the dance. Nritta is the cosmic aspect of *Bharatanatyam*. Its essence is pure *tala* or rhythm.

In North India, *Kathak* dance is prevalent. Prominence is given to the rhythm of the feet neglecting rhythmical and emotional expressions. Mention may be made of that famous Temple Dancer Ram Gopal whose able exposition of Kathak art is wellknown for perfection of movements and footwork. Manipuri Dancing retains an individuality of its own which is different from other schools of Dancing. Intricacies of technique and timing do not predominate here as in Kathak Dancing. Manipur is a stronghold of Vaishnavism. Every temple has a dance hall in thatched shed or open hall. The hall is the venue for musical soirees or dancing. These songs arouse such a deep response in staunch Vaishnavites that they burst into tears. The devotional singing creates a proper atmosphere. *Ras Leela* and *Hara Parvati* and *Naga Dance* are well-known to the Manipuri school. The predominance of *bhakti rasa* accounts for the characteristic feature of this kind of art.

'The Scholar.'

COLLEGE PUBLICATIONS

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NEWS AND NOTES

EDUCATIONAL TOPICS FROM CURRENT PERIODICALS

A Central English Course.

By Frances Consitt, Chairman, Nursery School Association of Great Britain; Principal, Avery Hill Training College, London. (The New Era, September-October 1940.)

English is a focal point. The English syllabus suggests that a free selection be made from such literary sources as the following:

I. (a) Folk-tales. Bible stories. Arabian Nights Entertainment. Aesop's Fables. Greek and other Myths. The Odyssey (in prose translation.)

(b) The Psalms. Early Chinese and Egyptian poems (in verse translation.) Folk Ballads.

(c) A Chinese play and a Greek play in translation.

II. Some medieval stories, e.g. the song of Roland, Malory's Morte D' Arthur. Robin Hood ballads.

III. Some voyages of Hakluyt and Purchas. A Shakespeare play. A masque. Some Elizabethan and early seventeenth century lyrics, sonnets, odes and elegies.

IV. Job, some parables and other selections from the Bible. Some Milton and Bunyan, showing the influence of religious thought in seventeenth-century literature.

V. The rise of the novel in the eighteenth century, with some individual reading, pointing to the later development.

VI. Some aspects of the poetry of the Romantic Revival.

VII. Some children's literature of the nineteenth and twentieth centuries.

VIII. Some modern poetry and a modern play.

There are three courses integrated in this syllabus. Primarily, we desire to develop a poetry and drama course, growing out of the rhythmic expression work in music and dancing, which will branch on the one side into the Art work and craft, themselves linked naturally with the nature study of the Biology course, and on the other side into (i) moving to verse—'ballad-acting,' poetry-speaking and verses-making based on a study of form in poetry, and (ii) miming, acting, dramatizing stories, play-making, and producing based on a study of form in drama.

THE LATE LORD STAMP

By The Editor of the Mysore Economic Journal. (Vol. XXVII, No. 5)

The death of Lord Stamp, better known as Sir Josiah Stamp, until he was raised to the peerage, in an air-raid in London on April 17, will be deeply lamented in economic circles. Physically a well-built strong man, he at once reacted on a visitor to him as a vigorous personality and yet a very engaging one too. He was reckoned an authority in railway and income-tax finance, while latterly he had come to be looked upon as a practical financier and economist of note. He rose, it is said, from 15 shillings a week boy to the highest busi-

CREATIVE ACTIVITY

B. Sanjivi Rao, I. E. S. (Retired) (In the South Indian Teacher, June 1941.)

People grow old, because they become tired by the work to which they have not given their whole heart. A feeling of frustration which follows the work that is not done with the whole heart makes a man old. If you demand from children attention to the subject in which they are not interested, they give only a part of their attention and their work becomes a drudgery. There may be external obedience, but there will be no real obedience. Creative activity is one in which our physical being, our brain and our heart are concentrated.

There is one problem connected with creative activity and that question we have been refusing to face. It is the relation between sex energy and creative activity. This is amply illustrated by the life of Goethe. Any great work of his was preceded by tremendous sex energy, and afterwards it was sublimated into a great work of art. If we want healthy sex life, we must give as many opportunities of creative activity as possible. Music, art, dancing, all these forms of self-expression transform energy, which would otherwise express itself into sex energy. Teachers and parents, as I have said, always avoid responsibility in the matter. Pupils themselves do not consult us, because they have probably a shrewd idea that we ourselves have not solved the problem. Whenever there is intense activity, there is no sex problem amongst the boys. Activity or action is really self-realisation, but most of us do not really act; we only react like the ball

ness appointments in England. Shortly before the war broke out, the Government of Great Britain made him their Chief Economic Adviser on all matters of high financial policy. Among other notable offices he held, he was President of the London, Midland and Scottish Railway; a Director of the Bank of England; and a Director of the Imperial Chemical Industries. It is said that he was one of the busiest men in all England, yet available for consultation to men from all corners of the world.

He was a wonderfully vigorous man, always an active thinker and writer. His words on financial topics are well known. He married Olive Jessie, daughter of Alfred Marsh, in 1903 and had four sons, of whom the eldest, the heir, has died simultaneously with him and his mother, a victim to the atrocious German air-raid of April 17. He wrote a Foreword to a Journal of Reparations by General Charles G. Dawes, which, with the other Foreword contributed by Dr. H. Bruning, made that work more famous than ever in international circles. He has written largely on financial topics, the more notable among which are *Wealth and Tenable Capacity*, *Studies in Current Problems in Government and Finance*, and *The Financial Aftermath of War*. They reflect a deep knowledge of both administration and finance, the foundations for which he laid early (1896) in his life when he served in the land revenue department of the Civil Service, becoming Assistant Secretary to the Board in 1916.

thrown against a wall. During intense activity, there is something in us which transcends all things, and when our mental reaction ceases, what happens is that we get a glimpse of the real self. Creative activity is self-realization of the highest degree. In self-realization, the lower self as we call it does not act. Creative activity is the higher self. Self-realization means both action and inaction, inaction in the sense that our normal minds are still, and action in the sense that our higher self is active in the work of self-realization.

BENGAL CULTURE AS A SYSTEM OF MUTUAL ACCULTURATIONS.

By Dr. Benoy Kumar Sarkar. (The Calcutta Review, April 1941.)

From the Mohenjodaro times to the epoch of Buddha, Bengal culture was the institutions, ideas and ideals of all sorts created, invented or discovered by what in modern times would be regarded as the pariahs of varied denominations. The Bengalis were treated by the so called Indo-Aryans as mere *Vayansi* (birds), "crow and pigeons," in the Sanskrit literature from the *Atareya Brahmana* to the *Satapatha Brahman*. The aboriginals living in hills, forests and river valleys, as well as the untouchable and depressed classes and some of the so called lower castes of to-day, nay, many of those castes which have in subsequent ages some how got admitted into the alleged higher castes may be regarded as the descendants, kith and kin, or cognates and agnates of those pre-Vedic and pre-Buddhist Bengalis. Anthropometric affiliations and affinities are of course not yet

easy to establish. Miscegenation, *Varna-samkara*, blood-fusion or somatic intermixture is, besides, being ignored in the present discussion.

During fifteen hundred years from Chandragupta Maurya to the Sena Dynasty, Bengal was equally independent of Northern India except perhaps for short periods under the Mauryas and Guptas. It is not definitely known exactly when the Vedic religion and culture of the Punjab and the J. P. invaded the land of the "birds," i. e., the races and tribes of Eastern India who could not speak or understand the Sanskrit language, the language of world-conquering Hinduism. The process of bringing the peoples speaking the Bengali dialect or dialects within the empire of aggressive Vedic culture, Indo-Aryanism or Hinduism, was lengthy and difficult.

Evidently the "acculturation" of the Bengali "birds" to the Vedic, the so called "Indo-Aryan" conditions was not smooth-sailing. The pariahs of Bengal did not fall an easy victim to the conversions consummated by the foreigners. The "Hindu" religion propagated by the Punjabis and Kanaujiyas and the Buddhist religion preached by the Biharis encountered resistance at the hands of the Bengalis. And indeed the Bengalis succeeded in conquering, parianizing or Bengalivizing both those non-Bengali and foreign faiths, with local gods, rites and ceremonies. In Bengal it was no *veni vidi vici* for either Hinduism (Vedic) or Buddhism. Both had to submit to compromises with and concessions to Bengalicism, the religion of the Bengali pariahs, or "crows and pigeons."

If Indo-Aryanism converted or conquered Bengal, Bengalicism also converted or conquered Indo-Aryanism. The conversion or acculturation was mutual. Besides, not more than fringes of the Bengali population could be effectively Indo-Aryannized i.e., Hinduized in accordance with the Vedas or with the Buddhist system.

The hindrances to speedy and uniform Aryanization were not few in Bengal. The country was thinly populated. The distances between the settled areas were long. Forests lay between the tiny villages or hamlets. Dangerous rivers offered no small obstruction to intercourse between valley and valley. The absence of roads was a natural handicap to the promotion of inter-human relations. The *digvijaya* or world-conquest of Aryanism must therefore have had a chequered career. The propaganda machinery at the disposal of the Aryan, Vedic or Hindu Missions of those days was not powerful enough to cope adequately with the hindrances. Indeed, the proselytizing was very often the work not of organized institutions but of individual Rishis, preachers, Sadhus, scholars and saints. The propaganda was almost exclusively oral and could hardly utilize manuscripts, since the number of literates was exceedingly small.

KURNOOL DISTRICT TEACHERS' GUILD

A summary of the Proceedings of the Annual Conference held in the Coles High School on 12-7-41.

Mr. G.I. Abraham; B.A., L.T., of Nandyal presided. 115 members were present. Delegates from Municipal High School and

S.P.G. High School, Nandyal, and the Board High School, Koilkuntla attended besides the teachers of all local schools.

Rev. B.J. Rockwood welcomed the gathering and stressed on the need for teachers meeting one another oftener with a view to solving successfully the many problems that arose in the educational and teaching world.

Mr. Y. Guru Reddy, Municipal Commissioner, opened the conference. He said that laymen like him could measure the work of teachers only from tangible results. Teachers had a great responsibility to discharge, particularly in the times ahead of them, when a New World Order, after the troubles and turmoils of today, would have to be built up.

Mr. K.N. Pasupathi, Guild Secretary, read messages wishing the conference success from: (1) Mr. Bernard Thomas of Salem (2) Mr. F.H. Brown, Bellary (3) Sri M.S. Kotiswaran, Tirupathi (4) Sri C. Ranganatha Aiyangar of Gooty (5) Sri Deshpande Subbarao of Nandyal and (6) Messrs. E.N. Subrahmanyam and S. Srinivasan of Madanapalle.

Proposed by Mr. P. Raju and seconded by Sri G. Siva Rao, Mr. G.I. Abraham took the chair.

In his presidential address, he wholeheartedly supported the reform of imparting instruction through the mother-tongue, and from personal experience showed that, in Science, pupils appreciated the teaching in Telugu and assimilated facts better than in English. He deprecated the agitation for the re-introduction of the English

medium but urged the extension of the reform in colleges. The transitional stage, he said, was an occasion and opportunity for coining words in the mother-tongue and thus making it a more powerful instrument of thought.

Touching on the problem of universal compulsory education and the eradication of illiteracy, the President said that education, to be popular, must be free. Else universal compulsory education would remain a fanciful dream ever receding, like the horizon, from the pale of practical realization. The problem of adult literacy was another pressing one. With the help of reading charts based on the Key-word method propounded by Dr. Lanback, adults in Nandyal centre were taught to read well in three months. But to keep the adults from slipping back to illiteracy was a far more difficult problem to be tackled.

Referring to the position of teachers, he said that it was strange that in a country where "Gurubhakti" was held in high esteem, teachers were not properly revered. The cause was to be traced to the absence of an enlightening religious instruction in schools. True religion meant the conservation of values. Jesus Christ said, "Seek ye first the kingdom of God and His righteousness." If Christ had addressed a Teachers' Guild, he would have said: "Be not anxious saying how many eligible S.S.L.C. pupils we shall produce, but first help pupils seek the kingdom of God and His righteousness." The surest way to secure the best discipline in schools was for teachers to put themselves and the pupils in right relation with God. The teaching

profession would then be restored to its proper place in the scale of national values.

After the Presidential address, a symposium was held on "The teaching of English in Secondary Schools." Mr. K.N. Pasupathi initiated it. Messrs. Mahaboob Ali Sahib, S. Radha Krishna Aiyar, G. Siva Rao and N. Sundaresa Aiyar spoke on the teaching of English Prose and Grammar, of Oral Composition, Written Composition and Poetry respectively.

The conference adjourned for tea kindly provided by the Guild President.

Tea over, Mr. S. Vaidyanatha Aiyar addressed in Telugu on "The Rishi Valley Educational Conference" and dealt at length with the Rishi Valley School and its bright features.

The following resolutions were adopted after discussion:—

1. Requesting the Government to create a Provincial Advisory Board of Education to advise on matters, educational and professional.

2. The conference views with alarm the tendency of certain local bodies to effect economy in education expenditure by the imposition of cuts in salaries of teachers, by the closure of sections in schools or the retrenchment in staff, and urges the Government to interfere in the matter and safeguard the interests of teachers and the educational needs of the locality.

3. Requesting the Education Department and managements of Secondary Schools to provide for one period of leisure in the forenoon session and one in the afternoon session of school work for every

teacher, in view of psychological necessity and teaching efficiency.

4. The conference earnestly urges on the Government the need to correct the G.O. pertaining to the prescribing of textbooks in Local Board and Municipal Secondary Schools as it has been found from experience to work hardship in practice and obstruct the regular work of schools. The Guild reiterates its request to vest the power of selecting books in the heads of institutions themselves so as to ensure expert selection and avoid needless delay.

5. Requesting the S.S.L.C. Board to provide question papers in Sanskrit in the mother-tongue of the candidates instead of in English.

6. Requesting the S.S.L.C. Board to bestow greater attention on the translation of S.S.L.C. examination question papers from English to Telugu in non-language subjects.

7. Requesting Government and the Director of Public Instruction to extend the half-fee concession to the pupils of backward communities who fail *once* to secure promotion to a higher class or form.

8. The Guild once more recommends to the S.S.L.C. Board that it is necessary to remove the restriction on the number of times a candidate may appear for the S.S.L.C. public examination.

After the concluding speech of the president and a vote of thanks proposed by the Guild Secretary, a business meeting was held with Rev. B.J. Rockwood in the chair.

The Secretary read the Annual Report for the year ending 30th June 1941 and the financial statements. It was duly adopted.

The following office-bearers were elected for the year 1941-1942.

1. *President:*

Rev. B.J. Rockwood M.A., B.D., Kurnool.

2. *Vice-Presidents:*

(1) Mr. G.I. Abraham, B.A., L.T., Nandyal.

(2) Mr. P. Raju, B.A., L.T., Kurnool.

3. *Secretary:*

Mr. K.N. Pasupathi, B.A., L.T.

4. *Guild's representative on the S.I.T.U. Executive Board.*

K.N. Pasupathi, B.A., L.T., Kurnool.

5. *Joint Secretary:*

Mr. K. Neelakantara, B.A., B. Ed.,

6. *Five additional members of the managing council.*

1. Mr. Deshpande Subbarao, Nandyal

2. „ M.P. Rajam Aiyar, B.A., L.T.,

3. „ J.A. Peters, B.A., L.T., Kurnool.

4. „ N. Sunderasa Iyer, B.A., L.T., „

5. Mrs. P.S. Raju, B.A., L.T., „

With a vote of thanks to Rev. Rockwood the meeting ended at 8.30 p.m.

EDITORIAL NOTES

THE SILVER JUBILEE CELEBRATIONS OF THE MYSORE UNIVERSITY.

July 1941.

WE congratulate the authorities of the University of Mysore on their recent celebration of the Silver Jubilee of the foundation (1916) of the University and on the fine record of work in the various faculties that has been turned out by the professors and lecturers attached to the constituent colleges as well as by the Oriental Manuscripts Library and the Archaeological Department, which have been taken over under the control of the University. Started under the auspices of the late Maharajah and nurtured by him for long with loving care and now working under the zealous and watchful patronage of the present Maharajah, the University can well be expected to have as glorious a record of work in the coming quarter of a century as it has had in the one that has just closed. The expansion of the academic scope of its work, both on the side of science and in the field of Arts can be illustrated, for example, in the starting of Sociology and Experimental Psychology as branches of the higher studies at the Maharajah's College, Mysore, and by the greater differentiation between History, Politics and Economics that has been brought about in the syllabuses and courses, while the essential strands of co-ordination between them have been preserved. The starting of the Engineering and Medical Colleges and of subsidiary institutions under them, the separation of the Intermediate course, in its expanded

sense, from the B.A. classes, the steady growth of Intermediate instruction and Colleges, the equally praiseworthy efforts made for the encouragement of women's education—these have resulted in a ten-fold increase from 1916, of the number of under-graduates receiving instruction and of persons who take their degrees and diplomas. A prominent place has been given to the encouragement of Kannada culture and literature and to the promotion of the Fine Arts. The creditable development of the affiliated institutions which are necessary for full academic life like the University Union, a separate University Library, a University Magazine, etc. form another commendable feature of progress. As His Highness the Chancellor, remarked in his Address at the celebrations, great care would be devoted to improving further the quality of the material recruited in colleges and to make their lives healthier and more co-ordinated in all their activities, so that the ancient classical conception of a well-developed man, sound and graceful in body, aesthetic in ideas and well-versed with the Muses in the broadest sense may become easily embodied in the graduate of the University. We wish the University even more prosperity and vitality in the coming years.

MILITARY EDUCATION FOR OUR YOUTH

It is now high time that Government thought of establishing military schools for the training of our youth, not merely recruited from the higher classes but belonging to the middle strata. We have

had hitherto occasional efforts in the direction made of recruiting youth from the higher classes for a few places in the ranks of commissioned and non-commissioned officers; but there has been no appreciable or systematic attempt except sporadically at the training in regular military science of the average youth so as to make him fit to enter the army and build up a career for himself. A plan has been proposed recently for the starting of such a central military college in the country, which would train good graduates from the different Provinces and States for a period of two years. This college would preferably take in graduate cadets and its syllabus should cover the field of employment of various arms and military history and geography. The employment of the various arms should be the most important department. Subsidiary subjects like Engineering, Aviation etc., may also be covered by the teaching. This central military college should be reinforced by the starting of a central air force college and a central naval college, so that all the principal branches of our defence services may be catered to. All these colleges would train cadet officers for the Indian army, navy and air force and if they should be given opportunities for getting into contact with similar cadets from other countries their efficiency and general knowledge would be greatly improved. There is a possibility of Indian military doctrines being developed at these colleges.

Mr. G.M. Jadhav, who has been writing on this subject serially in the *Calcutta Review*, would stress the caution that officers for the Indian Army and Navy and

Air Force should be taught Indian national strategy and tactics only, because according to high authority, conditions applicable to other countries cannot be profitable to Indian students expected to work in India. Marshal Foch, General Von Der Goltz, the great German Commander of a previous generation and Clausewitz, all of them have stressed that the most rational way of teaching the objects and means of national defence and war should be by correlating them to the conditions of the country. Marshal Foch has well explained the idea that the theory of war and national defence varies from country to country and each nation has its own national problem of defence to solve. Indian officers are therefore best trained in India itself and not abroad. These may well benefit by being sent after their period of training to other countries in exchange for the cadets of the latter coming over to India.

ADULT EDUCATION

Adverting to our thoughts on adult education, it may be permitted for us to make a few more observations. Everybody has felt that the problem requires solution of an effective kind and is too serious to be left entirely to voluntary workers. Government effort is particularly to be desired as any systematic campaign launched under Government auspices and control, is bound to be much more effective. Such a campaign should comprehend, as has been well remarked by the Educational Commissioner, Mr. John Sargeant, a number of points like the proper supply of teachers, both voluntary and paid, supervisors, the hours

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(Vide "Fort St. George Gazette," dated 27th May 1941.)

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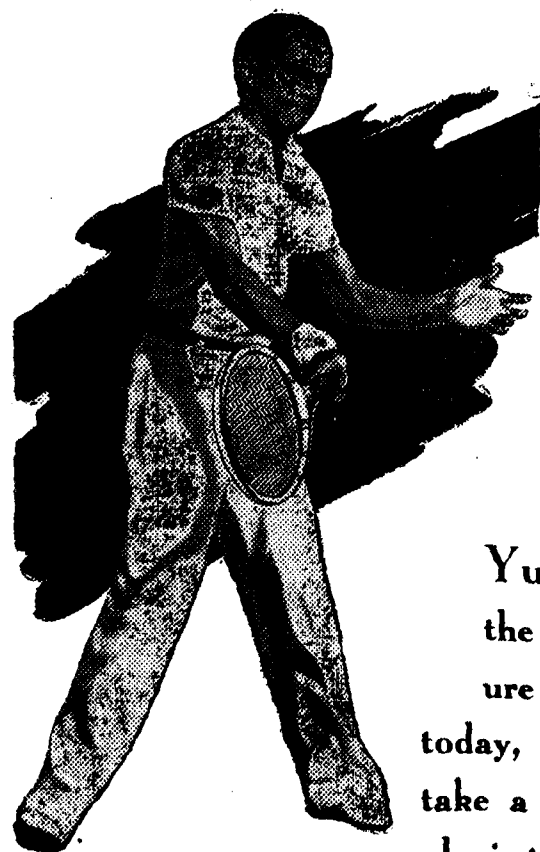
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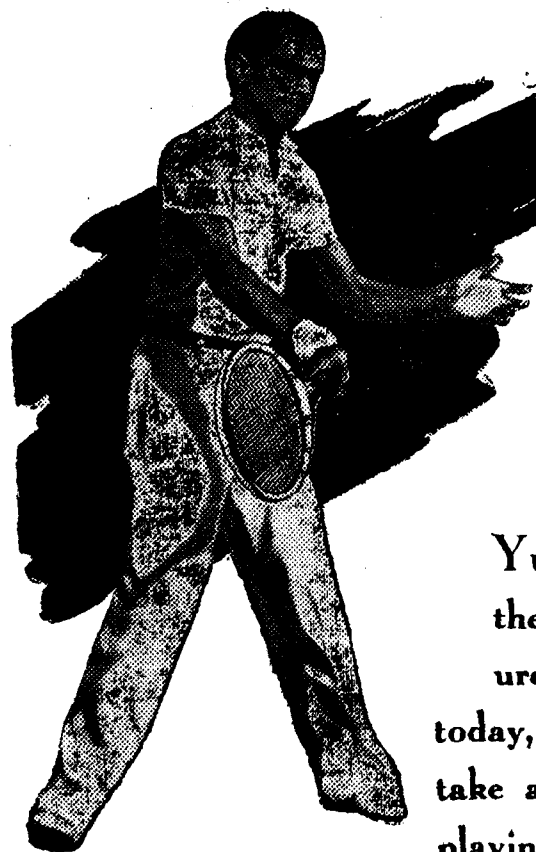
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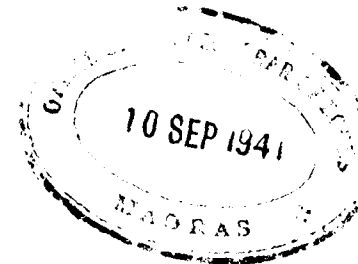
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The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. XLVII

AUGUST 1941

No. 8

CONVOCATION ADDRESS (MADRAS)

BY THE REV. L.D. MURPHY, S.J., M.A., *Principal, Loyola College, Madras.*

THE University has to-day conferred on you the coveted and merited honour for which you have worked so diligently. For the occasion I am the mouthpiece of the University to congratulate you on your well-earned reward, and to wish you all joy and honour in the use to which you put your newly won distinctions. At the same time I wonder if part of your joy is not a wave of satisfaction that a period of thralldom has come to an end. The lecture room has been slavery and the degree brings emancipation. You have submitted to the slavery willingly, but your submission is only a trifling mitigation and not a denial of the bondage. Pestalozzi, Pompey, prunes, prisms and all the farrago of spurious wisdom on which you have wasted so much time may now be safely jettisoned—at least so you feel. Emerging now from the dark prison of the chrysalis chamber into the clear open prospect of life you may be tempted to ask "to what purpose all this waste?". Encyclopaedic though your information may be, you cannot market it; and the everlasting question returns: "What is the use of this University Education?"

To this question it would be right to answer, "University Education is of no use but of much good"—much as Socrates was of no use except in a limited way to Xanthippe, but of great imperishable good to humanity. People who question the 'Use' of University Education have in view an immediate and severely practical utility. To them it is axiomatic, it is almost as incontestable as a dogma of religion, that what cannot be immediately traded in as negotiable merchandise at the ports of life is of no use. In the business of lease and lend what use— they ask—can you make of Literature or Philosophy except as a pitiable windbag to cool your porridge? In the fever-fret of human, active, pulsating life, what commerce can there be with death? Sanskrit is dead, and so is Asoka, so is Mohenjo Daro and Troy. University Education is thus discredited as something ineffectual, trifling, other-worldly, and as far divorced from living reality as a disembowelled mummy.

To this charge it is no sufficient answer to point to the research departments of our Universities. Research admittedly widens and extends the field of knowledge. That is immensely desirable: it is even a need; but the connection of research with Universities is recent, and in a way fortuitous and largely the outcome of public bequests which have made it possible to associate specialised laboratories with University bodies. After all the research student is one in a thousand, and most of the Graduates whom I have the honour of addressing have never even dreamed of knocking at its gates. The primary business of a University is the communication, the wide dissemination rather than the discovery, of knowledge.

Of what use is then the knowledge thus communicated? If you are going to take the strictly severely bread and butter utilitarian outlook, one might reply without much exaggeration that University Education in this sense is well nigh useless. In this restricted sense your Ancient History and Logic are useless; your profound Mathematics superfluous, provided you know how to add up and balance a small domestic budget; your dead languages and dead poets fit only for dreams, and as out of place as ghosts in the market place. Nevertheless at all times, and in all countries, from ancient Greece to modern India University Education has kept company with these speculative futilities, and age seems to have guaranteed its wisdom. It is worthwhile underlining this fact to-day, because the clamour is increasingly loud that University Education does not give what it has never promised to give, but what unwise people

think it should give, *viz.* a trade and a job. A University is not a technical school any more than a museum is a factory. Praise of the one involves no disparagement of the other. Each is good and necessary; but they differ in outlook. The University aims at culture—a very real, thoroughly worthy though a much misunderstood and much maligned Goddess. The technical school aims at progress and success. The University course provides an all round fitness, and therefore demands leisure. The technical school provides a specialised fitness and requires concentrated busy-ness. The University looks to the horizon: the technical school surveys the shore. They have a common denominator in Art, where University Education supplies the idea or inspiration and the technical school the palette. They are both Art's ancillaries; but one wears wings and the other a rainbow. Most significant perhaps of all differences is this: the University is to-day reciting its lessons in philosophy, in poetry, in art, in literature with as little change from our grandfather's day as Big Ben ringing the hours. The technical school changes from progress to progress, and in a generation brings you from the penny farthing bicycle to the flight of a Hawk or a Hurricane.

It would be an egregious mistake to damn University Education for this reason as a thing of stagnation. The unruffled waters of a great lake appear to be static. Whereas in fact they nurse a dynamism that will launch ships, light towns, deal death or mend life. University Education is eminently dynamic, but I have time now only to hint, and that sketchily, at one of

its many dynamics—learning: learning both as an energising act of high frequency, and learning as a reservoir of high potential.

This learning which you have been at such patient pains to acquire, derives its value not so much from the information which you pick up—vastly important though that information be, even though you will soon forget it and even though in the meantime you make no 'use' of it—as from the frequent and energising discipline of the mind and the intellectual habits resulting therefrom. One is not going to hop, or skip or jump one's way through life; nevertheless these are the ways by which we achieve a suppleness of body, a staying power and general soundness of wind and muscle. The far more vitally and fundamentally important fitness of the mind is attained by corresponding and proportionate exercising of the thinking faculty. Quickness of thought, the power of concentration, readiness of understanding, do not come overnight. From thought to judgement or from reason to conclusion and to its adequate expression is a labyrinthine path for novices. The novice must be trained to form opinions not at random but on evidence, and this involves the marshalling and appreciation of evidence, the sifting of evidence from hearsay, discrimination between the idle and the relevant. One must learn to proceed not precipitately under the bias of wishful thinking or the superstitions of the clan, but guardedly with an eye on the prejudices of custom, sentiment or temperament, which may warp our judgment. It is of secondary importance, so far as this raining is concerned, whether it is exercis-

ed in the field of imaginative literature or in matter-of-fact science or in the rarer air of pure Mathematics. The fact is that it can be exercised in the study of a dead hero of antiquity, or in the assessment of a modern poem, or—though to a less extent—in the chemical analysis of a mixture. What is needed, and what University Education provides, is a field where judgements are fixed, conclusions confirmed, and the mental yardstick can be used. It is like having at hand a book of problems with the answers given at the back to check our accuracy.

Having trained you so laboriously the University does itself and you less than justice in the examination by which it tests your merit. I am not the first to cast a stone at our system of examination; undoubtedly its advantages considerably outweigh its defects, else it would long ago have been buried under a cairn of such missiles. Still it is worth realising that in many cases examinations put a premium on information, and this is to admit into the sanctuary that most hypocritical of all devils: cram. Cram masquerades as learning, when in fact it is but a feat of memory. Cram dispenses with understanding: it develops no thought, it adds neither depth nor breadth to intelligence; it cultivates no sympathies; it is a deception and a pretence. The mind instead of being stimulated, lies dormant, while its strength is wasted by this parasite of true learning. Information is indispensable and the more of it the better, but as a discipline it marches a long way behind these energising acts of intelligence, of reasoning, valuing, compar-

ing, judging and deciding, to which I have referred.

To-day for you the curtain closes on these operations. They have been egocentric, pedagogic and formative. And now that the course is complete you are at liberty to take what pleasure you may in damning the whole thing. Assuredly there is much to be condemned, but there is no reason for making the University the scape-goat. The University *does* deliver the goods. The fault lies with those who go to a precision instrument-maker when what they require is a tool from the bazaar. University Education is an instrument suitable for the shaping of administrators—understanding the word in its least ambitious sense—of officials, of those who in some way or another have to direct affairs with responsibility. It is an extravagance for those whose ambition or circumstances limit them to a clerkship. The clerk is dominated by routine; he has no scope for independent thinking. Why then do parents so generously sacrifice their substance to give their children this extravagance? For two reasons, I think. One is the gambler's hope that makes him back an outsider. The chances of the boy getting anything better than a clerkship are slight, but should he be lucky the tote will pay heavy. The other is the absence of any alternative. And here our educational system is at fault. The high school ends too early, and the system makes no provision for those who wish to continue their studies without entering a University. We need a great number of technical schools under Government management to round

off the school course, so that when Matriculates go to the University the others may go to a specialised course in book-keeping, type-writing and shorthand, or a specialised course in draughtmanship or in electricity or automobile engineering. This kind of vocational training would go a long way to meet the case of those 20,000 students who annually pass the S. S. L. C. and do not enter the University. Above all we need more agricultural and veterinary colleges. Tremendous strides have been made within the last few decades in the improvement of all manner of seeds, in the improvement of all manner of cattle stock, in the diagnosing and curing of plant and cattle disease; but as yet it is on all too small a scale. The riches of India lie here and over 100 millions of its people are engaged in agriculture, but things are only being slowly worked up, because the people will give themselves up to a literary education instead of an agricultural and veterinary one.

For you graduates, the hour of academic emancipation has come and with it a new horizon opens out. It is not quite so golden bright as was anticipated. The realities of life have a grimness little suspected in the care-free atmosphere of the University. Whilst you are debating with yourself and the world the best use of this reservoir of learning, it is good to keep in mind that opportunity lies to hand. The University has in explicit terms asked of you a promise "to uphold and advance social order and the well-being of your fellow-men." You have given your word; probably without much reflection and with no intention of being taken literally. Nevertheless indepen-

dently of any promise *noblesse oblige*. It is not the well-being of your own comfortable social class that is recommended to your care. It is the ubiquitous poor who need your help. In their ignorance they are blind to dirt and the fearful menace of disease. They are the victims of every kind of exploitation. In our superior way we philosophise about them and their rights, and with great condescension acknowledge them to be like ourselves creatures of God. But we philosophise away their human individuality, and they become less than the shadow of a name, a proletariat. If you have the will to help you need not step outside of your own village or city. But have you the will? In your student days you had it. This is clear from the various college reports collected by the University on Social Service. It would be tragic if graduating means a descent from the high altitudes of idealism to the low-lying plains of cynical and blasé indifference. That will not remove the sore nor prevent it from festering. If graduates will continue the good work of their undergraduate days, the combination of their authority with their zeal will enhance the very real good they do. It will not be spectacular. The seed that germinates makes no noise and it is not seen. But it will do good and the multiplication of such disinterested efforts—efforts for which your learning specially fits you—can banish illiteracy, can teach the rudimentary notions of hygiene, can strip poverty of the loathsome rags that make it such a formidable danger. But you must go to it with a will and with enthusiasm, intent to be not armchair critics or hearers but doers of the word.

It is just here that the University can be of little service to you because its training is one sided. It trains the intellect but neglects the will. An ancient Greek speaks truly of the chariot of life being drawn by two horses—intellect and will. The one is sober, reliable and steady, whilst the other unless disciplined can be stubborn and mulish or frisky and kicking over the traces. Unless both intellect and will strain in harness together the chariot is likely to be upset. The arch swindler has eminence perverted; and while he may owe his intellectual eminence to his University the perversion is attributable to something else. It is a warping of the will; and as things are, this is something which the University does not concern itself with except quite indirectly. And yet it is the will which is the more important of the two. Devil and angel may be alike in intelligence, but the will of the one is for evil and the other for good. The character of a man is strong or weak, deceitful or honest, vindictive or forgiving, according to the disposition of his will, and not according to the depth of his learning. The disciplining of the will is exercised chiefly through religion, home influence, public opinion and literature. University life introduces the student to an undergraduate public where opinions are expressed with a wholesome inconsiderate candour, and simultaneously it throws open the treasures of its libraries. In this way it exercises an influence on your will, but it is indirect and uncontrolled. Hence when I urge you to undertake some form of altruistic endeavour with a will, I realise that I have left the platform for the pulpit.

One can foresee in a dim sort of haze how your learning will contact like a tangent varied circles of life, civic and national. May your contacts be always for good, for great and widespread good, and may God give you the strength to carry out unfalteringly your noble ideals.

WINGED WORDS

BY SRI P. CHENTSAL RAO, M.A., *Mudras*

THE Hitlerian aphorism, 'Say twice before you leap,' runs neck and neck with the ancient maxim: 'Think twice before you leap.' That twice is he armed who has his say first is proved by the amazing successes of Hitler. It is said not without truth that Hitler talked his way to power and Mussolini wrote his way to power. They have shown that words are weapons and as effective, if not more effective, than armed force. They have even demonstrated that words win wars. Armed force conquers the enemy from without. Propaganda attacks and destroys the enemy from within and conquers him through himself. By the relentless process of repetitive epithets and suggestions there is created in the opposition 'mental confusion, contradiction of feeling, indecisiveness and panic'; and there is created in the bosom of the already admiring coterie more and more faith and admiration. Iteration is like the ceaseless stream of bullets from a howitzer. The human mind cannot stand it without succumbing just as it cannot stand the continuous falling of drops of water on a particular spot of the human body.

What is Propaganda? It is not mere information. It is not all lies and misrepresentation. It is an intelligent selection of facts. It is a cocktail. It is a combination of truth and falsehood skilfully mixed. It is also skilled technique of presentation. It must arouse the interest, emotion and curiosity of the people. It must make the people come to the conclusions

which the propagandists have in mind. The suppression of some facts is more insidious than deliberate lies. This 'negative misrepresentation' is more effective than the 'positive' because the small dose of truth wins over to its side not only the imagination but also the minds of men. Even people who recognize Propaganda when they see it, are apt not to dismiss it as a mass of empty phrases and a windy satisfaction of the tongue because there is some truth in it. They delude themselves that their conclusions are their own, arrived at after discrimination, while in fact they have been led by the invisible hand of the propagandist. The sign-post is a fake. All roads lead only to the place where the propagandist wanted you to go.

An effective Propaganda Machine reaches the masses through all channels. The channels of Propaganda were never so numerous as now, never so easy to use and never so effective in reaching the emotions of the people. The development of mechanical communications has given a new mobility to news. Again, the Radio, the Daily and the Motion Picture have made it possible for the ideas of a few individuals to be brought within a few hours to the eyes and ears of millions. Publicity Agents have understood the fascination of the printed word over the minds of men. Hence enormous amounts are being spent on advertisement. Hence the popularity of the bill boards that shriek their message at you everywhere.

It ought to have been the Democratic Governments that should have taken the tip from the Publicity Agents, improved upon it and made use of the technique of Propaganda in disseminating knowledge to the people and educating public opinion on correct lines. Democratic Governments it is that postulate that Government ought to be carried on by the help of an educated and level-headed public opinion. It is unfortunate that Democratic Governments did not make use of their splendid opportunities and their available resources. A balanced critic like Finer says that the newspapers in Great Britain, the home of a free people, contain less print than photographs.

The Dictators realised that advertisement will pay and conquered the psychological front first. But a contemporary observer as well as the future historian is bound to feel that the Dictators have misused their talents and have galloped with their hounds after red herrings. The methods they have adopted could well have produced residences instead of fortifications, automobiles instead of tanks, fertilizer instead of gun powder. They bartered away their talents like those Publicity Agents who puff up worthless articles. They have adopted methods also which are an atavistic throwback to the age of might when strength was used without the sanction of right.

If scientific inventions are misused it is not science that must be blamed but the men who misuse them must be removed as dangerous to the well-being of society. Propaganda has been prostituted to unworthy ends. It is quite possible to make Propaganda and education convertible

terms. Rather, it is possible to spread light and learning through propaganda. In India where political, economic and social education is so necessary the technique and the machinery of Propaganda can be effectively used. It is only through the channels of Propaganda that ignorance and superstition can be attacked on all fronts. Prejudices die hard. It requires blitzkrieg tactics to conquer popular prejudices. Care must be taken to see that new superstitions do not replace the old.

Education of the true type will and must liberate the mind from its prison-house. Nothing is so unhealthy to the development of human personality and therefore to the body politic than the will-less-ness of the spirit. It is high time that every Indian is made to realise his rights and also appreciate that there can be no right without a corresponding duty. It is high time we intensely feel that India has a definite part to play in shaping the destiny of a new world order. Education must divert an energy which is now dissipated in imbecile superstitions and communal bickerings into channels which will liberate and transform the country. Every school boy and girl must be taught to understand the essential unity of India and the essential unity of mankind. More emphasis must be placed on the points of resemblance in human nature and behaviour than on the points of difference. Provincialism and communalism must be overshadowed by a healthy nationalism which shall proclaim that all nations and all people, whether white, brown yellow or black are equal in status and in no way inferior to one another. We want

a new spirit which shall impress upon the Indian mind that a civilised life is not a complicated way of living or one of abstinence but that life which finds 'the golden mean between inner security and outward efficiency.' We want the messages of Reason and Goodwill to be broadcast to the warring West, which has lost its sense of human values.

Is it too much to expect that with the will and the Propaganda machine common-sense will stage a come-back? The answer to the question will form the backbone to the new social order.

CONTEMPORARY HISTORY IN THE HISTORY COURSE

BY SRI W. SUBBARAYUDU, M.A., L.T.

OF all the subjects in the curriculum, "dry as dust History" is the most neglected and least coveted. Students despise it, teachers shun it and one who goes in for this subject is generally considered as a sluggard who desires to have a good time in ease and comfort. No wonder then that we find History Professors in Colleges and teachers in High schools actually going about inducing students to take history and eulogising about its virtues and advantages. One may naturally ask, why this despicable state of affairs. Either something must be radically wrong with the method of presentation of the subject or with students themselves. History conferences are being held from time to time, to bring some solution to this vexed question, but we are still far from the cherished goal.

DEFECTS OF HISTORY

Why should not History interest? What is wrong with it? It is well recognised that the main reason for the bulk of the students going in for subjects like mathematics or physics is that they enable them later on to choose such careers like medicine, engineer-

ing etc., Secondly these subjects require an active participation by the students in the process of their learning—solving problems by oneself and making experiments in the laboratory and getting the result, which will satisfy their desire to achieve some thing by their own initiative. Thirdly, there is a widely prevalent notion that a mathematics or a science student is more intelligent than the history student. Fourthly, it is considered that history is an easy subject, and that a student need not take much care in studying it, and that it can be postponed till the time of the examination, when the whole subject-matter can be crammed in a night or two. It has to be admitted that History cannot open any new avenues of careers as natural sciences do.

The subject as it is now taught is a long list of names, dates and events, which are so dry that the student feels a positive reluctance towards them. It stuffs the memory of the student with wars, battles, sieges, names of kings and generals and their political activities. The subject is not taught in the light of events and occurrences

of to-day to be realities. It is far too removed from the daily experience of the students.

In this subject, the student is not made to think for himself, solve problems and arrive at a conclusion. But he has only to echo the verdict of either the teacher or the text book: greater premium laid on his memory rather than thinking. The mind of the pupil has to play the part of a blotting paper receiving impressions and recording them, killing his enthusiasm for the task and, not challenging or giving a call for action to his mind. It is the teacher that is active, the student a passive listener all the time; probably the only activity required of him is to take down notes.

HISTORY AND ITS PURPOSE

History is the evolution of the human species in all its aspects—political, economic, social, cultural, religious etc. To treat only and give importance to the political side of history is teaching partial history. These dates, events, names of battles, and personalities are only marks showing the flow of the current beneath. What is wanted is that the pupils should be enabled to imagine a picture of the life of the people in all its aspects, in every successive stage from the dim past to the present day.

The purpose of past history is to interpret the present. Past history is to be studied only to give us a true perspective of the events that are taking place now under our very nose and those which had happened only very recently, the memory of which is still green. Hence the past is only

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a means to a *better understanding* of the present institutions, laws, conventions and the stage of development to which mankind has reached now. Though the present is the end to which history teachers are striving, they often lose sight of it being immersed in the past and teaching in the same time-honoured way. What is of urgent necessity for one is to have a thorough and clear grasp of the current and contemporary events. So greater emphasis should be laid on them. The students are interested in those events which are nearer to them both in time and place. They evince greater enthusiasm to learn and know clearly all those things, which are in daily contact with them, those which are to be found in the very air they breathe.

CONTEMPORARY HISTORY—URGENT NECESSITY FOR CITIZENS IN DEMOCRACY

The student of to-day is the citizen of to-morrow. Democratic society develops a clear understanding of one's own rights and duties. To feel the responsibility of citizenship and to fulfil one's duties as such enjoins on every one to understand the working of the present institutions, the governmental machinery, the necessity for it, the several problems concerning social welfare, how they arose, how the defects are to be remedied—all these have to be understood by the student. Any teacher if he had dealt with the present war, or the events relating to the Congress or the Muslim League; the activities of national leaders like Mahatma Gandhi, Nehru or Jinnah; the philosophy and ideals of personages like Tagore and Aurobindo Ghose, or the differences between the Hindu Mahasabha and

the Muslim League and the Congress; the aims, principles and the ideological differences of creeds like socialism; communism etc.,—one would have noticed with what rapt attention the students would listen to these and would even pester the teacher with so many critical questions, to answer which the teacher will find his knowledge too meagre. The teacher would have even observed the dejection of the student when his curiosity was not satisfied. But alas! the students to-day are not provided with what they want and with what they are most interested in. Their curiosity in these matters is ruthlessly nipped in the bud.

WHAT THE STUDENTS WANT

The students to-day are more interested in the several causes that lead to Hindu-Muslim tangle, than those that led to the seven years' war; they wish to know more clearly about the economic condition of present day India and how it can be improved and how it is being improved, than about the condition of England before and after the Industrial Revolution; they are eager to learn fully about the international policy of Britain in the present century than understanding the several implications of the 'balance of power' of Wolsey. Students are more interested in man yesterday and to-day than in man two hundred or three hundred years ago.

HOW TO CREATE THE INTEREST IN THE SUBJECT

To create an interest in History, greater importance and prominence should be given to the contemporary and current events and the students should be brought face to

face with the problems confronting our age and be asked to give their own solutions. They should be given as much information regarding the facts and then left to think out the answer for themselves.

The contemporary period, of course, finds a place in the syllabuses and text-books, but by the time the teacher finishes the ancient and medieval periods, there will be too little time left to deal with the modern periods. Hence he teaches these recent periods in a hurry or ignores them altogether. As no questions are asked in the contemporary periods, the teachers have a tendency to neglect them and bestow much of their attention on those portions, in which questions are likely to occur. To make the teachers take greater care of the neglected period, a greater number of questions should be asked in the examination, and of them a certain number should be allotted as compulsory questions. The teachers would be forced to deal with them more fully, and thus a better understanding of the contemporary and current events would be made possible to the students, who being provided with what they require both as a means of satisfying their curiosity and also as a means of fitting them to play their roles as better citizens.

Thus history too would become an interesting subject giving an insight into the fabric of the social life of the past instead of a long and tiring list of dates and names—a skeleton bereft of flesh and blood.

DIFFICULTIES OF CONTEMPORARY HISTORY

But it may be argued that in the teaching of contemporary history, we cannot get at

the truth. Though the sources are many, it is hard to judge which is the true version of any happening. The teacher has to give the students all the versions and let their imagination and sense of judgment arrive at the truth. It may be difficult for the student to come to a decision just at the beginning, but with exercise, he will do it well.

Another defect that has been attributed is that the teacher's prejudices and predilections make such a strong influence on the student's mind that it is hard to obliterate them. But this drawback is not singular or peculiar to the contemporary or current histories only, but holds good even in the ancient and medieval histories. The students as they grow older and gain

experience and knowledge will begin to think for themselves and form judgments of their own.

Hence to make history also a popular subject and an interesting one, we should give the students what they most like; and what they most like is contemporary history.

The plea for the prominence of contemporary and current histories does not belittle the importance of the past history of the nation, which is necessary for vindicating the country's "amour propre". They have to be taught of course, but their function is only a subsidiary one showing the progressing of human society and building up a robust sense of Nationalism.

EDUCATION FOR CITIZENSHIP

Mr. S. M. SADRUD-DIN

UNDER the gloom of Nazi barbarism one wonders to think how low the mechanical civilisation has stooped. It is scattering death and havoc all around and creating a wide-spread panic. The world is hard hit by Hitler and every day it is precipitating to a grave catastrophe. Naturally the question arises, "What is it all due to? Is there no way out of it?" A serious question indeed.

Hundred and one causes may be adduced for the present world catastrophe. Out of the lot the educational change is not the less pronounced, and probably, it is one of the most determining factors that have gone a great way in upsetting the present world

order. For the last few years education is tending more and more to "excessive nationalism, excessive materialism and excessive intellectualism." These in their true proportions are enviable in any nation, but as soon as excess is indulged in, the nation cannot but lose its balance. In the fine words of Prof. Hearnshaw "the neglect of the other sides of education—aesthetic, ethical, human, religious—had, however, the most serious and deplorable consequences. It produced a generation of men whose mental capacity far exceeded their moral stability; its typical achievements were motor-bandits, card-sharpers, company-promoters, international financiers and real

politicians. Hence that confused struggle for world-dominion and world-markets, gold and glory, which precipitated the (last) World War" and we may add, has been the main cause of the present confusion and conflagration.

The angle from which education was looked at in the past and that from which it is being looked at in the present are sometimes quite divergent. The aim of education in the past, with all its flaws and drawbacks, was to draw a man up to God and His creation. Quite the opposite is the aim at present, *viz.*, to drag him down to Devil and destruction. It is more so in present Germany under Hitler than anywhere else. Her educational aim is Nazism. It is grossly militant in attitude, devoid of humanitarian motive in its true sense, extremely selfish and egotistical to the utter neglect of the world at large. It is this unpardonable aggressive ego that speaks when Hitler jeers at the Indian freedom-fighters as "Oriental mountebanks and jabbering Indians" and throws off their claim with disdain in his usual curt words: "It is a crime against the eternal Creator to train dark races for intellectual careers. They should be trained like poodles."

This jingoistic superiority complex is at the root of all troubles. It has given the rudest possible shock to the dream of the League of Nations to create a new world order and a world citizenship. The lofty ideal has almost been battered down.

Nothing, however, is too late. Out of its ashes the Phoenix will regenerate itself. The world cries for this new social order, stronger and stabler than ever, where every-

body may live as a true citizen, not only of the small town where he happens to be born, but of the world at large. In his historic speech before the American Congress President Roosevelt visualised this New Order and characterised it by four human freedoms: freedom of speech, freedom of worship, freedom from want, freedom from fear. How can this be actually brought about? The answer is obvious. By education and and that only of the proper sort. It will train up the future citizens of the world to live shoulder to shoulder as fellow beings and brothers.

Education for citizenship, worthy of its name, must include the following minimum essentials:

I. RELIGION

The importance of religion cannot be gainsaid. It played in the past a conspicuous part in moulding the destinies of nations and in the progress of civilisation. There is no reason why its beneficial influences should not be utilised in education.

In Bengal, and for the matter of that in the whole of India, religion has been a burning topic of the day, much talked of, readily misunderstood, and mis-interpreted. In the garb of religion thousands of unreligious movements are appearing with the unholy desire for party prominence. Hence party faction, hooliganism and goondaism have of late cropped up so disastrously. Some ascribe all these broils to religion and preach giving a wide berth to it. They err. It is due not at all to religion but to religious ignorance or, more probably, to the partial and imperfect knowledge of one's own

religion as well as that of others. Half truths are worse than ignorance. They are the hot-beds of lie and malice, hatred and hooliganism.

"A generation or two ago," said Mr. Asquith, "patriotism was largely fed and fostered upon reciprocal ignorance and contempt." The English condemned the French as frog-eaters and the French the feeling equally reciprocated on the ground that the English were wife-traders and sold their wives at Smithfield. A funny thing indeed! This is exactly what happens in India to day. The Hindoos and Muslims have been living side by side for hundreds of years, yet how little they know of themselves and of each other, and how miserably they are slaves to half-truths! Over cow-slaughter, idol-worship, and music before the mosque both the communities are dissipating their energies in a ridiculous way; and what is really pitiable is that they are offering up valuable lives to the mad frolic of communal riots. Nothing can wipe this out and better the situation except by fuller and clearer understanding of each other's point of view.

Religious toleration is essentially necessary for communal equilibrium. This can be achieved only by imparting religious teachings in the primary, secondary as well as higher stages. The Wardha Scheme has summarily dismissed this point. Mr. Gandhi's plea for omitting religion from the scheme seems to be weak. "Why did I not" he says, "lay any stress on religious education?—people ask. Because I am teaching them practical religion, the religion of self-help." Self-help alone is a

mean substitute for religion, which has a far nobler and beneficial influence on humanity. To make it a success the authentic religious books and traditions along with the lives of saints and prophets of both the communities should be translated, arranged and adapted to the needs of boys and girls of different stages. Stress should, however, be placed more on likenesses between Islam and Hinduism than on their differences. Students will thus be acquainted with the rudiments and beauties of their own as well as of other's religion. This will lead them to the healthy conclusion that all religions are essentially alike.

But book-knowledge without any practical use is of no good. The boys and girls of each community should, therefore, be encouraged to perform their respective religious duties in their own way. Charity begins at home, so also must religion. One who is indifferent to one's own religion can never be respectful to that of others. We must be wary of both the atheists and fanatics. Brought up side by side according to the tenets of their own religion and being at the same time respectful to the religious feelings of the others, they will surely have the sharp angularities of their lives rubbed off, making them better citizens but at the same time not a whit less religious-minded for their comparative study of different religions.

Along with religious teaching, semi-religious festivals may be observed in common by the students of both the communities. Birth and death anniversaries of any Hindu or Muslim saints, or lives of national heroes fall under these. As India is

mainly an agricultural country harvest-home 'Nabanna,' 'Paus' picnic, jute and water hyacinth week, cattle-fair etc., may as well be observed. Any occasion of common national and cultural interest may also be befittingly celebrated by all, irrespective of caste and creed. The New Year's Day, education week, health week, mother and child welfare union, baby show, mosquito and malaria month and a thousand others may be classed as such occasions. They will never be wanting, if we only meet with one another with un-biassed mind and open heart. On these occasions various amusements, exhibitions, excursions, physical feats etc. will have to be provided for on a nation-wide scale. They will, in a word, have to be looked at from a new angle of vision so that they may open up greater opportunities for better cultural and national affinity and advancement. Thus only a liberal, but not a libertine, race may grow up; and nobody will look down upon the other as a German Jew.

II. MAMMON AND MACHINE

The next thing will be to curb the undue influence of Mammon and his confederate, the Machine. But here is the rub. As the father of non-violence, Mr. Gandhi looks down upon Machine as "the art of exploitation." Takli, Charkha and handloom, therefore, occupy the foremost place in the Wardha Scheme. But we fear, they can hardly keep pace and cope with the present age of gross materialism. No nation can do without machine.

What is to be done is not abandonment of mechanical science but, ascendancy over

it. Man should be the master of Machine and not a slave to it. Machine should not be the end in itself but only a means to a lofty end—service to humanity. Religious education, as we have already mentioned, will gradually pave the path to social service and humanitarian work. It will gradually form a strong public opinion against the mechanical science which is merely subservient to diabolic ends. It will also train up people to discard capitalism and inculcate the truth that the utility of wealth is never in hoarding it up but in its proper use. What Communism and Socialism tried to solve in vain, and in the attempt helped only to make the confusion worse confounded, will be achieved slowly but steadily. We are to remember that the world strife is not so much for the absence of equal distribution of wealth, which is well-nigh impossible, as for the presence of selfishness, greed for gold and callous disposition of its possessor—the Midas of the day. The rich are to give away their surplus to the service of humanity and the poor are to utilise their mental and physical possession to round it up. This give-and-take policy is eternal; and this happy state of society cannot be arrived at by merely external forces, such as Communism and Socialism. It requires internal restraint and moral training.

III. HISTORY AND LITERATURE

The third thing will be to reconstruct history and literature. By the reconstruction of history we do not mean stifling of truths at one's own sweet will. What is really meant is that sufficient research should be made to base our Indian history, which has been unfortunately mis-stated and ruthlessly

mutilated it serve personal ends, on more solid and authentic records. The national aspiration is bound up with the past of a country. The glorious past assures it of a hopeful present and brighter future. The past should, therefore, be presented to our students in its true perspective.

Sultan Mahmud, Alauddin, Aurangzeb, Lakshman Sen, Sivajee, Ranjit Sing and Sirajud-Daula are some of the characters of Indian history against whom much mud has been thrown. And out of the muddle has grown up the germ of hatred of one community against the other. It is much to be pitied that the accusations made against these rulers are neither well grounded nor well grasped. Even if their blemishes are taken for granted, an entire nation or community cannot be blamed for the idiosyncrasy of one or two of its particular individuals. History tells us that in every country there are a few kings whose characters are not worthy of veneration. This only justifies the human nature which is peculiar to no one nation or community. It is, therefore, unjust to exaggerate personal faults as national. Indian history should be recast in this light and special stress should be laid on teaching what is best in it and sieving out what really stands as a bar to the harmonious development of brotherly feelings between the two communities.

But the more important phase of the construction will be to infuse life into the dead chronicles by the introduction of social, political, cultural, scientific and literary achievements of really great men of the country. History, as at present taught, is nothing more than a catalogue of

Wars fought and won now determine the greatness of a nation. As a result of this wrong emphasis on war the present generation of imperious nationalities have come into being. This state of things cannot improve, unless we change the outlook of history and especially its teaching. "The teacher" says Mr. Ryburn, "must train the child to think of wars and conquests as of secondary importance and teach him to dwell on the scientific, social, moral, religious and philosophic progress made by his country. The heroes of history must be heroes of peace and not of war; heroes of construction and not of destruction." It needs no comment.

History, thus doubly reconstructed, will serve twofold ends. National re-awakening will be possible and the obsession of doubt and misunderstanding as to each other's past services and present ability and attainments to mould the future of the country, will be obviated.

The same thing is equally true in literature too. Of late unfortunately there have been sinister attempts to convert Bengali either into Arabic or Sanskrit. This is only to try the impossible. What is fair is that the Muslims should tolerate the Hindu gods and goddesses in literature as they do the Greek and Roman ones. So also the Hindus need not get startled at the influx of words of Muslim interest in it. It will make literature all the more expressive and richer. Satyan Dutta may perhaps best be cited as a glorious instance. The history of every language reveals this truth. Moreover, whether one wishes it or not, words of

foreign origin will, as a matter of course, be absorbed in literature as it will come in contact with them. So it is no use to wrangle over what is irresistible. On the other hand a band of selfless literary men from both the communities should come forward to bridge this gulf over. They are to converge the dissipated energies, misplaced patriotism, misdirected nationalism and the wealth and beauty of their country so that a better and healthier literature may emerge to build the nation anew on the age-old foundation of equality, fraternity and liberty.

IV. CIVICS AND SOCIAL SCIENCE

The fourth requirement to round off education for citizenship is the basic knowledge of civic life—its problems, rights and obligations. Stress should be laid more on practical knowledge than on theory only. Hygiene, especially social Hygiene, and social Science should form an inseparable part of Civics. They should not, however, be limited to the Primary and Secondary stages only.

V. VOCATIONAL TRAINING

Harmonious civic life cannot grow up if most of the citizens suffer from want and cannot "repay in the form of some useful service what he owes to society as a member of an organised civilized community." Education should, therefore be shaped in such a way that it may help us in earning an honourable living. Only sufficient vocational bias in education can solve the unemployment problem that is staring us hard in the face.

VI. FREEDOM FROM FEAR

"The nations are the citizens of humanity" said Mazzini, and so they ought to be. But as long as the wild principle, might is right, reigns supreme among individuals as well as among nationalities, it will remain a dream. Humanity cannot grow where fear holds sway and doubt and distrust run rampant.

We are to be absolved from this obsession of fear; our children should "grow up with faith in men instead of fear of men." They should be trained to have moral courage to tell the truth, to defy the wrong and to uphold the cause of right in the face of all opposition. This is what is meant by freedom from fear and freedom of speech. They never mean licence.

Thus trained, our children will learn to hold themselves responsible to their inner voice, the conscience and to their God and to none else. They will neither fear nor seek favour from anybody. But unless the aim and method of education be changed and its allegiance be shifted from Mammon and militant Machine to moral force, it will end in a mere pious wish. In the fine words of Bishop Barklêy "whatever the world think he who has not much meditated upon God, the human soul, and the summum bonum may possibly make a thriving earthworm, but will most indubitably make a sorry patriot and a sorry statesman," and let us humbly add, a sorry citizen.

—The Teachers' Journal

THE TEACHING OF ENGLISH IN THE NEW INDIA*

BY SHUKDEVA THAKUR, B.A. (HONS.), M. ED., *Burari*.

I HISTORICAL RETROSPECT

"Under English rule in India the impact of two civilisations may have produced unrest. But it has also sustained and stimulated life."—A. Mayhew.

THE Mahomedan monarchs ruled India for many centuries, but Arabic or Persian did not become the national language of the land. The impact of Islamic and Indian cultures and the need of communion with the masses led to the standardisation of current Hindi speech and the birth of the Urdu language. The Mahomedans accepted Hindi grammar and used Urdu character and Persian words. This linguistic inter-mingling¹ served their purpose well and in these sad days of communal bitterness, it is at once pleasant and inspiring to remember the noble example of the Muslim *literatic* of mediæval India and their devoted study of Indian languages. The Muslims loved their mother-tongue but they ungrudgingly patronised the Indian languages. This noble tradition of the linguistic tolerance however received somewhat rude shock at the hands of the British functionaries of the 18th and the early nineteenth centuries.² The seed of much subsequent

*Report of an Investigation accepted by the Patna University as part of the author's qualification for the M. Ed. degree (1940).

¹ N.N. Law—Promotion of learning in India during Muhammadan Rule (Longmans) 1916.

² This historical sketch is based on M.R. Paranjpe's 'A Source-book of Modern Indian Education' and K.S. Vakil's 'Education in India.'

misunderstanding was unwittingly sown by the early Christian missionaries who attempted the hopeless task of evangelization through education. The education obtained in missionary schools and the lure of government appointments led to the demand for the teaching of English, which Raja Rammohan Roy forcibly expressed in his Address. These were the days of the Anglicists-classicists controversy. The missionaries vigorously supported the Anglicists for their own proselytising motives, but they were disillusioned when the Home Authorities adopted an attitude of rigid and consistent neutrality in religious matters and declared Government schools and colleges strictly secular institutions. The (Wood) Educational Despatch 1854, regarded heretofore as the Magna Carta of Modern Indian Education, which disavowed the intention of replacing the 'vernacular dialects' with the English language but advocated the extension of European knowledge, reads more like a statement of normal educational conditions obtaining before its issue and its more progressive suggestions, including the recognition of vernaculars, were subsequently more disregarded than acted upto. The recommendations of the (Hunter) Indian Education Commission, 1882, resulted in the restriction of government activity in the field of secondary education, in making grant-in-aid and local co-operation the basis of starting Secondary Schools for instruction in English and in emphasising

the development of 'modern side', that is, practical pursuits in secondary education. The discussion of the conscience clause in K.T. Telang's Minute on the Hunter Commission Report throws an interesting side-light on the desire of missionaries to employ English as a means of conversion to Christianity which of course was frustrated owing to the plastic conservatism of Hinduism and the pervasive strength of Islam. The Christian missions however wisely adapted themselves to new conditions and have since been doing pioneer educational work in many directions. The Commission however failed to detect one of the fundamental misconceptions of the educational system. The defect lay generally in the inherently wrong policy of 'substitution' and 'grafting', in the criminal neglect of modern Indian languages, in letting the Indian intelligentsia conceive of English as "the language of good appointments" and, in the sordidly utilitarian and materialistic-vocational over-emphasis on a knowledge of the language. Any educational planning for the future must be based on an intelligent first-hand study of the recent past and even when a dispassionate study of the relevant documents enables one to penetrate through the mist of conflicting claims and the spate of second-hand opinions, and view more sympathetically the motives of the foreign agency which built the modern Indian educational structure, one is left wondering at the colossal ignorance of the statesmen, who in their preposterous confidence of the power of moulding India's destinies made a diagnosis of India's educational and cultural maladies which was as arbitrary as the remedy they prescribed. For, straight before Macaulay and Trevelyan, there raged in Bombay an angry controversy between Anglicists and Vernacularists and considerable progress was made with translating valuable works into the South Indian vernaculars. Enlightened Englishmen like, M. Elphinstone, Governor of Bombay, and Captain Candy of Puna Sanskrit College had already recognised the danger of putting too much value upon English and urged the adoption of vernacular tongues as the medium of education. At about the same time distinguished writers and poets like Dinadayal (1812), Giridhar Das, Pratapshahi (1825), Sevak (1815-81), Raghuraj (1823-79) and Raja Lakshman Singh (1826-96) were enriching, by their writings, Hindustani poetry and drama in North India and yet it was absurdly maintained that the Indian 'dialects' were too poor for European texts being rendered into them. It was indeed a case of compound ignorance. — Macaulay did not know that he did not know. The growth of social and political consciousness following the establishment of the Indian National Congress (1885), the movement of Neo-Hinduism fostered by the Arya Samaj and the Aligarh movement in education caused a ferment among the thinking classes and attention was directed towards Indian cultural and educational welfare. Lord Curzon made a comprehensive examination of the educational problem (1901) and though owing to political reasons his measures were bitterly opposed, the subsequent government resolution on India Educational policy stressed, inter alia, the

conformance on the part of secondary schools, to 'the elementary principles of sound education', and the need for correcting, in the interest of sound education, the tendency "to introduce prematurely both the teaching of English as a language and its use as a medium of instruction." It recognised the baneful effects of the foreign medium of instruction, namely, the stagnation of Indian languages and intellect and the habit of cramming, and sought to counteract them by laying down that 'as a general rule a child should not be allowed to learn English as a language until he has made some progress in the primary stages of instruction and has received a thorough grounding in the mother-tongue.' The same tale is told by the report of the Indian Universities Commission, 1902, which avers that 'notwithstanding the prominent position given to English throughout the course, the results are most discouraging' and attributes the insufficient and defective knowledge of matriculates and graduates and their faulty pronunciation in English to too early commencement of the study of English, to the English medium, to crude teaching and bad examining. The Calcutta University Commission Report (1919) forcibly pointed out how secondary schools could contribute to the true aims of a liberal education and recommended a thorough reconstruction of the secondary stage and some provinces have already improved their systems in the light of these suggestions. The transfer of Education to the control of Indian Ministers (1921) led to much enthusiastic endeavour at educational advancement. The Hartog Committee

which reviewed the educational progress of 1921-28 found some advance in the sphere of secondary education, especially in the average capacity of the body of teachers and in the widening activities of school-life, but at the same time they found 'grave defects of organisation' 'the unhealthy domination of the university examination over secondary schools and the immense number of failure at these examinations. The evil effects of education based on a foreign tongue were clearly seen and the Sadler Commission definitely found that lack of individuality and power of self-criticism, incompetence in English and in the Vernaculars, invariably went together and that premature use of the English medium and lack of training in the mother-tongue were responsible for such incompetence which was often concealed at examination by feats of memorisation. They recommended the reduction of the use of English as a medium of instruction upto the matriculation stage³. The third and fourth decades of this century were marked by much critical discussion of the suitability or otherwise of the vernacular medium of instruction and the general theme of the reorganisation of the Secondary School aims and curricula became a hardy annual for school and college debating clubs, public meetings, legislatures and educational and social conferences. The Osmania University (Hyderabad; founded 1918) imparts all instruction in non-language subjects including even such faculties as Law, Medicine and Engineering, through the medium of Urdu, and in spite of the fact

3. C.V. Commission Report Vols. IV & V.

that Urdu is the mother-tongue of not more than 10% of the people of the Nizam's dominions⁴, the experiment has proved a considerable success, though the Qaaze Mahomed Hussain Committee, which has recently reported on the proposed reconstruction of secondary education, points in its report that 'a more familiar language' would be the medium of instruction⁵. Recently the Calcutta University adopted the mother-tongue (Bengali) as the medium of instruction and examination in place of English in many of the Arts and Science Faculties and from all accounts the outlook is hopeful. The Andhra University (founded in 1926), one of the youngest of Indian Universities, too, aims to impart instruction through the local Indian language. In the Punjab, however, the problem has been complicated by the demand made by the Hindu, Muslim and the Sikh communities for instruction through their separate languages of Hindi, Urdu and Gurumukhi or Punjabi and only recently Sardar Jodh Singh of Amritsar, while presiding over the 28th Sikh Educational Conference urged greater support for the Punjabi⁶. Vernacular medium in high schools has been in use for some time past also in the United Provinces but a competent observer tells us that 'in practice while the standard of English has deteriorated, the standards in other subjects have not appreciably improved' and while efforts to improve those standards have been strenuously opposed by those in charge of schools and colleges, 'the poor equipment in English has rendered

the products of intermediate colleges less fit to follow university lectures in that language, thus increasing the difficulties of university teaching⁷. In our own province, there was much hesitation in regard to the vernacularisation of the medium of instruction and retaining English as one of the compulsory subjects of instruction. Until recently there were even among actual teachers many defenders of English as the medium of instruction. This is shown by the replies to the Matriculation Examination Committee questionnaire of 1934 in which out of 195 educationists who sent replies to the questions only 20 mentioned the English medium of instruction and examination as one of the chief causes of failures in the matriculation examination,—English medium appearing as seventh amongst the causes enumerated in order of their frequency of mention in the replies and only 79 voting against retaining English as the medium of instruction. The question was seriously engaging the attention of the University and the Provincial Administration when the advent of the Congress government finally settled it in the inevitable way. The Patna University regulations on the subject were suitably amended and Hindustani, having been made the medium of instruction and examination upto the matriculation stage, with effect from 1942, English has now got to rest contented with its modest place in the school curriculum as a compulsory foreign language.

4. P. Seshadri—The Universities of India: (O.U.P.) 1935.

5. Statesman, 24. 10. 1939.

6. Statesman, 24. 10. 1939.

7. Prof. N.K. Siddhanta's article in Year Book of Education, London, 1938 p. 627 et seq.

SHAW'S GENEVA

BY SRI BHAWANISANKAR CHOWDHURY, M.A., Calcutta

BERNARD SHAW spent his life in fighting the war against idealism, waged, as he thought, by his Norwegian master, Ibsen. Having fought a series of battles against the ideals of property, religion, science, and all the virtues from which society derives the comforting assurance of its moral worth, Shaw in his latest, perhaps his last, lays his hands upon an international ideal, the League of Nations. How many high hopes were founded upon that bubble of President Wilson's imagination! But when *Geneva* was written the bubble was not yet blown. True that Italy had proceeded against a member state and annexed it as an empire in defiance of the League's covenant; but then there went out also the sanctions against Italy and there was some sort of a show of justice done under the provisions of the covenant. Italy had to withdraw from the League, and suffer economic boycott by the other members. But that was the beginning of the end. Germany, too, withdrew from the League, and she and Japan refused to apply the sanctions. From that time on till the declaration of the present war, the League survived only in name. It was perhaps its ghost; it had died with its failure to stop the Italian conquest of Abyssinia. It was on this occasion that the gloomy prospects of the League attracted Shaw's attention, and he proceeded to write his play.

The word idealism has given a lot of trouble to Shaw himself as well as to many others who sought to use it in connection with him. Thus it seems enigmatic to many that Shaw should rave against idealism while he himself is a fanatical one in

his enthusiasm for truth. In fact Shaw foresaw not a little of this difficulty himself. He, therefore, conceived the idea of using the words *idols* and *idolatry* in the place of the words *ideals* and *idealism* in his *Quintessence of Ibsenism*. But he refrained from such a step as he feared that "it would be impossible without spoiling the actuality of Ibsen's criticism of society. [For] If you call a man a rascally idealist, he is not only shocked and indignant but puzzled: in which condition you can rely on his attention. [But] If you call him a rascally idolator, he concludes calmly that you do not know that he is a member of the Church of England." Shaw, therefore, was obliged to leave the old wording as it is. But he took great pains to explain himself in a chapter entitled "Ideals and Idealists." He tells us that by ideals he means the masks which people put on necessity in order to make it palatable. For example, we graft the mask of personal immortality on Death in order to rob death of its terrors. And man must do so with all inevitables as long as they remain so. The most beautiful of these masks are "those which are devised to disguise the brutalities of the sexual instinct in the earlier stages of its development and to soften the rigorous aspect of the iron laws by which society regulates its gratification. When the social organism becomes bent on civilization, it has to force marriage and family life on the individual because it can perpetuate itself in no other way, whilst love is still known only by fitful glimpses, the basis of sexual relationship being in the main physical appetite. Under these circumstances men try to graft pleasure on necessity

by desperately pretending that the institution forced upon them is a congenial one, making it a point of public decency to assume always that men spontaneously love their kindred better than chance acquaintances and that the woman once desired is always desired: also that the family is woman's proper sphere, and that no really womanly woman ever forms an attachment or even knows what it means, until she is requested to do so by a man." But as man grows through the ages he finds himself bolder by the growth of his courage and is tempted to lay hands on those masks and see the face of reality behind. This is the task of pioneers like Shelley and Ibsen, and we may add, of Shaw himself.

This is then what Shaw meant by being anti-idealistic. It is anti-illusionistic. The illusions are given to men in the form of ideals to follow and approximate. Shaw and the pioneers think that these have outlived their usefulness and so they begin to tear them asunder. But they have their own ideals, too. These are the ideals of truth and progress. It is really a case, as Shaw says himself, of "The Ideal is dead, long live the Ideal!"

Shaw began his career with this hostile attitude towards our illusions. It is in this attitude that he has been an anti-romantic, for the one universal characteristic of romantic poetry was this tendency towards creating an illusion in which to transfigure the drab reality of every-day life. Wordsworth formulated this into an artistic creed when he pointed out that the glory of the artist consisted in endowing common objects with "the light that never was on sea or land, the consecration and the poet's dream"; and Keats and Shelley did nothing

more than indulge in this propensity when they made those beautiful myths about the forces and phenomena of nature. Their abstractions and personifications were but fitting up masks upon the faces of common objects in order to make them more attractive, to give them the glory and the freshness of a dream.

It is with the same hostility to our illusions that Shaw began his *Geneva*. He thought of tearing away one more of our veils, the one with which we tried to hide our political differences, the ugly truth of our political failure. And in a way he succeeded, too. But then in the course of the play he realized his own mistake as well.* To live, Man must eternally go on making mask after mask to keep up his faith in himself. And, as Shaw had found already, Man had need to live. He had, therefore, called Voltaire a father of lies because Voltaire had told a struggling rhymester that he saw no necessity for his living.

At the end of *Geneva*, therefore, Shaw breaks the farce of the trial of conflicting ideals of the human race—the man-eating idols, as Shaw once called them—realizing the hopelessness of the task and the futility of the attempt, leaving men quite free to follow them. But more than one Geneva failed in that failure. The Geneva of Shaw's own mind, which has been so long judging the ideals of humanity, failed there, too. And therein lies the importance of the play. It is Shaw's confession of his own failure, and his acceptance of life as it is. He has lived long enough to denounce himself and

* I do not know if the artist who illustrated the book meant as much in the last picture in which Shaw is shown sinking down to the earth under a youngman's weight who plays some tricks upon his head.

everything for which he stood all his life. But to his critics he may reply with Rabindranath's Moon that he is waiting on the horizon to make his obeisance to the rising Sun before he sinks to his final rest.

The play opens in the imaginary office of the Intellectual Co-operation of the League of Nations. The dinginess of the room and its cheap secondhand furniture shows the attitude of the nations towards their intellectuals. But then these intellectuals are themselves no less indifferent to the League than the League is to them. Many of them even do not know that they are its members. An ill-paid English typist girl-secretary in a dingy room is, therefore, all its establishment. It is to her that a number of people come seeking redress for the wrongs done to them by their respective Governments.

The first of these is a Jew. His complaint is that he has been "assaulted, plundered, and driven from my native soil by its responsible ruler." He, therefore, seeks to move the Court of International Justice at the Hague through the Committee of the Intellectual Co-operation. It is he who suggests to the Secretary of the Co-operation the procedure to be adopted. The International Court is to be moved to issue a warrant for "the arrest of my oppressor on a charge of attempting to exterminate a section of the human race." Jew that he is, he has already offered a bribe to the typist-secretary of the Intellectual Co-operation for helping him in the matter. But the Jew's suggestion appeals to the young girl's imagination and she takes the matter in hand. She will take the Jew's draft of the letter that is to be sent to the International Court and will

improve upon it with the help of a friend of hers, an American journalist. Telling her that he will bring her the draft in the evening the Jew rises to go, when another person, called the Newcomer, enters.

Like the Jew this man also has a grievance against the Government of his own country. But he does not know how to proceed and seeks the aid of the Intellectual Co-operation, which its Secretary readily affords him. She shall apply to the International Court for a warrant for the arrest of the Prime Minister who has closed the doors of the Legislature against opposition members because they waste his valuable time and obstruct his business.

Next comes a widow. Hers is a country given to duels of honour. For honour's sake she has killed her dearest friend and her husband's mistress; and that friend's husband has killed her husband when he was defeated in an election. His men would have killed her, but unfortunately for her she was away from home at that time and so could not be killed. The country is given to blood feuds of private citizens and she seeks the help of the League to put down this practice.

The fourth complainant is an English Bishop. He has dragged his aged body through all this long and tedious journey because in his country there exists a state of things which "threatens the very existence of civilized society, of religion, of the family, of the purity of womanhood, and even... of commercial prosperity." The thing is that they are actually preaching communism in his diocese. His butler has become a communist cell, his grandson at Oxford has joined a communist club, the Oxford Union has raised the red flag, and his grand-

daughter has become a nudist. For him, therefore, the International Court must stop the Bolshies from disseminating their horrible doctrine in England, as it has been agreed upon in the treaty with that country.

At this point comes in Commissar Poshky, the representative of the U.S.S.R. to the League Council. And he, too, has a case, a case against the Society for the Propagation of the Gospels in Foreign Parts, which has turned the head of his old house-keeper, and has taught her that the Soviets are the hornets prophesied in the Book of Revelations. But he does not request the Secretary of the Co-operation to move the International Court, either because he is not as senseless as that or because he does not get the opportunity to do so, for when he introduces himself as a communist the English Bishop goes into a fit as he had accepted his good services and his friendship on the previous night thinking that he was a gentleman. The accusations and counter-accusations that pass between the two are enlightening, each claiming the right of preaching his own doctrine in the other's country, although within the limits of the treaties and the laws, while denying such right to the other. But on the whole the commissar seems to be more lovable than the Bishop, who is monstrously prejudiced against the Soviet system and thinks that whoever falls into the hands of the Russian secret police is hanged. He has his second fit when he hears that the *Komintern* in Russia is analogous to the Church in England and expires in his third when he is told that there are no poor in Russia. The Commissar's question, "Is he not a rational

human being?" and the Secretary of the Co-operation's answer to it, "Oh, no: nothing as common as that; I tell you he is a Bishop," together with the former's remark on his death, "Was he ever alive? To me he was incredible," seems to sum up Shaw's own valuation of the man. But in spite of his communist sympathies Shaw has not spared his commissar. He has his share of laughter against him, too; the Commissar is no less fanatic than the English Bishop. Also at the end of the play we find him too ignorant to form his own judgment on the matter of the Quantum theory, and he must consult Moscow and await his instructions. Moreover, Shaw makes a fine fling at the Soviet policy of neutrality in the case of a European War—as in the present one. His Commissar Poshky says that when the Powers of Europe "have eaten each other up, Russia—Holy Russia—will save the soul of the world." But where Shaw laughs at his commissar is that if the Powers eat each other up, whom will Russia save? He has already indicated the nature of modern warfare which seems to be on the whole, if not on purpose, the war of extermination, and not of conquest or victory.

The Second Act opens in the office of the Secretary of the League of Nations. As a consequence of the letters of Begonia Brown, the Secretary of the Intellectual Co-operation, the International Court has issued warrants for the arrest of the dictators, and consequently the League bubble is about to burst. Germany has withdrawn from the League, Britain has commenced a war of sanctions against Russia, and embol-

dened by this Japan has declared war against Russia in military alliance with Britain; and as a result Australia, New Zealand, Canada and the United States have formed a New British Federation against the Japanese. Of course the dominions have not said anything about their relationship with the British Crown. A single morning's work of Begonia Brown has started a series of political convulsions which may end in the destruction of civilization. Consequently, Miss Brown has become the heroine of the day and she has been offered a candidature for a seat in Parliament and now stands a good chance of victory. But the affair has made the British Foreign Office very uneasy and the Foreign Secretary has hurried to Geneva to see what he could do to avert a catastrophe. Also the senior Judge of the International Court has hurried to Geneva to consult the Secretary of the League because on enquiry he has been told by the members of the Intellectual Co-operation that none of them knew anything of the proceedings taken in the name of their Committee. It was, of course, done by its Secretary without consulting its sleeping members. There follows a conversation between the Secretary of the League of Nations, the Judge and the British Foreign Secretary in which the British view of the situation is revealed and the Judge gives out his plan of experimenting in the field of International adjudication and moral sanctions. The British Foreign Secretary tells the Judge that the International Court cannot enforce its orders, and, moreover, that the League covenant did not contemplate any such action. To this the Judge's

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reply is that his judgment shall consist in merely declaring the guilt of the accused and that shall make them uneasy in their hearts; and as regards what was contemplated in the covenant his view is that nothing was really contemplated at all. "The Powers signed the covenant without reading it, to oblige President Wilson, and then the United States refused to sign it to disoblige the President." But "since then the Powers have behaved in every respect as if the League did not exist, except when they could use it for their own purposes."

Then the disillusioned Genevan idealist, the Secretary of the League, gives the crux of the whole thing in his verdict and points out "how hopeless it is to knock supernaturalism—." "Pushing all the nations into Geneva is like throwing all the fishes into the same pond: they just begin eating one another. We need something higher than nationalism: a genuine political and social catholicism. How are you to get it from those patriots, with their national anthems and flags and dreams of war and conquest rubbed into them from their childhood? The organization of nations is the organization of world war. If two men want to fight how do you prevent them? By keeping them apart, not by bringing them together. When the nations kept apart war was occasional and an exceptional thing: now the League hangs over Europe like a perpetual war cloud."

The Third Act presents the superbly imagined judgment scene. It is the Court of International Justice at the Hague. The plaintiffs, the Secretary, Miss Brown and her betrothed are present. Then come in

Sir Orpheus Midlander, the British Foreign Secretary, who has a watching brief for the British Foreign Office. The Judge comes in punctually. There are no defendants and Miss Brown's lover alone represents the great public. But the room is well-furnished with microscopes and television so that the whole world will see and hear the proceedings.

In a very short time Signor Bombardone is announced on the telephone and he comes in falsifying the contrary expectations of everybody. The egotistical dictator behaves as uncivilly as possible and seats himself on a chair by the Judge's side. He tells those present of his ideal of a federation of the empires of the world under the ablest man living, that is, under himself, the empires themselves being made up of consolidated nations governed by dictators. He has no illusions about the League, but then his country was a member of the League, only to enable him to keep an eye on the fools who confer there.

Then wanders in Herr Battler. There follows a scene in which the two foxes meet and embrace each other. They ask each other's reason for coming there. Bombardone says that he is present everywhere and Battler says that he came to know why he came. This sets the Betrothed laughing and the Newcomer calls them mad. Bombardone dismisses him as belonging to the lower order, to which the Newcomer replies that democracy has put an end to the old distinction between high and low. The Signor contradicts him and points out how democracy has given a real meaning to that distinction. Under democracy only the fit

man gets into power. The dictators themselves are the products of democracy; they are democratic institutions, although not of the British type, for in a plebiscite in their countries they are sure to poll at least 95 p.c. of the votes.

At this point the dictators pick up the acquaintance of the British Foreign Secretary. They salute him respectfully, but then defies him, too—Bombardone claiming that he has been dictating British foreign policy for years, and Battler claiming that he has snapped his fingers at the British on more occasions than one. To this the British Secretary gives the reply that the British do not mind it that Bombardone should claim to dictate their foreign policy or Battler tear up the Versailles Treaties so long as their proper interests were not laid hands upon. If ever such an occasion arises Britain will take a serious view of the matter. There follow personal recriminations between the dictators but the Judge lures them on to an exposition of their foreign policies. The British Secretary declares that he does not know what he shall do at an emergency and refuses to have anything to do with speculation and theorising. He must have a firm grasp of facts and realities. The British will stick to their dear empire, and would only be stirred to activity when their naval superiority would be threatened.

Then follows a small interlude which serves as an epitome of the international problem. It is Dame Begonia's irrepressible hostility to Peckham as she is a representative of Camberwell. Both are, of course, districts of London. The nations seem to

be as irreconcilable as Camberwell and Peckham, and that fact is as foolish as the latter. In the course of the conversation the Judge draws the attention of those present to the immorality of bombing from the air and laying mines in the high seas, and the British Foreign Secretary is led to confess that "war is a part of civilised life. We cannot give it up because of its shocking casualties." Bombardone asserts that war is necessary to keep up the moral tone of society and gives zest to life; while Battler declares that preparedness is the best security of peace, and that he aims at an armed pacifism. The British give ditto to the German position. Battler takes the idea from the Betrothed that in a war of extermination women ought to be killed rather than men.

Then comes the accusation against Bombardone. To the charge of murder and destruction of liberty and democracy in Europe he replies that it is impossible since the things never existed. But then he simply refuses to have anything to do with these. He wants to govern efficiently. So obstructionists must be excluded from the Legislature.

After this Battler answers the charge of excluding the Jews from his country. That these were robbed or murdered was due to the excesses of his men. But all the world over people have been excluded for their virtues. He thus accepts the statement of the Jew that the British exclude the Chinese in Australia "because the Chinaman is so industrious that nobody will employ a white British workman or carpenter if there is a yellow one within reach," and the Germans

exclude the Jew because they "cannot compete with his intelligence, his persistence, his foresight, his grasp of finance." But then, as is shown in the sequel, the English need not exclude the Jew, because they are his rivals in all these. This is proved by the British Foreign Secretary's understanding of the Jew's intention when, on hearing of the destruction of the earth, the Jew rises to telephone to his stockbroker to sell gilt-edged at low prices so that the market might fall down and he could then buy these almost for a song, and have the satisfaction of dying a millionaire. This is, of course, the British Foreign Secretary's interpretation of the Jew's rising to telephone, and the Secretary will do all in his power to contradict the report officially in England, and, if possible, at other places in order to baffle the Jew. It is perhaps because of this that the Jew is not so very predominant in Britain as he was in other parts of Europe and the World.

Bombardone had to exclude the Jews, as otherwise the refugees from Battler's country would swallow up his own native population.

Now comes in a Deaconess who proposes the Sermon on the Mount as a solution of the international tangle. Only the Judge, who is Shaw's representative in the drama, together with the Secretary at the League, appreciates her. Bombardone tells her that her mission's success depends on a strong police organisation, and that rulers are representatives of God and are doing God's work. Battler gives his assent to his prototype's speech and asks the latter to rebel against the Jewish scriptures. The

Russian commissar will not tolerate any discussion of the Jewish question. At this point the Secretary of the League brings out the whole problem in a nutshell; "You see how hopeless it is for us to get any further. You have only to say the word Jew to Herr Battler or the word Bolshevik to Signor Bombardone, and they cease to be reasonable men. You have only to say Peckham to the representative of the Intellectual Committee of the League of Nations to reveal her as an incorrigible belligerent." Sir Orpheus's interpretation of this speech is highly illuminating, too: "I understood the Secretary to imply that however large-minded your view of the brotherhood of mankind, you must make an exception in the case of Peckham." But the Foreign Secretary, who is so wise when other people are the butt of a joke, does not understand where the joke touches himself, and the Secretary of the League has to "add, with great respect for the British Foreign Secretary, that you have only to say British Empire to discover that in his view the rest of the world exists only as a means of furthering the interests of that geographical expression." And the Foreign Secretary flares up. But he at once realizes the point and very awkwardly makes the confession: "But of course with me the British Empire comes first."

The thing is that in this book truth is nobody's monopoly. Begonia Brown herself was in an earlier scene wise enough to see the folly of the English Bishop; and to the Russian commissar's question, "Is he not a rational human being?" she had given the answer, "Nothing as common as that, I tell

you. He is a Bishop." Could any one be wiser than Miss Brown here?

After this General Flanco arrives. He is more courteous to the British Secretary than to the dictators, and calls them prattlers. There follow recriminations. The general stands for government by the gentlemen to the exclusion of the cads; and to the charge of devastating his own country he says that that is the business of soldier and as a soldier he is bound to do it. He calls Battler and Bombardone not cads but freaks of nature and this humours their egotism.

In the end the dictators are all found guilty and judgment is given against them—the Judge opining that as men they are of average goodness, but on questions of foreign policy they are all scoundrels and ought to be executed immediately.

All protest against the judgment. The Judge retracts his sentence of execution, but sticks to his remarks. At this point a telephonic message states that the earth's orbit is entering on its next quantum and so everything must be frozen to death. Battler weeps for his dog, Bombardone blusters for the race of heroes dying like heroes at the posts of duty, while Flanco hurries home to organise absolution on a mass scale for the people. And the Jew hurries to the chances afforded by the news and the British Foreign Secretary sets himself to the task of contradicting the news and thus to baffle the Jew's intention of becoming a millionaire before the ice caps overtake him. The Betrothed would sell his assets and have a tremendous spree before dying, but Dame Begonia would die like a respectable British dame. The Secretary makes fun of

scientific fictions and superstitions, while we enjoy the last laugh at the cost of the wise Judge who has a good-natured sense of satisfaction of his little vanity in the fact that the great dictators appeared in his court: "They came, these fellows. They blustered, they defied us. But they came. They came."

So ends the book of laughter in which all are laughed at, even the Secretary of the League, who has left his illusions and ideals behind him. Where Shaw laughs at him is in his despair concerning the future of mankind. It is exactly in the same view as Shaw laughs at scientists who prophesy the destruction of the world. Hopeless of the task of reconciling the interests of the nations when the task of coping with their supernationalism seems to him an impossibility, he believes, as the Judge declares, that "Man is a failure as a political animal. The creative forces which produce him must produce something better."

Now that is exactly the position of reformers and world-betterers, of those who would grasp the sorry scheme of things entire and build it anew to their heart's desire. Shaw thought he had grasped it and set himself to the task of shattering it to bits, so that he might build it anew. But at the end of his life he discovers that he has done nothing of the sort, that the dog's curly tail will brook no mending. Disgusted he gives up the task as impossible. He loses faith in Man's higher destiny and can only hope that some other species may in the eternity of time succeed where Man has failed.

But this recognition of Man's failure is not all. In *Geneva* Shaw sees the impossibility of his own position. In his early enthusiasm he thought with Ibsen's Dr. Stockman and his own St. Joan that truth was on his side and that the majority was in the wrong, and consequently he might go on attacking their ideals as he pleased. But experience has shown him that such iconoclasm produces no effect. There are for every individual certain things the reasonableness of which he seems naturally unfit to perceive. What should be done then? Can Man do without ideals? No, answers Shaw's heart; Because it is only ideals that make life worth living. The Deaconess, as the Judge says, cares for her life, as nobody else does there, only because "She belongs to some movement or other." The function of ideals is, therefore, to add zest to life. General Flanco is thus recognized to be the best of the dictators as he has something positive to offer to dying men. It might be "dope," and some obstinate persons might be inclined to think with Herr Battler that people ought to learn to know the truth at all cost, but Shaw does not hold with them any longer. Truth-telling, he tells us in his *Quintessence of Ibsenism*, is no greater virtue than holding one's tongue at the proper time. No ideal, even that of telling the truth, is above the need of proving its worth before it can demand the sacrifices it desires; that was Shaw's earlier position, and, as he thought, Ibsen's. But the author of the *Quintessence of Ibsenism* did not understand it as the author of *Geneva* now understands it, rather would understand. In *The Wild Duck* Gregers Verle in his enthusiasm for truth

destroys the happiness of the Ekdals which was founded upon lies; and Ibsen tells us that all human happiness is founded upon such lies. It was, therefore, that Doctor Relling fostered some of these lies in the minds of the members of the Ekdal family and thus made Hialmar Ekdal a happy and self-satisfied man, believing in an imaginary scientific invention he was going to make. And the doctor himself is impatient of even the word 'illusion,' he calls them 'lies'; but he fosters them all the same because he holds, "Rob the average man of his life-illusion, you rob him of his happiness at the same time." And he bitterly complains that "life would be quite tolerable, after all, if only we could be rid of the confounded duns that keep on pestering us, in our poverty, with the claim of the ideal." Relling's hostility is to the anti-romantic ideal of truth at all costs and not to the illusion which fosters life and happiness. Shaw was anti-idealist in the sense of anti-romantic. His quarrel, so far, has been with the "illusions." But he himself had the ideal of "truth at all costs" and so he took up the task of tearing the masks and rending the veils which hide the unpleasant face of truth. It is, therefore, that Shaw thought that Ibsen's meaning in *The Wild Duck* was that the belief that truth-telling is always for the good is an illusion, and so his quarrel was not with the truth but the illusion. It is only on this view that the fact of Shaw's own life-long series of battles for truth even after the *Quintessence* can be explained. The author of *Geneva*, however, has realised that Ibsen's quarrel was with the truth and not with the illusion. Ibsen, in the mouth of Relling really defends the illusion and cries down the truth.

But one question may arise here. Do not ideals stand in the way of human progress? They do sometimes, and that is why Shaw devoted his whole life to the task of destroying these barriers on the way of Man's eternal progress. But what is progress? Is it only material and physical well-being of the species or is it anything more than that? The earlier Shaw thought it was no more, but the author of *Geneva* has known that Man does not live by bread alone even in the twentieth century, but he might live upon illusions, such as honour, virtue, religion, and so forth. Thus in reply to Sir Orpheus's remark that it is no use making motor cars that you know will never be run, Herr Battler says, "Yes: when the alternative is to wring our hand in despair or get drunk. We cannot work for ourselves to the last moment; but we can all work for honour." It is, therefore, that Signor Bombardone will do all he can and die for the honour of the Roman name, and Sir Orpheus and his British people will do no less for their ideal of the British Empire. A scientific attitude to life, Darwinism or Lamarckism, can only lead us to the valley of despair where we can but wring our hands or get drunk. We are already in that valley and so Mr. Battler's remedy seems to be the only sensible thing under the circumstances: to work for honour to the last moment. And this in spite of scientists and scientific philosophers the Life Force that is in Man has made him choose for his destiny.

Before *Geneva* who could have ever thought of Shaw as otherwise than sneering at such out-worn ideals as 'honour' and

'respectability'? And in *Geneva* he really does otherwise. The wheel has come full cycle. The reaction is over. No more anti-romanticism for Shaw. If he were that spirit he once had been, we could have seen him writing pleas for romance in the manner of Mr. Aldous Huxley's *Brave New World*.

Romanticism has two phases, the early and the late. We are born in it and, unless cut off prematurely, may die in it as well. But it will not be with us nor we with it all through our life. Like all other truths we must rebel against it only to prove it upon our pulse and then accept it for the rest of our life. But that rebellion must come. The easy acceptance of life at its beginning must be rebelled against only to come to a final reasoned acceptance of it in the end. The middle period is the period of anti-romantic reaction. It is a stage where we cannot remain for ever. We must pass *out of* it, but also must pass *through* it. It cannot be circumvented, but it cannot also hold us for ever. Anti-romantic tendencies can, therefore, be properly termed reactions; they are temporary distempers, albeit necessary. They pass away like evil dreams. So the anti-romanticism of Shaw has passed away. But it detained him too long in its domains and we only see the point where he passes its frontier, for out of it he passes

beyond the horizon of our little planet. All his energies have been taken up in his sojourn through this land, and all his time. He comes out an exhausted traveller, only to die in his native land: "Home is the sailor, home from the sea; and the hunter home from the hill." So the farce of a Geneva trial is broken up, and the people are left to pursue their ideals as best as they can. In that last laugh against the Judge one may even see Shaw laughing against himself, and the whole play symbolising his sitting in judgment over the ideals of humanity. The ideals defy his power, but for a time the procedure satisfies his little vanity and that is all. The Shaw that has outgrown that stage joins in the laughter against Shaw the judge with the readers of *Geneva*.

Life is a rainbow of many colours; all attempts to reduce it to uniformity shall fail. Shaw the propagandist playwright thought that people soon tire of the romantic drama and grown-up people must seek the drama of ideas. But Shaw did not then see that grown-up people may grow up still and cease to care for ideas even. At the end of his life he has known this, and he is perhaps ready to depart, blessing the world and himself, without troubling himself any further with the world's ills and the need for their reform.

—*The Calcutta Review*

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RABINDRANATH'S POETRY

BY SRI M. R. SAMPATKUMARAN, M.A., Madras

THE death of Rabindranath Tagore (on the 7th of August 1941) is likely to revive the controversies that have raged round the question of his true poetic worth. He had a long and distinguished ministry in the service of the Muse, his literary career having begun while he was yet a boy and continuing almost till the last hours of his conscious life. His early songs in Bengali almost immediately became popular and have not yet ceased to be so. For a generation or two every one has been humming them in Bengal from the prince to the peasant. The late E. S. Montagu, some time Secretary of State for India, once revealed how riding through an Indian forest one night, he came upon a clearing where two or three men sat around a fire. "Not being certain of his road, he was glad to dismount and rest his tired horse. Shortly after he had joined the group, a poor-looking, ill-clothed lad came out of the forest and sat down also at the fire. First one of the men sang a song and then another. The boy's turn came, and he sang a song more beautiful in words and music than the rest. When asked who had made the song, he said he didn't know: 'they were singing these songs everywhere.' A while after, Mr. Montagu heard these words and music again, this time in a different place, and when he asked for the name of the maker of the song, he heard for the first time the name of Rabindranath Tagore."* But though his songs were immensely popular, the

poet's literary technique provoked fierce criticism. For Tagore clean broke away from convention in the diction and style and some times even in the presedy of his poems. "The tears in the eyes and the smile on the lips of our own native muse," he said, have been hidden behind the meretricious tinsel of a veil borrowed from Sanskrit. We have forgotten how piercing and significant is the glance of her dark eyes! I have done what I can to pull aside the encumbering garment. Followers of convention may blame: I care not a whit. Let them, if they will, appraise the workmanship of the veil and the price of its glistening embroidery. What I want to see is the bright eyes behind it. In them you will find a wealth of beauty not quoted in the market rates of the bazaar's pedantry."* Such daring experimentation could not escape condemnation, and the Calcutta University, as the guardian of the established order, for several years used to ask its examinees to "rewrite in chaste Bengali" passages from the poet's work. It was in fact the award of the Nobel prize that silenced criticism at home (though only for a time) and persuaded the Calcutta University to revise its views and confer a doctorate on the poet. Of the later, and perhaps inevitable ebb of the tide of enthusiasm, Mr. J. C. Ghosh in a recent essay provides an example: "Tagore...skims the surface of the old Indian spirituality and mysticism and of

* Ernest Rhys: *Tagore: A Biographical Study*
XLVII—58

* Quoted in K. S. Ramaswamy Sastry's *Sir Rabindranath Tagore, his life, personality and genius.*

fin de siècle European aestheticism, and combines the two with a complacency which strikes us as amazing though it endeared him to the pre-war world."*

Out in the West, too, Tagore's reputation has had a chequered career. Like some speculative share in the Stock Exchange, it has suffered amazing fluctuations. When Rothenstein first introduced his poems to the English literary world, they created a profound effect. Yeats found in their thought "a world he had dreamt of all life long." He goes on to say: "I have carried the manuscripts of these translations about with me for days, reading it in railway trains, or on the top of omnibuses and in restaurants, and I have often had to close it, lest some stranger should see how much they moved me. These verses will not lie in little well-printed books on ladies' tables, who turn the pages with indolent hands that they may sigh over a life without meaning, or be carried about by students at the University to be laid aside when the work of life begins, but as the generations pass, travellers will hum on the highway and men rowing upon rivers. Lovers, while they await one another, shall find, in murmuring them, this love of God a magic gulf wherein their own more bitter passion may bathe and renew its youth."† Ernest Rhys quotes a famous critic as saying of the *Gitanjali*: "I have met several people, not easily impressed, who could not read that book without tears. As for me, I read a few pages and then put it down, feeling it to be too good for me.

* Garret: *Heritage of India*

† Introduction to the *Gitanjali*

The rest of it I mean to read in the next world." Some passages in the *Gitanjali*, Maeterlinck said, "are among the loftiest, most profound and most divinely human ever written." In fact, as was well said at the time: "Not since Fitzgerald's *Omar Khayyam* won its vogue has any Eastern poetry won such acceptance." But the reaction was not long in coming. And though Yeats remained true to his first love and went out of his way to include Tagore's poems in the *Oxford Book of English Verse*, and there were many consistent admirers in Europe and America, it soon became the fashion to suggest that the Indian poet was overrated. Typical of this tendency was the rash and unworthy sneer made by Sir John Square (not yet a knight) that the reputation of Tagore rested mainly on a mystical bag of tricks.

Such vagaries in appreciation are by no means unusual in literary history. But the reason why Tagore should have had so mixed a reception deserves some consideration. The fundamental fact about Tagore is that he was both a poet and a mystic. It was a vision of mystical illumination that started him on his career as a true poet. The story may be given in his own words as told by him to C. F. Andrews. "It was morning. I was watching the sunrise in the Free School Lane. A veil was suddenly drawn, and everything I saw became glorious. The whole world was one glorious music, one wonderful rhythm. The houses in the street, the men moving, the children playing, all seemed parts of one glorious whole, inexpressibly glorious. The vision went on for seven or eight days. Every

one, even those who annoyed me, seemed to lose their outer barrier of personality: and I was full of gladness, full of love for every person and every tiniest thing. That was one of the first things which gave me the inner vision, and I have tried to explain it in all my poems. I have felt ever since that this was my goal, to express the fulness of life, in its beauty, as perfection, if only the veil were withdrawn." This was the first of many similar experiences, that moved him to the depths of his being and inspired his creative imagination. The theme of the *Post Office*, for instance, was suggested by a snatch of folk-music. "The deliverance sought and won by the dying child (in the play) is the same deliverance which rose before his imagination, Mr. Tagore has said, when once in the early dawn he heard, amid the noise of a crowd returning from some festival, this line out of an old village song: 'Ferryman, take me to the other shore of the river.'"¹ Of his love of meditation and passion for retreat into the 'ivory tower,' Yeats observes: "Every morning at three—I know, for I have seen it—he sits immovable in contemplation, and for two hours does not awake from his reverie upon the nature of God."²

Tagore was not however purely or even primarily a mystic. He was equally an artist. The queer blending of musical and mystical inspiration, of artistic and transcendental impulses, which lay at the root of his poetry, is well revealed in the following glimpse, given by the poet himself of the

workshop of his mind. "When I began to write a line humming—

Do not hide in your heart, O Sakhi, your secret word—begin a new live here then I saw that wherever the tune flew away with the words, the words could not follow on foot. Then it seemed to me as if the hidden word that I prayed to hear was lost in the gloom of the forest, it melted into the still whiteness of the full moonlight, it was veiled in the blue distance of the horizon, as if it were the innermost secret word of the whole land and sea and sky. I heard when I was very young the song, 'Who dressed like a foreigner?' and that one line of the song painted such a strange picture in my mind that I once tried to compose a song myself under the spell of that line. My heart began to say, 'There is a stranger going to and fro in this world of ours—her house is on the further side of an ocean of mystery. Sometimes she is to be seen in the autumn morning, sometimes in the flowery midnight, sometimes we receive an intimation of her in the depths of our heart. Sometimes I hear her voice when I turn my ear to the sky.' The tune of my song led me to the very door of that stranger who ensnares the universe and appears in it, and I said:

'Wandering over the world
I come to thy land,
I am a guest at thy door, O stranger.' *

Artistically, Tagore took as his models the medieval Vaishnava and Sakta lyrics and classical Sanskrit literature. The influence of the former is seen in Tagore's love of simplicity and his extensive experi-

¹ Introduction to the *Post Office*
² Introduction to the *Gitanjali*

* Quoted in K. S. Ramaswami Sastri's *Sir Rabindranath Tagore, his life, personality and genius*.

mentation in a new diction and a new prosody from out of the music of popular speech. The 'mystical bag of tricks' to which a supercilious critic so contemptuously referred is probably the wealth of imagery which the poet's works revealed: and these too might be traced back in some measure to the songs and sonnets of the medieval *bhaktas*. "The traveller in the red brown clothes, which he wears that dust may not show upon him, the girl searching in her bed for the petals fallen from the wreath of her royal lover, the servant or the bride awaiting the master's home-coming in the empty house, are images of the heart turning to God. Flowers and rivers, the blowing of conchshells, the heavy rain of the Indian July, or the parching heat, are images of the moods of that heart in union or in separation: and a man sitting in a boat upon a lake, like one of those figures full of mysterious meaning in a Chinese picture is God Himself."¹ Compare these images of the poet with the figures in a typical Vaishnava lyric:

Ferry us over to the other bank, O beautiful pilot!
We have come to your *ghat* for that purpose.
We are poor and cannot therefore pay the ferry-toll.
And wherefore do we come to your *ghat*?
Because we have been assured you are merciful.²

The criticism has sometimes been made that Tagore merely re-dressed for the modern reader the age-old songs of Bengali devotees. Not merely does it insinuate that Tagore's inspiration is not authentic, it also ignores the poet's debt to classical Sanskrit

literature. Part of the poet's subtle fascination lies in his being, if a crude figure is allowed, somewhat of a mixture of Kalidasa and Kabir. When Yeats writes of Tagore's lyrics that, while being "the work of a supreme culture, they yet appear as much the growth of the common soil as the grass and the rushes," he is drawing attention to the mingling of these twin streams of influence in the poet. But when he goes on to add: "A tradition where poetry and religion are the same thing has passed through the centuries, gathering from learned and unlearned metaphor and emotion, and carried back again to the multitude the thought of the scholar and the noble," his statement requires some qualification. It is a curious fact that though religion has dominated Indian life for many millennia, our classical literature has been deliberately secular. Its poets have made fun of even the gods of our mythology. It is urban and sophisticated, and it aims consciously at aesthetic effect. It is lyrical in mood, its avowed object being the creation of sentiment. And its *forte* may well be said to be in description. The prevailing lyrical tone of all Tagore's works, whether poetry, drama or novel: the concern in all his plays and stories with creating a sentiment or producing an emotional effect at the cost of plot and character: the descriptive exuberance of his verses in the original Bengali: his feeling for Nature in all her moods—all these proclaim his kinship with the classical tradition.

Summing up Tagore's artistic and spiritual ancestry, Dr. K.S. Shelvankar writes: "He drew his inspiration chiefly from two

sources: the Sanskrit poets of the classical age and the medieval Vaishnava lyrics. They represent two of the central traditions of Indian history—the secular, aristocratic tradition and the religious fervour of the masses. Blending these with the lofty mysticism of the *Upanishads*, Rabindranath achieved a distinctive synthesis, which is as perfect an expression as perhaps it is possible to have of the spirit of India."³ Greater poets India might have had, and greater mystics and thinkers. But none has ever united in such magical harmony the inspiration of the hermitage in the woods and the civilised sophistication of urban culture and conscious artistry.

The many strains in Tagore's genius may be seen in the following extracts from his works. Combining in himself the roles of the mystic and the poet, he naturally did not believe in rigorous asceticism or rigid mortification of the senses. "Deliverance is not for me in renunciation," he declares. "I feel the embrace of freedom in a thousand bonds of delight... No, I will never shut the doors of my senses."⁴ Again: "Much knowing has made my hair grey and much watching has made my sight dim... I'll take the holy vow to be worthless, to be drunken and go to the dogs."⁵ Looking upon the universe as a revelation of joy, he sings: "The light is scattered into gold on every cloud, my darling, and it scatters gems in profusion—Mirth spreads from leaf to leaf, my darling, and gladness without measure. The heaven's river has drowned its banks,

and the flood of joy is abroad."¹ Here is a fine picture of the soul as the bride of God. "She who ever has remained in the depth of my being, in the twilight of gleams and glimpses: she who never opened her veils in the morning-light, will be my last gift to thee, my God, folded in my final song."² The exaltation of love is thus described: "My heart, the bird of wilderness, has found its sky in your eyes. They are the cradle of the morning, the kingdom of the stars. My songs are lost in their depths. Let me but scar in that sky, in its lonely immensity."³ Again: "I hold her hands and press her to my breast. I try to fill my arms with her loveliness, to plunder her sweet smile with kisses, to drink her dark glances with my eyes. Ah, but where is it? Who can strain the blue from the sky?"⁴ Here is the secret of a mother's love: "You were hidden in my heart as its desire, my darling. You were in the dolls of my childhood's games, and when with clay, I made the image of my God every morning, I made and unmade you then.... When in girlhood my heart was opening its petals, you hovered as a fragrance about it. Your tender softness blooms in my youthful limbs like a glow in the sky before sunrise. Heaven's first darling, twin-born with the morning light, you have floated down the stream of world's life, and at last you have stranded on my heart. As I gaze on your face, mystery overwhelms me: you who belong to all have become mine."⁵ Something of the wonder of the child's blossoming imagination is revealed here: "I will be the waves" says

* *Great Men of India*.

1. *Gitanjali*

2. *Gardener*.

1. *Gitanjali*

4. *Ibid.*

2. *Ibid.*

3. *Gardener*

5. *Crescent Moon*.

1. Yeats: Introduction to the *Gitanjali*.

2. Quoted from Shishir Kumar Ghose's *Lord Gauranga* by K. S. Ramaswamy Sastri

the young one to its mother, "and you will be a strange shore. I shall roll on and on, and break upon your lap with laughter"⁶ Again: "I shall be the cloud and you the moon. I shall cover you with both my hands and our house-top will be the blue sky."⁷ In fact the baby's mind is a world, "where messengers run errands for no cause between the kingdoms of kings of no history, where Reason makes kites of her laws and flies them, and Truth sets fact free from its fetters."

Such extracts may be endlessly given. No sober critic will find in them a mere mystical bag of tricks. Nor do they suggest a complacent combination of the surface of old Indian spirituality and the decadent glow of *fin de siècle* aestheticism. It was the glamour of novelty that first made Tagore's reputation in the West: for in the words of Yeats, "we go for a like voice to St. Francis and to William Blake, who have

⁶. *Ibid.*

⁷. *Ibid.*

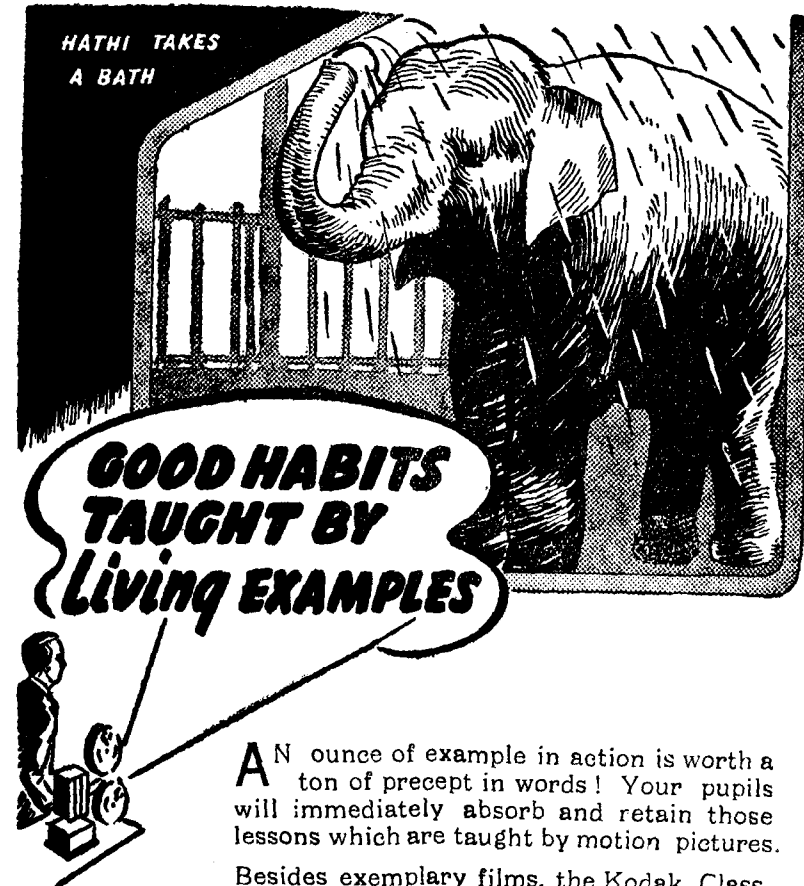
RABINDRANATH TAGORE

By SRI R. B. PINGLAY, *Bangalore*

YOUR sweet strains fill us with thoughts divine,
Lift us to the Himalayan heights above;
Your face serene lights our souls with light unsinking,
Widens our vision to the mystic zones above.
The Heavenly Muse has deck'd you with the lively pen,
And filled your tongue with the ink of life;
With them you echo your noblest thoughts to men,
As Kalidas with his unequalled rapturous themes.
Like Ambrosia which makes immortal, youth and beauty,
So do you with your productions *par excellence*.
My young heart, joy-fill'd, heightened, revels mighty
At the distinct unique glory crowned on you.
Sri Vani adores you as Her child new-born,
While Ind hails you as her heroic son!

seemed so alien in our violent history." And when he ceased to be the latest sensation, Sir John Square found him so different from the formal English poetry with which he was familiar that he did not hesitate to discover the poet's secret in a mystical bag of tricks. If Tagore used indeed a bag of tricks, other honoured names in English poetry have done it before him—Donne, Blake, Wordsworth and Shelley, to mention only a few. And even in India the synthesis he effected was so new that it provoked adverse criticism. But when the noise of the passing controversy is stilled, and the poet is studied in proper perspective, the proud claim that lies hidden behind the beauty of the lines that follow will be securely upheld:

"Entering my heart unbidden, even as one of the common crowd, unknown to me, O king, thou didst press the signet of eternity upon many a fleeting moment of my life."



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SWARAJ IN EDUCATION*

By DR. GEORGE S. ARUNDALE

UNDER the existing foreign system of education in this country neither students nor teachers can do nearly as much as you ought to do. I am working for Swaraj for the Motherland, largely because I know that until she has her freedom there cannot be a truly national system of education in this country. It is only when her soul is free that she can have free forms in which to express that soul. You cannot do as much as I am sure all of you would like to do, as I am sure the authorities of the Mission would wish they could do. You are hindered and hampered at every turn by the exigencies of this foreign system. I know it, for I have been a teacher, a headmaster, a professor, a principal of a college, an inspector of school, and I have been the head of an educational department, that of the Holkar State at Indore. So I claim that I know something about education in this country, and I know how I was hampered until I felt that if only I could strangle this foreign system of education, I should consider I was highly blessed in being able to perform that great and patriotic act.

Look at the times of work. I have just been writing a note to a journal called *Education*, which asked my opinion about the hours of work in India generally. I let myself go and said that I had contempt for these, that they were wrong and mischievous to Indian youth. It is convenient from the foreign standpoint that work should be between ten and four, so that the Government offices might be open during the times when they are open in the West, and therefore it may be convenient that the schools should be open at the same times

Otherwise how are the parents going to manage if they have to provide one set of meals for the children and another set for themselves?

We urgently need a national system of education to get rid of all these evils that eat at the root of the health and the true citizenship of every Indian student.

But here we are, I hope, at the parting of the ways. We have a World War, and one of the objects of that World War is to get rid of the foreign system of education which we have in India. Definitely I regard that as one of our war aims, and I hope that when peace comes and when the war is over, something will be done to substitute a National System of Education for a foreign system. This work ought to begin right now. We ought not to wait until the war is over and then to start to think as to what kind of a national education we should have. I should like to see all teachers and students in their spare time—I suppose they have not very much spare time with the foreign system of education round about them—I should like to see them planning a national system of education.

In 1914 Dr. Besant and some of us established a Society for the Promotion of National Education. Dr. Besant was the head of the Society, and associated with its activities was Dr. Rabindranath Tagore. Unfortunately owing to the political situation, while we began extremely well, sooner or later we had to disappear. Our time had not yet come, but a number of programmes of national education were produced by the Society and I think we made a step in the right direction. I myself at the time was the head of the National Training College which had its home at Adyar, and I confidently think it was far better than any other training College

INFLUENCE OF COAL

By SRI V. THYAGARAJAN, M.A., L.T., Madras

ONE of the most far-reaching achievements of man was learning the use of coal. Throughout the ages man's progress has been influenced by increasing success in saving time and energy. Through mechanical inventions he has, in ever increasing measure, liberated himself from the bondage of manual labour. With the discovery of the use of coal man has been able to multiply his own energy to an extent never before believed possible. In E. C. Jeffrey's opinion, of all the resources that are basal to our existing civilisation the possession and utilisation of coal must be placed first. The stored-up energy of coal, released by oxidation in the form of heat, may be employed to evaporate water, from steam with its tremendous expansive power, and lift heavy weights or move commodities at a rate of speed unheard of previously. Coal may be used to generate heat of such intensity that new chemical combinations result, making possible great advances in the sciences of chemistry and metallurgy. Further, coal or coke is the almost universal fuel for smelting iron ore. Man has thus found in the energy of coal a powerful force, an efficient way of saving time and multiplying energy.

The changes, which the steam locomotive and the steam ship have brought about, have made a new epoch in the history of mankind. Through steam continents have become neighbours. Tropical and temperate zones have been brought so close together that perishable goods are moved

from one to the other with little loss. Steam locomotion has established new world relationships. In short, the discovery of the use of coal and the conversion of its energy into steam has radically changed Western civilisation.

Coal deposits and their influence. The great coal deposits of the world lie in North America (69 per cent.) and to a smaller extent in China (13 per cent.) and Europe (11 per cent.) There is comparatively little (about 7 per cent.) in the rest of the world. When coal first came into use, Europeans alone, of the coal-owning peoples, had arrived at a stage of human progress to take advantage of this source of power. It was Western Europe that was first plunged into the whirring, busy world of mills and factories. It was in Western Europe, that the great inventions of the Machine Age were first made. Here men first erected great factories, gathered into industrial cities and organised huge financial institutions. The dominant political and military power of Europe rests on economic power, which in no small degree has grown out of her energy resources.

The use of coal has greatly increased the productivity and power of those nations which have this resource and have put it to work. Coal greatly multiplies the manpower of a nation. It is said that in the United States of America coal energy continuously supplies to each individual on an average a force equivalent to 35 or 40

* (From an address to the teachers of the Ramakrishna Mission, Madras)

human labourers, working day and night. These inanimate workers manufacture goods, carry products, quarry rocks, operate mines and perform other kinds of labour. Without cessation and without complaint, coal-driven machinery pours out floods of products and transports them to every part of the earth.

There are many things which to-day contribute to the greatness of a nation; yet it seems that high industrial development, more than anything else, assures a nation a place of leadership in present world affairs. The rapid growth of western countries to positions of such leadership has been due in no small measure to their large wealth of coal.

The United States of America. The U.S.A. produces and uses far more coal than any other country. The world is now using 1,500 millions tons of coal annually and about 40 per cent. of it is mined and used in the U.S.A. Nearly 60 per cent. of the power used in that country is derived from coal. The unprecedented growth of wealth in the U.S.A. is partly due to the tremendous production of goods made possible by the possession and use of huge quantities of coal. No part of the U.S.A. except the extreme west is very far from coal deposits, for 31 states out of 48 produce it. One reason why the U.S.A. can sell iron and steel products overseas in competition with European nations having a lower wages standard is that 70 per cent. of the total American output of coal comes from the

regions of the Upper Ohio and the Great Lakes—near to the most economical routes of transportation the country has to offer. Furthermore the wide distribution of the coalfields means that manufacturing industries over most of the nation lie comparatively near some area of coal production. Any evaluation of the material factors which have made the U.S.A. the leading power of the world in mining, manufacturing, commerce and wealth must give a leading place to the coal resources of the nation.

Great Britain. Before the Industrial Revolution, England, in her small insular area had prospered by developing her agriculture and turning to account her other resources as best as she could. By the seventeenth century she had almost reached the limit of her ability to increase the productivity of her own land. In the period just before the Industrial Revolution the population showed little increase. Then came the discovery of the use of coal in the steam engine. Within a generation men were flocking to towns and cities where new opportunities awaited them. Population now grew apace. Coal-driven machines could produce more manufactured goods than the people of Britain consumed and could produce them so cheaply that they could be profitably marketed overseas. There they could be exchanged for raw materials from which to manufacture more goods, and for foodstuffs to feed Britain's industrial workers. Overseas markets

became vital to new Britain as consumers of her manufactures and as producers of her food and raw materials. The knowledge that from a British port a vessel need seldom return without a cargo attracted the ships of the world to her shores, made London and Liverpool the great trading centres of the earth and reduced shipping rates on imported food and raw materials. The nation became absolutely dependent on a policy which guarded the routes of overseas trade, which annexed and fortified the strategic points on the routes and developed overseas markets. The British people became exponents of a new diplomacy. They found it to their advantage to work in harmony, if possible, with the other peoples of the world. Thus England, in response to the opportunities offered by her possession of abundant coal, was able to acquire a position of dominating influence in world affairs. She became the leader of the Western World and the purveyor of a new civilisation to the four corners of the earth.

RABINDRANATH TAGORE

BY SRI P. R. KAIKINI

A void in the Indian sky
 A paralysed glance in pity's eye
 A seagull flapped flagwise
 Green as midnight oceans
 Raging like an angry cyclone
 Relentless crushing of storm-voices
 A dead star fell weeping into far eternity.
 Strange cloud-shadows overcast an evergreen land
 A frail bard, of delightfully insolent song
 An artist, painter of twelve kings' jewel-bright robes
 Singer who enchanted swan-breasted critical queens
 Knight-errant who quelled the overhanging dusk
 Is alas! no more
 no more
 no more,
 Dolorous beat the erstwhile glad hearts of baffled bairns,
 A priest divine's spirited away, a rare magician —
 Behind him only a sleepless load of uneasy corpses.

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THE INTELLECTUAL RENAISSANCE OF EGYPT

BY MR. M. MUSTAFA ZIADA, PH. D. *Assistant Professor of History, Egyptian University.*

THE inauguration of the old Egyptian University in 1908 brought into existence one of the most potential and momentous factors in the intellectual renaissance of the land of the Pharaohs. Before that date the only forces that did good battle against the deadly torpor and obscurantism which prevailed in the country were the Azhar School of Shaikh Muhammad Abdu, who died in 1905, and the higher colleges appertaining to the Egyptian Ministry of Education. But both forces were hindered and handicapped by the nature of their scope and *raison d'être*. The School of Shaikh Abdu, for instance, consisted of only a handful of zealous reformers, who attempted single-handed, and in the teeth of conservative and reactionary resistance, to effect far-reaching changes in several directions. Thus, though the question of intellectual progress was the nearest to their hearts, the very wide range of their other ideals could allow it only a portion of their effort. As for the higher colleges belonging to the Ministry of Education, they could not aspire to lead the intellectual movement nor be responsible for the intellectual renaissance in the country, so long as they were limited by the terms of their very existence. These terms were that the higher colleges should go on producing officials and civil servants for the various departments of government.

It is true that an increasing number of the graduates of the afore-said colleges were annually sent by the Government to

Europe to read for University Degrees and Diplomas, and that most of these "mission students" have returned to Egypt with qualifications and attainments worthy of the responsibilities which they carried in the service of the State. But the number of these "University men" was limited always, and the very fact that University education could be found in Egypt only as an "imported commodity" made a clear case for the necessity of founding one university at least on Egyptian soil.

And so, with the inauguration of the old Egyptian University in Cairo in 1908, a house of learning *par excellence* was begun. It was not trammelled by the difficulties or limitations of the reformers and the higher colleges, and it had the goodwill and the general blessing of the country. But it had one major difficulty in the matter of finance as it had been founded on certain public donations that soon proved to be inadequate. This super difficulty, however, was happily overcome in 1925, when the Government of the day, inspired by His Majesty the late King Fuad I, himself the first Rector of the old university and a deep lover of learning, took over the university and constituted it as a Government establishment. Since then the Egyptian University has been growing by leaps and bounds, and its impressive though inchoate buildings at Giza, near Cairo, are palpable testimony to the urge and drive of the intellectual movement in Egypt.

Under the aegis of the Government, the budget of the university jumped from little over £E. 10,000 before 1925 to £E. 278, 786 in 1932. The number of its regular students showed a similar quick increase, for it averaged 107 before 1925, and it leapt to 2,381 in 1932. These numbers were distributed among the four faculties then existing, namely, the Faculties of Arts (or Letters), Science, Law and Medicine. Of these the Faculties of Arts and Law only had existed, though on a small scale, under the old university and the Faculties of Science and Medicine were the creation of the new university. But it is well to remember that the latter faculties were but two of the higher colleges of the old regime, given a new name and planned on a larger scale.

Later on, in 1935, the remaining colleges were incorporated by the university, which now boasts of seven faculties, i.e., Arts, Science, Law, Medicine (including also the Schools of Veterinary Medicine, Pharmacy, Dentistry and a special school for midwives), Engineering, Agriculture and Commerce. Small wonder that the budget estimates of the university for the year 1936 amounted to £E. 850,000, and that the total number of its regular students during the corresponding year soared to 6,781.

Now, it is necessary to add in conclusion that the activities of the various faculties of the university do not stop at the usual academic routine of regular lectures for regular students. It is true that it has not been possible, as yet, for the university to organize any sort of extension courses of study to students unable, through poverty or occupation, to pursue any of the

prescribed courses. But it has largely contributed to the uplift of the popular mind by organizing a series of public evening lectures every year. These naturally attract varied gatherings, but they have aided greatly in the present intellectual movement. The university, moreover, has a Publication Committee which published every year a considerable number of original works in various subjects; and it may well be added, too, that the sustained researches of several professors and teachers in its faculties have led the way, not unawares, to a lasting and serious intellectual revival in Egypt.

ALL-INDIA EDUCATIONAL CONFERENCE

THE Teacher-Training Section of the Conference is programmed to meet between 2 P. M. on the 26th September, 1941 at Srinagar, Kashmere. The Main Topic for Discussion will be "How to Organise Teacher-Training so as to promote (1) 'Education for Intercultural and Inter-communal Understanding' and (2) 'Educational Reconstruction for the New India with special reference to the Scheme of National Education adopted at the Lucknow Conference in 1939, i. e. Education for citizenship in Co-operative Democratic Society.'"—A copy of the scheme will be supplied to those interested. PAPERS ARE INVITED ON ALL OR ANY OF THE ASPECTS OF THE MATTER. Early response is solicited. All communications are to be sent to Sri N. KUPPUSWAMI AIYANGAR, M.A., L.T., SECRETARY, TEACHER-TRAINING SECTION, 9 DORAISWAMI ROAD, THE AGAR ROYANAGAR, MADRAS.

NEWS AND GLEANINGS

TEA IN THE FRONT LINE

"A CUP of tea may be as much of a boon as a bottle of medicine if it's served out in the height of the blitz." —from a statement made by a Canteen Superintendent in an air-raid shelter, who reckons she serves 2,000 cups of tea every twenty-four hours.

There are six men in the British Army who are today blessing the good old custom of halting for a cup of tea. If they had not done so they might all have landed in hospital—or worse.

The six men, forming a bomb removal squad, were on their way to deal with an unexploded bomb, dropped near a Welsh town, when they suddenly decided to stop at a canteen and have a cup of tea before tackling the job of making the bomb harmless.

It took them ten minutes to have their tea, and they then climbed back on their lorry and set off for the scene of the bombing—a couple of miles away.

Those ten minutes saved them. When they had still half-a-mile to go the bomb exploded and a policeman mounting guard at that spot was taken to hospital.

The bomb squad promptly returned to the canteen to celebrate their escape—with more cups of tea!—

A young pilot officer from Canada on his first operational flight found a cup of tea

his most urgent problem. Carrying out torpedo attacks against German shipping, the plane in which he was acting as observer ran into a bunch of Messerschmitts. They were cruising along, the English pilot at the controls drinking a cup of tea, when the rear gunner called: "Fighters after us!" The pilot hurriedly thrust the cup of tea into the young Canadian's hands, and the latter confessed that for what seemed ages, though it was probably only a second or two, he could not think what on earth to do with it. Then he quickly drank it ("And very good it was!") and manned one of the guns in time to fire his first round at one of the Nazi planes.—

Liverpool has appointed forty "blitz directors" who will tell people where they can sleep and get food if they are bombed out of their homes. More rest centres are being established, and all will now be equipped with a cup of tea, sugar and blankets, the first essentials of giving comfort to bombed-out people. There will also be facilities for heating water, so that anyone in Liverpool made homeless by bombs can be sure of getting a cup of hot tea and a comfortable night's sleep.—

BRILLE SYSTEM—QUESTION OF CREATING A UNIFORM CODE

In order to examine the question of introducing a uniform Braille code (system of embossing which the blind read with fingers) in India the Central Board of Edu-

cation have, it is learnt, decided to appoint a small committee of experts in the education of the blind.

Mr. S.C. Roy, a blind scholar of Calcutta University, has been selected as one of the members of the committee.

The decision of the Board has been welcomed by the workers for the blind in Calcutta who believe it to be a great forward step in the education of the visually handicapped of this country. There are as many as seven or eight Braille codes in use all over India, which make large-scale production of Braille literature and the inter-communication among the blind of this country utterly impossible.

A similar difficulty was felt in Great Britain and America about half a century ago. Through the united efforts of the Governments and workers for the blind in those countries a uniform Braille type was adopted by the English-speaking countries in 1932.

In Bengal, the Braille adaptation in the Bengali language was introduced in 1892 by Mr. Ramananda Chatterjee, editor of the *Prabasi* and the *Modern Review*. Two modifications of the system evolved by Mr. Chatterjee were subsequently made by Mr. L. Gorthwaite and Mr. L.B. Shah.

The organizers of the "Lighthouse for the Blind," which is proposed to be established in Calcutta, are taking an active interest in the matter by adopting a uniform Braille system in India. They have since undertaken to import a Braille printing press to print literature for the blind.

TATA TRAINING SCHOOL: TECHNICAL TRAINING SCHEME FOR AIR FORCE

The technical school of Tatas has taken charge of one hundred and one boys out of a total of 1,300 recruited from different provinces in India, for training as mechanics under the scheme of the Civil Aviation Directorate, to provide personnel for the Air Force. Having started their course of training here, about the middle of February, quite a large number of boys gave a good account of their progress when they were visited by Mr. P.H. Davy of the Directorate of Civil Aviation, accompanied by a number of journalists from Bengal and Bihar.

Some of the boys have recently been transferred to Sibpur for training as wireless operators and electricians. Like their fellow trainees in other countries, the Jamshedpur boys evinced keen interest in their work and many of them, it seems, will come out successful at the test to be held on the conclusion of the four months' training course.

Besides being provided with comfortable quarters to live in and an allowance for their subsistence during their training period, the boys are given sufficient encouragement for recreation and sports. Provision has been made by the Government for organised sports and boys here have already sports like football, volley ball and badminton and they intend to introduce cricket in the near future. Both the trainees and the instructors are representatives of all provinces in the country and this has the effect of creating a homely atmosphere in the training centre.

EDUCATION OF THE ADULT BLIND

A plea for the education and training of the adult blind was made by Mr. S.C. Roy, the blind scholar, speaking at the weekly meeting of the Calcutta Rotary Club.

Mr. Roy said that although some arrangements existed in India for the education of blind children, practically nothing had been done in this respect for the adult blind. He gave an account of the elaborate arrangements made in Western countries, particularly in England and America, for both literary and vocational training for the grown-up blind and also for their subsequent employment.

Mr. Roy asserted that such neglect in India was an economic loss because the latent capacity of these blind people was lost to society, and they ultimately went to swell the number of beggars or became helpless dependents on their relatives and friends.

Outlining his ideas of what should be done for the education of the adult blind, the speaker stressed the need for installing

a Braille printing press for printing literature for the blind. He also dwelt on the importance of having a special officer for improving the social and economic status of the blind. He pointed out that the general public have a very poor conception of the abilities and educational needs of blind individuals. It was only through constant and vigorous agitation by means of the press, platform and radio that these misconceptions could be removed.

In conclusion, Mr. Roy appealed for support for the Lighthouse for the Blind, a new institution which has been established for promoting the welfare of the adult blind in India.

Replying to questions Mr. Roy said that it was a misconception that the blind had a sharper memory than the average individual. Neither had the blind any special aptitude for any particular vocation; it all depended on education, training and environment as in the case of the ordinary person. The blind could easily play games like cards and chess.

LORD KRISHNA'S DAY

BY SRI D. P. RAO, *Lalitpur, U. P.*

THE Janma Ashtami Day is a gala day for the Hindus. It is a most important festival that comes round on the 8th day of the Hindu month Bhadrapad, in commemoration of the birth of our Lord Krishna, the incarnation of God. Every Hindu home is usually filled with great joy and enthusiasm on this day. The day is

generally spent in fasting and prayers and reading the holy texts known as the Bhagwat Gita, Celestial Song, of which Lord Krishna was the Author.

At midnight merry bells ring in almost every temple and home in the midst of music and rejoicing suited to the occasion. Lord Krishna's Day is undoubtedly a great

reminder of a happy event of the ancient days when India abounded in health, wealth and plenty of things. However, the circumstances under which the divine child was born were sad and thrilling enough. History has it that once there was a tyrant king named Kamsa who lived at Muttra. He was in fact so cruel and vicious that the people had grown sick of him and that they naturally looked up to heaven for deliverance.

Eventually Krishna's birth was but a means to that great end, as the Lord himself has said in the Bhagwat Gita.

"Whenever there is a decay in faith and Religion, I cause myself to be born to stabilize their foundations."

Now the moment Lord Krishna was born, lest the child should be destroyed by the tyrant king, Vasudeva, the earthly father of the new-born babe, stole away under cover of darkness with the child. The Jamna was filled to the brim. Dark and hideous was the night. Yet Vasudeva crossed the swollen river and hastened to Gokul at Yashoda's house where the child was bred and brought up. At Muttra, the news was given out that only a female child was born of Devaki, sister of Kamsa. And thus her life could be spared.

Lord Krishna even in his childhood did many miracles. Out of many, the one thing he did was to kill Kamsa and thereby deliver the people from tyranny.

It is on account of such miracles and other superhuman qualities that Lord

Krishna has been regarded as a God of the Hindus.

The great war that took place between the Pandavas and the sons of Dhritarashtra was moved by Lord Krishna. He was the live wire. He took the side of the former who were on the right, and thus ended the battle in their favour.

His advice to Arjuna in the battle field of Kurukshetra may shortly be worded thus:—

"Do your Duty. Every one has a duty to perform and that too for Duty's sake. There is no greater duty of a Kshatriya than to fight for Right, Truth and Justice. The soul is eternal and incorruptible. We never die, we only cease to be this material earth."

This is the gist of his teaching and his words so stirred Arjun that he changed himself altogether.

In fact, the Celestial Song is the purest and sublimest—the very comfort of life and death. It is a divine message full of Hope, and Faith and Charity exhorting the performance of Duty in scorn of consequences.

Where could better and brighter philosophy have been preached to mankind than in the eighteen chapters of the Gita which is the epitome of knowledge and guidance—nay—the purest light of Heaven?

May that heavenly light shed its eternal rays on the mortals down below!

THE STUDY OF ENGLISH POETRY

By SRI L. K. BALARATNAM, *Trivandrum.*

ENGLISH POETRY is of celebrated antiquity. The earliest extant example of it is more than twelve hundred years old. The art of Poetry was developed even in the middle ages, when the first great poet and critic, Chaucer, lived. The second half of the 16th century and the first half of the 17th were a time when poets of all kinds thrived; dramatists, sonneteers, writers of songs and of long narrative poems. Although, English Poetry subsequently became more unromantic and lacking in poetic beauty, another great and unique flowering-time happened at the beginning of the last century during the lives of Keats, Byron, Shelley and Wordsworth. It is rather hard to decide whether the poetry that is being written to-day will prove equal to what these ages have transmitted to us. Yet modern poems are enough to encourage a confident belief that the present century will have in the future no cause for shame.

Poetry has been well called the record "of the best and happiest moments of the happiest and best minds"; it is the light of life, the very "image of life expressed in its eternal truth", it immortalises all that is best and most beautiful in the world; "it purges from our inward sight the film of familiarity which obscures from us the wonder of our being; it is the centre and circumference of Knowledge," and poets are "mirrors of the gigantic shadows which futurity casts upon the present." As an author writes, poetry, in effect, lengthens even life; it creates for us time, if time be

realised as the succession of ideas and not of minutes; it is the "breath and finer spirit of all knowledge"; it is bound neither by time nor space, but lives in the spirit of man. What greater praise can be given than the saying that "life should be Poetry put into action."

"SOUTHERN IDYLLS"

The tourists who visit South India and its sylvan surroundings rarely fail to understand and appreciate the beauties of Nature and its handi-work. For, the beauties of that part of India, exercise a fascination which neither Indians nor Europeans, whether English or French, can easily escape. A book has recently come from the Press which presents in simple and lucid poetic form the entrancing wild scenery of Southern India with its lakes and water-ways, its palms and rice-fields, its virgin forests teeming with big game. The book is "Southern Idylls" issued from the B.V. Book Depot, Trivandrum. Its author Mr. S. Uma Maheswer is already well known as a poet of no mean order. The dominant note of "Southern Idylls" is the spontaneous joy which the author derives from the contemplation of South Indian scenery, particularly that of Travancore. "That" as he says, "is the rest-house of my memory and imagination, the fountain room from which I shall constantly fetch the joy of my inner being." The book has "the overtones and undertones, the affirmation, the amplitude; the mastery of words, of poetical forms, of

deep thought, of imaginative vision," which characterise the major poet. The clear vision of the poet penetrates to the heart of life and of things, and he offers to us a higher truth than we ourselves can discover. Slowly, with painful labour, the botanist has learnt the nature of the daisy. Step by step, he describes its parts, the uses of those parts, how it grows, and how closely and strikingly it reassembles other flowers and other things. Mr. Uma Maheswer beholds the daisy as a whole, he sees its meaning and magnificence in a flash of inspiration, even if he sees it imperfectly, and in his writing he imparts his secret to us. Therefore, in a sense, "the aim of Poetry is the same as the aim of Science; its aim is the discovery and description of truth."

In Mr. Uma Maheswer's garland of verses, there is that rapidity of movement, that plainness of style, that directness of thought which is really necessary. This neatly got-up book exhibits the poet's remarkable capacity of indicating and suggesting to others a true appreciation of what is most beautiful in Nature. On each and every page we find his intense love and observation of Nature in all its forms of beauty. Turn for instance to the beautiful suggestive lines:

And Spring dwells in a hut by the lake,
In the wind-swept shade of the cocoanut-palm;
And day and night the ripples lap
Idly against the shore,

The silver doves on the roof of night
Are fled beyond the western wave;
The birds arise on earth and sing
The home-coming of Day.

Or again,

The lofty hills looked from beneath
Their solemn crows and purple smiles;
And the sky in a frenzy of blue delight,
Rolled up her curtain of fog and mist.

The author recognizes the beauty of Nature as keenly as Wordsworth and he records his impression in such a simple and scholarly language as the latter did.

SHELLEY

Poetry, says Shelley, awakens and enlarges the mind itself by rendering it the receptacle of a thousand unapprehended combinations of thought. Poetry lifts the veil from the hidden beauty of the world, and makes familiar objects as if they were not familiar; it reproduces all that it represents, and the impersonations clothed in its Elysian light sound thenceforward in the minds of those who have once contemplated them, as memorials of that gentle and exalted content which extends itself over all thoughts and actions with which it co exists. It is recorded that all high poetry is infinite; it is as the first acorn, which contained all oaks potentially. Veil after veil may be undrawn, and the inmost naked beauty of the meaning never expressed. A great poem is a fountain for ever over-flowing with the waters of wisdom and thought. "Poetry lifts the veil from the beauty of the world, and throws over the most familiar objects the glow and halo of imagination. The man who has a genuine love for Poetry can scarcely fail to derive intense pleasure from Nature; which to those who love it is all "beauty to the eye and music to the ear."

The inestimable treasures of Poetry are always open to all of us. The best book of

Poems is indeed the cheapest. To appreciate Poetry we must not merely glance at it, or rush through it, or read it in order to talk or write about it.

THE FUTURE OF POETRY

The future of poetry, as Arnold observes, is immense, because in Poetry, where it is worthy of its high destinies, our race, as time goes on, will find an ever surer and surer stay. But for Poetry the idea is everything; the rest is a world of illusion, of divine illusion. Poetry attaches its emotion to the idea; the idea is the fact. The strangest part of our religion to-day is its unconscious poetry. We should conceive of Poetry worthily, and more highly than it has been the custom to conceive of it. We should conceive of it as capable of higher uses, and called to higher destinies than those which in general men have assigned to it hitherto. It was a great poet who said, "Poetry is the fruit of genius; but really it cannot be produced without labour."

The light of Poetry may be all over the world and belong to the whole human race, yet how little of it is really available, compared with the other arts! But noble indeed is Mr. Uma Maheswer's "Southern Idylls"; to all ingenuous minds an enthralling argument: a revelation of a real world of beauty—a special and different detail of beauty in every place. His restless, soaring imagination, however, cannot be confined by the actual; it seeks to voyage through "other lands and other seas," which it creates for itself; it has immense power to make and to unmake, and to pass the bonds of time and space. His lyrical poems that are seductive and soft are expressions

of some feeling, of joy, of wonder, of sorrow and cover the whole range of experience.

No amount of criticism can detract from the fact that Mr. Uma Maheswer's book "Southern Idylls" remains a magnificent contribution to English Literature. The best compliment and encouragement he could receive for his great achievement comes from no less distinguished a man than Mr. C.V. Chandrasekaran, Pro-Vice-Chancellor of the University of Travancore, who has shown his appreciation by contributing a Foreword to the volume.

Mr. Gilbert Murray, the author of that most interesting and authoritative book "Classical Tradition in English Poetry," says that "Poetry is not a new thing, not an accomplishment or refinement of civilization." He remarks that it is a need of the human soul, and apparently about as old as that soul itself.

And coming with the crimson haze,
The morn goldenly halts awhile,
And dare not step within this realm,
For Nature with her dews,
Is sleeping still beneath the stars,
In the sweet warmth of a night of Spring,
Suckling her thousand dreaming buds,
When the Sun waits at her gate.

A snatch of very beautiful poetry as Mr. Uma Maheswer's gives you an intense experience; and it is, it must be, experience of something. After that snatch you would really feel you have discovered or gained something which you now possess, which you can go back to find waiting for you, and can use it as it should be used.

The greatest Poetry seems to be that which has its roots "deepest in human nature, deepest in passion, deepest in wonder and in worship, deepest among the infinite reverberations of the past."

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BY R. SATHINATHAIER, M.A., L.T., LEC-
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ROCHOUSE & SONS, MADRAS. PAGES
XV+631+XX Rs. 3-8.

In this work Mr. Sathianathaier narrates the history of India from Muhammad of Ghore to the effete successors of Sivaji. The narrative is clear, authoritative and interesting. South India, so badly neglected by all historians gets its due share of attention. And copious allusions are made to literature and fine arts. One outstanding excellence of the book is its frequent quotations from and references to source-books. Questions on which there are differences of opinion are fully treated and the differing views are fairly stated. An exhaustive index adds to the value of the work. A word of criticism however may be said. A select bibliography at the end of each section appears to be absolutely necessary.

text-book on Indian History. Mr. M.S. Ramaswamy has done his translation competently and well: his Kanarese is easy-flowing and elegant without being pedantic or stilted. While every care has been taken to bring the work up to date and even a reference has been made to the present European War, it is a pity that equal attention has not been paid to the latest researches in Indian history. It is remarkable for instance that there is no reference at all to the excavations at Harappa and Mohanjodore in this work.

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The Oxford University Press deserves to be congratulated for making available to Kannada students Vincent Smith's classical

really tries to cover the gap between the Middle School and the High School stage, a feature hitherto never attempted by any of his contemporaries.

A PILGRIMAGE IN MALAYALAM. BY T.K. KRISHNA MENON. PUBLISHED BY THE B.V. BOOK DEPOT AND PRINTING WORKS, TRICHUR AND TRIVANDRUM.

Mr. Thottakkat Kunjukrishna Menon, the *doyen* among Kerala antiquarians and scholars to-day, has recorded in this book his impressions of an All-India pilgrimage which he undertook recently. As Mr. Krishna Menon is not a narrow sectarian, his pilgrimage was at once religious and cultural. The itinerary included not only well-known centres but also places of historical and cultural interest. In simple and forcible language, Mr. Menon recounts impressions, gives counsel and recalls hoary traditions. The book is a reflex of Mr. Krishna Menon's venerable personality: his piety, his scholarship, his passion for history and his deep reverence for the culture of India in general and that of Kerala in particular.—The paucity of travel-books in

modern Malayalam literature makes Mr. Menon's brochure doubly welcome.

KRISHNAKANTA'S WILL IN MALAYALAM PRICE RUPEE ONE. THE POISON TREE IN MALAYALAM. PRICE ONE RUPEE FOUR ANNAS—TRANSLATIONS OF THE NOVELS OF BANKIM CHANDRA CHATTERJI BY SAHITYA SAKI T.C. KALYANI AMMA (MRS. T.K. KRISHNA MENON). PUBLISHED BY SAHITYAKUSALAM T.K. KRISHNA MENON. —PRINTED AT TRICHUR.

These two books are reprints of two very popular translations published for the first time several years ago. Mrs. T.K. Krishna Menon was a distinguished pioneer in translating and popularising Bengali novels. When these works were first published, a wave of enthusiasm passed over Kerala, and a new era (the "Bengali" era, one might call it) was initiated in Malayalam literature. Works of Tagore, Sarat Chandra Chatterji, Dvijendra Lall Roy and others have since appeared in their Malayalam garb.

The republication of these old translations is a testimony to their worth and popularity.

EDITORIAL NOTES

THE PASSING AWAY OF TAGORE

RABINDRANATH, our national treasure, was at once poet and dramatist, novelist, essayist and critic, political thinker, social reformer, economic idealist and national revivalist. From being the poet of Bengal, he shot into dazzling international fame, as the author of a small collection of "reflective lyrics, exquisitely rendered by himself into rhythmical English prose"—the *Gitanjali* (Song Offerings). Till then (1913) his prose and verse though enormous in quantity and continuous in output, had been entirely in Bengali; and it had even then exercised a most profound influence on the Renaissance movement in that most advanced of all the Indian sub-nationalities. Tagore's advent into the world of European and American literatures was followed by a campaign of consciously mischievous depreciation of his greatness alike as thinker and literary artist; but, in spite of obstacles, his reputation was securely built up in the English-speaking world by his *Gitanjali* and his Nobel Prize. Since those days, till his demise, nearly three decades later, his philosophy and ideas had ever been to the west, the most representative and constructive phase of oriental thought, equally critical of the flaws of his own countrymen, as it was of European and American weaknesses.

His perfervid nationalism stimulated into forcible expression, as early as the days of the Bengal Partition, was early restrained by his consciousness that political agitation

would be fatal to the full growth of his creative genius. It had, however, early displayed to India what a magic orator had come on to the front of the political stage. The critical days of 1919, preceding and following the tragedy of Amritsar, turned him once more to the road of political agitation that he had consciously given up and drove him to an indignant protest against the misdoings in the Punjab and a resignation of the knight-hood conferred on him some years before. Then came another unpredictable change in the conduct of the poet, who, not being able to see eye to eye with the Mahatma on the fundamental aspects of non-co-operation and civil disobedience, dropped company with him, and chose to plough his own lonely furrow. Occasionally the repressed indignation of the poet burst out into magnificent protests whenever his inner mind urged him to come forth and vindicate the cause of India and Indians against unmerited slander or contempt, as illustrated by his recent counter-challenge to the so-called points for talk on India.

The enormous literary output of Tagore has only been accessible in a fragment to the English reader; and it is highly creditable to the venerable University of Oxford, to honour the Poet, literally in the last months of his life, with its Doctorate *honoris causa*, at a special convocation convened outside its own hallowed halls (at Shantiniketan) for the first time in all its long history.

Tagore's fundamental aim was to bridge up the cultural and idealogical antagonism existing between the East and the West. His endeavour took a most practical and fruitful shape in the School established at Bolpur—the *Shantiniketam*,—whose first purpose has been to reintroduce the lost principles of old Indian education. Subsequently this was literally expanded into the *Visvabharati*, a university endeavouring to combine Eastern and Western cultures, and embodying the idea of that "cultural interchange in which alone . . . lies the hope of reconciliation between India and the West."

In this *Visvabharati* will Tagore's spirit and idealogy continue to flourish. Like his forbears and collaterals he laboured for the good of the country, only the field of his activity has become, fortunately for us, the fruitful meeting place of East and West, where world harmony will be realised.

FATHER MURPHY'S CONVOCATION ADDRESS

The Purpose of University Education

The usual address to the Convocation of the Senate of the Madras University, delivered this year by the Rev. L. D. Murphy, L. J., Principal of the Loyola College, Madras, was out of the ordinary run of such addresses which are usually couched in a didactic and prolix vein and convey a number of platitudes and sophisms having no intimate relations with the pressing problems of life. This address, besides being pointed, brief and striking, shows where the purpose of University education is not really grasped in its

essence; and it examines the arguments why the University should not be held to be, like a technical institution, an instrument for ensuring progress and success in life; but one aiming at imparting real culture. The University should not be judged, in its utility, by the standards that are applied to the other type of institution; and in clear ringing words, we read that University education should not be condemned for not giving what it has never promised or aimed to give, namely 'a trade and a job, which unwise people think it should give.' The University should impart an all-round fitness to its alumnus, aim at giving real culture, and an energising-discipline of the mind and the real intellectual habits of careful reasoning, accurate thought and sober conclusion resulting therefrom. It is most essential for all teachers of culture subjects, both in the High Schools and in the Colleges, to remember that the primary aim of such culture—the so-called liberal education—is to broaden the mind of the student, enabling it to form sound and reasoned judgments, whether on literary and abstract themes or on pressing problems of life and conduct, whether social or individual. In order thus to discipline and invigorate the mind so as to make it a potent instrument for good life it is very essential that its keenness should not be wrapped, nor its edge turned by the deadening effects of cram which is a parasite on true understanding, enfeebling its frame and silting up its depths. These universal and never-changing truths of real higher education as developing the mind—call it University

education or by whatever other name we will—so clearly set forth by Father Murphy, require the most earnest understanding on the part of all true teachers.

Bifurcation of the School Course

Another basic idea stressed in Father Murphy's address is the necessity of admitting only the really fit and suitable class of students to higher or University education. One reason why our Intermediate classes contain such a large proportion of unsuitable stuff is that the University has fixed its matriculation stage at the beginning of this course and not at the end of it as it should do, according to the findings of great educationists who have endeavoured a solution of this problem. This means that the end of the present high school course is no real end at all and leads the pupil but half-way through the path to his real goal. It makes him but a half-baked scholar, with a smattering of ideas about all subjects, ill-digested and worse-harmonised. Another reason is that pupils whose mental and manual bent may lead them to other paths than pure study of the arts

have no adequate provision made for them to continue their studies without entering a University. Thus Father Murphy urges that our real need in our secondary educational scheme is a much larger number of technical schools under Government management to round off the school course, the vocational training given in which would go a large way to round off the education required and deserved by a large number of our S. S. L. C. scholars who are really unfit for the University Course. Thus what is urged is another branch of instruction which should be technical, and suit the needs of pupils who have no aptitude for higher literary studies. This is but a clarified form of the thesis underlying Government's scheme of vocational branches to be started alongside of the present literary courses of the high school classes,—it may be with the V Form. The idea of spreading vocational instruction is slowly gaining ground and we hope it will soon become a *fait accompli*, with the proposed reorganisation and widening of our High School Syllabus and teaching.

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Hon. Editor : Rao Sahib Sri C. S. Srinivasachari, M.A.

Managing Proprietor : S. KAN...