

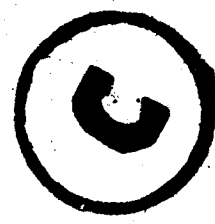
The Educational Review

vol-47

no-3

March-1941

DIGITIZED



32
Tm 2, N95E
N41.47.3
160084

OUR POPULAR HIGH SCHOOL HISTORY BOOKS

A SCHOOL HISTORY OF INDIA, by the late M. S. Rs. A. P. 276 Ramaswami Aiyangar, for Forms IV, V and VI, (5th edition)		1	12	0
TAMIL EDITION OF A SCHOOL HISTORY OF INDIA, translated by M. S. Sundareswara Aiyar		1	12	0
SPECIAL TRAVANCORE PORTION OF A SCHOOL HISTORY OF INDIA, from 1707 to the present time	0	12	0	
A HISTORY OF TRAVANCORE, by S. Ramanath Aiyar	0	12	0	

GEOGRAPHY

OUTLINES OF A GEOGRAPHY OF THE WORLD, for Forms IV, V and VI, by G. Srinivasa Aiyar, B.A., L.T.				
Part I. The Southern Continents and North America	0	12	0	
Part II. Eurasia and the World in General		0	12	0

OUR POPULAR HIGH SCHOOL SCIENCE BOOKS

ELEMENTARY SCIENCE—NATURAL SCIENCE, PHYSICS and CHEMISTRY, by K. C. Ramaswami Aiyar, V. N. Viswanatha Aiyar and P. A. Narayana Aiyar, for Forms V and VI (English)	...	1	12	0
MALAYALAM EDITION OF THE ABOVE translated by C. S. Venkataraman, B.A., L.T. PHYSICS & CHEMISTRY	1	4	0	
NATURAL SCIENCE		1	0	0
MALAYALAM SCIENCE FOR FORM IV, General Editor P. A. Narayana Aiyar	...	0	8	0
ELEMENTARY PHYSICS, by the late P. Lakshminarasu Naidu		1	4	0
ELEMENTARY CHEMISTRY, by the same author		0	12	0

SRINIVASA VARADACHARI & CO.
PUBLISHERS, 2/16, MOUNT ROAD, MADRAS

OUR POPULAR MATHEMATICS BOOKS

FOR HIGH SCHOOL CLASSES

A COURSE OF GENERAL MATHEMATICS, by V. Raghunatha Aiyar, B.A., L.T., for Forms IV, V & VI (English)	Rs. A. P.
....	2 0 0
TAMIL EDITION OF THE ABOVE, by the same author.	1 4 0
A MANUAL OF ARITHMETIC, by the Late S. Radhakrishna Aiyar, B.A., for Forms IV, V & VI	2 0 0
ELEMENTARY MATHEMATICS, by the late Rao Bahadur P. V. Seshu Aiyar and V. Venkatasubbayya, Part II for Forms IV, V & VI	2 0 0
PROBLEMS IN ARITHMETIC, by the late S. Srinivasa Aiyar	1 4 0
ELEMENTS OF ALGEBRA, popularly known as the <i>Three Authors' Algebra</i> , revised by N. Panchapagesa Aiyar, for Forms V & VI	2 0 0
PREPARATORY ALGEBRA, by V. Raghunatha Aiyar.	2 0 0
A NEW GEOMETRY FOR HIGH SCHOOLS, by A. A. Krishnaswami Aiyangar, M.A., L.T., for Forms V and VI	2 8 0

MIDDLE SCHOOL CLASSES

ELEMENTARY MATHEMATICS, by the late Rao Bahadur P. V. Seshu Aiyar and V. Venkatasubbayya, (English) Part I for Forms I, II and III	2 0 0
TAMIL EDITION OF THE ABOVE, translated by S. Sivaraman, B.A., L.T. Part I for Form I, As. 12; Part II for Form II, As. 10; Part III for Form III, As. 12.	
TELUGU EDITION OF THE SAME, translated by A. Jayaram Row and S. Krishna Row Part I for Form I, As. 12; Part II for Form II, As. 10; Part III for Form III, As. 12	
A TEXT-BOOK OF ARITHMETIC FOR LOWER SECONDARY OR MIDDLE SCHOOLS (English), by the late S. Radhakrishna Aiyar and K. Vaidyanathaswami Aiyar	
Part I for Form I, As. 12; Part II for Forms II and III, As. 12	
EXERCISES IN ELEMENTARY MATHEMATICS for Training and Middle Schools, by M. D. Gopalachari, B.A., L.T.	
Tamil edition, As. 12; Telugu edition, As. 12	

SRINIVASA VARADACHARI & CO., 2/16, MOUNT ROAD, MADRAS.

OUR POPULAR COMMERCIAL BOOKS

BOOK-KEEPING & ACCOUNTS, by the late Rao Sahib S. Vaidyanatha Aiyar, latest Revised 8th edition ('40).	Rs. A. P.
....	3 8 0
COMMERCIAL PRACTICE (Revised), by the same author	3 8 0
TEXT-BOOK OF TYPEWRITING, by the same author.	3 8 0
INTERMEDIATE BOOK-KEEPING, by K. Subramania Aiyar	3 0 0
ELEMENTS OF BOOK-KEEPING, by the same author.	1 8 0
BOOK-KEEPING FOR BEGINNERS, by T. V. Subramania Aiyar	2 0 0
COMMERCIAL CORRESPONDENCE, by the same author	1 8 0
COMMERCIAL ARITHMETIC, by the same author	1 4 0
GRADUATED EXERCISES IN TYPEWRITING, by the same author	1 8 0

TAMIL PUBLICATIONS

RAJA RAJA CHOLA I, by the late P. V. Jagadisa Aiyar.	0 8 0
BHOJA CHARITRAM, by K. S. Ramaswami Sastriar	0 10 0
KALIDASAN, by the same author	0 12 0
MANU CHARITRAM, by R. Rangachariar	0 10 0
NANDANAR CHARITRAM, by T. G. Aravamuda Aiyangar	0 10 0
RAGHUVAMSA, CANTOS I TO VI, by the late M. Natesa Sastriar	0 12 0
RAGHUVAMSA, CANTOS VII TO XII, by the same author	0 12 0
AS YE SOW SO YE REAP	0 10 0
A TEXT-BOOK OF TAMIL COMPOSITION, by G. Damodara Mudaliar	0 12 0

SRINIVASA VARADACHARI & CO.

PUBLISHERS, 2/16, MOUNT ROAD, MADRAS

Major C. K. Nayudu, India's greatest cricketer, says: "I have always found a good cup of tea a great refresher during a game of cricket, hockey, soccer, tennis or any other game. It is a stimulant of the mild and harmless kind. I strongly advocate this beverage to those that partake in any strenuous game.

Tea is the only drink I love. I cannot do without my tea in the morning and evening."



TEA for Stamina

Read our new Sports Brochure entitled, "Tea for Stamina" and see why the leading sportsmen of India recommend tea for endurance and stamina during and after games. Please cut out this coupon and send it, together with your name, address and occupation to the Commissioner for India, Indian Tea Market Expansion Board, P. O. Box No. 2172, Calcutta who will send you free of charge a copy of the Brochure.

INSERTED BY THE INDIAN TEA MARKET EXPANSION BOARD

IK 132 N

The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. XLVII

MARCH 1941

No. 3

HELP

(PAGES FROM THE DIARY)

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

Is it necessary to give help?

It is so imperative that words cannot express the urgency of giving help to others by thoughts, councils, labors and in every possible direct and indirect way. Because the chief cause of the world crisis may be attributed to lack of mutual assistance, and it becomes increasingly clear that the present crisis is not basically material, but precisely spiritual.

Of course there exist many philanthropic societies and centres where one may apply for assistance. But I do not refer to organized help but only to a desire of all humanity to render mutual help. In this universal desire, true progress may be expressed.

Many times it has been stated that the development of the means of communication, in addition to its obvious functions, should chiefly contribute to the development of friendliness, mutual protection—in other words, to that widely varied mutual

help which becomes the real enhancement of human existence.

One hears, too often, expressions, that because of the poignant universal crisis innumerable fortunes have been destroyed and with them the possibility of help. Such expressions consider only the one sided possibility of monetary help. But if we assume that money is the only basis of help, then we are erecting the so-called golden calf to denounce which many excellent pages of the world's literature are devoted. What a circumscribed and truly sordid criterion would be humanity's, if it found place only for money with its tinsel and relative valuation.

Evolution needs those true values out of which must also emerge the good life; and for such world co-operation, the first necessity is an evidence of benevolent mutual assistance. If there would be enough cordiality and people would share the gains of their lives' experiences, what a bounty of new constructions could arise!

160084

DL
Tm 2, m95E

N41.47.3

If only all the visible and invisible ways of intercourse would carry with them, not only personal acquisitiveness, but benevolent help, how much more blessed would the new wings of humanity seem:

Consciously or unconsciously, the same thought is being felt in various parts of the world. If only one could infuse into this universal current—if not love—at least the benevolence of mutual help. In numerous countries large departments of tourism have been organized. All types of movements for intellectual co-operation and societies for cultural relations are being organized. One must assume that such societies are planning not only casual tours through museums and universities, but also fundamental efforts for mutual assistance, and a common understanding towards that benevolence which is needed now in the world. We cannot imagine that Ministries of Tourism are being organized solely to satisfy casual curiosities or for the successful disposal of railroad tickets. This would be unspeakable.

The numbers of scientific expeditions of all kinds are being increased. Trade missions of various kinds are penetrating into far off places. "Iron birds" speed through the air, at times with tidings, and at times solely in the service of speed. It is with good reason that these symptoms are increasing. Let us also presume that it is with good intent. Tourism, travel, is in fact the living university which inspires people to new or reborn possibilities. One should say to each traveller: "Give help to all things on your journey. Give help with all your possibilities, with all your tokens and experience. Many hearts will stretch out towards you, in word and thought. Because, for them, you are not

the usual person, you are unusual and they will listen doubly to your advices. Such advice to travellers is not abstract advice; everyone who has visited remote countries knows with what eagerness they long for the tales of distant travellers, in these remote hearths, camp-fires, tents, yurtas or walls. This respect for far-off experience is the same in all countries. In all countries the traveller is listened to—in some places, prayerfully, in another with curiosity, in a third, with avarice, but everywhere with attention.

The responsibility of the traveller is great. Let his heart not become hardened and reject those who seek his counsel. Let the traveller not believe that, due to a specialized profession, he cannot have an open eye and practical experience. It is the traveller along all paths, who is best able to gather the most varied knowledge. It is impossible to imagine such a degree of petrification that a man should know nothing beyond the limits of his own speciality. The more learned a man, the more he knows and the more practical is his advice. Nor will the knowing man be penurious with his advice, because his heart has partaken of these riches of knowledge for the sake of the common good.

To all travellers, one may say: "Many useful counsels will be expected from you. Gather all your knowledge and do not be reticent in giving this benevolent help. Your useful advice will be awaited in diverse countries, hence apply them to diverse tongues and diverse understandings. But, principally, do not be miserly. Your practical counsels will be deeply and heartily valued. From them, will be born cordial mutual understanding between the nations. The practical advices of travellers will divert many misfortunes, will impart useful

self-activity, will cure despair and will contribute to healthy construction."

One should not think that such great tasks are created only at Peace Conferences. Many results of the greatest significance are created upon the paths of the travellers. Sometimes, as is known to us, a callous and short sighted person, will caution against helping others. There are such, and a dreadful oblivion awaits those who refuse to help, because of egoism. One may explain such a forbiddance of help by mental deficiency, but one must have great limitations indeed, who denies help to others because of fear.

All sacred writings ordain the giving of help without restriction. It has been sufficiently stated that casual differences between those in need, should not serve as obstacles. It is no longer necessary to quote the commonly-known parables and scriptures; nor to repeat that which has been printed in the world thousands and millions of times. Let us only say that

those who forbid the giving of help to others, doom themselves to oblivion.

Let us assure each other that in the name of the common welfare we will help along all paths. Let us remember that he who forbids the giving of worthy advice is already an unworthy destroyer. When numerous unfortunates, whole races and nations ask for advice and help, let it be regarded as a guaranty of one additional step towards benevolent understanding.

Let travellers look upon this possibility as an enlightened duty. Let them fulfil it with all cordiality, bringing to it their accumulated experience. A sincere desire of benevolence will bring conviction to their advice, which will flourish like a fine harvest, revivifying many human wastes. Every person should help in all ways, along all paths. Eastern wisdom states, "Silver that is buried turns black."

Be Worthy Councillors; Help and Love heartily the work of Help.

DO THEY REMEMBER?

Do your pupils understand the fundamental principles you explain in the laboratory?

IF THEY UNDERSTAND THEY WILL REMEMBER

Children learn by doing and they will do what they enjoy. They will enjoy in school, and at home, the "Handbook for the Amateur Electrician." It explains, in a language a child can understand, how to make simple and useful:—door bell and buzzer outfits, telegraph keys switches and other electrical devices. These experiments embody the fundamental principles you explain in the laboratory. They will help the students to remember your lessons for having made useful and inexpensive experiments in their home.

You need spend for this practical teaching help only Rs. 3/8 for 2 EVEREADY No. 6 Dry Cell batteries and our 42 page instruction book is supplied free. For those who do not require the 2 EVEREADY batteries, we will supply the "Handbook for the Amateur Electrician" for 6 annas.

Kindly address all enquiries or orders to:

EVER READY COMPANY (INDIA) LIMITED

POST BOX NO. 2170

CALCUTTA



ON ENTERING SERVICE

By MISS. S.J. NARSIAN, M.A., B.T., (BOMB), M.ED (LEEDS), *Sukkur*

AMONG the educational problems to-day, securing the right job for a child leaving school is one that has arrested the attention of many educationists. The leap from school to work is great; it is accompanied by many pitfalls and difficulties; For the child it is a total change of environment, a process of adjustment in which situation, and not he, is the controlling factor. In school child is the centre of interest, all teaching is "centred" round him to suit his abilities and interests; but on entering the world, he finds himself in a different position, he is like a crane adjusting itself and moving towards the direction of the load.

As there is no compulsion for school attendance a child in India leaves school at almost any age, but mostly at the age of 11 or 12, or after the Matriculation Examination when the child attains to about 16. Whether the child should remain in school or leave it generally depends on the purse of the parents, or on the leisure that can be allowed to him, even though it may be ill-spared. Such children pursue the ordinary academic course of the school.

The school-leaving age in the more advanced countries is 14. Attempt is being made to raise it to 15, and the endeavour is based on sound psychological foundations. In England 'selective' or 'qualifying' examinations take place; pupils of superior intelligence prosecute their studies further according to their aptitudes and abilities, the rest

complete their school-age in one of the central schools or Senior Departments.

Let us examine our own children leaving school for work at the age of 11. Psychology provides an interesting account of the characteristics of a child at this age. A child of 11 develops "pack" mentality. He is deeply interested in exploring the external world, i.e., he enjoys an outdoor life, hunts out things and material of interest in the neighbourhood, takes a lively interest in birds, animals and insects, and is keenly alive to the joys yielded by the external phenomena. In other words, external rather than internal world is the field of his legitimate activity. At such an age a child is far too young to know his own likes and dislikes, and to discover his own powers and abilities. To judge the child from outward signs and to thrust him into any kind of service or occupation is in greater probability than not, to suppress his true genius, and to do him injustice.

The other class of job seekers are those who have passed or failed in the Matriculation Examination. A large number of such students roll out of our educational machinery year after year. They are generally found misfits. They are square pegs in round holes. They have taken a wrong course and worked against the grain. They should not have been there, they have wasted their time, energy and money. This maladjustment is the result of our defective educational system. In the first place, there are

ON ENTERING SERVICE

133

no "selections"; no test examinations held to let open higher courses to pupils of superior ability only. In the second place, there are insufficient number of channels to divert the onerous tide of pupils seeking admissions into the ordinary course. If other courses are open they are not known. They are not well-advertised, and their advantages are not made prominent and attractive. What is the result? These creatures of our too-rigid educational system file out of schools with gaped mouth, vacant looks and unskilled hands. They are most unprepared to face the world. Their head, heart and hands have not been rightly trained. Life out of school is so alien, so strange and so foreign to them. What an untold misery they have to suffer? What irreparable harm our present out of date system is doing to them?

So far as the age is concerned, it is better that a child should leave the school at the age of 16 than 14. The latter is a difficult age. It is an age when the adolescent is not the master either of his body or mind. His ways are awkward and ungainly. Poet Tagore's note strikes a true ring when he says, "In this world there is no worse nuisance than a boy at the age of 14. He is neither ornamental nor useful..." His problems are his own, so peculiar to his age.

In some countries in order to help the child to get a job suited to him, Juvenile Employment Bureau are established. Here the child is subjected to psychological and vocational tests. When selecting a job, the health and physique of the child are taken

into consideration. The medical record maintained by the school is examined. Likes, interests and aptitudes are also considered, e.g., A strong and robust child with a liking for mechanics can well work in a workshop for the repairs of automobile; a child with a love for living creatures will enjoy working in a Zoological Garden, or in a Dairy farm; a child with an artistic bent of mind may become a furniture maker or a designer. Temperament is another important factor in determining the type of work. A child with a quiet, reserved and shy disposition would enjoy working in a quiet corner remaining in the background, while a gushing, active and dashing boy would always prefer to be in the fore-front.

Very commonly, opinion of the home and the society come in the way of correct selection. Parents sometimes dislike certain types of work for fear of loss of public estimation. Experiments have shown that in most cases when parents' opinion has been dominant in contradiction to the advice of the experts, children have suffered. Once in England, three groups of children were given jobs after the tests. Group I consisted of boys who worked in jobs provided by experts in consultation with teachers and parents. Group II of boys who occupied jobs chosen by their parents who did not agree with the selection of the Experts. Group III of boys who selected their own jobs in defiance of the advice of the Experts, teachers and parents. At the end of two years, notes were compared. It was found that all children of Group I had stuck to their jobs and were doing well, Group II had some discontented boys and some had

left one job for another. In Group III there was not a boy who had not left his job at least twice in two years, and some were out of employment. From this it is easy to estimate how far such guidance can prove a boon to pupils stepping into the threshold of life.

Our country is lagging far behind in educational reforms. How very essential it is to apply "Selective or Qualifying Examination" before a child enters the secondary school. It would save time and money, and lead to the more harmonious development of the child, thus making him better fitted to occupy his place in the world. Such tests may not be palatable at first, but if applied in the right spirit they would not fail to appeal to people. For it is a wholesome method of expending a country's energy. The Qualifying Examination would entail no great cost, it would be a test paper framed for pupils of a certain age and intelligence. On the strength of the examination pupils may be distributed for various courses.

What will entail expenditure is providing facilities for different courses to children of different likes and dislikes. Educationists are well aware that such a provision, in the last analysis, enriches the resources of a country. For a person can best expend his energy to a task of his liking; he can best help his country by knowing himself and his work well. What deters the quick development of this phase of education is money and intelligent guidance.

An Employment Bureau is also a necessity. India being an agricultural country most of the pupils will return to the farm.

The false notion that a literate child must only wield a pen and not draw the plough must be thrown to the winds, as it is being done in the Punjab. False prestige of the family or the opinion of the society must also with tact be cast aside. We must learn the lesson that "Honest labour bears a lovely face". This can be done by an expert who tests the child and ascertains the suitability of the job. By keeping in touch with industrial and agricultural centres, he can obtain for the child the right kind of occupation.

I have visited schools in England which were preparing children not to be leaders and pioneers, as in Eton and Rugby, but to occupy their rightful place among the vast multitude of human beings. These children were being trained to get acquainted with the practical business world. One school was training its children to receive telephone calls. By the kindness of a philanthropic gentleman a telephone was installed in the school. Arrangement was made with some persons to receive the calls of the students and also to send them calls. It was found that students had difficulty in following the words of strangers. They were used to persons talking in front of them, whom they could see as well as hear. So the ear-training began. Speakers were invited to give a talk to students from behind a curtain or door. Children were asked to listen to the speech carefully and then to reproduce the ideas. Such a device proved a great success. And the children were trained to a modern method of communication, so very useful in our civilized life. Another school invited

farmers of the neighbourhood to bring their problems to school. Children were asked to examine the problems and solve them for the farmers. This was practical education; children were brought into contact with the actual life and working of a farmer.

In the former school which was situated in an industrial area, employers looked to the school for hands. The managers wrote to the Head of the school of some vacancies in their office or factories and the kind of hands they would require. The Head in consultation with class teacher and parents would send them hands. Often the managers had to wait till the child came of age for leaving the school. On enquiry it was learnt that the managers were usually satisfied with the selection of the Head. This was an ordinary central school and there are such others too.

Some managers dictated subjects or courses for training children. For some time in order to make schools more efficient and more intimately related to the business world, the Department took up the question. But on close examination it revealed a great divergence of views. Each manager had his own opinion, some stressed better knowledge in Mathematics, other in letter-writing, still others in book-keeping, till one was almost lost in the maze. The demands were far too numerous to come under a workable scheme. There were however certain demands which all managers had in

common, and those were good habits, sincerity of work and honesty. A child should be industrious, truthful, loyal and painstaking. It is ever the endeavour of schools to instill these fundamentals of character in children which ensure success in life. A man without character is an evil star; in the end, he brings ruin not only on himself, and his family but on his society and country. Again, a man of character is a lode-star; he brightens his family, society and motherland.

The duty of the school does not cease with the employment of the child. The Head continues to keep a record of each child in employment in order to acquaint himself with the progress of the child and also for his own future guidance.

So we find, with the progress of civilization the school is coming more to the front. Its duties are increasing and extending beyond the school walls, it is seeking wider relationship with our social, industrial and economic world. We, in India, would profit much, if our schools covered the demands of the larger social world. We should establish better relationship with our industrial and commercial organisations, and thus make our schools more alive to the needs of our society and send out students more ably armed to deal with the varied problems of the country.

THE COLLEGE CLASSICS SERIES OF SHAKESPEARE'S PLAYS

TEXT, INTRODUCTION AND NOTES
GENERAL EDITOR : THE LATE REV. F. W. KELLETT

	Rs.	A.	P.
HENRY V, by P. H. Sturge	...	1	0 0
THE TEMPEST, by E. E. Kellett	...	1	0 0
MIDSUMMER NIGHT'S DREAM, by the Rev. R. Scott.	1	0	0
AS YOU LIKE IT, by the General Editor		1	0 0
JULIUS CÆSAR, by Sir Mark Hunter		1	12 0
KING JOHN, by the same Editor		1	0 0
THE MERCHANT OF VENICE, by J. H. Stone	...	1	0 0
OTHELLO—THE MOOR OF VENICE, by Michael Macmillan.	1	0	0
TWELFTH NIGHT, by the same Editor		1	0 0
HAMLET, by W. J. Goodrich		1	0 0
MACBETH, by the Rev. John Morrison	...	1	0 0
KING RICHARD THE SECOND, by J. C. Rollo	...	1	0 0
THE TAMING OF THE SHREW, by K. Deighton		1	0 0

BOOKS ON EDUCATION

CHILD NATURE AND EDUCATION, by Mrs. Corrie Fearon	...	2	0 0
ESSAY ON THE CHILD AND HIS EDUCATION, by the same author		1	8 0
FROM A KINDERGARTEN WINDOW, by the same author	...	1	8 0
SECRETS OF SUCCESSFUL TEACHING, by the same author	...	1	4 0
FROM A RURAL SCHOOL WINDOW, by K. R. R. Sastry, M.A., L.T.		0	5 0

SRINIVASA VARADACHARI & CO.
PUBLISHERS, 2/16, MOUNT ROAD, MADRAS

REORGANISATION OF SECONDARY EDUCATION A STUDY WITH SPECIAL REFERENCE TO THE GOVERNMENT COMMUNIQUE

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

THE Indian educational world is resounding with discussions of the problem of educational reconstruction. The consensus of educational opinion is now more or less unanimous in condemning the existing type of education since it is found to be highly artificial, having no relation to our life, traditions, culture and environment. The chief defect of the present system of education is that it merely prepares students for admission to University Courses without offering any scope for the acquisition of any craft or vocation. The general feeling of discontent in the present scheme of education has led many eminent educationists to propound various schemes of educational reform.

The subject of reorganisation of secondary Education is of vital importance to our country as a whole and to our province in particular. As early as 1934 the Inter-University Board discussed how best Secondary Education may be reorganised so that the rush of undesirable students to the University classes may be avoided. The Provincial Educational Conferences held at Tanjore and Mangalore in 1937 and 1938 as well as the last Conference held at Madras discussed the vital question and passed several resolutions regarding the reform of the Secondary Education. It has become the fashion to speak and write on this theme without a reference to which no Educational Review or magazine seems satisfied. None

can escape being drenched as it were, by this verbal downpour.

The Government of Madras issued a commune early in July, 1940 on the subject of the reorganisation of Secondary Education. In the preamble of the commune, it was stated that the decisions were arrived at after a careful consideration and discussion of the various aspects of the question and after giving due weight to every objection, criticism or suggestion.

The following are the chief points of the Government Communique :—

(1) Secondary School course should be bifurcated at the end of Form IV into a pre-university side and a Vocational side. Vocational side may in some cases, extend to three years.

(2) There should be no examination for deciding who is to go to the pre-university course or who is to go to the Vocational course. Sufficient inducement will be given to the candidates to take the vocational course by making it an avenue to Government employment.

(3) Examination for S.S.L.C. or Government Certificate will be confined to pupils on vocational side while for those who choose the pre-university side there will be the Matriculation Examination which the Universities have decided to revive. Those who do not wish to sit for the Matriculation Examination and proceed to the University Course will merely receive the

Headmaster's Certificate, that the course is completed.

(4) The vocational side of the High School must continue to have a fair amount of general education. The details of curricula are left to the Director of Public Instruction. Such subjects as shorthand, Precis-writing, Letter-writing or drafting, Book-keeping, Commercial Geography etc, are to be included in the curricula so as to enable some High Schools which cannot provide more technical subjects.

(5) The Director of Public Instruction will fully exercise his powers in regard to grants-in-aid and recognition to compel High Schools to fall into line with the new scheme.

The above decisions of the Government of Madras on the subject of the reorganisation of Secondary Education in the province are of far-reaching significance. The complaint that education in the Secondary Schools is dominated by the needs of the Universities, is undeniable. Taking the conditions in our province, it has been calculated that the liberal arts and administration cannot absorb more than 20,000 young men every year. The Secondary Schools in the province have already begun to produce more than this number. Therefore the decision of the Madras Government to give a technical bias to education so that the number of youths trained for employment in the liberal arts may not swell over and above the number required—20,000 on the existing scale—is highly commendable. The imparting of vocational instruction in the Secondary Schools to the young boys in

order to equip them with better knowledge and to train them to face the hard realities of life, is the greatest desideratum of the hour. So far as the Government's communique aims at a more constructive and human system of education which will be better integrated with the needs and ideals of national life, the decisions are quite welcome.

One object of the decisions of the Government of Madras is to curtail the number of misfits who are over crowding in the University Course. The bifurcation of studies into pre-university course and vocational course is mainly intended to check the overflow of young men unfit for higher studies into the colleges. Pupils having no aptitude for higher studies will be encouraged to take up the Vocational course. The allurements for many youths to prefer the Vocational course to the pre-university course is that the former is made an avenue to Government employment. Lower Division clerks will be recruited from among the candidates who possess the qualification of the S.S.L.C. vocational course. The passing of the Matriculation Examination shall not be counted as a qualification for Government service.

Another method calculated to draw in large numbers of youths for the S.S.L.C. Vocational course is to reduce the age-limits for the entry to the Lower ranks of the Government services. At present many young men take to a University course with the sole hope that the possession of a degree will improve their chances of selection for clerical posts in the Government service. As the age-limit for entry into Government

service is twenty-five years, those who aspire for them will naturally spend their years up to twenty-five in trying to get a University degree. The Government communique fixes the age-limits for the lower division of clerkships between 18 and 20. The effect of the fixation of the age-limit will be that young men who choose to take up the University course will find that by the time they get their degrees, they would exceed the age-limits and cannot hope to enter the Government service. Thereby the pressure on Universities is reduced.

So far as the principle of bifurcation is concerned, there is general agreement in its soundness; but the proposed changes in the present system of education may not bring any striking diminution in the number of the 'educated unemployed.' Instead of the unemployed graduates who are found in large numbers now under the existing scheme, there shall be a large number of unemployed 'School-finals', less equipped than the educated unemployed of to-day.

Another thing, likely to happen, is that one who intends to take up the pre-university course and then the cultural course will not have the opportunity to enter Government service in case he is unable to get entry as Upper Division clerk. The ambitions of many a young man are sure to be frustrated by the watertight compartment

system of the Upper Division and Lower Division clerks and by the restrictions imposed on the qualification and age-limit of the candidates. Such an arrangement is seriously to be deplored, as it produces drastic effects.

A close study of the decisions of the Government of Madras on the subject of the reorganization of education in the Secondary Schools leads one to the inevitable conclusion that a premium is set to the S.S.L.C. vocational course to draw in young men while higher studies are given a discount. A distinct impetus is given to the Vocational Course at the expense of cultural education. All well-wishers of the cultural education should guard against allowing the school atmosphere to become over saturated with the economic aspect to the prejudice of the cultural.

A re-orientation in the present system of education is highly commendable. It is at the same time, indispensable. Vocational bias has undoubtedly to be given to the secondary education. Both the cultural and the vocational courses should go hand in hand; but the latter must not be a substitute to the former—checks and counter-checks should not be imposed on the choice of the courses. The only practical course is to have a set of parallel institutions, offering literary and cultural courses, selection of either course being left to the volition of the parents and their sons.

ENGLISH READERS

MODERN INDIA STORY BOOKS, by Mrs. Corrie Fearon, Rs. A. P.

I. Folk Stories of the Nations, for Form I	...	0	8	0
II. Some Famous Fights, for Form II	...	0	6	0
WONDER BOOK, by Nathaniel Hawthorne, for Forms III, IV & V or VI	...	0	8	0
TANGLEWOOD TALES, by the same author	...	0	8	0
ADVENTURES OF ULYSSES, by Charles Lamb	...	0	8	0
THE HEROES, by Charles Kingsley	...	0	8	0
THE LITTLE DUKE, by Charlotte M. Younge	...	0	10	0
THE CAPTURE OF MEXICO, by William Hickling Prescott	...	0	8	0
A VOYAGE TO LILIPUT, by Swift	...	0	4	0
THE MAHABHARATA, by P. V. Jagadisa Aiyar	...	0	12	0

GRAMMAR AND COMPOSITION

A HIGH SCHOOL MANUAL OF ENGLISH, by N. G. Welinkar	...	1	8	0
HAND-BOOK OF ENGLISH LANGUAGE, by K. Subramania Aiyar	...	1	4	0
A TEACHER OF ENGLISH GRAMMAR, by Simhadri Appaya, Volume I	...	1	0	0
THE ENGLISH ESSAY—ITS THEORY, STRUCTURE, HISTORY AND DEVELOPMENT, by R. A. Kulkarni	...	2	4	0
CLASS EXERCISES IN ENGLISH COMPOSITION, by S. R. Kirkpatrick	...	0	14	0

SRINIVASA VARADACHARI & CO.

2/16, MOUNT ROAD, MADRAS

CLASS ROOM PROBLEMS & HOW TO TACKLE THEM

BY THE TEACHERS' ASSOCIATION, ZAMINDAR'S HIGH SCHOOL, Katuputhur

HE WHO OPENS A SCHOOL, CLOSES
A PRISON

WHEN Trebonius, the school master of Luther, came into his school room, he used to take off his hat and say, "I uncover to the future senators, counsellors, wise teachers and other greatmen that may come forth from this school." General Garfield, a reputed President of the U. S. A., often remarked that he never passed a ragged boy in the street, but felt, one day he might owe him a salute. A child is very valuable. 'It may become a man.' Who can tell the possibilities that are buttoned up under a boy's jacket?

Great indeed is the responsibility of him or her, to whose care are entrusted the 'would be senators, statesman or saviours of society.' It is given to the teacher to draw out all the potentialities latent in the child and equip him properly and sufficiently to maintain balance and adjustment to life situations to produce a well-balanced personality. If only we realise that we can directly trace the ruthless Nazi, the terrorist or the criminal to his school days, the responsibility of the teacher will become apparent.

Many people take to the teaching line when they have failed at every other walk of life or want of any other job. We therefore find in the teaching profession men with no understanding of the magnitude of the task undertaken by them, no interest in the profession which necessity has pinned

them to, and no sympathy with the ways and needs of the children under them.

A Love for the teaching profession, a desire to 'allure to brighter worlds and lead the way,' a thorough grasp of the principles of child psychology and a genuine sympathy with the 'building innocents' are the essential requisites of a teacher. These together with love, hope and patience are bound to make his work easy.

While we cannot shut our eyes to the existence of problems of emolument, leisure, suitable service conditions, recognition by the state and society, and a status in the body politic on the one hand, and those of an administrative type such as fixation and duration of school hours, prescription of text-books and conduct of examinations and promotion on the other, it must be conceded that the problem of the class-room is of the first magnitude, demanding all the energy and resources of the teacher.

We shall, therefore, discuss in this short paper the problems in the class-room, their causes and their remedy. A systematic approach to them will lead us to recognise the existence of problems resulting from the behaviour of the pupil, of problems due to the teacher and to class room conditions.

Mr. J. Lahiri,* an eminent student of child psychology, has, in his learned thesis on 'Behaviour Problems in the Class-room'

* J. Lahiri, M.A., B.T., Dip. ED. (Lond.), M.R.S.T. (Lond.), Inspector of Schools, Dacca.

chosen to classify behaviour problems in the class-room into the following six groups.

*GROUP A.

"Violations of General standards of Morality and propriety. (1) *Stealing* (2) *Dishonesty* (lying, deceitfulness, evasion of Truth, Cheating, fabrication, 'exaggeration, copying home and class work, hypocrisy lack of honour, forging parents' signature on leave applications, etc.) (3) *Immorality* (Vulgarity, sex problems, scribbling obscene things in latrines, etc.) (4) *Profanity* (swearing, smoking, lacking ideals.)

GROUP B.

Transgressions against Authority.

Disobedience, disrespect to Authority, contrariness, defiance, impertinence, slowness in obeying orders, refusal to do things when asked, insubordination.

GROUP C.

Violations of General School Regulations

Fruancy, irregularity in attendance, scribbling on walls, furnitures, etc., taking articles home destroying school furniture, violation of class-room discipline, (rolling on desks, unnecessary noise, interruptions, restlessness and whispering.)

GROUP D.

Violations of School Work Requirements.

(1) *Inattention* or lack of concentration, (2) *Lack of interest* or indifference, (3) *Carelessness* or lack of pride in work, inaccuracy, slipshod work, (4) *Laziness*—lack of effort, lack of initiative, shirking home and class work, evasion of duties.

GROUP E.

Difficulties with other Children.

(1) *Annoying other children* cruelty, teasing new comers, roughness, fighting, bullying. (2) *Miscellaneous* disregard of the rights of others, getting others into trouble, laughing at others' mistakes, interfering with others' work, quarrelsomeness, etc.

GROUP F.

Undesirable Personality Traits

Negativisms stubbornness, sullenness, disposition to argue even when defeated. (2) *Unacceptable social manners*, impudence, impoliteness, rudeness, discourtesy, sarcastic remarks, jealousy, lack of loyalty to club, house, class, group or school. (3) *Arrogance* overbearing domineering superiority complex, boastfulness, always domineering sup wanting to lead, too independent, extraverts, (4) *Diffidence* bashfulness, introversion, sensitiveness, too dependent, inferiority complex, failure to take part in social functions. (5) *Evasions of punishments*, insincerity, overcritical of others. (6) *Interferences*—destructiveness (specially school furniture)—*curiosity*, meddlesomeness, gossiping, (7) *Lack of emotional control* temper, lack of self-control, resentfulness, lack of pride in self, day-dreaming.

It will be seen that the list is fairly thorough and exhaustive so far as the undesirable forms of child behaviour are concerned. Overlapping of certain items are to be found, but that does not hamper our investigations in any way.

The personality of the teacher, his equipment, his conditions of service and his mode

*Macmillan's Educational Bulletin—Vol.4, No. 6.

of presenting the subject-matter of instruction are potent factors, which are no less a problem to the teacher than to the child or to his employers. We shall have occasion to make detailed mention of this problem later.

The problem of overcrowded classes, insufficient accommodation, inadequate appliances not infrequently confronts the teacher. He is almost helpless in these matters, but he has to face it all the same in the class room and ward off the undesirable effects of such drawbacks. In these days of overcrowded classes, correction of exercises is also a problem.

II

It is obvious that the problem of the class room is essentially the problem of behavior. Inadequate response, unexpected or undesired reaction to stimulus emanating from the backward or introvert child and from the precocious or extrovert child, may well be said to indicate the nature and scope of the class-room problem of behaviour disorders.

Before suggesting remedies to the problems enumerated supra, we shall go into causes that incite behaviour in school children.

All children are not alike in respect of temperament. Some children are of the 'sanguinary' type, free cheerful voluble and ready to adjust to changing conditions, while some are by nature quiet, glum, retiring and bashful. Again, they are endowed with instincts differing remarkably in degree. The social status of children and

their heredity leave an unmistakable impress on their nature and capacity to learn. Thus a proper diagnosis of the problem of behaviour of a child and the remedy for the same is possible only when we take into account the psychological factors giving rise to normal or exceptional behaviour in children.

Modern trends of educational thought appreciate to an increasing degree the variation in the receptive capacities of children at school. All children do not learn with the same speed; nor do they exhibit the same avidity to learn; nor the same ability to retain what has been learnt. Capacity is to a large extent controlled by temperament, which in turn is a result of the child's physical surroundings.

Thus we have the normal child reacting to stimuli in the normal way, the required and expected way. Then we have the abnormal child or subnormal child—we shall call it the exceptional child, under which class come the defective child—mentally as well as physically, the star child and the delinquent. Failure to recognise the existence of these variations of type among children is sure to render the teacher's difficult task increasingly difficult.

We have there to recognise that children are differentiated by the vital energy they are born with, by capacity, instinct and temperament, and that the environments influencing them are varied and complex.

In spite of a changing conception in our educational philosophy, our syllabuses, schemes of work, school-room procedure and general organization, still seem to

reflect the mistaken notion that the raw material of education is an undifferentiated mass to be stamped with the same die and passed off as coins just out of the mint, newly impressed. It is high time that the centre of gravity is shifted from examination passes, which must involve dull uniformity and dead routine disregarding all canons of wholesome psychological practices, (involve dull uniformity and dead routine) to balanced reactions based on a rational process of education.

We shall indicate in brief outline the process of analysing the factors giving rise to behaviour problems in the class-room. These may be classified into four major heads: psychological, social, hereditary and physiological. Under the first, then we shall consider temperamental differences, instinctive equipment and degrees of intelligence. Under the 'social' factor may be included, the school groups, the surroundings of the pupil outside school, and environment in general. Heredity takes into account the general nature in body and mind of the stock of which the child is but a specimen. Under the last head may come physical deformity and malnutrition resulting in bodily weakness.

Temperamental difference constitutes the first psychological factor in behaviour. Children exhibit to a greater or lesser degree marked variations of temperament. Some children are very cheerful by nature, self-assured and sociable. The process of 'drawing out' is very easy with them. Others there are, quiet, shy, reticent, contemplative and self-contained. The former may be said to belong to the

extrovert' or sanguine type, while the latter, to the 'introvert' or withdrawing type. It must, however, be remembered that these types are not exclusive, for a child may be of one type of temperament with shades of the other blended. Thus we have what is called the mixed temperament. For a balanced personality in the child to be possible the teacher should take into account the particular type of temperament of each child and adopt his procedure accordingly.

The second aspect of psychological differences is instinctive equipment. Man is a bundle of instincts. Instincts are born with him. The instincts of fear, self-preservation, curiosity and self-assertion (pleasure) are more pronounced in a child than the rest. The child brings into the class-room an assortment of such instincts, with varying degrees of intensity. Suppression of some instincts and drawing out others into play is often necessary in the class room. Thus it will be seen that the difference between the normal child and the problem child is only a question of the degree of intensity in which their instincts crave fulfilment.

The third and last psychological factor in behaviour is intelligence. The difference in the degree of intelligence of children accounts for the difference in their ability to learn. The intelligence of a child is more or less fixed at birth and remains almost the same through life. Thanks to the organized efforts of modern psychologists, it has been possible to assess and grade degrees of intelligence. Intelligence tests have been devised by which the differ-

ent grades of intelligence may be presented in concrete form as 'intellectual age'.

Psychologists are agreed that the 'intelligence age' of a child is not the same as its age according to birthday, meaning thereby that all children of the same age, say ten years, do not possess the same degree of intelligence. 'Intelligence Tests' are themselves very interesting experiments, but beyond the scope of this paper. Enough for the present to assume that:—

$$\frac{\text{intellectual age}}{\text{real age}} \times 100$$
 is called the Intelligent Quotient (I. Q.) and that when it is 100, the child is said to be of normal intelligence; while it is said to be bright or dull according as it exceeds or falls short of 100. We must, however, remember, that a child may not be intelligent as such, but may be endowed with special abilities such as memory, artistic skill and the like. Thus the matter presented to a child and the manner of doing it should conform to its intelligence, which determines its receptive capacity. A process involving drab uniformity and monotonous routine, only leads to render a naturally bright child dull and stupid. The slow and dull child, is by such a process, left adrift and turned into the world despondent.

We shall next consider how behaviour is influenced by the social factor. By social factor, we mean the contacts of the surroundings of the child such as the home of the child, the society he is thrown into and the opportunities of his moving with the children of the opposite sex. The early years of the life of a child are vital to his

XLVII—19

development and form the most impressionable period. Any influence, good or bad, leaves an almost indelible impression in his plastic mind. Good society, healthy atmosphere and wholesome surroundings naturally help the growth of the child's character, physique and intellect on right lines, and enable him to adapt himself to school society and school pattern. If the teacher has to undo antisocial instincts and behaviour in a child, as often falls to his lot, his task is unenviable indeed. Again at initial periods in the life of the child, when he has to move with children of the opposite sex, problems of a peculiar type must crop up—problems relating to co-education and sex-education.

The third factor influencing behaviour is heredity. It has now been definitely established that the first generation repeats itself in the fourth, if not in the third. It is common knowledge that the offspring of a race of 'intelligents' is intelligent too. We have ample evidences of a particular malady, e.g., insomnia, hypochondria, melancholia, running for generations. Many class, as a whole, are notorious for their choleric temper, phlegmatic disposition, stubborn nature, or perversity of intellect. A knowledge, therefore, of the heredity of the child will go a long way in solving the behaviour of the problem child.

The fourth and last factor determining the behaviour of a child is his physique. A sound mind can be expected of only a sound body. It needs no elaborate argument to prove that the mood or the state of the mind is largely influenced by the state of

COMPOSITION TEXTBOOKS.

1. MARTIN'S DIRECT ENGLISH PRACTICE. Books I & II. Price, As. 5 each.

It will be seen that the method adopted by Prof. Martin recognizes the advantage of systematic oral practice in teaching English to Indian children, and adopts the drill-method, the keynote of which is activity on the part of the pupils.

2. FRASER'S PICTURE COMPOSITION. Books I & II. (Book I—16th Edition. Book II—16th Edition.) Price, As. 5 each.

Educational Departments throughout the country recommend the use of PICTURES for the teaching of Composition, both oral and written, to boys in lower standards.

THE TEACHER'S HANDBOOK (supplied to teachers only) contains exhaustive Questions and Answers on all the Illustrations. Second Edition. Pages 271. Price, Re 1-4.

3. WREN'S PROGRESSIVE ENGLISH COMPOSITION. Fifty-third Edition. Price, Re. 1-8.

"Contains materials of every kind needed for the subject, and will be found a perfect magazine of weapons for the teacher. Every type of work is represented, including Grammar, and full directions are supplied in every case."—*Indian Education*.

4. MARTIN'S A JUNIOR ENGLISH COURSE. Third Edition. Pages 342. Price, Re. 1-8.

"Mr. Martin's exceptional knowledge of the needs, deficiencies and difficulties of Indian pupils is nowhere better in evidence than in this book which we heartily recommend to the teachers of the lower and middle forms of High Schools."—*The Madras Educational Review* (May, 1938).

We predict a future for Martin's "A Junior English Course" as bright as that of Wren's "Progressive English Composition," now in its 53rd edition.

5. WREN AND MARTIN'S HIGH SCHOOL ENGLISH COMPOSITION. Tenth Edition. Pages 428. Price, Rs 2-4.

Practical in treatment, and comprehensive in scope, this book merits introduction in all the High School classes.

SUPPLEMENT TO HIGH SCHOOL ENGLISH COMPOSITION contains Chapters on The Formation of Words and Figures of Speech. Second Edition. Price, As. 2.

K. & J. COOPER—PUBLISHERS—BOMBAY, 4

Sole Selling-Agents for the Madras Presidency :

The Christian Literature Society for India, Park Town, Madras.

the body. A sickly boy is generally peevish and weak of understanding.

A weak child is incapable of concentration. He cannot do his tasks properly. A child of defective vision is generally found to commit spelling mistakes, and errors in noting down arithmetical figures. Thus physiological causes considerably influence the behaviour of the child.

The problems of behaviour,—unwholesome behaviour, follow as a result of one or more of these causes we have enumerated so far. Since we have been discussing them from the teacher's point of view, we shall consider them as objective. There are then, subjective problems in relation to the teacher with a direct bearing to the behaviour of pupils.

First and foremost comes the personality of the teacher. Though this is not entirely in his making, he can, to a certain extent cover lack of personality by impressive dressing and general deportment. Personal example by the teacher in neatness, rectitude and straightforward and simple behaviour will more than make good the defects of personality.

A good teacher is to have constantly before him some ideal to strive after. His aim should be to impart unto his pupils useful and liberal knowledge; to equip them with strength of character to withstand the assailing of world's battles; and to endow them with bodily through sound physical education. These he shall ever have in view as his goal and strive for accordingly.

With these ideals always before him he equips himself with sufficient bodily strength and sound knowledge. He keeps himself abreast of the times and conversant with the latest developments in science and the most modern methods in the art of teaching. More than all, he should have a love for the profession and wordly inconveniences such as inadequate emoluments, and insecure tenure, should never damp his enthusiasm. It is difficult indeed to put on a cheerful or agreeable face with a pinching stomach; to run a race on a thorny path. What is wanted is only a strength of will and tenacity of purpose to carry on and earn our due, rights they may be, in spite of adverse conditions and factors.

If the teachers' disabilities with poor service conditions, he can hope to get salvation sooner or later, provided he sticks to his guns faithfully; but when there is interference in his work from outside agencies, there is not salvation at all for him. Fortunately, however, interference on the parts of the management in matters of promotion or internal administration and prescription of textbooks are fast disappearing.

Sometimes lack of co-ordination among teachers handling various subjects to the same class is noticeable. Each teacher in a class tries to do his utmost by the pupil. Actuated by enthusiasm and the best of intentions, he demands of the pupil a lion's share of his time and energy to be devoted to his subject. This results in 'load' problem. With the advent of the 1929 S. S. L. C. scheme, the problem of load has crept in and has now assumed vast propor-

tions. 'Load' is excessive work, beyond limits, to a child. Nothing is so harmful to a child as all regulated work. Ill coordinated work and homework beyond the capacity of a pupil count misbehaviour in children.

In these days of crowded class rooms the correction of composition and other written exercises is a real problem. This can, to a certain extent, be got over by oral exercises always preceding the written ones and thus minimising chances of mistakes. The exercises themselves may be shorter in length and fewer in number. In many cases, other than Language tests, the service of the class may be requisitioned. Inter-correction sometimes creates a lively interest in class. In any case, quality, should be preferred to quantity. Thus with the cooperation of the class, with well thought out plans and a judicious combination of written and oral work, a teacher can successfully tackle the problem of correction.

Sometimes, however, problems arise in the assessment of a pupil's work, however well intentioned and impartial a teacher may be,—human being that he is, he is apt to display discrepancies in valuation and marking, and in the meting out of punishments. In all these cases the ideal teacher places himself in the position of the pupil and strives to understand the pupil's point of view. He sympathises with him and does his honest best for him.

One fruitful source of misbehaviour by the pupil is the chubbing of pupils of unequal ages in a class. Pupils of unequal age, especially over-aged pupils among

younger ones bring down the level of discipline and efficiency of the class. Circulars from the department 'advise' the heads of institutions to send up all over-aged pupils to the next higher class. They view it as an inevitable process of clearing. Whatever may be the considerations behind them, it is sheer injustice to put a premium on over-age and show concessions to an 'over-aged' dunce at the bottom of a class and disregard the cases of the unfortunate less 'over-aged' though they may be far better than the former in attainments. A parallel to this procedure can be found in the award of a scholarship to a Moslem or Adi Dravida, be he the last boy in the class and refusing it to the first boy of the class, since he does not happen to belong to the favoured classes. Again, to meet certain departmental requirements, *e. g.*, the maintenance of a minimum strength in the high school forms, pupils not quite fit for the higher form, are promoted. Sometimes a rigid standard is set for promotions. In thinly populated areas where the pupils are drawn from families with no cultural background, from backward and scheduled classes, the pupils do not conform to the standard fixed and therefore strict promotions entail a depletion of strength. When there is not the required aggregate strength for the forms, standards are watered down or marks are inflated. The result is naturally disastrous. Pupils find themselves in the wrong classes. They are not able to assimilate what is offered to them and thrust down their throats as mental food. These problems are as old as the hills always clouding, always baffling solution.

Whether examinations are good or bad, they have come to stay. How far examinations conduce to the good of the child, we need not discuss here. Where they do exist, let merit alone be criterion. Considerations of '21 years' or 'second year' should never come in.

Coming to the class room proper, the teacher should, before entering the class fully equip himself and be prepared. We have instances of teachers leaving the class to get a dictionary, a map, a set-square or a syringe, and thus throwing the class into a pandemonium. The teacher should always strive with an eye to securing the interest of the pupil. Interest problems in a child may be due to (i) the mode of presentation of the lesson—the delivery, (ii) a lack of assimilative capacity on the part of the pupil, (iii) want of psychological methods and the existence of a more powerful diversion claiming his attention, (iv) uncomfortable class room conditions.

This naturally takes us to the problem of accommodation, seating, light in the class room and allied ones. How far the teacher can have his say in these things is very doubtful. When a child has no free moving space, when he is strained to work under psychological conditions, and when he cannot move his limbs freely now and then, fatigue sets in and attention becomes impossible.

Whatever the teacher cannot do, he can certainly frame the time table conforming to psychological requirements, heavy work alternating with light work and language lessons interspaced with science lessons.

In many schools teachers do not bring themselves to consider things from 'the

other man's point of view.' Not infrequently there are 'breezes' among them. Want of concord and co-ordination among teachers naturally tells upon the tone of the class. In such cases pupils are not slow to turn the unhappy state of affairs to capital account, sometimes evading work or punishment and sometimes placing the teachers in awkward predicaments. Of late pupils know how unstable is a teacher's position and how he is at the mercy of the manager or the inspecting officer. What do you think of a boy quite alright at other times, but blurting out that 'a triangle is a solid' or that the capital of Afghanistan is 'Assfoetid', when the D.E.O. puts him a question, just for the pleasure of putting the teacher to disgrace?

Thus, we have seen, psychological causes, causes due to the personality and mood of the teacher, class room conditions, all give rise to behaviour problems in children. The above is only a modest catalogue of such disorders; it does not pretend to be exhaustive. The problems of behaviour are legion, as many as the number of permutations among individuals.

We shall briefly suggest remedies to the problems we have enumerated so far.

III

The remedy for some of these problems is obvious. Before suggesting remedies for each specific type of misbehaviour, we must probe into the causes giving rise to it. A good teacher must be able to lay his finger on that psychological or physiological cause of a particular problem presented by a child. In many cases the teacher may be tempted to resort to punishment for the

inhibition of undesirable tendencies in the child. He should guard against this, lest punishment should harden the child and render him wary and confirmed in his bad traits.

Certainly some behaviour problems will have to be tackled by the infliction of punishment — even corporal punishment, when all other resources have failed. It is supposed that the teacher is well versed in child psychology and conversant with the ethics of 'Rewards and Punishments.'

Stealing is mainly the result of a child not owning what it craves for. This is manifestation of the instinct for possession. Children resorting to stealing may be presented with a few of the articles they covet for. In most cases the temptation may be got over by entrusting them with school articles e.g. games materials, duster, chalk piece, &c. It may not, however, be practicable to satisfy them in all cases; besides, when once a child knows that he gets all that he wishes for or steals, the method suggested may have an effect quite adverse to the one contemplated. In every case and at every stage the teacher should keep an eye on the pupil to gauge the effects of the measures he adopts, without attracting the notice of the pupil. Gentle persuasion and remonstrance may be helpful. Frequently he may be made to appreciate the position if other boys should steal from him what he holds dear.

It is more difficult to reform a dishonest child than a philferer. While only one instinct is at play in the latter case, a complexity of impulses are at the bottom of dishonesty. In most cases it is the result

of fear of punishment. In some cases it may be due to the instinct of pleasure. Thus a boy afraid to face the rebuke of his teacher for insufficient preparation at home, copies down lessons from others and passes them off as his own; and a boy forges his parent's signature, in a letter requesting the teacher to grant the boy an exemption from attending an examination or to grant him a holiday for the fictitious marriage of a non-existent relation. Strict parental control, supervision by the teacher, constant co-operation between the teacher and the parents are essential in such cases. The pupil should be weaned out from undesirable society. Vitiating home conditions are potent causes of dishonesty. Frequent visits by the teacher, to the homes of the pupils, discussions with parents, (in an association of parents if one exists) and removing all causes of temptation and opportunities for dishonest acts may be helpful to solve the problem.

Some cases, in the earlier stages at any rate, may call for deterrent punishment. As far as practicable, the teacher should probe into the motive of the child for his dishonest behaviour. None is dishonest for the sake of being as such; Lying is not a fine art with him: it may be an attempt to win praise or avoid punishment. Once the motive is divined, the solution becomes easy. Sympathy, personal contact and talk, and confidence, go a long way in cracking the hard nut.

Vulgarity of language and manners is the result of bad training. A pampered child or one from the home of a drunkard or a rake is generally vulgar in language and unearthy in behaviour. In such cases the

child should be given ample opportunities of moving with well behaved children and in congenial atmosphere. Some of the activities like scribbling on walls, drawing obscene figures in latrines can be turned to account by diverting them along useful channels by making him draw pictures and cartoons. Undesirable sex behaviour can be got rid of by giving to pupils well thought out lessons on sex and the sublime process of continuity of species. Co-education upto a certain stage will also be helpful.

Healthy emulation, prizes for good conduct, short religious discourses, and prayer at the commencement of work; will imbue the pupil with incentive and high ideals and good moral conduct. Interesting anecdotes from ancient legends and our country's history will interest young minds and instil laudable ambitions in them. Practical demonstration with lantern slides and screen pictures may well bring home to the pupils the adverse effects of smoking and drinking. Thus profanity and immorality can be got rid of.

The behaviour of a child is said to be aggressive when it does not respect authority and evinces flagrant disobedience. Aggressive behaviour calls for a sure and quick remedy, lest it should undermine the morale of the class. Why does a child disobey? Either he is unable to carry out orders issued or unwilling to do so. If it is a case of inability the teacher himself is at fault. How can pupils do tasks which they have not been taught how to do, or for which sufficient time has not been allowed for them? We have made mention of 'load' already. Load

is a cue of misbehaviour. The remedy is obvious.

The case is different when the child wantonly disobeys authority. We should look for some flaw in the personality of the teacher, his preparation or the mode of presentation of his lesson. One effective way of getting over such disorders is to keep the child fully engaged, sometimes physically, sometimes mentally. The teacher must be invested with certain powers to take an errant child to task. When children know that he cannot be trifled with or that his orders are not liable to be restored by the headmaster or the manager, he entertains wholesome awe and regard for the teacher; the problem of discipline then solves of itself.

A great deal of patience, sympathy, and self-control are necessary in cases of aggressive indiscipline. Some children may feel aggrieved, and in certain cases legitimately too, about their promotion or marking some may honestly feel that they have not been awarded what is by right their due. Some others may think that they have been neglected or others preferentially treated. The teacher, as far as it lies in his hands, must try to avoid all such causes for complaint. His strength lies in taking the class with him. Persistent cases of indiscipline must be tackled only with punishment, may be even corporal. When punishment has to be resorted to, great care and restraint must be exercised and in no case should the punishment exceed the gravity of the fault. Most children are sensitive to class opinion. They feel ashamed to look low in the eyes of their school mates.

T-2, WASE 541.47.3

Censure in open classes may often check indiscipline. Private talks with pupils will be helpful. In many cases grown up indisciplines may be appointed leaders of groups and teams and taught how discipline is essential for leadership. Correct posture, quick and free movement, good physical conditions, healthy recreations are quite essential for the removal of indiscipline. Children with indiscipline will have the corners rounded, when they play team games. If a child realises that he is to gain more by discipline and orderliness than by defiance and insubordination, he will always conform to discipline. It lies in the hands of a teacher to make the child appreciate the value of obedience to authority and orderly conduct. In cases where punishment must be awarded, let the teacher remember that the object of punishment is not only deterrent, but also reformatory. Punishment is deunitive not recriminative nor vindictive; but designed to correct the pupil. The object of punishment is not to inflict physical pain, but to express moral disapproval.

Manifestations of a lesser aggressive type of misbehaviour as making unnecessary noise, restlessness, whispering, etc. are not transgressions against authority as such. These may be got over by keeping the child interested and engaged. Dramatization is a good diversion for talkative pupils. Dialogues and conversations, unfortunately, have become things of the past. Fatigue gives rise to many of the aforesaid problems. Hence children should be given judicious change of occupation and play and

thus restlessness in boys when fatigue sets in, may be avoided.

Next comes violation of school regulations. We find pupils frequently absenting themselves from school for no valid reasons. Some attend particular periods during the day and abscond during the others. Fruancy is noticeable among the smaller 'imps,' perhaps spending their time at a lunch house or neighbouring rendezvous. The teacher should be on the look out for such acts of irregularity, bring them to the notice of the head teacher and parent and adopt effective measures of check. In some cases the parents themselves are to blame!

Destroying school furniture, tearing off leaves and pictures from school books, scribbling on the walls of the class room, all show a callous disregard to the *Alma-mater*. A school is a sacred mother. Such acts constitute not merely violation of school regulations, but moral transgressions. The only solution for such disorders is to inculcate and foster in the pupil a sense of propriety and regard towards the property of others and a love of school. Establishing 'Old Boys' Associations' and celebrating school anniversaries will be found to be useful in this direction. The pupil should be made to feel that the school is for him, all the teachers, furniture, books, and apparatus are for him and that it is 'his school'; that the school is a holy institution with many a sacred tradition hallowed about it; and that it is for him to contribute to the school tradition and its good name, so that, when he passes one of it, he may be hailed as a 'man well made.'

Violation of school regulation naturally takes us to violation of school requirements. Want of preparation, evasion of duties or home work, come under this head. We have dealt with this aspect of behaviour already, but mention is necessary of cases of pupils who exhibit these disorders due to (i) physical causes, *e.g.*, bad health, physical deformity and malnutrition; (ii) to poverty. In this connection, it must be stated that the Education Department does not pay as much attention to the physique of the child as it ought to. Medical examination of children in high schools, which once existed, must be revised. When the child suffers due to bodily deformity, the doctor and the parent alone come to his aid.

Many a child of to-day is too poor to pay his fees or buy his school requirements. The state must come forward with *liberal* help. Poor boys' funds may be started where possible. In most cases a thorough grasp of the principles of child psychology and proper application thereof to teaching methods, and thorough equipment should give no reason for any such disorder. Psychology apart, the teacher should endeavour to create healthy rivalry apart and emulation among children and impress on them the inferiority of low attainments when it could be helped. Prizes are incen-

tives to initiative and effort. In many cases the teacher's personal example of hardwork will be found to be of not a little use.

CONCLUSION

Teachers are sufficiently mature and educated to be exhorted to strive for high ideals. While mere material considerations such as pay and leave, worths and contracts keep us in the mundane plane, nobility of the profession, sacrificing spirit and self-denial raise us to a visionary etherial plane. To-day the teacher is looked upon as an indispensable drudge always 'asking for more' after what has been prescribed by the 'dietary' as wholesome or sufficient for him. Oliver Twist asked for more; he was sacked; but he got over all the problems and vicissitudes of life. Teachers, likewise, shall get the better of staggering classroom-problems and stringent service conditions and establish an order of his own. *Labor Omni Vincit* (Labour conquers everything.)

The future of democracy in our country depends upon our schools and upon the personnel of their staff. Let us hope that as always in the past, in all time to come the teacher will be more than willing to contribute his share to the well-being of the community.

MAKE YOUR SELECTION

from the following four series of English Class Readers. They are, in many respects the best of their kind.

1. MARTIN'S NEW STUDY READERS

Primer, As. 5; Reader I, As. 7; Reader II, As. 9;
Reader III, As. 12; Reader IV, As. 14;
Reader V, Re. 1.

2. MARTIN'S ACTIVE READERS

Primer, As. 5-6; Reader I, As. 8; Reader II, As. 11;
Reader III, As. 14; Reader IV, Re. 1-2;
Reader V, Re. 1-4.

3. WREN'S NEW INDIAN CLASS READERS

Primer, As. 5; Reader I, As. 6; Reader II, As. 7;
Reader III, As. 10; Reader IV, As. 12.

4. WREN'S INDIAN CLASS READERS

Primer, As. 6; Reader I, As. 7; Reader II, As. 10;
Reader III, As. 14; Reader IV, Re. 1-2;
Reader V, Re. 1-6.

THESE READERS ARE

- § carefully graded;
- § varied and interesting in subject-matter;
- § suitable in all respects for our boys;
- § and fully illustrated with artistic illustrations.

K. & J. COOPER—PUBLISHERS—BOMBAY, 4.

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

LOVE POETRY IN TWENTIETH CENTURY ENGLISH LITERATURE*

BY MR. B.D. NARGOLWALA, *Elphinstone College, Bombay*

IN all my pursuit of love literature composed in the English language, I have encountered two utterances which even now continue to ring at the back of my consciousness. The first is a matchless tribute to the importance of love in human life and it runs: "But now abideth faith, hope, love, these three; and the greatest of these is love." The second, an infinitely greater utterance, is that of Browning which brings out with amazing force ennobling and transforming power of love:—

"He looked at her as a lover can,
She looked at him as one who awakes,
The past was a sleep and her life began."

It is strange but true were I to admit that these two declarations have coloured my appreciation of the twentieth century love-poetry. For their combined effect upon my sensitive imagination was so tremendous that it filled me with a hunger to collect all available information about love as sung and expounded in literature. They furnished me with a jumping-off place for a dip into the present-day love-poetry.

Heart-throbs of humans do not change. Amidst all the convulsions and catastrophes that have rocked the world and made and remade or unmade history, it is encouraging to note that the spirit of love has remained unvanquished and unshaken. May be that the fire of love has burnt frightfully in one generation and feebly in

the next; but the force of that observation disappears when one recalls that at no stage in world's history was that flame totally blown out. So that even the dullest of generations could boast of Romeos and Juliets, Ferhads and Shirins, Heroes and Leanders. Love was always illogical whimsical, self-contradictory-wild happiness tears, the price to pay. But that did not prevent even so morose and loveless a man as Wordsworth from immortalising on paper the brighter side of love:—He says in his *Machael*:

"There is a comfort in the Strength of love;
I will make a thing endurable which else
Would overset the brain or break the heart."

I admit that it is a far cry from Wordsworth to the present day poetry. The conception of love, as a force in human life, has radically altered because the sexual factors that govern it have been modified, in the twentieth century, beyond recognition. Psycho-analysis, an essentially twentieth century development, has brutally torn off the mask of romance from the face of love and exposed that passion in all its primitive nakedness. Moreover, modern home-life is freer, more tolerant, less exacting. Its emphasis is more on light and air than on hearths and home. Also the average intellectual standard is much higher than what it was. Though the spiritual aspect of human existence is sorely neglected, so that a vein

* Paper read before the English Literary Society, Elphinstone College, Bombay.

of coldness becomes perceptible throughout the length and breadth of the twentieth century love poetry. The same amount of warmth and sensitiveness does not pulsate through it as in the love-sonnets of the Elizabethans. The poet does not throw his whole self into the handling of his theme. He keeps himself at a distance and watches it grow. In spite of this there is a common likeness among the love-poetry of various ages and nationalities. It is because of the happinesses, jealousies, achievements and sorrows of love are basically the same. The "I love you" of the lover still remains. It is spoken by the modern lover with the same poignancy of feeling as it was by the barbaric woman of the stone-age to her unrelenting hubby.

The twentieth century love-poetry analyses the moods, urges, heights, depths and breadths of love with a vigour, sincerity and a matter-of-fact thoroughness so characteristic of the modern. Here in this poetry is love: triumphant, desolated spiritual, material, searching-satisfied, surrendering—revolting—unselfish—possessing. In the heart music of this poetry, throbs of various pitches beat together—the throbs of love aflame—of love—reveries—of love victorious—of love revellious—of ashes of love—of mystic love. The divinity and the coarseness of love are as vividly set out by our new favourites as by the old.

The twentieth century love-poetry abounds in various conceptions of love—some romantic, some spiritual, and others entirely original and startling. That of Edward Sapir, for instance, is a conception which is born of a modern and a mediæval

outlook. It is a compound of the romantic and spiritual elements in love. To his mind love is a power that is chivalrous and vast, and nobly heaven—storming, the word setting his thoughts on knights and valiant combats, humble worship, and lily smiles received in ecstasy. But experience has taught him that love is something more than this, far more. It is a divine influence flooding the soul, the thrill of which may be caught in feeling not in imagining. So that when the sweet heart's little feet come tripping a symphony floats in the ears of the lover or when he runs his fingers through her hair he cannot see for happiness. Orrick Johns pictures love as a viol in the wind; a viol never stilled. It is his belief that compared to love life is only a small house whereas love is an open door. Sylvia Norman regards love, in the first place, to be a storm at sea and in the second, to be just a slow song singing in her heart. In the former phase love appears to be glorious, defiant, merciless, tossing moods like spray upon the hot sands of desire, triumphant, compelling, not to be resisted, yet to be feared in its cruel crush of passion. In the latter phase love is a quiet happiness throughout the day and peace in the glad arms of the loved one at dusk. Flora Bishop-Hendrick's conception dethrones love from its godly seat assigned to it by convention, and compares it to a squirrel in one poem and to a bunny in another. And in either instance the comparison is fitting because Bishop-Hendrick looks down upon love as an ephemeral passion. Love, in the shape of a bunny bounced out across the road of her life. It perked up its ears,

and stopped. Tangled in the webs of moonlight.....then scudded away like milkweed silk. And as a swift-bodied squirrel, love peered from his hiding place and gazed at her. She gasped and held her breath fearing to frighten him. But he came closer.....almost within her reach. She stretched out her hand to strike him, but he was one red scamper of impish flight: Arthur Symons likens love to a grey wolf who would not depart from the lover's threshold unless the lover would feed it with his own heart. Here the Grey Wolf is a symbol of love's power to overwhelm and subdue hearts of Stone even. Kahlil Gibran, a poet gifted with a searching spiritual vision, reveals the very heart of love in all its fulness and simplicity. In his theosophical treatise "the prophet," the language of which is amazingly Biblical, he puts in the mouth of the master his own conception of love:—"Love gives not but itself and takes naught but from itself. Love possesses not nor would it be possessed, for love is sufficient unto love." Thereafter he proceeds:—"When you love you should not say, 'God is in my heart,' but rather I am in the heart of God". "And think not you can direct the course of love, for love, if it finds you worthy, directs your course. Love has no desire but to fulfil itself. But if you love and must needs have desires, let these be your desires: "To melt and be like a running brook that sings its melody to the night to know the pain of too much tenderness, to be wounded by your own understanding of love, and to bleed willingly and joyfully, to wake at dawn with a winged heart and give thanks

for another day of loving, to rest at the noon hour and meditate love's ecstasy, to return home at eventime with gratitude, and to sleep with a prayer for the beloved in your heart and a song of praise on your lips."

Friendlander has wisely remarked that there is more sensuality than sexuality in love. Which after all means that sex is only a small part of love. The twentieth century love-poet is a thorough-bred fetishist adoring those parts of the human body which in his infancy meant to him peace, comfort and safety—parts such as the head, mouth; feet, breasts, throat, arms, etc. In his love-poetry we hear the caressing tone of the lover's voices, the well modulated words of praise which they speak to each other in a low monotonous sing-song during their embraces, the baby talk in which so many lovers indulge, and which remind the reader of the crooned lullabies with which the loving mother created a state of peace and safety that would enable the nursling to doze off. Take a stroll into the kingdom of the twentieth-century love-poetry and you will encounter young men raving over their sweethearts' hair and young women blissfully running their fingers through their lovers hair, lads and lassies craving for the warm contact of each others' bodies because the safest periods of their lives which their automatic nerves remember is the fetal period "during which the contact of the child with the womb, is constant and in perfect relation to the fetus' growth; also because contact facilitates the electrical exchanges between human beings, especially between male and female, exchanges which

owing to the removal of organic inhibitions, may be singularly powerful between lovers. In their haunted land, you will meet along leafy lanes lovers to whom the thousandth touch of lips has the fine intoxication of the first. And you need not tweak their noses for that because the kiss on the lips which is preferred by lovers, as the moist mucous of the lips is a better conductor of electrical current than the skin, this kiss is only a mild and incomplete neutralisation of the currents issuing from two human beings. The twentieth century love-poet is obsessed by the sense of touch out of which the witchery of nearness is born. In "Anti-Erastica," a poem by Jean Untermeyer, the woman asks her man to hold her and press her head close to his shoulder with a gentle hand, because this mild caress is dearer to her than all his passion. Conrad Aiken, in his "Sound of Breaking" imagines a couple sitting in the dewless evening on a hill top—it gives them the sensation of scaring so essential to lovers—they sit so close together that the heart stops beating and the brain is its thought. Witter Bynner declares that the songs ascending in the praise of love throughout his days are three. And one of them, the second, is the song of nearness. He believes that when God began to be, he bound the lady he loved, with this own thong, to him. To James Oppenheim one of love's proof is this that it is more wonderful to be together than to be parted, that distance does not touch other with a glamour half so beautiful as the witchery of nearness, because parting makes two loving souls aware of hunger and desire. It is a well-known fact that when-

ever conditions separate their bodies, i.e., whenever the witchery of nearness is absent, lovers generally revert to the childish practice of holding hands, which to the child meant an assurance of safety when led by the strong parents and also facilitated electrical exchanges of distinct value to the young and old alike. This habit of holding hands is described in gruesome detail by that twentieth-century love-poet Conrad Aiken. He tells us how about his lady's elbow, making a ring of thumb and finger, the lover slides his walled blood against her less-walled blood, moves down his arm, surmounts her wrist-bone. Shuts her long slim arm in his. Each finger tip is then saluted by a finger tip, the hands meet back to back, then face to face, then lock together. Mary Boreland's poem, "In Mock of Wisdom" draws the picture of an ideal fetishist charmed by the perfect contours of the female form. There the mad Romeo loves his Juliet not because the words she says are wise or her way of thought is straight or because her eyes look on without surprise at love and life and death. He loves her for the way her vehement breath comes quicker when he kisses her, for her mouth that utters wisdom, for the lovely head that holds her brain, for her blue look, that's like rain in spring out of the south. To him her only worth is that she is a lovely bit of breathing dust, of fragrant earth and he would like to watch the way she talks, not listen to the things she says. Another similar portrait of a fetishist occurs in a poem named "A Song of Praise." The fetishes sung therein are manifestly the loved one's dark throat,

slow fluting like a reed, and her walk which is like the replica of some barbaric dance, wherein the soul of Africa is winged with arrogance.

The twentieth century love-poets are all agreed that love is a double edged force in man's life, making or marring his fortunes at will. Sometimes it is ennobling, inspiring, and possessed of a power to minister to a mind diseased, pluck from the memory a rooted sorrow and raze out the written troubles of the brain. At others it is all-consuming, annihilating, hungry, cruel and ultimately reducing you, like Tennyson's Tythonus, to ashes. But whatever be this darker side of love the twentieth century poet does not doubt that love is a food indispensable to human existence. Arthur Stringer, for instance, inquires:

"What is the sea without ships?
What is the flesh without soul?
What is a world without love?"

And Sara Teasdale depicts a lonely lover to whom music and cities, stars and their constellations and the sea are a closed book because his light of love is gone. Elsewhere, in another poem, a divorced lady compares herself to a barren tree on a bleak hill. She is that leafless tree, her dark roots wither in the sod, even the breast of earth can quicken her no more. Without her lover she is nothing. Have you not heard a lost child crying in the night, crying for home? Well, she is that child you heard, and she is lost and homeless without him.

We may note at this juncture that all the greatest works in twentieth century poetry have love for their theme, in one form or another. The theme of that landmark in

literature. "The Waste Land" of Eliot is a variation upon the theme of so much of Eliot's poetry: the relation between sexual incompetence or inability to love and spiritual defeat. Here the idea that the abuse of love has meant the denial of life is treated as a musician might handle it, although perhaps never as directly. It is implied rather than stated, but the suggested idea is introduced, counterpointed, repeated, complicated, transposed and developed with musicianly skill and symphonic effect. A second poet of to-day, Jaffers, is pre-occupied in one narrative after another, but more so in "The Tower Beyond Tragedy," with the theme of incest, a theme recurrent in the poetry of the ancient Greeks, and of the early English romantics both of whom have nourished his imagination. Finally there is Yeats, and it is scarcely necessary to have read his "Reveries Over Childhood and Youth" and "The Trembling of the Veil" to perceive that he has always delighted in passionate men and women, at first in the leonine presence of his grandfather, the ship-owner and sea-captain, then in the goddess-like image of his beloved. What were his verse, one is tempted to ask, had she not haunted it?

There are two schools of thought in the twentieth century love-poetry—the one drawing for its philosophy upon the orthodox heritage, the other, more modern, laying down its own code and conventions. The orthodox school favours the view that human love should be monogamous, unchanging, strong and possessive. The modern school, a disbeliever in the sanctity of love and of the marriage bond, encourages

the Platonic conception that love should be freer, more promiscuous and less exacting than religion and common morality would allow. Richard Hovey, of the orthodox school, does admit that his love for his wife dies many times a year, the new love planting itself as a monarch in the place of the old one. He also admits the truth of the charge that love is born of wonder, kin to fear so that it must turn its gaze on some new splendour, some diviner sphere. But he wants the exponents of the opposite school to know that these new splendour, and diviner sphere ought not to be sought in the soul of a woman other than that of one's own. They are present, if only one took the trouble to find out, in the blue night of the endless soul of one's own beloved. Richard Hovey does not doubt the wisdom of the modern school that love needs a thousand loves for ever new, but he refuses to obtain them through intercourse with other women, because he finds them in the hollow of his wife's own hand. Bert Taylor, arguing on behalf of the orthodox school, is at a loss to understand why a wedded pair must part because an earlier and lesser love has flown. Do not its members know the truism that new love is never so deep-rooted as the old, because the old passion will revive and burn before the ashes of the new are cold? Has not Nature ordained that two trees which grow together to the Sun should become as one, and must remain as one? Likewise it is uncomprishensible how a pair that has lived a dozen years as one should be as two any time thereafter. The echo of this very logical thinking is

caught in the web of another poem, this time by Josephine Johnson. Therein one of the marreyds, faced with the prospect of divorce and desertion, inquires of his partner how she would have the heart to put him away from her. Can she ever forsee, he demands of his faithless wife that the law of growth will reverse itself, and allow the tree to put down the rising sap or bid the rose to deny her colour, and the Jeomine to destroy its fragrance? She should understand that the swelling stream of memory cannot flow backwards to its source and there be lost forever, blotted out. How shall he cease to sorrow when every sight, every sound, every thought, and every way of life holds for him some memory of her, thus becoming at once both a solace and a torture. How shall he forget her association lasting for several years when in her eyes he sees his own despair and in her silence hears his voiceless cry. He knows that though they would meet no more, they could not part unless death did so. The living past would remain and with the present be woven into one fabric. The haunting music that they loved so well, the old, old songs they sang beneath the sky, the rippling water moving towards the weir all these would still pour their melody upon the world and stab them as they heard. In fine, he has grown as much a part of her as warmth and dew are part and parcel of the fertile earth. This idea of melting and merging of two wedded souls, which marks separation impossible in spirit, if not in body, is powerfully expressed by Rebecca McCann in her lyric "A Man to a Woman." There the forsaken husband

lets his tormentor know that so greatly does her spirit hold two being in its spell that he whose words shall comfort her shall comfort him as well, and so deeply has his spirit claimed its old captivity, that he who clasps the form of her, shall hold the heart of his. Paul Fort, in a monologue in his "Amor Triumphans," expresses precisely the same idea, but in a language more moving. "You can depart," observes the husband as his irresponsible wife comes to bid him farewell, "You can depart. The sadness is for me." "Forget you?" How will he? There are the youngsters, three in all, to whom she gave birth. They resemble her. They all have sombre eyes after their mother's whereas their father's are blue. They kiss him and then they run away—like their mother. "You can depart. Oh, I will faithful be: You can depart. Remembrance is for me." It is the cry of every jilted soul, capable of moving the most heartless among us to love and to pity. The same idea of steadfastness in love and marriage is driven home more forcibly through the vehicle of satire. It is in a poem entitled "Lines on reading D.H. Lawrence." There the poet begs of his friends to let him know what is the matter with him. He has been married eighteen years and still loves his wife, whereas judging from the books he is told to read he ought to be tired of his wife, but he is not. He ought to fall in love with another woman, with other women, with loss of other women, but he doesn't. Moreover he wants to live a full, free, abundant life. He wants to grow, to express himself, to know passion and delight. And he thought he was doing this in marriage with the woman he loves. But these books tell him that marriage is servitude, that an unchanged wife is a body

of death, that he is repressed, extinguished and cold. Strange, he has never felt that way, he doesn't feel that way even now. He wonders what's the matter with him. Even the physicians of the soul cannot tell him his ill. And Hardy, in that lovely little lyric, "In the Moonlight," describes vividly all the consequences of a spiritual conflict enacted in the heart of the lonely workman, under the corpse-cold moon. He had lead a wild life and now he is in the throes of penitence. When the poem opens he is detected standing on the brink of his first love's grave, as in a dream; and out of his great, gaunt eyes, he stares and stares and stares at the grave. The poet happens to pass along and inquire of this penitent creature wither the grave contains the body of his wife upon whom he was expected to bestow his love. "Nay" he answers back.

'She was the woman I did not love
Whom all the others were ranked above,
Whom during her life I thought nothing of.'

The cry of the modern school is the very war cry of the rebellious woman of to-day sounded through that lyrical frumpet, "Hark to the Wind of the World," by Grace Norton. Inspired by a superb confidence in her own powers she throws a ringing challenge, in those defiant quatrains, to man, traditionally her boss and protector.

'Hark to the Wind of the World:
The Shafts of my life are far hurled
I cannot belong to you:
I belong to the cataract, leaping,
I belong to the west wind, weeping,
I belong to the white swan, sleeping,
I belong to the wild curlew
I belong to the cedar, swinging;
I belong to the silence, ringing:
I belong to the moon-sun, singing;
Where the singing god-reed grew.
I belong to the eagle, flying;
I belong to the sea-tide, sighing;
I belong to the wilderness, crying;
I belong to the dawn and the dew.'

ENGLISH GRAMMAR MADE INTERESTING

P. C. Wren's Grammar books can claim to have made this subject really interesting and alive for our boys.

1. THE SIMPLER PARTS OF SPEECH, with Exercises in Composition. 26th Edition. Price, As. 8.
2. FIRST LESSONS IN ENGLISH GRAMMAR. 6th Edition. Price, As. 6.
3. THE BEGINNER'S ENGLISH GRAMMAR. 6th Edition. Price, As. 8.
4. A SIMPLE ENGLISH GRAMMAR ON MODERN LINES, with 143 Exercises in Grammar and Composition. 11th Edition. Price, As. 12.
5. ELEMENTARY GRAMMAR ON MODERN LINES 15th Edition. Price, Re. 1-2.
6. A SHORTER ENGLISH GRAMMAR. 3rd Edition. Price, Re. 1-8.
7. HIGH SCHOOL ENGLISH GRAMMAR 15th Edition. Price, Rs. 2.

P. C. Wren's Grammar books occupy the foremost place among textbooks of English Grammar.

K. & J. COOPER—PUBLISHERS—BOMBAY, 4

Sole Selling-Agents for the Madras Presidency:

The Christian Literature Society for India, Park Town, Madras.

Shæmas O' Sheel, who is gallant first and poet afterwards, places himself at the head of that monstrous regiment of women in their struggle for equality between the sexes, but before charging headlong into the serried ranks of mankind he pauses to issue a passionate manifesto through the mouth of one of his women. That woman speaks:

"Free me, that I may help you to be free : ...
Lo, through the night I've served you faithfully;
Mine were the lips that kissed you and no other,
Me you have called Beloved, Wife and Mother;
Now what I claim is only love's own fee,
The right to share Time's burdens equally,
Lo, on the road 'tis written: For the Free..."
"Free me and evermore you shall be free :
You make me your chief burden and are bowed ;
Let me arise and I shall be put proud
To struggle with you toward the day to be ;
Brother, God's word is given now to me :
The future is for Comrades Strong and Free."

Ernest Hartsock draws up a defence on behalf of a woman filled with wanderlust, and hunger for multiple loves. She makes it known point-blank to her husband who is probably hen-pecked, that she was not meant for blind fidelity which anchors souls only to one bosom. He must know that she is like a boat in port, lonely and desolate, aching for the utter love of the sea. The sweet interlude of wedded life will grieve her if she loves him alone and no other. She is like a ship built for sailing, not for rest, propelled by the spell of distant places. A like spell of broader love calls her away from the chill surrender of his breast. She will go in quest of the high adventure provided by unfound faces. Alice Corbin Henderson argues to the same effect but along entirely different

lines. There the polygamous woman defends her questionable behaviour on the assumption that love's young heat is too bright, too shallow, too new, and too unconscious for her comprehension. She wants to have that kind of love which knows the bitter wisdom of love's defeat, and which grows harder and sweeter through time's own wisdom. The flame of love has no charm for her but the ashes, for the ashes contain the truth of her gutted beauty. Kahil Gibran, championing the woman's cause in his poem, "The Prophet," defines Marriage as a union of two souls in which there is, and should be, unity but no uniformity. Addressing the newly weds who have gathered before him, the prophet cries: You were born together, and together you shall be evermore.

You shall be together even when the white wings of death scatter your days
Aye, you shall be together even in the silent memory of God.
But let there be spaces in your togetherness
And let the winds of heaven dance between you.
Love one another but make not a bond of love :
Let it rather be a moving sea between the shores of your souls
Fill each other's cup, but drink not from one cup.
Give one another of your bread but eat not from the same loaf,
Sing and dance together and be joyous, but let each of you be alone,
Even as the strings of a lute are alone though they quiver with the same music.
Give your hearts but not into each other's keeping
For only the hand of Life can contain your hearts.
And stand together, yet not too near together ;
For as the pillars of the temple stand apart,
And the oak tree and the cypress grow not in each others shadows."

It is a grim irony of work-a-day life that those disillusioned souls whose loves were

frustrated should yet repose their faith in the invincibility of love. To my mind, it is the grandest mystery of that most puzzling of all passions. And of such people as those who partake of it, it may be said that they are like Bill Syke's dog the more he beat him, the more he hung upon his master's coat tails: or like the toad of Shakespeare's invention the more you tread upon it, the better it grows. Charles Hanson Towne gives word to this mystery in his four-lined poem:

"They who have loved too well—and been betrayed,
Tried in the fire and utterly dismayed,
Strange, is it not, how they return to Love,
And bear their hearts to his great gleaming blade."

And Tagore in his "Gardener" expressly advises the jilted souls to drink to dregs the bitter cup of love's defeat. "Trust love," he says most musically: "Trust love even if it brings sorrow. Do not close up your heart. The heart is only for giving away with a tear and a song, my love. Pleasure is frail like a dewdrop, while it laughs it dies. But sorrow is strong and abiding. Let sorrowful love wake in your eyes." Such a love, craving for suffering, *i.e.*, masochistic love, was Jose-Maria's mistress's. He struck her with a knife and, well, she only loved him the more for that. She was quite proud of

the scar on her arm and exhibited it as one of the most beautiful things in the world.

When I started on a quest of love in the twentieth century love-poetry, I thought I was like the fowler in Olivé Schreiner's dream. He went in quest of the great bird Truth, I in quest of the greater bird Love. Each one of us went through tremendous things for the sake of his 'respective bird, with just a little chance of achievement. Like the fowler, I was spiritually dead and blind before I took the quest in hand. And as the fowler, on his last gasp, felt the flutter of one feather from his great bird, truth, so I felt the same flutter from my greater bird Love. And at that very moment I emerged from my slumber a changed man. My whole body was quickened with love-life and my eyes were sharpened by a broader vision. I came to nourish a prodigious regard for man as man and for man as in his relation to woman. Gradually the truth of that great saying: "But now abideth faith, hope, love, these three, and the greatest of them is love" began to drawn upon me, and it took me in its grasp so complete that even before I had read the last of the love-poems I was at one with love. Nay. I was Love.

THE DARK ROSE

BY BARNETT D. CONLAN

Now who can say or who can suppose
What is meant by the sign of the ebon, black Rose?
And where is the dance, and where is the laughter
After the petals begin to unclothe?

And what are the suns and the seasons that bring
All the face of the Night in this very rare thing?
Are they red as the thunder or brazen with hate,
Their path as a comets' or shaped in a ring?

For Night is here and the lakes of Despair
Are below, while the moon through the ebon black air,
Caste thwartwise a crescent of fire on the waters
Where all is as dark as the Rose and as rare.

Then a panther moving in search through the night
Of a fire to direct his implacable sight
Pauses an instant to gaze for he knows
That the Rose in its darkness holds something of light.

And his eyes are as moons two moons yet the same,
Two lakes of Despair full of crescent white flame,
Signs of the earliest orient power,
Of the Powers of the Dark, the beings without name.

And the Dark and Light are in spots and in bars,
Which are streaked like the sky where the Milky way soars,
And they move through a rhythmic change as he ranges,
Fatal and fierce as the force of the stars.

Yet the Wind, here the Wind stirs not, and the shore
Of the lake is as still as the ebon black floor
Of the waters that maintain a surface of steel,
In a silence harder than steel at the core.

No movement, no stirring from hour unto hour,
Save the moonbeams that shift where the ebon-black flower
Grown dense with the centre and soul of the Dark
Unfolds its implacable, infinite power.

A mountain above seems of silver and glows
With an argent of domes and each minaret throws
A signal of spears, where the bastions rear
Enormous with shadows as dark as the Rose.

For Time and the Tides are yet searching and still.
They will search still they build o'er the uttermost hell,
A Temple of Force like a Bridge o'er the Dark,
And this is the sign from the Invisible.

WE ANNOUNCE
**A SIMPLE
COURSE**
OF
**ENGLISH GRAMMAR
AND COMPOSITION**

BY
H. MARTIN
Price, Rs. 2.

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

IS "A STANDARD BOOK." 21

HIGH SCHOOL ENGLISH GRAMMAR
AND
HIGH SCHOOL ENGLISH COMPOSITION

By P. C. WREN, M.A. (Oxon.), I.E.S. (Retired)

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

Pages 647.

Fifth Edition.

Price, Rs. 3.

K. & J. COOPER—PUBLISHERS—BOMBAY, 4

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

STUDENTS AND POLITICS

BY PRINCIPAL P. SESHADRI, *Government College, Ajmer*

Students cannot afford to have party politics [writes Mahatma Gandhi to the Secretary of the All-India Students' Federation]. They may hear all parties, [he continues] as they read all sorts of books, but their business is to assimilate the truth of all and reject the balance. That is the only worthy attitude that they can take. Power politics should be unknown to the student world. Immediately they dabble in that class of work, they cease to be students and will therefore fail to serve the country. Even if the whole of the student world were to repudiate me, I am not going to be deterred from tendering my advice for fear of rejection.

THESE words contain golden advice which should be taken to heart by the entire student world of India, and acted upon with diligence and care, not merely in their own interests, but also in the larger interests of their country. When similar advice was given by politicians who did not belong to the Congress school, it was suspect and was thought to emanate from either want of patriotism or ignorance of political technique. When educationalists ventured to speak on similar lines, it was worse still, for it was argued that their living depended on the existence of schools and colleges and it was only natural that they should endeavour to safeguard them from all kinds of direct or indirect aggression. But Mahatma Gandhi cannot be suspected of want, of either patriotism or of sympathy with the nationalist aspirations of the youth of India. Some of the disastrous results of the active participation of students in politics could have been avoided, if similar advice had been tendered from such high quarters in the earlier non-cooperation movements. But what is past is past and we have to think of the future.

One of the main objections to the participation of students in politics is that, as Lord Haldane pointed out in his famous

report on the London University, it is intended that University courses should be so heavy that they should absorb all attention and energy and should not leave time, for other activities, except recreation and certain amount of useful social life. The idea is to draw out the faculties of the students to their utmost, consistent with physical welfare and intellectual freshness, by the strenuous academic demands made on them. Otherwise, mental growth is interfered with and the fullest advantage is not taken of the educational opportunities afforded. A student who spends his time in political activities does so, almost entirely at the expense of his legitimate work.

It may not be possible, or even desirable for us to reproduce the educational methods of ancient India, in their entirety, but it is undoubtedly worth while following the rigid concentration on work, which was such a marked feature of the *ashrams* and *gurukuls* of old. It was carried to such an excess, that a single subject claimed the undivided attention of a *Brahmachari*, till he was about twenty-five years of age. The ancient *rishis* would gasp with wonder if somebody suggested that their students should be allowed to dabble in affairs of State and take an active part in the political revolutions of the day.

Mahatma Gandhi is right in saying that you cease to have the right intellectual attitude worthy of a student, if you took a partisan view and supported one side against the other, which is an essential feature of all politics. At what exact age a person should take part in politics may be a matter of controversy, but it may be laid down as a general rule, that it cannot be before one is able to have a fairly sound judgment and is able to come to sensible opinions for oneself. Has he been able to acquire the information on public problems necessary for expressing an opinion of any value? Does he possess the capacity for looking at the other side and understanding what may be said in opposition? If such a mature politician as Lord Morley thought that 'perhaps' was one of the best words in the English language, how much more should it be so in the case of a young student at college? In the absence of a satisfactory answer to these questions, the young man will probably echo the most popular opinions and run mechanically with the crowd, or adopt a policy of rebellious disagreement so fashionable with youth. In either case, the action cannot be based on useful judgment.

The argument has been trotted out, on more than one occasion, that appeals could be made to the consciences of our young men and they could always decide one way or the other. The conscience which is in evidence in the youthful days of one's life is unfortunately of a very defective type, unregulated as it is by education, training and judgment. It was an excellent maxim of John Ruskin that a man should not act

according to his conscience, unless he is sure that it is not that of an ass! Can a student at a college lay his hand on his heart and proclaim with confidence that he has already arrived at a stage when his judgment is sound enough even for guidance in his own personal affairs, not to speak of the momentous problems of national life?

Nothing has disappointed me more during my long experience of students extending over three decades, than the absence on their part of the pursuit of political questions in an atmosphere of study. The foundations of patriotism—apart from the necessary emotional enthusiasm, which is certainly not negligible—are in an effective knowledge of your own country, its people, its thought and culture. But the average student is not anxious to take any trouble in the matter of the study of national questions. His patriotism often consists in merely going to public meetings and applauding well-known orators. It is doubtful if the appeal is not merely emotional, more that of rhetoric and eloquence, rather than that of facts and figures. The best training for a politician is a background of study and discipline, unless our young men are to be only camp followers, waving flags, forming processions and taking part in noisy demonstrations. A fine example of a politician who rose to considerable eminence by such careful preparation and training and whom his political opponents found it very difficult to refute because of the accuracy of his facts and figures, was the late Mr. G. K. Gokhale, though following his example does not necessarily mean belonging to his school of politics, which can still be a matter of individual conviction and choice.

It is amusing to notice what little impression is made by the unexceptionable advice of Mahatma Gandhi that they should do constructive work, removing adult illiteracy fighting untouchability and so on. It is much easier to get out on an evening, listen to a good address by some famous orator and come back, laying the flattering unction to one's soul that he has done a great national duty. Why tread the arduous path of study and the acquiring of ability, though it may be serviceable to the motherland? After all, where is the harm in waiting for some time, till your words will arrest attention and command respect? Why not avoid the tragedy of getting ripe while you are in the bud—to quote the words of an effective Tamil proverb?

Nothing can be more injurious to the atmosphere of true study than the emotional excitement of politics. The heat of controversy has a very unsettling effect on the mind and the chances are that when a young man takes to politics, he will not be able to do so in a spirit of sobriety and inoffensiveness, especially as he is so immature. The result may be a cantankerous and self-opinionated creature and not a representative of culture, rising to the heights of the famous definition of "sweetness and light" mentioned by Matthew Arnold, as its highest qualities. Students of English literature are acquainted with the fact that even a person of the calibre of Milton, when he descended into the realms of political and social controversy in his polemical pamphlets, was guilty of great lapses of taste and even positive bad manners.

The futility of students trying to take part in politics and the poor results they can possibly achieve, is another argument in support of the thesis that it cannot be an advantage to anybody concerned. Neither in money nor in brains, nor in work of any kind can the student community be expected to be useful, as far as politics are concerned. Want of time is a formidable obstacle and the chances of disruption due to youthful tendency towards independent leadership is another danger. The only certain consequence is the student's sacrifice of his career, for nothing.

An unfortunate development of the participation of students in politics in India, is the wrong belief in the minds of many of them, though perhaps it is not always conscious that the breaking of rules of discipline is somehow service in the cause of freedom and is evidence of the highest patriotic spirit! It is apparently not realised that want of obedience to lawful authority can only end in chaos and national disaster. As Burke, one of the wisest of political philosophers, said, if we wish to command, we must first learn to obey. It is the essence of successful political life, that a nation should be actuated by the spirit of unity and discipline, of which such fine evidence is being given by the British nation before our very eyes in the present crisis. If the Public Schools and Universities of Britain had not laid such stress on the need for discipline in national life, it is easy to imagine what the fate of the people should have been. We should have looked for 'fifth column' activities as in Norway or France; we should have expected a

stampede at the slightest sign of danger and the people should have worked at cross-purposes and not with a grim and universal determination to win victory against the enemy. History has made it clear that it is only disciplined nations which have achieved great things in the national as well as in the international sphere. Wordsworth was giving expression to an allied truth, when he said it was obedience to duty and the will of God which kept even the planets in position.

Thou does preserve the stars from wrong ;
And the most ancient heavens through thee are fresh
and strong.

Among the other reasons why educational authorities insist on the eschewing of politics from schools and colleges is that they may ensure as common a platform as possible, for sympathetic contact between master

and student and among students themselves. Once the ugly temper of political differences is allowed to invade the sanctity of educational institutions, there is the end of such an atmosphere. It marks the beginning of differences and ill-will, fraught with the gravest of consequence to the institution. Let us remember that it is only by the avoidance of politics that we can ensure conditions of equality and freedom, and make the young men of all communities and schools of opinion feel that they have all a common home of learning. There can be no political coercion, nor could there be any encouragement to possible conflicts in college. The professed lovers of freedom must be able to respect all differences of opinion and at least a school or college can set up no other ideal before it.

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

"An anthology of exceptional merit"
A BOOK OF VERSE

COMPILED PRIMARILY
FOR INDIAN BOYS AND GIRLS

BY SIR HENRY NEWBOLT, LL.D., LITT.,

Chairman of the Committee on the teaching of English in England

FIFTH EDITION

PRICE, As. 10.

It contains 109 Poems, the work of 60 authors, about half of the pieces being copyright, and the remainder drawn from the English classics. To any one familiar with English poetry of to-day the name of the editor—one of the greatest of living poets and critics—will be a guarantee of sound editorial work. The teacher who adopts this anthology as a class-book will feel grateful for being introduced to many pieces of great interest and high poetical merit.

"This is an anthology of exceptional merit, one that could be made only by a good poet and a poet of faultless discrimination..... Many well-worn poems are found in the anthology, but what is more distinctive, numerous living poets have been drawn upon and quite the most interesting section is perhaps the work of Sir Henry Newbolt himself..... Of living poets ten little pieces from Walter de la Mare are quite perfect gems..... Altogether we have here an excellent 'up-to-date' anthology of poetry worthy of universal use and appreciation."—*The Education Review, Madras.*

K. & J. COOPER—PUBLISHERS—BOMBAY, 4

Sole Selling-Agents for the Madras Presidency:

The Christian Literature Society for India, Park Town, Madras

In a country like India, where there is not a large literate population to extend its welcome to political speakers, the student community is often the mainstay of those who wish to play to the gallery and this is a temptation to be resisted at all costs. When the students of Egypt during the days of nationalist agitation, some years ago, were distracted from legitimate duties and used by politicians unmindful of their happiness and welfare, the Legislature had to step in with a statute, punishing those who might attempt to involve students in political agitation. Some were actually sent to prison on the charge and it would not be bad at all, if there was such a provision permanently in the penal laws of our own country.

It may not be generally known that the participation of students in politics has often had disastrous effects on national events. The case of China in the present war is in point. The war was precipitated, as may not be generally known except to people like me who have passed through this theatre of war, by the violent and noisy demonstrations of students. They practically compelled the Government to declare war, when they were not at all prepared to face the formidable military machine of Japan. Prudence is a quality which cannot be expected of students, whatever other virtues youth may possess. The world knows what the step has cost to China, what agony and human suffering can thus be laid at the doors of the youth of the nation, though the conflict with Japan might have come sometime or other, and

perhaps could not have been ultimately avoided. The Chinese Government could have had the change of getting into the War when they were better prepared, if they had not been hustled into it by the students. The tragedy has not yet been repaired.

It is hardly necessary to point out that in spite of all that has been said above, our institutions should be nurseries of patriotism and their highest aim should be to train young men capable of real service to the motherland. It is not suggested that everything is being done in this direction and improvements in the organization of college life are not possible, especially in institutions where education is confined to the narrow routine of class-teaching. Side by side with the building up of the body, the illumination of the mind and the moulding of character, it cannot be forgotten that one of the highest aims of education is preparation for citizenship.

But youth is a priceless heritage whose resources cannot be frittered away, and must be used with the wisest economy. If it commits the mistake of actively participating in what Mahatma Gandhi has called 'power politics', it throws away one of its undoubted resources of future strength. Let it not be said of any of our young men that 'their hands threw a pearl away, richer than all tribe.' If they did so, it could only be at the expense of their own future vitality and irreparable injury to our nation.

COLLEGE PUBLICATIONS

HISTORY

A HISTORY OF INDIA, by the late M. S. Ramaswami Aiyangar and Rao Sahib C. S. Srinivasachari	Rs.	A.	P.
Part I—Hindu India	...	2	8 0
Part II—Muhammadan India	...	3	0 0
Part III—British India	...	3	8 0
LIFE IN ANCIENT INDIA, by P. T. Srinivas Aiyangar	1	0	0
KINGSHIP THROUGH THE AGES, by P. S. Ramakrishna Aiyar	...	2	0 0

MATHEMATICS AND SCIENCE

INTERMEDIATE GEOMETRY, by the late M. Satyanarayana and K. S. Patrachariar	...	2	8 0
INTERMEDIATE PHYSICS, by the late P. Lakshminarasu Naidu	...	4	0 0
INTERMEDIATE CHEMISTRY, by the same author	...	3	8 0

PHILOSOPHY AND LOGIC

LECTURES IN LOGIC, by the late Rao Bahadur S. Mangesh Rau, for Intermediate Classes	...	2	8 0
ESSENCE OF DEDUCTIVE LOGIC, by Krishna R. Guruswami Reddiar as. 2, or By Post as. 3.	...	1	0 0
QUESTIONS & ANSWERS IN LOGIC, by M. Macmillan.	1	0	0
THE PHILOSOPHY OF BHEDABHEDA OR THE PHILOSOPHY BETWEEN SANKARA AND RAMANUJA, by P. N. Srinivasachariar	...	5	0 0
POLITICAL PHILOSOPHY OF RABINDRANATH TAGORE, by Sochin Sen	...	2	8 0
ESSENCE OF BUDDHISM, by the late P. Lakshminarasu Naidu	...	1	8 0
GAYATRI, by P. T. Srinivas Aiyangar	...	0	6 0
TATVA TRAYA, by the late Yogi Parthasarathy Iyengar	1	8	0

SRINIVASA VARADACHARI & CO.

PUBLISHERS, 2/16, MOUNT ROAD, MADRAS

REVIEWS AND NOTICES

SANSKRIT-TAMIL DICTIONARY SUPPLEMENT.
BY N.E. VENKATESA SARMA, PUBLISHED
BY N.E. DURAISAMI IYENGAR, MAMBALAM,
SANSKRIT BOOK DEPOT, 29, RANGANA-
THAM ST., THEAGARAYANAGAR, P.O.,
MADRAS, PRICE RE 1/—PP. II & 128.

In this handy volume, Mr. Venkatesa Sarma, who has already published some lexicographical works in Sanskrit-Tamil, has brought together a number of frequently quoted Sanskrit verses, gnomes, proverbial or epigrammatic, most of the idioms and 'ancient songs' frequently cited in Sanskrit writings, a small dictionary of proper nouns in Sanskrit and an alphabetical arrangement of Sanskrit roots as given by Panini. The work will prove useful to all students of Sanskrit.

TO COW FARM AND MARY. BY HUGH WALPOLE, MACMILLAN'S NEW STORY READERS, PP. 64 PAPER 4d, CLOTH 6d.

A Couple of stories dealing with the same family by a famous writer, written specially for children. Jeremy Cole and his sister Mary are fine studies of children, and Hamlet the dog is a most interesting pet. An excellent book for our students in the third and fourth forms and not without interest to the general reader and the professed student of literature.

HIGH SCHOOL ESSAYS. BY LLEWELYN TIPPING M.A., MACMILLAN & Co. PP. VIII & 182.

Teachers and students of English in our schools who have already learnt to value Mr. Tippings' aids to the study of English will welcome this collection of model essays. Mr. Tipping gives eight commandments for the budding young essayist on the preface and every essay is an example in observing them: The subjects have been carefully selected and indicate the nature and extent of the general knowledge expected from our high school students.

HISTORY OF OUR MOTHERLAND. (TAMIL) BY T.P. VENKATACHARI, M.A., L.T., P.S. HIGH SCHOOL, MYLAPORE AND PUBLISHED BY MESSRS. MACMILLAN & Co. MADRAS BOOK I FOR FORM I AS 10, BOOK 2 FOR FORM II AS 10, BOOK 3, FOR FORM III AS 10. A REVIEW OF THESE BOOKS WILL BE PUBLISHED EARLY. THE PRICE OF THESE BOOKS WAS BY A MISTAKE PRINTED AS BOOK 1 AS 10 BOOK 2 AS 12 AND BOOK III AS 12 IN OUR LAST ISSUE. ALL THE PARTS ARE SOLD AT THE SAME PRICE viz. 10 AS EACH.

Children's Everyday Science Tamil by M.S. Subramanian, Hindu Secondary School, Viravanallur, Book I for Form I, As. 12, Book II for Form II, As. 12 & Book III for Form, As. 12. The price was wrongly printed as 10 As. each.

A COLLEGE TEXT-BOOK OF INDIAN HISTORY VOLUME I. DOWN TO A. D. 1200 BY R. SATHIANATHAIAH, M.A., L.T., LECTURER, THE ANNAMALAI UNIVERSITY, SOME TIME ASST. PROFESSOR, ST. JOSEPH'S COLLEGE, TRICHINOPOLY. AUTHOR OF THE NAYAKS OF MADURA. (ROCHOUSE & SONS, LTD., 292, THE ESPLANADE, MADRAS). PP. 404 AND XIV.

This book is an upto-date, handy, efficient and extremely instructive manual for the College student, proceeding to his Degree Examination. The introductory chapter deals with the elements, racial linguistic, periodic and geographic, that have got to be grasped in a proper study of Indian History and with pitfalls that have got to be guarded against. It contains an abundance of information on social and cultural life, on chronological arguments and bases and on the historical sequence of events and their consequences. The student is everywhere guided to the consideration of the *pros* and *cons* of the problems as they arise and he is also helped to a visualisation of the social and cultural life of each epoch. The interaction between India and the outside world through the ages receives proper stress, and an entire chapter is devoted to Indian enterprise in Serindia and Insulindia. From 600 A.D. onwards, it is as is quite fitting, the dynastic basis of historical development that has received most prominent treatment. In one or two cases, however, the conclusions arrived at may be held to be somewhat untenable, because they are put forth with the support of but slender basis, (e.g., on page 159, Roman example is held

to be the main stimulus for the erection of statues and temples in honour of kings). But this is not to be deemed in any way to diminish the great merits of the book, which can be useful both to the higher student and to the Secondary School teacher. The maps and index prove useful and from instructive equipment to the book.

PROCEEDINGS OF THE INDIAN HISTORY CONGRESS, THIRD SESSION. CALCUTTA 1939. (PUBLISHED BY THE UNIVERSITY OF CALCUTTA). (PP. LXI AND 1696).

This magnificent volume containing the full proceedings of the last Calcutta Session of the Indian History Congress (December 1939) is a monument of the thoroughness and efficiency with which the Congress was enabled to do its work. The volume, besides containing the Presidential Address of Dr. R. C. Majumdar, the Welcome Address of the Honourable (now Sir) Khan Bahadur M. Azizul Huque, Vice-chancellor, and the Inaugural Address of His Excellency Sir John Herbert, Governor of Bengal, and the Addresses of the Presidents of the five sections, concerning respectively Archaic and Early Cultural History (Dr. A. S. Altekar), Ancient Imperial Period (Professor K. A. Nilakanta Sastriar), Early Mediaeval Period (Dr. M. Nazim), Mughal Period including Early Maratha-Sikh History (Dr. Tarachand) and Modern Period (including later Maratha-Sikh History Professor C. S. Srinivasachari), embodies in *extenso* almost all the papers presented to the Conference, an official report of the Proceedings, and a supplement on the

REVIEWS AND NOTICES



catalogue of exhibits displayed in connection with the Exhibition that was one of the supplementary activities of the Conference. Dr. Altekar dealt in his learned address on the Reconstruction of the Pre-Bharata-War History of India and stressed on the confirmation of the Pauranic data by Vedic literature about many of the Royal houses, kings and sages. Prof. K. A. N. Sastri dwelt in his address upon the construction of the idea of empire in Ancient India which was accompanied by the conception of the Chakravartin, unaccompanied, however, by the idea of an All-India State. Dr. Nazim's address was a survey of the original contributions made by Indian scholars to Early Indo-Muslim History. Dr. Tarachand surveyed Indian Culture under the Mughals, and Prof. Srinivasachari pointed to the dangers that should be jealously guarded against in the presentation and interpretation of Modern Indian History.

The general Presidential Address of Dr. R.C. Majumdar was an eloquent plea for the study of the bearings of the history of the rest of the world, so essential for an understanding of the problems of Indian History and for avoidance by the historian of all kinds of bias, regional, racial or cultural. He pointed out to the necessity for a systematic planning of our historical activities as the basis for the preparation of a comprehensive history of India. The Vice-Chancellor of Calcutta, in his Welcome Address, rightly claimed for his University the credit of having laid the first foundations of the varied studies and researches into the History of India and the East in all its

political, social and cultural phases. His Excellency the Governor of Bengal warned that the historian should be bound by truth above all other things.

Many of the papers contributed to the session were of a high level. One of them claimed a Dravidian origin for Indian coinage. Another dealt upon the prevalence of Nagas and the Naga cult during long periods in Ancient India and pointed to its revival in the ninth-eleventh centuries A.C. Prof. Mirashi brought forward interesting information about an ancient dynasty, the Somavamsis of Mahakosala. Dr. Tripathi gave a revised study of Alexander's invasion of India and of the real causes of his turning back on the Beas. A paper deals with Jayavaraman VII, the last great king of Cambodia. Another re-examines the records of Govindapala of Gauda of the twelfth century.

The influence of Sher Shah on Islamic architecture, one important aspect of the activities of the Saint Nizamu'd-din Awliya the Hindu elements traceable in Muslim coinage, the status and lot of the Hindus under Muslim rule, Chaitanya and his relations with contemporary reformers, a good study of Alaud-din Khilji, another on the Undiscovered Source Books of Pre-Mughal History,—these can be enumerated as among the more striking contributions to the sections dealing with Mediaeval India.

Principal Balkrishna gives us an account of the birth of Calcutta; the use of the Turkish duodenal cycle in Mughal firmans is pointed out in another paper, with the remark that the chapter in Abul Fazl's

Ain-i-Akbari, derling with eras should have been written in the 39th year of Akbar's reign. Sivaji's charters to the Dutch, the origin of Sikh—territorial chieftainships, the nature of *Sirdeshmukhi* under Sivaji, the cultural importance of the rule of Rani Ahilya Bai Holkar, the relations of Ellenborough and Bentineck during the latter's Governor-Generalship when the former presided over the India Board, the causes of the Kabul insurrection in 1841-42, a paper on New Light on Minto-Morley Reforms and a paper on the Hyder Namah which is an unpublished manuscript in Kannada dealing with the administration of Hyder Ali—these are some contributions picked

at random from among the good papers contributed to the latter two sections of the Conference.

Everything connected with the proceedings in the different sections has been carefully recorded by the Secretariat working under the very able guidance of Professor H.C. Ray Chaudhuri and the never-tiring Registrar of the Calcutta University, who have made the Session one of the most efficient, most picturesque and at the same time educative of sessions of Indian academic bodies in recent years; and not the least fruitful result of their activity is the sumptuous volume before us.

STORY POEMS

SELECTED AND ARRANGED

BY PERCIVAL C. WREN, M.A. (OXON.), I. E. S.

AUTHOR OF "THE INDIAN TEACHER'S GUIDE," "INDIAN SCHOOL ORGANISATION," ETC.

FIFTEENTH EDITION.

PRICE, AS. 14.

This book, one of the cheapest offered at the price, contains by far the best and the most comprehensive collection of STORIES IN VERSE.

The poems are all such as a school-boy can read without much difficulty and which will really interest him.

SUPPLEMENT TO "STORY POEMS"

CONTAINING QUESTIONS AND HINTS

BY PROF. HENRY MARTIN.

SECOND EDITION PRICE, AS. 2.

K. & J. COOPER—PUBLISHERS—BOMBAY, 4

Sole Selling-Agents for the Madras Presidency:

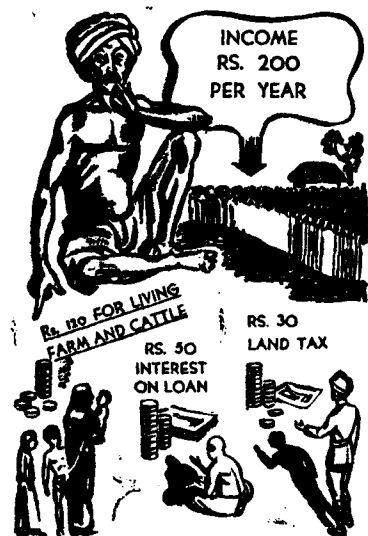
The Christian Literature Society for India, Park Town, Madras

FALLEN LEAVES

BY MR. SYED SHAHABUDDIN AHMAD, M.Sc., *Jhansi*

Icy winds were blowing all night,
And trees were shrieking
With the bitterness of cold—
Wailing at winter's nocturnal
Tyranny—
At Dawn
The trees, the lawn and the field
Were covered with drops of ice—
The leaves shuddered, the grasses
Quivered and the road
Seemed to ooze out tears of her
Chilled eyes;
Even the flowers had drooped,
And lay lifeless
Under the snowy coat.
Night was slowly wrapping
Its mantle of gloom
And mist was dripping
From every fold;
The dawn lingered on.
I was shrinking
In my bed,
To cover me from
The ice charged wind,
That blew thro' the window
Biting into my heart.
"But what's that underneath
My window?
Some rustling noise,
Some foot steps, hasty and
Not sure:
Some one moving

Among the dead fallen
Leaves that lay,
Soiled, heavy and wet."
As I raised my head to see;
It was a crooked figure
—A skeleton of human frame
Wrapped in rags scanty—
Bent with age
And bending still
Over the heaps of
Leaves!
This is her means,
Which gives her bread!
The leaves —
Even nature abhors
And drops them from the branches
To rot.
Even this is denied to them
And they are swept
From the path and thrown
In the dust bin
Such leaves!
She was gathering
Toilesome.
Pause;
How often have they
Been crushed
Under the fast moving
Tyres.
Man does not recognise man—
Tyranny.



OUR INDIA

BY

MINOO MASANI

With 100 illustrations by
C. H. G. MOORHOUSE

How can we improve the lot of the Indian peasant and make him get as much out of his land as the Englishman does from his small plot is the question the author puts himself and sets out to answer. Get a copy. You will enjoy it and learn a lot.

A few opinions :

- 'Such a book was long in demand and we congratulate the author and the publishers for its production.'
—*The Indian Express, Madras*
- 'I thoroughly enjoyed this book which I read almost at one sitting.'
—*Sir F. E. James, M.L.A.*
- 'A book as bright and persuasive as the best of its kind that the clever Russians have produced.'
—*C. Rajagopalachari*
- 'I brought it home and read it twice through. It is really good.'
—*An Inspectress of Schools*
- 'I have read it through and have been much impressed by its value to Indian readers—young as well as adult.'
—*Sir Akbar Hydari*

Size 7½" × 5½"

Rs. 2-12

174 Pages

OF ALL BOOKSELLERS

OXFORD UNIVERSITY PRESS
MOUNT ROAD POST BOX 340 MADRAS

NEWS & COMMENTS

LEADERSHIP IN PRESENT-DAY DEMOCRACY

*Taken from The New Era,
Volume 21, No. 10, p. 248*

IN a democracy leadership cannot be based on privilege. Furthermore, its scope must be defined, its exercise checked, its tenure terminable—all by the will of the led. It is not for a leader to define or alter the terms of his mandate. Yet, so long as he does not abuse his position or seek to make himself indispensable, a leader should be given real power to act. But in a democracy something more is required. Democracy is the only form of polity which is truly educational. A democratic leader, like a good teacher should always aim at making himself unnecessary. The perfecting of democracy depends on the development of ever greater wisdom and responsibility in the ordinary citizen. Its distant goal is less, not more, government. The string of the kite should be as light as possible.

The more human and satisfying our society becomes, the less troublesome will be the problem of leadership. Given genuine equality of opportunity for all and a sound education that includes appropriate social experience, natural selection can be trusted to throw up leaders of the types required. The organic process is for a society to produce its own leaders, not *vice versa*. Any attempt to settle beforehand the type of leadership a future society is to have is an attempt by the dead hand of the

past to rob it of its freedom. It is not for those who, when they had the chance failed to make a better world to dictate to their successors by arranging for the selection and training of leaders. However much they would like to found a dynasty, it is not permissible.

A chance of social order must come first. The plea for leadership now is, consciously or unconsciously, an attempt to avert changes that frighten those who are rooted in the old order. It is obvious that we are either to succumb to reaction or else to move forward with vigour and enterprise into a new world. The momentum of history will not allow us to hang about at the crossroads any longer. If we are to go forward we shall have to use our brains and imagination to plan. No stunt or fetish borrowed from reactionary regimes will solve the enormous problems that face us. We must stick to the faith that human personality, the common possession of us all, is the supreme treasure of this world, a faith which can only accept the device of leadership as conditional and instrumental. We must not exchange it for that interested inversion which is Hitler's doctrine of *Personlichkeit*, a doctrine that would install leadership as an eternal principle.

THE HALLMARKS OF DEMOCRATIC EDUCATION

(The following material is taken from the new book issued by the Educational

Policies Commission U.S.A. under the title "Learning the Ways of Democracy: A Case Book of Civic Education.")

and published in the *Indian Journal of Education*, Volume VI, No. 1.

THE HALLMARKS OF DEMOCRATIC EDUCATION

(1) Democratic education has as its central purpose the welfare of all the people.

(2) Democratic education serves each individual with justice, seeking to provide equal educational opportunity for all regardless of intelligence, race, religion, social status, economic condition, or vocational plans.

(3) Democratic education respects the basic civil liberties in practice and clarifies their meaning through study.

(4) Democratic education is concerned for the maintenance of those economic political and social conditions which are necessary for the enjoyment of liberty.

(5) Democratic education guarantees to all the members of its community the right to share in determining the purposes and policies of education.

(6) Democratic education uses democratic methods, in classroom, administration, and student activities.

(7) Democratic education makes efficient use of personnel, teaching respect for competence in positions of responsibility.

(8) Democratic education teaches through experience that every privilege entails a

corresponding duty, every authority a responsibility, every responsibility an accounting to the group which granted the privilege of authority.

(9) Democratic education demonstrates that far reaching changes, of both policies and procedures, can be carried out in orderly and peaceful fashion, when the decisions to make the changes have been reached by democratic means.

(10) Democratic education liberates and uses the intelligence of all.

(11) Democratic education equips citizens with the materials of knowledge needed for democratic efficiency.

(12) Democratic education promotes loyalty to democracy by stressing positive understanding and appreciation and by summoning youth to service in a great cause.

The above are the marks of the democratic spirit in education. This spirit is as old as man's first concern for the well-being of his fellowman. It is born anew each time a group takes as its first goal the welfare of each of its members. It does not originate in a political system or a social-status pattern. It does not emerge from a ballot box or a bill of rights. It does not first see the light of day in congresses or courts of law. It does not spring full-panoplied from the folds of a revolutionary banner. It comes instead from the hearts of those millions of men who are willing to suffer something of inconvenience and weariness, hunger and

pain, that the burden of the other fellow's inconvenience or weariness, hunger or pain, may be lightened. If it be said that this is merely the Golden Rule in simple, straightforward action, the follower of democracy will not quarrel with that interpretation.

In the schools as elsewhere, democracy is no easy path. It is a hard road and one which some members of the group may wish to reject in favour of the smooth, straight tunnel of autocracy where no man has worth in himself; where education is a process of learning to obey orders automatically, and where motivation is a simple matter of dodging a club and moving in the direction indicated by a whiplash.

THE METHOD OF TEACHING ADOPTED IN THE BHAGAVAD-GITA

Mr. M. Nageswara Rao, B.A., B.Ed., writes as follows in the "Educational India," Vol. VII, No. 8:—

The spirit of Lord Krishna's advice to Arjuna was that he should feel a real craving for knowledge, and then approach a *Guru* and learn the same from him by obtaining his grace through his services to him. This the disciple can do only when he finds the *Guru* to be a model of character and wisdom compared with the moral and spiritual attainments of the pupil, the *Guru* should appear to him to occupy the Himalayan heights which the former can look up to only with reverential awe and humility. It is to be much regretted that such teachers are rare nowadays, and much less do we find them staffing our schools and colleges. So, that advice of Lord Krishna given to

Arjuna applies only to Gurus, like the former and disciples like the latter. In our schools containing modern teachers and pupils who are equally weak morally and mentally, we may never aim at such a *Guru-Sishya bhava* as that outlined above. The utmost that we can suggest is that the pupil should have great faith in the learning and teaching capacity of his teacher, and should make obeisance to him at least inwardly (if not permitted or required outwardly) whenever he happens to be taught by him in the class or studies the subject he teaches at home. This will go a long way to help him to master the subject with ease and thoroughness.

Acharya Dr. Prafulla Chandra Roy, in the course of his Presidential Address, 'The Bengal Secondary Education Bill Protest Conference,' gave expression to the following remarks in protest against the proposal.

"Is there any justification for bringing forward a Bill which seeks to place secondary education in the province under the absolute control of a Government which has done so little to develop and foster it. According to the Report of Public Instruction in Bengal for the year 1938-39 (the latest Report available) only 15.7% of the total cost of maintaining secondary schools for Indian boys came from public funds. With the exception of about 50 Government schools and less than 150 schools maintained by the Christian missions, secondary education in the province is provided in the institutions built up and maintained by the Hindus. When it is remembered that nearly 3,000 secondary schools owe their existence

and their continuance to the efforts of the Hindu community and that out of a total of 3·2 lakhs of male pupils in secondary schools in 1938-39 only 80,000 were Moslems; while out of a total of 18,000 female pupils only 1½ thousand were Moslems, is it any wonder that the Hindus refuse to accept a measure which seeks not only to restrict the scope for their intellectual progress but to strike at the very root of their own culture. The present position of Bengal as a cultured province has been built up by the sacrifice and services of generations of patriots, philanthropists and educationists, and we of the present generation cannot stand as silent witnesses to the destruction of the structure so nobly conceived and assiduously erected.

"It has been stated by the Government that the Sadler Commission recommended

the establishment of a Board of Secondary Education. This is true; but they conveniently forget that the scheme propounded by the Sadler Commission was entirely different in respect of both ideals and methods from what is now proposed in the Bill. While the eminent members of the Commission recorded their 'strong sympathy with the view that one of the greatest needs of India is more education,' the present Bill seeks to restrict education. The Board of Secondary Education recommended by the Sadler Commission was to be free from Government control, whereas the proposed Board of the Bill will have official control to the largest possible extent. The Sadler Commission did not recommend any Executive Council, while the Bill has provided for it and invested it with plenary

powers. The present Bill has given an important place to the Inspectorate to which the Commission was definitely opposed. The Sadler Commission recommended that the Regulations of the Board should not be subject to the approval of the Government, but the provisions of the Bill are just the reverse in this respect. The Commission contemplated financial autonomy for the Board, but in the Bill the Board is made completely subservient to the Government in financial matters. It was laid down by the Commission that "the improvement, salaries and prospects of teachers in secondary schools is an indispensable condition of reform" for which provision was to be made by the Government; we however, seek in vain for any such provision in the Bill. Another recommendation of the Commission was that the Calcutta University should receive from the Government a permanent annual grant to compensate in full for the loss of its income, but this recommendation has been altogether ignored by the framers of the Bill. Lastly, the Sadler Commission held that the reorganisation of secondary education 'must have behind it a strong movement of public opinion and it must be accompanied by greatly increased expenditure from the public funds.' The Government in the present case propose to establish the Board in the teeth of strong public opposition. With regard to increased expenditure the Commission considered that an additional expenditure of a crore and a half of rupees

would be necessary to make the schools thoroughly efficient, but the Government of Bengal do not think it necessary to provide for a single pice of additional expenditure. The Bill does not follow either the spirit or the letter of the recommendations of the Commission.

"Under this Bill the Calcutta University will be deprived of its right to recognise schools and to admit candidates to the Matriculation Examination. It will be denied even the power to allow private candidates to appear at the examination to be held by itself. The University will be prevented from framing the syllabuses and prescribing the text-books. The right given to it to continue to hold the Matriculation Examination will thus be meaningless. Deprived of its power to guide and control the system of secondary education it will be reduced to a machinery to carry out the orders of a different authority. Can you ever expect proper development of the intellectual life of the youth of Bengal in these circumstances?

"The sinister motive behind the Bill becomes apparent when we find that every secondary school now recognised by the Calcutta University will cease to send up candidates to the Matriculation Examination unless in the course of two years it has been able to secure fresh recognition from the Board of Secondary Education. Will it be possible for the newly created Board to have 1400 high and 2000 M. E. Schools inspected and their claims justly considered.

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

A book of poetical selections unique in several respects, and better adapted for Indian school-boys than any other school-anthology.

THE LOTUS BOOK OF ENGLISH VERSE

BY PERCIVAL C. WREN, M.A., I.E.S.

Pages 280.

Fourteenth Edition.

Price, Re. 1.

SPECIAL FEATURES

Contains pieces which possess the double virtue of simplicity and the capacity to appeal to Indian children.

Contains only such poems as are found to be healthy in tone, just in sentiment, elevating in thought, and beautiful in expression.

Contains an unusually large number of poems with oriental flavour.

Contains 169 pieces ranging from the easiest up to Gray's Elegy.

OPINION.

"The selection of pieces of English poetry for the use of Indian boys has always been felt a source of great difficulty by teachers of English in this country. Pieces which possess the double virtue of simplicity and the capacity to appeal to children of a foreign nation are not many in any language and it requires no small labour to make a collection which could give satisfaction at least to the extent to which Mr. Wren's book gives. The Oriental flavour of some of the poems is a special qualification for the purpose."—The Educational Review, Madras.

K. & J. COOPER—PUBLISHERS—BOMBAY, 4

Sole Selling-Agents for the Madras Presidency:

The Christian Literature Society for India, Park Town, Madras

with the short period of two years? The work is tremendous and it is naturally feared that a large number of school maintained by the people at heavy sacrifice will be smothered out of existence through their failure to fulfil the conditions of recognition about which the people are at present absolutely in the dark

"Another objectionable feature will be that the President of the Board will be appointed by the Government, and his term of office, salary and allowances will be determined by the Government. Naturally, such a person will look to the Government for guidance and assistance in the performance of his duties, and it will not be possible for him to act with any independence.

HINDU MUSLIM UNITY

The following observations of Dr. Syamprasad Mookerji, in the course of his Convocation Address at the Agra University, on the good task that is possible of achievement on the direction of the promotion of National unity are worth perusal since they show that such in achievement has been consciously done in the past.

It is to the task of the unification of this land of Hindusthan that a long line of rulers, Hindu and Muslim, directed their energies in the past. In the work of political unification in the sixteenth century, Akbar was ably seconded, among others, by Todar Mal and noble men of the house of Jaipur. Your city became the metropolis of

a united Hindusthan and retained that proud position for well nigh a century. The Rajput and the Pathan, the Mogul and the Audhi Khetri, retained their individual culture. But they co-operated to establish an edifice carved in granite, and hewn out of the roc of liberalism, toleration and a broad-mindedness that did away with the artificial barriers raised by racial and religious prejudices. The structure stood till the recrudescence of intolerance and arrogance levelled it to the ground, to the eternal misfortune of our country.

With unity had come freedom from the foreign menace. The Kings of Iran and Turan came to acquire a wholesome respect for the Government of Hindusthan, and the sea-rovers from the West were content to send pious missionaries and peaceful ambassadors to the Imperial Court. The quiet teachings of mediaeval *bhaktas* apostles of *Ahimsa*—useful as they were in imbuing the people with ideas of catholicity neighbourly charity and toleration, so essential for national organisation and solidarity, would not have sufficed to save the country from chaos and aggression, had they not been reinforced by the valour of the horsemen of Akbar, the spearmen of Man Singh and the cohorts of Todar Mal. Will the lessons of the past be lost on us? Shall we encourage movements that threaten to disrupt the unity of this country? It should not be forgotten that if Indian History teaches a lesson, it is this—that political disruption due to tribal jealousy and reli-

gious antagonism has been the harbinger of foreign domination.

If Indian unity is a desideratum, its essential pre-requisite is a broad toleration in every sphere of life. Racial and religious prejudices have often, throughout the ages, turned Europe into reeking shambles and disintegrated nations and "ramshackle empires," which, had they remained united, would have been better able to withstand the shock of external invasion. A loud lament has gone forth from an Anglo-Saxon statesman that his navy bears a heavier burden through lack of ports in a Celtic land with a predominantly Catholic population, which was once united to his country by stronger political ties. Perhaps the Catholics and Celts still remember Drogheda and Wexford, the penal laws and Coercion Acts. Our Motherland has to be saved, if necessary with our life-blood, from Droghedas and Welfords and their inevitable corollary—an Ulster in an "Emerald Isle" and a sullen Eire within a frowning Commonwealth.

AN ACCOUNT OF MUSLIM CONTRIBUTION TO HINDI LITERATURE

This is given by Dr. Mohan Singh in the 'Punjab Oriental Research Journal,' Vol. 1, No. 1:—recently published (January 1941).

After the decay of Buddhism it was Nathism which put up a fight against Islam all over India. The Naths sang their

doctrine in Punjab Hindwi; the language of Sadna, a low-class Hindu Saint of Sind demonstrates the influence of Nathism, it also shows that he wrote in Hindi in addition to his mother-tongue, Sindhi. His Hindwi poetry is found in the *Adi Granth* as well as in *Shabad Shalok*, an anthology prepared in Sind.

The first great saint, whose efforts at the conversion of Rajput tribes have become proverbial and who deeply influenced his disciple Nizam-ud-Din and his famous friend-disciple Amir Khusro (who visited Multan and Lahore was Baba Farid, who wrote poetry in old Panjabi or Punjab Hindwi, in Multani, in Rekhta and in Persian. The examples of the first two are found not only in the *Adi Granth* but in the *Shabad Shalok* as well. The Hindwi "Diwan" of Masud (10th century) is not available, so the first Muslim, whose work is present before us is Baba Farid. From it we learn that old Panjabi was used as a literary language as well; it had its native metres and rhythms; it was different from old Multani.

There is thus little doubt that in the propagation of this Hindwi or old Panjabi or old Dibravi, or old western Hindi—whatever you may call it—the Muhammadans took a leading part. When this Hindwi was poured into Persian metres, it became Rekhta. So far about the Muslims in the provinces of Lahore, Multan, Delhi and the Deccan

and Gujarat. No Muhammadan of Rajputana wrote Hindwi in Persian metres. Rajasthani was there with its own phonetic and metrical peculiarities; as not many Muhammadans outside Ajmer were to be found in the Rajput country, not many authors have come down to us. But in the area of Awadhi some Muslims had settled down as far back as the 11th century, when Masud Salar went far east to Bahraich. There did rise therefore Muslim authors in that area who wrote both in this Sant Bhakha, Hindwi, dear to and cultivated by both the Hindu Nathas and the Muslim Sufis and Darveshes, and in Awadhi. Kabir was one of them; he sang in Awadhi or Purbi, in Hindwi, in Braji, and in Panjabi using the metres peculiar to all, and all the known types of poetry and forms of verse. After him came Rajan who wrote Jot Niranjana and another work in Hindwi. He was followed by Qutban, author of Mrigawati (1501); Majhan, author of Madho-Malti; Jayasi, author of Padmawat and Akhrawat, and Rahim, author of Niti Dohas and Barwe using Awadhi like Jayasi; Usman, author of Chitrawali (1613); Sheikh Nabi, author of Gyanadip (1618); Qasim Shah, author of Hans Jawahir; Nur Muhammad, author of Indrawati (1744). Rahim was born in Lahore and Jayasi, though born in Awadhi, came over to Rajputana (Anethi). They could not escape the influence of old Panjabi or Hindwi, as had done the

romantic allegorists in the Deccan and Gujarat.

Kabir of course sang of the same truths of Nathism so far as his esoteric poetry is concerned. In fact romantic stories, even those not allegorical, had been a great feature of Hindu literary culture; the Muslims like this element so much that Ziya Bakhshi, a contemporary of Khusrô, wrote his Tuti Nama in Persian verse, translating freely from a Sanskrit work. Soon after Jayasi, poetry in Braji became popular in Rajputana and among the Moghul Court circles at Agra and Delhi. Rahim was influenced by the Braji poetry of Sringara Rasa and of Alamkara, and he used Awadhi but to a different purpose. After him came Ras Khan, a Pathan of Delhi, who joined the Vallabhi Vaishnavites and wrote lyrics of Krishnaism. Here are some Muslim poets who wrote in Braji: Alam, Muhammad Usman, Mubarik, Taj, Hafizulla and Khan, Hussain Basati, Said Bakar, son of Ghulam Nabi, of the Punjab wrote Ras Prabodh on Ars Poetica in Braji in 1154 A.H. About the end of the 18th century, however, Rekhta came to Delhi through Wali from Aurangabad and the attention of the Muslim poets was entirely absorbed after that by the new, distinctively Muslim poetry modelled in form and substance on Persian. After the death of Aurangzeb, therefore, we cease to get Muslim poets in any of the five *Upabhakhas* of Hindi.

 **"A Series which is so markedly good."**

NEW STUDY READERS

BY

HENRY MARTIN, M.A. (OXON.), O. B. E.
LATE PRINCIPAL OF THE ISLAMIA COLLEGE, PESHAWAR.

Primer, As. 5; Reader I, As. 7; Reader II, As. 9;
Reader III, As. 12; Reader IV, As. 14; Reader V, Re. 1.

The following are some of the prominent features of this new series of English Readers, planned to teach our children to speak and write English effectively. It is the outcome of years of practical experience, and combines the best features of modern methods of teaching a foreign language.

NEW STUDY SEAT AND DESK WORK PRIMER, BOOKS I—V

BY

H. MARTIN

Prices: Primer, As. 4; Book I, As. 5; Book II—V, As. 7 each.

YOU CAN ALWAYS RELY ON

"COOPER" PUBLICATIONS

K. & J. COOPER—PUBLISHERS—BOMBAY, 4

Sole Selling-Agents for the Madras Presidency:

The Christian Literature Society for India, Park Town, Madras.

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

THE ROSE

Where from comes that sweet scent in the
little rose, Nobody knows.
Is it from the seed that gave it birth,
Or from the generous mother earth?
Ah! Men have sought in vain.

AN EPISODE FROM THE LIFE
OF GURU NANAK

Nanak did hold the king's cruel—got
In one hand cakes and cheese,
In other honest bread he caught
And both began to squeeze:
Lo! royal food did drop down blood,
And labour's loaf a milky flood.

[illegible]