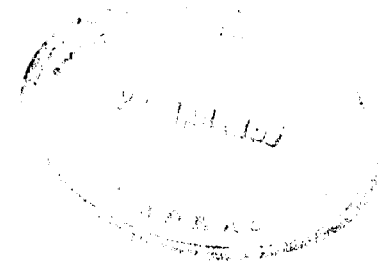


550

SHORT ADDRESSES
ON
EDUCATIONAL TOPICS



T
NSS

HNASWAMI MUDALIAR, M.A., B.L.

SHORT ADDRESSES
ON
EDUCATIONAL TOPICS

Delivered at various times and now
collected together

BY

L. B. KRISHNASWAMI, M.A., B.L.

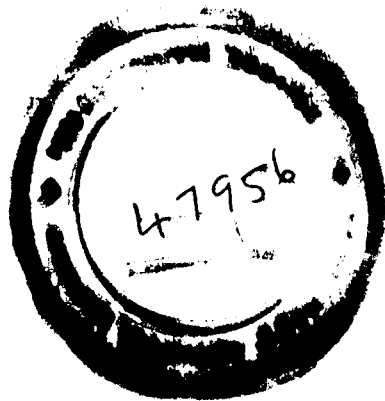
District Educational Officer, S. Arcot.

1935

K. PALANIANDI PILLAI & CO.

PUBLISHERS

MADRAS



DEDICATION

TO

Mr. and BEGUM SULTAN MIR AMIRUDDIN

In Token of High Esteem

And a much-valued friendship

PUBLISHER'S PREFACE.

THE thrill of delight and sense of satisfaction with which these speeches were listened to on the occasions when they were delivered, their definiteness of points and distinction of style are our justification for reprinting them.

From Mr. W. E. Smith who said of the first lecture "I endorse every word of my District Educational Officer" to the *Critic* of Trivandrum who paid the author the compliment of a reprint of the article on *Hostel Reform* from the *Madura Educator*, there has been among discerning men, a general consensus of praise.

What has pleased once, may please again ; what has pleased some, may please many.



FOREWORD.

MR. T. B. KRISHNASWAMI MUDALIYAR, the poet and author, is too well-known by his writings, not only to educationists, but also to the lay public, to need any introduction. His enthusiasm in the cause of education and the contribution that he has made towards its progress have indeed been very great. We came to know of Mr. Krishnaswami Mudaliyar's remarkable capacity for educational work when we were in Salem District, and but for the invaluable assistance that he rendered to me in carrying out the extensive programme of the Education Service League that I started there, the efforts of this institution would not have met with the success that was achieved, especially in the propaganda for the introduction of compulsory education and the organising of the Educational Exhibition. His term of office as District Educational Officer in Salem will, I am sure, be long remembered by the people of that District.

In this volume the author has compiled the lectures on education that he delivered on various occasions. The subjects cover a wide field of educational topics. I have perused the contents with great interest and enlightenment to myself and I feel that they will prove both entertaining and instructive to the readers. There are scores of thoughtful ideas in the book and the lectures are characterised by the profound erudition and the lucid expressions of the author. Those who have

had the pleasure of hearing some of these addresses, I am sure will agree with me that the eloquence and forceful delivery of the speaker combined with his apposite remarks and suggestions, always proved both inspiring and illuminating to the audience. I have no doubt that all those interested in education will welcome the appearance of this valuable addition to the literature on the subject.

The author has not dealt save incidentally with women's education as it belongs to a separate branch of the Department of Education, and hence he desires that I should express my views on this question. The need for greater attention being directed towards the education of women is being universally felt at present.

The backward condition of India to-day is largely the outcome of the neglect displayed towards the cultural advancement of that section of society which is the moulder of the future race. The disparity that exists between the education of boys and girls in the land where women were once endowed with radiant culture and gifted with varied attainments has been prejudicial to its progress, and all thought and attention should be concentrated by its well-wishers to bridge the existing gulf. Indeed there lived in India in days of yore a large number of women whose stirring examples could "fit a moral and adorn a tale." But the lack of opportunities for their intellectual advancement for a continuous number of ages has smothered the capacities latent in Indian women and the sooner the existing

handicaps are removed the better will it be for the future of the country. The twentieth century has witnessed the dawn of a new era in the position of women throughout the world. When I visited Turkey last year, it was a pleasure to find that the women of that country who erstwhile were generally far removed from education, are to-day endowed with considerable knowledge and learning so as to be able to shoulder equal responsibilities with men and even discharge similar duties. In the words of the Persian Poet "Men and Women constitute the right wing and the left wing of the bird of life, which when flapped together with the same impulse, the bird of humanity will soar heavenwards to the summit of progress." I, therefore, hope that my appeal to the readers of this book will not go unheeded.

BEGUM SULTAN AMIRUDDIN.

Judge's House,
Mangalore,
16th Sept., 1935.



TABLE OF CONTENTS

	PAGE
I. Elementary Education	1— 26
II. Secondary Education	27— 98
III. General	99—141

I

ELEMENTARY EDUCATION

CONTENTS

	PAGE.
1. Some Problems of Elementary Education ..	5
2. Opening address, Teacher-Managers' Association	13
3. Verse Reply to address at Sankari	19
4. Opening a Municipal School	21
5. Opening a Mission School	23
6. Opening an Industrial School	25

SOME PROBLEMS OF ELEMENTARY EDUCATION.

A LECTURE DELIVERED UNDER THE AUSPICES OF THE SALEM EDUCATION SERVICE LEAGUE, EDUCATIONAL EXHIBITION—NOVEMBER 15, 1933—UNDER THE PRESIDENCY OF W. E. SMITH ESQ., ACTING DIRECTOR OF PUBLIC INSTRUCTION.

The problem of Elementary Education is three-fold; how to get the child into the school; how to keep it long enough to become literate; and how to ensure its literacy in later years. There are many other problems connected with the training of the teachers, school-management, inspection and the like, but the most vital problems are these three and I propose to deal with them briefly.

I

In the District of Salem at the present moment, there are 169,000 boys and 170,000 girls of school-age. Of these only 57,000 boys and 17,000 girls attend school or roughly about 33% of the boys and 10% of the girls. What happens to the rest? Why are they not in School? What can be done to bring them under instruction? The ready answer on the lips of most people is:—the cause is unwillingness on the part of parents; and the cure is compulsion. Like other answers, cut and dry this represents only half the truth and the remedy is not the best that can be devised. Compulsion is both costly and

unpopular and has been found to be a failure. Unwillingness on the part of the parents is not so much a cause as a consequence of factors that have to be grappled with and overcome.

At a period of general depression, the market value of child labour appeals more powerfully to a poor parent in the village, than the advantages of education with the consequent enrichment of existence and the higher emoluments of skilled labour. The ignorant parent mercilessly sacrifices the distant future to the immediate present. He may repent of it later; also the victim of his folly; but the mischief is done and has to be counteracted.

The parent has to be educated and adult education becomes an essential precedent to child education, if the parent is to realise the value of education and undergo the requisite sacrifices to ensure to his child the advantages of early education. To some extent the economic problem should also be met by half-holidays throughout an important industrial season to enable children to earn something.

Another cause is a long-ingrained habit amounting to a social ban on the education of women. It is gradually giving way before the march of civilisation, but it is not fully realised that the education of women not only helps to create a happy and healthy home, but also reacts on the education of children very favourably, as an intelligent mother supervises the home-study and prevents wrong notions being graven on the minds of children by careless repetition.

Another formidable element of opposition is social

tyranny; the upper classes forbidding the education of Adi-Dravida children to avoid the so-called pollution in the school and to prevent their rise in social status in later days.

Against all these, propaganda work, is essential, Propaganda in the parents' association and on occasions of public-meetings like the School Day, the Old Boys' Day, the Durbar Day, the Education Week, Prize Distribution Day and the like, to make the value and importance of education fully realised and everything done to bring about mutual good understanding and universal education, without the unpleasant element of compulsion. So far then,—adult education, Parents' associations and propaganda work on public occasions like the present, will to some extent serve to overcome the difficulties in getting children into the school.

II

Now having got the child into the school, our duty is to impart Education and keep the child long enough in the school to make it literate.

It is notorious that many children fall off after the first year or two and very few reach the fifth standard which marks the minimum of effective literacy. The cut and dry answer again is to get an agreement from the parent and enforce the contract in case of its breach. I think the procedure is totally wrong and if it is to be enforced, additional civil Courts will have to be established everywhere, at a cost ruinous alike to the Government and to the Public. The threat of prosecution can at best be merely *fulmen brutum*, a vain threat.

The causes lie deeper than in the mere perversity of mankind. To begin with, modern Education, even in the Elementary stages, has become abnormally costly. In the place of the honest useful old time slate, pupils are asked to use notebooks from the earliest stages and the cost of note-books is out of all proportion to the return. Even a petty schoolmaster in the first standard starts off dictating notes and boys are early initiated into the pernicious habit of taking down notes *verbatim*. The evil continues in the college classes. Intelligent notes-taking is as much unknown as intelligent lecturing. The more impotent the man, the more bulky are his worthless notes. If a man has anything sensible to teach, let him print his lectures or deliver them : if he has nothing sensible, let him not make education a burden and a curse. Let a millstone or rather his own lectures be tied round his neck and let him be drowned in the deep sea.

Next to costliness is the barrenness of results due (1) to bad teachers and (2) to a syllabus much removed from the normal life of villages.

Harsh unintelligent teachers, superlatively ignorant themselves, severe in the unauthorised punishment of children, teaching without proper notes of lessons, teaching at random what comes uppermost into their heads, teaching multiple classes and therefore able to devote only one-half or one-third of the time to each class, cannot make for economy, cannot help the cause of education. Parents cannot be expected to see unmoved their children being brutally ill-treated. Such teachers are the worst obstacles in the path of educational progress.

The syllabus itself requires to be revised, and brought into closer conformity with village needs and requirements. It should serve as a valuable introduction to, and enable an intelligent appreciation of, the work done by the Health, the Agricultural and other departments. The books should enable the pupil in after times to pursue studies in particular arts and crafts, whereby an honest living may be earned.

Stagnation is another evil, but this is contributed to by the pupils, their parents, their teachers and the management themselves in various proportions.

The dullness or indifference of the pupil is easily the most obvious cause ; but this again is not so much a cause as a consequence of bad teaching. Teaching is not made interesting. Lessons learnt at the Teachers' Association are easily forgotten ; slow boys are punished without sympathy or flouted at and disgraced. This develops the inferiority-complex and the boy who surely has some elements of good in him remains for ever an ugly duckling.

The parents contribute to stagnation (1) by getting their children admitted at all times of the year, not at the beginning : the child so admitted cannot keep pace with those who have come in earlier and have been attending longer ; (2) by keeping back their children under the least pretext of a local festival, arrival of a guest and the like ; and (3) by sending their children ill-equipped in the matter of books and slates. There should be no admission after the first month after the re-opening of the school ; regular attendance should be enforced by the teachers starting half an hour earlier

and bringing with them as many school children as they can and by propaganda work at public meetings. The equipment should be provided by the parent or by any generous member of the public.

Teachers contribute to stagnation by their indifference to work, by their harshness and cruelty, and by their incompetency. By conscientious discharge of their duty, by a constant adjustment of their method to the end in view, the educing of the latent talents of a boy, teachers can prevent stagnation. Refresher courses and attendance at Teachers' Association Meetings will help them very much.

Lastly managements by constant change in the staff, by crowded rooms, where too much noise makes useful teaching impossible, by multiple classes which allow only a part of the time to be devoted to each class, are impeding the course of education and helping stagnation and other kindred evils. Enforcement of long-time contracts of at least three to five years, the adoption of the shift system and the amalgamation proposed in the Champion Scheme are the remedies.

The shift system consists in working the school in two shifts or batches. The first batch of pupils and teachers attending between 8 to 10-30 A.M., and 1 to 3 P.M.; the second between 10-30 A.M., to 1 P.M., and 3 to 5 P.M. What classes shall constitute the first batch may be determined according to local conditions, with reference to boys coming from a distance, with reference to boys coming from the same house and the like. A separate room may be provided for silent study for those who arrive in advance of time. Half the accommodation and

half the furniture will suffice and the noise and disturbance halved. This avoids also the difficulty of supervision in a number of buildings often far apart from each other.

The Champion Scheme is well-known and much of the criticism is wholly mistaken. Where a single school exists in a village, whatever its defects, it has to be left untouched. Where within a radius of a mile, a multiplicity of schools—good, bad and indifferent—divide among themselves a school-going population scarcely sufficient for a single school, it is necessary economy and a necessity in the interests of efficiency, to amalgamate ill-attended classes, into one with a fair attendance, in charge of a full time trained teacher, instead of one untrained and who can devote only a part of his time to a number of classes which are ill-attended. In actual working it will be found to be highly reasonable, though organised prejudice in many quarters is up-against the scheme, in the usual unreasoning way, in which every reform is opposed as an innovation.

With the adoption of the shift system and the Champion Scheme a great deal of avoidable evil could be averted. Thus by making education less costly, more pleasant and more nearly akin and allied to village life and interests; by making teachers more efficient and more considerate, by careful supervision and refresher courses; by getting managements to improve conditions of service, accommodation and equipment; and the parents to equip their children properly and send their children regularly from the beginning of the school year, the stay of a child at school can be made really fruitful.

Children should also be promoted to higher classes as fast they are found to be fit for them.

III

This brings us to the last problem how to ensure literacy in after life.

School magazines, Old Boys' Associations with regular monthly meetings for business or for pleasure, a school-club athletic and social, Reading Circles, Parks with Lending Libraries; Dramatic and Musical performances, in fact whatever can bring together old boys in friendly association, will help to keep up their love of the school and thence of the learning they acquired there. And you, who have listened to me thus far, ladies and gentlemen, could give us your help in the matter of adult education in the matter of Libraries and Public Lectures. You can help us in many ways. You can at least give us your sympathy and good wishes, even if you cannot give us freely of your treasures intellectual and other.

OPENING ADDRESS DELIVERED ON THE 18TH MARCH 1933, AT THE FIRST CONFERENCE OF THE SALEM DISTRICT TEACHER-MANAGERS HELD AT SALEM.

My fellow-workers in the noble cause of Education,

I must begin by congratulating the Salem District Teacher-managers on the success that has attended their efforts to call together this Conference, which I have the honour and the privilege of opening this morning. Time and again doubtless the idea must have been present before your minds, for you could not have been ignorant of or indifferent to the need for and the usefulness of such Conferences. But time and again, there must have been something or another that stood in the way and frustrated your efforts. It is only to-day that your hopes are realised and your ambition fulfilled. But the auspices under which you meet are so splendid and august, that I for one do not regret the belated but magnificent fulfilment of your desires.

Your President, Begum Sultan Mir Amiruddin, is perhaps the first Muslim lady graduate in all Bengal, Bihar, Orissa and Assam. Not only did she have a very distinguished academic career, but all her sisters have attained to the highest degrees of the Calcutta University. Her father, the late illustrious Aga Jalalud-din Moid-ul-Islam was a great Persian scholar and one of the makers of modern Persian Literature. I recount these facts to enable you to view the Begum's activities

in the Educational World as rising naturally and necessarily out of her early environments ; I set forth these details to furnish you with the necessary back-ground to see the picture in its proper perspective.

In our own district we have seen the Begum Sultan presiding over the Education Service League and inspecting the Girls' Schools in the Municipality. This is not a strange or a passing whim on her part, but the natural result of a course of conduct early formed and consistently pursued, the continuity of an increasing purpose, intensively followed in the cause of Education.

Very early in life, the Begum was Honorary Principal of the Shamsia-Zenana Madressa and won the high encomium of Lady Reading for her educational work in Bengal, and in Madras she won the praise of no less a person than the Lady Beatrix Stanley for her services in connection with Maternity and Child Welfare schemes in Anantapur. In Rajahmundry she infused a new life into the women of that place and awakened in them a high sense of civic responsibility. She founded the Ladies' Club and inaugurated for the first time in Andradesa most successful women's conferences to promote education. And these conferences have since become an annual feature there. It is the good fortune of Salem District that this rain-cloud which has been showering its blessings on Bengal, Rajahmundry and Anantapur, is hovering over our skies to refresh the drooping flowers, to call forth fresh blossoms into existence, to scatter plenty over a smiling land.

I trust it will not be out of place for me to say a few words now about the Salem Education Service League,

for Teacher-Managers should form an essential and integral part of that League.

The objects have been set forth, more for terseness and mnemonic virtue than for real poetic value, in verse and I may be pardoned for reading it here—

More and happier schools for the young ;
Wider scope for the mother tongue ;
Study circles for the old,
All-time stories there retold,
The news of the world, the march of the mind,
The progress achieved by human kind ;
Exhibitions and annual meet,
Where the workers gather and greet ;
The world's Wisdom, its garnered lore
Laid in cart-loads at every door.

I want you to join this League and do your best for the cause of education in this district.

I think it is expected of me and I would be failing in my duty and disappointing the audience, if I do not so much as suggest a few topics of educational interest, which such a body as this might usefully deliberate on. I can but suggest or at the most touch the fringe of topics : they are so many and require such lengthy and careful consideration !

Teacher-managers can seriously think out ways and means of introducing and maintaining a better discipline, both among boys and the members of the staff. They can set up and enforce a higher standard of conduct and efficiency : better punctuality, greater regularity, a higher sense of duty and thereby raise the tone

of the institution, build a tradition for it, of which they and their colleagues and successors may be proud: of which their pupils may be proud and so proud that they shall deem it a privilege to send their children and children's children thereto,

“to the schoolboy spot,
They ne'er forget, though there they are forgot.”

In other words, build up Eton and Harrow on Indian soil and revive the great and proud traditions of the past, without their drawbacks and deficiencies. Whatever is done in this direction will raise the schools and the school masters in the esteem and regard of men and this is no small achievement.

My next suggestion is, consider the question of common text books, common examinations, one uniform standard of high excellence everywhere, to which every one should aspire to work up. Make it impossible for the slacker and the slumberer to masquerade as a teacher: set up a high standard and work steadily to achieve it.

Again, secure parental co-operation to stop the ever-growing curse of stagnation in elementary schools. Let the parents co-operate with you by getting their children admitted early in the year, not at all times and all through the year: let them co-operate with you in keeping the children long enough at school to become literate and make them attend regularly to benefit by your teaching: let them co-operate with you by providing children with books and slates, so that these latter may not be handicapped for want of them, be retarded in

their progress and be a drag on others. Prevent stagnation at all costs and by every means possible.

Prevent unhealthy competition by lawful and beneficial “combines” or “unions” among yourselves and even if it be not possible to carry out the so-called Champion scheme, do your best to eliminate educational waste and help to economise the resources of the District Educational Council. Let a fewer number of well-conducted schools get better grants. Let not the funds of the District Educational Council be frittered away like the shorn and parcelled Oxus on sandy wastes and desert tracts of incompetency and inefficiency.

Again devise means of economising on rent and on new buildings by adopting the shift system, by maintaining school-places of $9\frac{1}{2}$ sq. ft. per child without restricting admission. Admit one set of children with their teachers between 8 and 10-30 a.m. and again between 1 and 3 p.m., with a half or one hour for games, and another set between 10-30 a.m., and 1 p.m., and between 3 to 5 p.m., with a half or one hour for games after that, securing $4\frac{1}{2}$ hours of mental and half to one hour of physical instruction. So shall you double your space without increased cost in rent on buildings.

You can also help the Education Service League by participation in library work and adult education schemes.

Infinite are the possibilities and ways in which a willing and intelligent teacher-manager can do real, social and national service, make his calling honoured and respected and live a life of usefulness.

Think out all these, for much can be achieved by col-

lective wisdom and combined effort. All your efforts could be co-ordinated and rendered effective many times over by starting and maintaining a bi-lingual magazine, such a magazine wherein your thoughts may travel to the ends of this Presidency and where your deliberations will find a permanent record. The magazine would also keep alive public interest in teacher-owned schools and keep also the teacher-managers in touch with the educational world without. A magazine would serve to unify you all and give proper articulation to your doings and demands.

Let me now declare the conference open and wish it all success.

I feel I am flinging open the doors of an intellectual arena ;

“Where mind with mind contends
On peaceful fields, in generous strife,
To further loftier ends.”

TO THE TEACHERS' ASSOCIATION SANKARI, 27-1-1934.

Last evening and this present Time,
In lasting and in lovely Rhyme,
You have set forth my praise : Believe
Me grateful : My grateful thanks receive.

I marvel not your daily speech
With ease Poetic heights doth reach !
For in the shadows of these hills
With larger visions, firmer wills
Men grow into what they behold !
And greatest things are done, we're told,
Just where men and mountains meet !
Such lofty hills your visions greet !
Doubtless you breathe their pure and keen
Bracing breath of joy serene !
May you rise above Sect and Side
And thus attain to their prospect wide !
Be planted firm in what is right,
And bathe in the sunshine of delight !
So may this conch-shaped hill e'er stand
Through all the conch-blown Tamil Land
Of noble thoughts most chaste and chary
The Symbol and the Sanctuary !

Ye, who are before me, grow
wisdom and in wealth; Yet know
Noblest things of Earth and Sky
e'er stand firm, for e'er shoot high.

OPENING A MUNICIPAL BOYS' SCHOOL AT SHEVAPET—
31ST MAY 1933.

It was a great French Writer Victor Hugo, I think, that said—whoever opens a school, closes a prison. This privilege of opening a school and conferring the consequent benefits, moral and intellectual on the people of this locality, I owe to the kind offices of the Municipal Chairman and the Councillors resident in or representative of this ward. At their request I stand before you to perform the pleasing function of flinging open the doors and inviting the little children to benefit by the course of instruction imparted here. In doing so, I feel I am doing an act symbolic of all education. For education of whatever grade is but the opening of a door to the Treasure house of knowledge.

May the children that pass through the portals of this institution make the best use of this access to knowledge! Let them grow into wise and helpful citizens. Let their minds be enlightened and their homes enriched by the acquisition of knowledge and the advantages of good discipline. Let them always seek the common good, setting service above the self. Let these ideas get implanted in the virgin soil of their young and tender minds to grow with their growth and strengthen with their strength. Let them learn these and many other virtues by interesting stories and inspiring example. Let the teachers of the young be cautious and careful about their temper, their manners, their language and behaviour. Children learn more by copying a

model than by all the instruction imparted. Let teachers realise their great responsibility and pray before they begin their work, that they may be guided in their great task by the grace and mercy of almighty God. Let an atmosphere of good cheer prevail; and within the limits of necessary discipline, let the children enjoy all the freedom that they can. Towards such a result I am sure the bright light and the pure air of this place will contribute much. Let them be taught without having to shed tears, without being brutally assaulted by unkind masters. Let instruction be imparted here with real skill and yet more genuine love. For as Christ Jesus observed, *Of such is the Kingdom of Heaven.*

The founding of a Municipal School is not so much a duty imposed from without, as an imperious necessity keenly felt from within and bitterly experienced in the every day affairs of a Municipality. How appalling is the ignorance which offers its unreasoned opposition to every measure of sanitary or other reform! How much easier to carry out these measures with the help and co-operation of an intelligent and understanding public! How quickly does the stone-wall of ignorant opposition crumble into the fine soil favourable for cultivation! Educate your citizens now and here and in large numbers and it is not unreasonable to hope that in a decade if not earlier, the entire outlook will have brightened and the good work of a progressive Municipality rendered easy and possible.

It only remains for me now to thank you for the honour you have done me. I take it as an honour done to my Department and the great cause it serves.

SPEECH ON THE OCCASION OF THE DEDICATION OF THE DANISH MISSION ELEMENTARY SCHOOL, PUDUKUPPAM.

It is man's highest privilege to be God's instrument for doing good. I have not built this building: nor have I endowed it: but I am grateful for this privilege of declaring it open and dedicating it to the cause of Education. The great missionary body from Denmark have, across eight thousand miles of alien country, put forth their hand to help their Indian Brethren and have put up this beautiful building, furnished it, endowed it and have pledged themselves to carry forward the useful work of fighting illiteracy in their sphere of influence. They have provided the means by which one could say, "*Nolite fieri sicut equus et mulus, quibus non est intellectus*", "Do not become like the horse and the mule who have no understanding". They have called together children of this land, even as their Master called together children and offered them the benefits of Education and Enlightenment. "Let little children come to me and do not thou forbid them". May children come flocking in here and be welcomed with open arms! May the children that enter these portals be conscious of the service and sacrifice embodied in every brick and tile of this building and imbibe in this atmosphere, alike the love of God and the love of their fellow-men. Let them be attentive to their studies by all means, but let them learn also to be tolerant towards

each other, helpful and kind and make their own lives and the lives of others happy.

I am fully confident that this will be so; for Mr. Lange is a scholar with a vision and foresight, with a range and width of sympathy, great in proportion to his own nobility of nature. I have known him but for a short time, but I seem to have known a great deal of him. So must it have been with all who have come in contact with him. His heart speaks to other hearts through the eye in a language independent of words. "I like Vriddhachalam. I love the people" he said to me spontaneously. The word has taken shape and the building here dedicated and opened by my humble hands is the concrete embodiment into fact of the word that welled forth from his Heart! A careful education contributes much to the making of a virtuous life. May this institution and the work done here, redound to the Glory of God.

ON THE OCCASION OF THE OPENING OF THE NANDANAR
INDUSTRIAL SCHOOL, CHIDAMBARAM, 20-7-1934.

Swami Sahajanandha, Ladies and Gentlemen!

I am deeply conscious of and keenly alive to the great honour done to me by Swami Sahajananda by this invitation to open his Industrial School. The honour is great and the obligation real, when we consider the greatness of the Founder and the usefulness of the foundation. Some of you here are better acquainted with the Swamiji than myself, but in a sense there is no one in all South India who is not familiar with his name. Not to know him would argue one's own littleness and limitations. He is a social worker who against tremendous odds has succeeded in accomplishing a great task. Every inch of ground here, every human soul on the precincts, bears testimony to the quality and extent of his good work. Using the words of Lord Napier about the greatest educationist of South India and suitably altering them to circumstances, we may say, here is *a missionary teacher known alike for his piety and public zeal, and whose services in the cause of Adi Dravida education and uplift are incalculable and perhaps unsurpassed*. These are words of high praise and were spoken indeed of a great man, but not greater than Swami Sahajananda.

And then, the institution that he has founded, shall I call it a school of instruction or a school of character? Idleness shall not enter his school of industry and the

industrial art here imparted will enable every one coming under its influence, to follow a very useful calling and gain an honest and honourable livelihood. Idlers are a mischievous gang and the unemployed are a menace to social order. We have here a means to combat both the forms of evil. Men shall be neither idle nor unemployed so long as they find work of a useful kind ready to their hand. Poverty, the Greeks said, is not a crime but for a man not to endeavour to get rid of poverty is a great shame. For poverty oft-times puts man in a situation which is a sore temptation to bow the knee and bend the soul. To be possessed of an honest means of honourable livelihood is to be enabled to possess in peace the honest manly heart, without which no man is worth regarding. Students who pass through these portals need not gather wealth,

*"To hide it in a hedge
Or for a train attendant,
But for the glorious privilege
Of being independent"*

And one that is to labour bred, is match for fortune fairly.

Now let me declare this Industrial School open and in doing so, express a wish, a blessing, a prayer, that those who come under the beneficial discipline of this institution, may grow to be useful citizens, honoured members of society, progressing from success to success, but not forgetting the founder who made men of them, not forgetting others whom they can help to make men of in future years and in all behaviour and conduct in life, keep up the noble tradition of the school and
"Preserve the dignity of man with soul erect".

II

SECONDARY EDUCATION

CONTENTS

	PAGE.
1. Education week, Chidambaram	31
2. Teachers' Guild, Salem	35
3. Teachers' Guild, Ramnad	42
4. Silver Jubilee, Chittur High School	55
5. Silver Jubilee of S. Krishna Iyengar	64
6. Unveiling portrait, Kattuputhur	67
7. Prize distribution, Chidambaram	71
8. Prize distribution, Sri Villiputtur	75
9. Prize distribution, Mangalore	78
10. Form IV at Porto Novo	84
11. Sports meet, Villupuram	89
12. Scouting—Namakkal	92
13. Scouting—Chidambaram	94
14. The Vernacular as the medium of Instruction.	97

I

INAUGURATION OF THE EDUCATION WEEK AT CHIDAMBARAM 1934.

Torch-bearers of Learning and Apostles of Culture!

We are met here according to an annual custom to celebrate the 'Education Week' and I am deeply conscious of and equally grateful to you, for the great honour you have done me, by asking me to inaugurate it. It is too late in the day for me or for any one in my position here, to justify the practice of such annual celebrations. Leastwise is it necessary to explain to the citizens of this ancient and holy city accustomed to many religious festivals and celebrations, the need for this ceremonious display of our faith in education, that great cause to which we have devoted and dedicated ourselves and by which we have consecrated and ennobled our lives.

Perhaps the best season for such a festival is about Saraswathi Pooja time under the protective *aegis* of the Goddess of Learning; or much earlier when the actual work of the school begins. Anyhow we are here about Dusserah time, after individual worship in our homes, for a collective celebration now.

I need not be dithyrambic about the glories either of literature or of learning. From the earliest times to the present day everyone who has praised learning, has praised it adequately and with becoming enthusiasm and genuine appreciation of its value and importance to

human life. Just for variety's sake, I quote the unfamiliar but invaluable words of the Prophet Muhammad, who in a moment of wonderful inspiration said "Learning is an ornament among friends and an armour against enemies";—a remarkable saying, excellent in itself, good then, good now and good for all time, all-sufficient and comprehensive too.

In these circumstances it would be profitable I think, addressing an audience of teachers to recall to their minds a great ideal of the ancient teachers of our land and of the sages of other lands, particularly the *Lampadaphori*, torch-bearers of learning, who have not only in one continuous succession handed on the accumulated learning of the world, but added to it, men whose names are luminous points in the firmament of human progress. Socrates despised the sophists who took money, and regarded it as selling learning. But teachers like others must live; and what is more, live above want, live with a mind free from care, with enough means to travel and yet more to buy books, from which, as from some ancient source of inspiration, they may daily renew and refresh themselves. Sordidness can only attach to a sale of knowledge by market-weight of earthly gold and in proportion to it. For after all, in these days of plenty of books, it is not what a man teaches that counts, but the inspired and inspiriting atmosphere he carries with him, the infectious enthusiasm for learning, that without any perceptible effort instinctively passes from master to disciple and teacher to pupil, that is of real value. It is not the hum-drum teacher that plods through the syllabus and patiently covers the whole ground, discharging his duty with a

certain mechanical exactness, that is remembered in after-times with gratitude, but the inspired master who with rare insight into things, evokes enthusiasm and strikes out that kindred spark of genius that blazes forth and with its illumination makes comprehension easy and possible and even reaches out to higher levels of thought and understanding. The late Sir Mark Hunter was a teacher of that type. The Rev. Prof. Mackenzie of the Christian College who died in 1906 was of that type. Prof. Knox Johnson of Allahabad who died somewhere about 1910 is reported to have been of that type. And if it be permissible to mention the name of a living man, a name raised above all envy or jealousy or even comparison by the supremacy of his scholarship. I should mention with reverential regard, Professor Corley, of the Christian College, Madras.

I have mentioned to you men with whom, with one exception I have been well-acquainted. Every one of them worked at considerable self-sacrifice and displayed a devotion to duty that was most inspiring. For these men with an established reputation did not rest on their oars, did not let their God-Given faculty rust in ~~them~~ unused, but were learners ever, conquering fresh regions and annexing new dominions to the already widely extended empire of their achievements.

In inaugurating this year's Education Week let me exhort you to hold your head and banner high, your ideals high and pure, making of Education a noble profession not a sorry trade, and I cannot for a practical example do better than ask you to keep always the examples of these and other great men daily before you. Continue in your allegiance to what is good and

true and beautiful in life and literature ; cultivate and impart a taste and love for songs that have touched the heart, chants that have wakened valour, fables that have exploited truth, maxims that have worded justice. Let the great men living and dead, guide and direct and inspire you in your task, refresh you when you falter, reinvigorate and carry you forward to the goal for which we are striving—honest service, honestly rendered and an intellectual life, intelligently lived.

AT THE INAUGURATION OF THE EIGHTH CONFERENCE OF
THE SALEM DISTRICT TEACHERS' GUILD AT DHARMA-
PURI, 11-12-1932.

I am very thankful to the members of the Teachers' Guild, for the signal honour they have done me, by nviting me to open this their eighth Conference. It is vell that members of the teaching profession should co-operate with members of the Department and take hem into their confidence in all their deliberations and I am sure you realise that much can be accomplished by considered and combined action on the part of the various educational authorities. I who have been the recipient of much kindness and courtesy at the hands of teachers in the various institutions in this district, find herein one more proof of your collective and combined courtesy to the Department. I need hardly say, I am deeply grateful to you and need hardly add, I am also highly interested in your deliberations. It shall be my earnest duty to do my humble best to present to and secure from the department, whatever concessions you rightly seek and deserve.

Meanwhile I may be permitted to say a few words which may initiate, even if they do not guide, the lines of discussion and suggest a few topics for your earnest consideration.

The first of these is a complete vernacularisation of the course of studies, the use of Tamil for the teaching of all non-language subjects. In spite of English being

the medium of instruction for a hundred and fifty years and more, the failure in English in the S. S. L. C. examination and the consequent wastage in secondary education have been appalling. To add the impediment of a foreign language to the intricacies of a knowledge—non-language—subject is the peculiar defect of Indian Education. Everywhere else in the world, knowledge is acquired in a rational manner, straight through the language of the locality, through the mother tongue. Here too in India, it should be done, as much in the interests of the unfortunate victims in schools, as in the interests of English studies themselves. English is best learnt not by a promiscuous use of the language at all times and in any circumstances, but by a good grounding in English Grammar, frequent exercise in English Composition and a considerably wide acquaintance with the best books in English, under proper and efficient guidance. For such work, more time is needed and this is secured only by studying the non-language subjects in two-thirds of the time, by the use of the vernacular and utilising the third so released, for English studies.

Objections by way of want of suitable terminology and suitable text books are at this time of the day foolish and frivolous. The facts of publication have falsified these fears. Nothing but vested interests need stand in the way of using the vernacular as the medium of instruction in all classes up to the highest.

Such a use of the vernaculars in Courts will also serve to minimise the Law's delay. Business being carried on in a special jargon is wasteful of time and energy. Vernacularisation in Courts is the first step

and everything else will follow. Then the tears of many generations will be wiped off, the victims of slaughter will no longer bleed at the altars of Examinations. Even at the risk of repeating myself, let me say that the irrational and unnatural system of learning in a foreign language obtains only in this country in the wide world and nowhere else. The reason for it is, perhaps among others, that English Universities followed a similar practice when the Professor of Poetry at the University of Oxford delivered his lectures in Latin. The Poet Keble delivered his address in Latin and only with Matthew Arnold and his successors has a rational and natural mode been followed, and the lectures so delivered are an abiding possession for all time. Matthew Arnold himself, John Mackail and A. C. Bradley have enriched the critical literature of England and set the standard of poetic appreciation and poetic values, beyond the soilure and ignoble touch of the den and the market place.

We have yet to follow an example set nearly sixty years ago. No one desires to belittle the value of English studies and I least of all, a professional student of English. But in the very interests, that are bruited abroad to be in jeopardy, I would strongly recommend the vernacularisation of the courses of studies.

The good work done in the English class is often undone in other classes, by the laxity in the use of language, and both the language and the subject suffer under this un-natural system of study.

As Prof. Marvin observes, the difficulty of the language is super-added to the difficulty of the subject and young students are heavily handicapped in their scho-

lastic career. If the subjects are studied in the mother-tongue, they could be studied in two-thirds of the time now taken up and the third so released may be utilised for a more intensive and accurate study of English both by a systematic study of formal English Grammar and by an extensive acquaintance with the English Classics.

Let me read to you, Jerome K. Jerome's view of the spread of English and of the true missionary of the English tongue.

"Shakespeare and Milton may have done their little best to spread acquaintance with the English tongue among the more favoured inhabitants of Europe. Newton and Darwin may have rendered their language a necessity among educated and thoughtful foreigners. Dickens may have helped still further to popularise it. But the man who has spread the knowledge of English, from Cape St. Vincent to the Ural Mountains is the Englishman who, unable or unwilling to learn a single word of any language but his own, travels purse in hand into every corner of the Continent. One may be shocked at his ignorance, annoyed at his stupidity, angry at his presumption. But the practical fact remains: he it is, that is anglicizing Europe. For him the Swiss peasant tramps through the snow on winter evenings to attend the English class open in every village. For him the coachman and the guard, the chambermaid and the laundress, pore over their English grammars and colloquial phrase books. For him the foreign shop-keeper and merchant send their sons and daughters in their thousands, to study in every English town. For him it is, that every foreign hotel and restaurant-

keeper adds to his advertisement: "Only those with a fair knowledge of English need apply."

Did the English-speaking races make it their rule to speak anything else than English, the marvellous progress of the English tongue throughout the world would stop. The English-speaking man stands amid the strangers and jingles his gold.

"Here," he cries, "is payment for all such as can speak English."

He it is who is the great educator. Theoretically we may scold him; practically we should take our hats off to him. He is the missionary of the English tongue."

My advice is "Go thou and do likewise for your mother-tongue!"

Again a purely literary education for all, is futile and meaningless. If we expect our students to get a good general education by the time they leave the High school—and college studies rightly understood are not for all and sundry—shall we not make the curriculum of studies wider and more practically useful, by including a certain number of scientific subjects, making it possible for the students to enter upon a course of technical studies forthwith.

Should we not make Physics and Chemistry compulsory and insist on more thorough knowledge of these? Should we not devote more time and attention to experimental sciences to be of real use to the country? Should we not recast the syllabus so as to enable holders of S. S. L. C's to join straight-away for electrical Engineering, Veterinary Training, a Medical Course

and even for Commerce? Is not a commercial training a crying need of our country and cannot accountancy be taught as one of the subjects in the S. S. L. C. Curriculum? Should not Agriculture form also an essential portion of the work to be done, the rudiments at least?

I would commend to you the consideration of the inclusion of these practical subjects in the curriculum, if there is to be any completeness in the course of training a man, for an intelligent participation in the life around him. Our present national conditions emphasise with tremendous force, the imperative need for such an advance.

Then there is the question of text-books. I wonder why experienced teachers engaged in the teaching of subjects should not join together and produce books for use in schools.

Then there is the question of stability of service. Why not own the schools yourselves and be your own masters, with permanence of service and plenty of pay? Lastly what are you going to do for Adult Education in this district? How are you going to share with less favoured brethren, the glorious privilege of knowledge? how relieve the poverty of the uneducated mind and wipe out ignorance, that menace to Government and danger to society? This is a great problem which awaits a satisfactory solution only at the hands of Educationists.

I have touched only on a few points and do not want to anticipate. Let me declare this Conference open and wish it all success! Whatever might have been the

failures in the past, do not lose heart, be not dispirited. Failures are but stepping stones to success. Carry on cheerfully. *In Deo faciemus virtutem*, Through God, we shall do valiantly.

May your deliberations be characterised by prudence and moderation and be carried on in a spirit of forbearance and mutual good will, with a full realisation also of the responsibilities involved. I should have very much liked to see an Educational Exhibition opened at this time, but I trust the next Conference will supply that deficiency. There is much to be gained by common effort, and mutual exchange of ideas and enthusiasm.

And now as Trojans unto Troy, *Vade age et inge ntem factis fer ad aethera Troiam*, set ye forth on your work and by your actions exalt to the skies, the dignity of your noble profession!

III

ADDRESS TO TEACHERS' GUILD, RAMNAD, DELIVERED AT
KARAIKUDI ON 28TH SEPTEMBER, 1929.

My comrades in the noble cause of Education !

I am deeply grateful to you, for the honour you have done me, by asking me to open this Conference, of the Ramnad Teachers' Guild. I appreciate it as a recognition of the usefulness of the Department, as a co-ordinating and guiding agency. I value it as a realisation of the great need for a hearty co-operation of the Department and the profession, if any real progress is to be achieved. It heals an old sore ; it bridges a wide gulf ; it augurs well for the future of the Guild !

We of the Department have no interests apart from, not to say antagonistic to, yours. Whatever our theories, whatever our ideas, you are the means of working them out and these theories and these ideas, we derive, as much from our reading for which we have ample scope, as from our observation of your work, in the various parts of the District. The spectators see more of the game, than the participants therein, and we of the Department as intelligent spectators, see more of the game than you, who are engaged in it. We give you the right direction and timely encouragement, and the ship of Education steers a straight and safe course. You cannot afford to scrap the helmsman. You will flounder

helplessly if you did, and amid the shoals and sunken rocks of this world make a frightful ship-wreck.

Your efforts in the past I must say, and be pardoned for saying it, though not exactly leading to a ship-wreck, have been in the nature of an aimless circuitous wandering. You have asked for better salaries, for safer and more secure tenure and for a wider recognition of the value of your services. The Lawyers do not ask for these nor do the Doctors. They fight their way and win for themselves a position, proportionate to their usefulness. Fancy Lawyers or Doctors asking by resolutions of their Guild for fees, for clients and for wider recognition of their services ! It strikes only teachers, to do so. Your attempts in the past have failed, and rightly failed. For proclamation of helplessness and cry for help, are not the way to get help and never by resolutions resolved even by hundreds and thousands, but by strenuous efforts at self-improvement, will you ever achieve what you want. My sincere advice to you today is, Cease to ask for these : Begin to work for these.

And in your work, take into your confidence the members of my Department and if you can, the parents of pupils in Local Parents' Associations. There are things which you cannot see for yourselves : for familiarity draws a veil over the face of things and you need to pray for that gift of seeing yourselves, as others see you. Ask us and ask them frankly, wherein you fall short and profiting by self-criticism and the helpful criticism of others, set your house in order and start forth on the wheels of self-help, to conquer for yourself a dis-

tinguished place in society and above all, deserve it by your services and sacrifices.

The way in which the parents can help you and in which you can help them is this: Make them realise that you are as much shapers and moulders of the character of the boys, as imparters of knowledge. Make them feel that you are interested in the future of each boy, as much as the parent himself. Get the parent to co-operate with you in bringing the boy under proper discipline and correcting his ways when he goes wrong. Study his aptitudes carefully and set him on his way, enriched, by all your learning and by all your experience. Teach him inside the school and watch him outside, and whenever you can, help the boy forward—say to a scholarship or to a situation in life—do so ungrudgingly and the bread you cast upon the waters, will some day come back to you. The student will not forget you: nor his parent; and what a blessing such spontaneous unsophisticated affection is, those only know who have enjoyed the privilege.

So far as the Department is concerned, view the Inspector as a friend, have a free exchange of ideas with him, and even if you gain nothing from him, which is very seldom, you will have got him into sympathy with your difficulties, and this paves the way, for a better understanding, for a better appreciation of each other. Gibbon and Burke believed in conversing with all and sundry to improve their knowledge. Coming into contact with men who belong to the service which claimed Myers and Matthew Arnold cannot be without its value. There is no longer the old fear engendered by exten-

sive authority and European descent. You have no longer to bow humbly down and say "Your honour" at every step. You have men who move in social circles much your own, who realise your difficulties and sympathise with you and try to help you. In that spirit of realising your difficulties, sympathising with you and trying to help you, I venture to offer for your consideration, a few suggestions for the betterment of the Teaching Profession. Though I have never taught in High Schools—one need not be a shoe-maker to appreciate the value of a shoe—I have been on the staff of the three greatest Colleges of the metropolis, in very responsible positions and you may take it that my love for the profession is most genuine. In this spirit, I offer my remarks and if I speak frankly and do not flatter you, set it down as much to my inherent straightforwardness of speech as to my genuine interest in you, which is best served only by down-right, plain-speaking. The things I speak to you about, have to be said sometime and by somebody; perhaps better now and by me.

In spite of the difficulties you have all deplored from the remotest of times, the fact remains that no profession is more popular, attracts more crowds; and maintains them too. So much so, that the cry of the teachers goes unheeded. The popular notion is that the teacher's job is as easy and as lazy as that of a cow-boy. The cattle are driven out to graze early in the morning and brought back home late in the afternoon. They pick up what feeding they can and while the cow-boy keeps playing on a bamboo-pipe, the lowing cattle

differences and stand together shoulder to shoulder to keep the tone of the profession pure and high !

If you feel yourself diffident or unable to assail the strongholds of capitalists, my next suggestion is *own your schools*, become Teacher-managers. You have the example of Rao Sahib Appu Sastrigal of Kumbakonum and of Kulapathi Parameswarier of Palghat to inspire you in this noble venture ; but instead of making it the one man's concern that these probably are, make it a matter of a syndicate, buy up a school and manage it. If all the teachers in the Presidency subscribe a rupee a year, you would be able to buy two High Schools annually and if your partners are wisely chosen and you work earnestly at the school, you will have ample opportunities of coming into vitalising touch with the life around you and be saved for ever from the fear of an insecure tenure. The fault of most teachers is, they choose a soft job with a decent start, but they forget that the ladder like the one David Balfour was asked to climb, lacks a few of the top-rounds and will precipitate the unwary treader into a dangerous well beneath. The older and more experienced one becomes, the more expensive to a speculative management and the greater the risk of being supplanted by another younger and cheaper.

With the dread of such insecurity, people become unscrupulous and ungrateful. Avoid this pit-fall by owning your schools and learn for the first time, the privilege of being independent.

Likewise also abolish that other middleman, the publisher. Your brains go to make up a book, but you get

only a starvation wage and another man grows fat on your labour. Your intrinsic worth does not get its market value and it is up to you jointly and severally to secure it. Turn the Teachers' Guild into a Modern Madura Academy and let all the books written by teachers be subjected to the criticism of the Academy before they get its *imprimatur* and get prescribed as textbooks in the whole district, if not also in a wider area. The hanging on to a bookseller for shelter and provender is about the most degrading thing to a self-respecting author and the more you realise your value, the less will you be satisfied with the crumbs that fall from a publisher's table. You have a legitimate right to the profits of your publication and this is nobler and better than fudging records for a faithless manager.

To be able to write these books and to enlarge the scope of your own reading and knowledge, you require a library fuller and vaster than the one, a High School ordinarily affords. Incorporate yourself therefore into a Teachers' Association in each important centre, register yourselves under the Societies' Act and having collected some funds, apply for a library-grant. No one would rejoice more to help you in this than myself. I want people to love books and get all the benefit they can from the accumulated wisdom of ages. It has been observed that "Book-love, is a passport to the greatest, the purest, and the most perfect pleasures that God has prepared for his creatures. It lasts when all other pleasures fade. It will support you when all other recreations are gone. It will last you until your death. It will make your hours pleasant to you as long as you live."

I want books to beget books and readers to turn into authors and enrich the world with their knowledge and experience; for books we know "are a substantial world, both pure and good". Healthy and helpful discussions will go far to clarify thought, raise the intellectual tone and widen the moral outlook of teachers, for want of which they suffer now, from all the ills to which the profession is heir.

Not only do you help yourself by such study, but the natural desire of every truly learned man will seize hold of you, that of making others sharers in your innocent delight, participators in your pleasures of the mind. Knowledge will filtrate to the masses and while you rise in the esteem of your fellowmen, you can have also the satisfaction of rendering social service to the extent possible in the sphere of life, to which you have been called. You will also be creating the cultural atmosphere in which your service will have its proper appreciation and which alone will make a teacher's life respected and enduring. For only a cultured neighbourhood will set the right value on things; will not be carried away by the dazzle of accumulated wealth; will honour and respect poverty with plenty of the riches of the mind.

Deem not this a small matter, the love and respect of intelligent neighbours and of an understanding public. It was on this, the great saints and sanyasis of old built up their power and prestige, even though they were clad only in sacred ashes. Go forth likewise as Apostles of culture, Missionaries of learning, and you will have fulfilled your duties most satisfactorily and laid up incorruptible treasures in heaven.

As a help to this common participation in the exceptional intelligence of others, annual exhibitions are essential. Not only the ingenious devices of man's manual labour, but the subtler and more ingenious devices in the shape of improved appliances for teaching, should be exhibited, the geographical charts prepared by the Headmasters of Abiraman and Devakotta; the Historical charts prepared by the late Headmaster of the C. M. S. High School, Srivilliputtur; the gallery of Historical pictures collected by Mr. Victor of Schwartz High School, Ramnad; the British Empire Banyan tree a speciality of the Virudhunagar High School; the arithmetical tables of the Board School, Tiruvadana; leaf-impressions for nature-study prepared at Watrap and at Karaikudi; these might be set forth by the side of palmyrah-leaf basket-work of Pallattur, the shell-collections and scout-exhibitions of Tiruchuli, the seed and cereal collections of Balasubramania Vidyasala of Palayampatti, the pictorial wealth and art collections of Mr. Manickam Ayyar at Piranmalai, the artificial brinjals of Nannakudi, the candle-works of Paganeri, the Aquarium at Seithur, and the chalk-work of O. V. C. Elementary School, Manamadura. They not only excite curiosity but enable good things to be in widest commonalty spread and that is precisely what I should like to see done throughout this vast district; that there should be a co-operation of educational effort, and by exchange of exhibits, an exploiting of educational resources.

I would like to notice in passing just one matter of purely monetary interest affecting a teacher's life. One of my Physical Training Instructors at a Government

Training School, suddenly died a year ago and a subscription had to be levied to get his corpse cremated. During the day of my visit to Kilkarai nearly three years ago a teacher suddenly died and his widow would have welcomed some help in that awful situation in which she found herself. There is an arrangement called a Death-Call Fund and I want you all, rich and poor, young and old, to join it, or better start one for the district whereby a subscription of a Rupee per annum will meet about three death-calls in a year among Secondary School teachers, at the rate of Rs. 100 for each call, and a similar figure may be worked out for Elementary School teachers. There is no greater service that can be rendered to any teacher than to give him a decent burial, at the time of his death, and let each man secure that and go about confidently in life, that however miserable he might be when alive, he will be decently cremated or buried after death. Of a similar character is the Provident Fund which fortunately for teachers, Government has made compulsory and which is sure to make the evening of your life peaceful and free from care. I suppose also many of you have insured your lives. It is very essential you should show yourselves prudent, for mere learning is nothing, if you have not earned for yourself a decent competence in life.

“Let age approve of youth and death complete the same.”

May you live your youth in such a manner that when you grow older and wiser, you may not have to regret anything done in your youth and let your age be of a

piece and in harmony with the righteous course of life, that when death comes, it may come upon a life which has come full circle, a life of happy and harmonious development, victorious over the ills of life and worthy of all the opportunities that God has given to you in the course of this Pilgrimage, called Life.

There are many problems affecting the educational outlook of this District, which it may be interesting, if not also useful, to discuss with you : Questions regarding the establishment of a College of Agriculture at Rajapalayam ; a College of Commerce at Virudhunagar or Sivakasi ; a College of Medicine at Pallatur ; and a College of Technology at Ramnad. Questions of a recasting of the entire Secondary School Leaving Certificate Scheme with a distinctly scientific, agricultural and industrial bias, making History for instance, “that vast Mississippi of falsehood” subordinate to Geography and leaving out much of the purely academic portions of Mathematics like Algebra and Geometry, to be taken up later, to make way now for Zoology and Botany, Physics and Chemistry ; Questions also regarding vernacularisation of the courses of study : of encouraging the study of Tamil and Sanskrit in a perfectly sincere and no half-hearted manner and so forth and so on. But these shall be matter for another day. It is too late to be ambitious. I have therefore confined myself to a few remarks affecting the profession as such : its immediate problems and prospects.

Even so, I have spoken to you of many things ; but throughout, my one aim has been, to suggest ways and means of making you efficient, self-respecting men, who

will scorn to tell a lie, who will disdain selling their soul and who will with body and soul erect, stand up for what is true and good and beautiful. I have also tried to show how small a part of the ills that teachers endure, Governments and Inspectors can cause or cure ; how the salvation is in your hands. "The helps to noble life are all within." Purify your profession—it is a garden that has run to seed ; own your schools and publish your own books ; read widely and extensively and add to your sum of knowledge ; share it freely with others and organise exhibitions therefor ; join in the Death-Call Fund, insure your life, subscribe to the Provident Fund : earn by every legitimate means and save in every sensible manner.

The teaching profession is no mean inheritance. You have learnt how the foundations thereof were laid by the saints and sages of our land. Their good work resisting the tooth of time, has come down the tide of centuries, to hearten and impel, to inspire and cheer you forward in the glorious task, on which you have entered as your life-work. "It is only by courage, wisdom and unselfishness that the dignity of the profession can long endure. Its present welfare and future prospects are under the Providence of God in your hands. Every one of you counts ; therefore get knowledge, be brave, honourable and kind ; thinking of others before yourselves and always play the game." So will you fit yourselves to hand down to remotest posterity this great profession, untarnished in its splendour and rendered into "a great instrument for justice, peace and good-will, which will deserve the esteem and regard of mankind."

IV

SPEECH ON THE OCCASION OF THE SILVER JUBILEE OF CHITTUR * HIGH SCHOOL, (1925).

Twenty-five years in the history of an Institution cannot constitute much of a claim to antiquity. Your institution compared with others in the neighbourhood is, I fear young, very young. But the tract of time that covers a whole generation is not inconsiderable, certainly cannot be insignificant, as marking off a stage, as indicating a milestone of progress, a conspicuous landmark in the history of your institution, affording us opportunities to assess the achievements so far and go forward cheerfully into the future armed with the experience of the past. Points of view shift and standards of judgment vary from time to time, but what has been achieved is safe and beyond the power of fortune.

For twenty-five years, amid many changes and mighty revolutions in Educational policy and method, this institution has ministered to the educational and cultural needs of this locality and the continued support of the circumambient population is proof enough of the efficient and helpful manner in which that sacred duty has been discharged. We are proud, to-day looking back over travelled roads, to see what a mighty achievement has crowned these many years of silent unremitting toil, in which members of my profession have wrought, for

* This lecture could not be delivered.

the welfare, the upliftment of the classes and the masses in this part of the country. Much of the best work done in this world is of this silent but stupendous character and I think I may justly congratulate the authorities of this institution on the very considerable state of progress the institution has attained to, under their careful management, in financial stability and yet more in the creation of the proper atmosphere conducive to the growth of a noble tradition, of which the *alumni* may be justly proud and which will be a lasting and abiding source of inspiration to them through all time. For believe me, it is largely on the tone of the institution that the tradition built round it depends and that also is what makes us think so sentimentally,

“Of the school boy spot

We never forget, though there we are forgot”.

Proud as you are of the achievements of the past, I trust you will not rest content with what has been accomplished so far, but go forward to meet the time and its requirements, go forward to take your right place in the history of modern education, a place that is rightly yours by virtue of the quality of the work you have done and the quantum also of national service you have rendered. Go forward in the spirit of strenuous endeavour and splendid sacrifice you have shown in the past and which adaptably to the changing conditions of the present you are prepared to exhibit in the growingly better and more advantageous conditions now possible for us all. For the rate of progress everywhere in the world is tremendous and India cannot but be caught in the vast whirlpool of progress, be profoundly affected in the educational as in the other aspects of life.

In this great stampede of the competition of a progressive world around us, to stop or stay is to stagnate, is to be trampled under foot and be lost.

It is painful to contemplate the problem of unemployment among university men which is growing keener, and keener, more and more acute and poignant. It is pathetic to think of whole families being impoverished by one or more of the members thereof, indulging in the costly luxury of a university course of studies. Indeed, it is a nobler way of coming by poverty than by gambling or vice. But while the cause of education can have no warmer or more sincere advocate than myself, I must put before you for your earnest consideration, if university training is such an indispensable necessity for all of us, for everyone in India, whether the time and money spent thereon could not be utilised more profitably in vocational pursuits and whether the same net result of educational equipment cannot be had from what Carlyle called the university of modern days, a collection of great books. Not a great collection of books mind you, but a collection of great books. I am not prepared to go the whole way with Carlyle and look on a library however well chosen as a complete substitute for university life. Far from it. But when the vast majority of our poverty-stricken people cannot afford university education which is purely academic, calculated as Newman puts it “simply to train and turn out gentleman”, I think, in the first place, for all and sundry to think of university education is a sheer economic waste.

From two other points of view also, I fear, you will reach the same conclusion. The one, the point of view of

vocational education and the other of university education itself at its best. We are at the present day face to face with many anomalies in the sphere of education. The departments of medicine and engineering have rightly elaborated their professional courses, but minimised the general qualification and set it down at the Intermediate in arts while that of law, still insists only in India upon having the B.A. degree of the University as a minimum and in the case of the First Grade pleaders ridiculously cuts the professional course short to one year. Whatever lengthens and elaborates and renders thorough the vocational course and cuts short the preliminary one will be a step in the right direction and but for the anomaly of having English as the medium of expression everywhere, a school final course should be enough to qualify for a law course as, the corresponding course in England suffices for qualifying for the Bar. Since many of our young men take to the Bar and since a legal training is a very helpful one, far more than most others, in disciplining the intellect to quick grasp, accurate thinking, careful marshalling of facts and effective presentation, there should not be an unnecessary handicap set to it. Again but for the Arts Degree being considered as a passport to Government Service, I should think our universities will be fast depleted of most men who really do not care for university ideals and serve only to pull them down. By reason of a large number seeking university education, making the degree serve such a strictly utilitarian purpose, it is not possible to make the courses as efficient as in all fairness they should be, if any useful work is to be turned out. I cannot think of any Science course at a University, with-

out a working knowledge of German and French, as more and additional avenues to modern European thought. While in Western Universities such a knowledge is insisted on, in ours no such thing is possible, very few even of the so-called professors possessing the required qualifications. Likewise in the sphere of pure literature, I cannot possibly think of anything useful being accomplished, without a good acquaintance with or at the worst a working knowledge of Greek and Latin to have some of those perfect masterpieces of Greek and Latin literature and for that matter of Tamil and Sanskrit literatures also, ever present before our minds as monuments of what human achievement once has been and may yet be, before we begin to assess and appreciate the work of modern writers.

In the interests of university education itself which has suffered so long by being made a sort vocational training, instead of a training to discipline the mind and make it capable of the highest culture, as much as in the interests of vocational training itself, which often needs a longer period for greater thoroughness and finally also in the best interests of the people at large suffering an acute economic distress at the present time, I should feel that the resort to university education as such, should strictly and severely be confined to those who can really profit by it, by exceptional talents and the necessary means. Universities, without stately buildings costly and complete equipments and for the *alumni* plenty of shelter to grow ripe and leisure to grow wise, are cheap and tawdry gewgaws worth nothing and in straightforward American phrase "A mere fraud".

Since such a realisation of the limitations of university education will be more or less the outcome of experience that our leaders will learn in about another generation of blundering through things, you will be in advance of the times if you widen your school final course and provide the necessary cultural basis which is essential to all right-living. When I am making these remarks I am having very much in the back of my mind the case of Walter de la Mare a poet and prose-writer of exceptional charm and extra-ordinary genius, who after a course of studies at a public school, went into business as a clerk and worked his way up, by his reading in spare hours, helped by his natural genius to occupy the position of pre-eminence amongst modern writers that is so indisputably his. You will see thus that I do not want the poor student to be denied the advantages of the highest intellectual culture. The high school will do its best for him and he will do the rest for himself later on, if he has the stuff in him and the genius and the aptitude for it. But to go on, at the present rate, drive a thousand boys through a university course in every Madras college and as it is to be feared in the mofussil also, compel them to absorb masses of ill-digested knowledge and send the Chemistry students finally into the Law College to proceed thence to the Secretariat seems monstrous waste of brain power and public money. The best education must strike deep down into national life and therefore be as far as possible progressive, self-expansive and unfailing as a help to life.

In proportion therefore as the limitations of university life are better understood will your own responsibilities increase. You will be the real builders of the nation,

shapers, of the future. If you forthwith adopt the advantage offered to you of teaching in the vernaculars and utilise the time so set free to widen the scope of studies by introducing many scientific books even for linguistic studies "such books will come into existence when the demand arises", you will have widened the cultural basis and put within the reach and grasp of your students the means of further acquisition of knowledge. When you teach a second language, I expect you will choose some classical language or some foreign language like German and French, for the Vernacular is sure to be imbibed both at home and from the teaching of non-language subjects at school: and as for English who ever keeps his ears open is bound to hear enough English to last a life-time.

One other matter, I would like to make a passing mention of.

Time was, when our schools shamefully neglected athletics, but the time is come, I fear, when they are recklessly overdoing it. I would recommend regular military training to train the body and the mind also to discipline, but the effect of excessive athletic activity to-day has been in High schools within my knowledge—you may take that knowledge to be very limited*—that with a view to win shields and cups, professional athletes, budsmashes and mail-runners or people approximating thereto as nearly as possible, are admitted into schools solely for the sake of athletics and the general tone of the whole school is pulled down by such black-

* I was Vice-Principal, Palghat College at that time and had no Inspecting Experience.

guards bullying the smaller, younger, brainy boys and occasionally victimising them.

I wonder why a college of athletics cannot be founded for these strong men, who are not the strong men known to the Bible as governing their temper and are therefore greater than he who takes a city, but of another type whom it might need a whole city to take alive. An institution that sets its whole hope on athletic reputation to the exclusion of intellectual progress will go the way of the Gadarene Swine. For really, as a great statesman once put it, we must, "learn or perish". Everything in moderation is a great maxim which is as serviceable today as it was in ancient times, and a student who is wholly given to athletics and does not or cannot benefit by educational activities of an institution is a pest we should be rid of, at any cost.

A harmonious development of all the faculties of man, to enable him to take his place in life, well-equipped to meet bravely and manfully all the sorrows and trials of life and to take advantage of all facilities and opportunities towards a fuller, happier, healthier enjoyment of life itself, should be, I think, the ideal you must have in view and as you are in a particular manner the friend of the poor who cannot proceed to higher university training the responsibility resting on you is all the greater. Shall we not say as Pericles said of Athens and Athenian Greeks "We are lovers of beauty without extravagance and lovers of wisdom without unmanliness. Wealth to us is not mere means of display but an opportunity for achievement. Poverty, we think it no disgrace to acknowledge, but a real degradation to make no effort to overcome We differ

from other states in regarding the man who holds aloof from public life not as quiet but as useless. In a word I claim that our city, as a whole, is an education to Greece and that her members yield to none, man by man, for independence of spirit, many sidedness of attainment and complete self-reliance in limbs and brains".

Our educational outlook then gloomy as it appears at first view, is not without its ray of hope, rimming the horizon and if you, the custodians of educational opportunities in this part of the country, however starved in your salary, maimed and crippled in your opportunities for self-improvement, even despised by the class of the successful vulgar, will yet bear your burden bravely and manfully as you have done in the past and do your duty by the generations now in being, making them truly and nobly independent in spirit, many-sided in attainment and completely self-reliant in limbs and brain, great is your reward with the All-seeing Father, whose standards of judgment are not those of earth but a higher, holier and a purer one, for He that searches the heart and the reins will bestow upon you, even more amply and abundantly the riches of heaven giving unto this last even as unto the first. For indeed

"All service ranks the same with God,
With God, whose puppets best and worst
Are we : there is no last or first."

V

AT THE SILVER JUBILEE OF MR. S. KRISHNA IYENGAR,
HEADMASTER, HINDU HIGH SCHOOL, SRIVILLIPUTTUR,
SINCE FEBRUARY 17, 1910.

Gentlemen,

I am asked for a message on the happy occasion of Headmaster Krishna Iyengar's Silver Jubilee. I send one with pleasure, as I know him intimately and have long been aware of his exceptional qualities and excellences which put him in the foremost ranks of modern Headmasters. I have been speaking my praise of him from time to time when the occasion demanded it, but the period has been reached, when he and the public of Srivilliputtur can with confident pride and satisfaction take a *Simhavalokhana* or lion-glance into the past and assess at its proper worth, useful work spread over twenty-five years, *grande mortalis aevi spatium* a long span of mortal time, and I who have known him for at least nine years, can add my voice to the public acclamation and thereby help to arrive at Time's own verdict on his varied services to the public.

Others will speak and with better knowledge and justification, of his service on the Municipal Council, on the Taluk Board and the District Board. I have known him as a Member of the Secondary Education Board and as a Headmaster. I have known him also as a friend.

Even in a crowd Mr. Krishna Iyengar could be distinguished by his impressive figure and attractive personality. He must have come into being with the definite and determined end of becoming and continuing a Headmaster. Endowed with strength of will and force of character to command respect and obedience, he has managed colleagues and pupils and members of the public and conducted himself towards Inspecting Officers and Presidents of the various Boards in a manner that has won universal admiration. It is enough for me to say he has been a most successful Headmaster. These are aspects not unknown to you, but which perhaps gain in force and strength when uttered by one whose official position entitles him to speak with authority in the matter.

But it is chiefly as a man, as a pious devotee, as a faithful friend, as a devoted brother, that he seems to me a far-shining landmark and living and inspiring example to all.

The road to Tiruvannamalai has not always been level, or smooth or straight, but ask of that much trampled road and ask of that much propitiated God Venkatachalapathi, for how many years Mr. Krishna Iyengar has walked thither for worship without missing a single Saturday,—perhaps every Saturday of his life, since he learned to walk.

Where shall we find such a devoted brother? My feelings choke me and I leave the matter at that.

Of Mr. Krishna Iyengar's loyalty, it is my pride to speak as in some measure, it is an expression of my gratitude. In the long war between falsehood and

truth, falsehood always wins the first battle and truth the last. I have had the usual misrepresentation inseparable from my official life and position and Mr. Krishna Iyengar was one of the foremost Headmasters that stood by me faithfully at that trying and difficult time. It is nothing today when hundreds sing his praise, my voice of appreciation is also added thereto. But it was much, that he made bold to raise his voice in the cause of truth and justice.

Men of his type are a real asset to our country or any country. Devoted alike to God and to man in piety and in public service, rich in all the virtues that ennoble and sanctify a home, loyal and unshaken in his allegiance to what is true, noble and of good report, he is that type of a man who more than ships or walls makes a city. For me at least, Srivilliputtur means S. Krishna Iyengar.

VI

ADDRESS DELIVERED AT KATTUPUTTUR ON 7-10-1933 ON
THE OCCASION OF THE UNVEILING OF THE PORTRAIT OF
P. G. SUNDARAM IYER, HEADMASTER, ZAMINDAR'S HIGH
SCHOOL, 1907—1932.

Gentlemen,

I am here in the discharge of a pious duty *sollemnia pietatis* and I am grateful to those who organising this function, have thought it fit to honour me with a request to preside over it and perform the ceremonial office of unveiling the portrait of the late Mr. P. G. Sundaram Iyer. In doing this we honour ourselves. For Mr. Sundaram Iyer is alas! beyond the reach of our praise. It is we the living, that by keeping ever before us this likeness of one whom we loved, honoured and respected, stand to gain by the inspiration of his memory, adding thereby to what has been already achieved by his actual teaching when alive. Mr. Sundaram Iyer may not have been among those who have adorned life by discovered arts, *inventas aut qui vitam excoluere per artis*, but he was certainly among those who have made others mindful of them by deserving, *qui sui memores aliquos fecere merendo*.

By showing respect to the memory of the man, we are recording our appreciation of the good work he did, so that it might be long held in remembrance and continue for a very long time to remind even remotest pos-

terity of what quality the public service rendered by a teacher can be ; what heights have once been reached and can be reached again, if striven for, along the same lines.

I may say without exaggeration that Mr. Sundaram Iyer was the last relic of a noble tradition, the like of whom we look for in vain at the present time. My eyes have scanned the horizon, the width and vastness of the landscape of the school-world in three districts and I fail to discern any such peak on the sky-line of my vision. All the more do I cherish, honour and respect the memory of the great man, who toiling incessantly in your midst, has built up this institution and invested it with the tradition of honest work and accurate scholarship.

Fully thirty-three years ago, as a student of the fifth form, St. Joseph's High School, Trichinopoly, I came under the influence of Mr. P. G. Sundaram Iyer, whose sad demise we deplore and whose honourable association with this institution for over a quarter of a century we commemorate to-day. As he was my class-master in the sixth form also, I met him almost every day during two years, during the most plastic, the most impressionable and most self-conscious period of my youth.

A tall upstanding man with a towering personality, with pleasant looks and pleasing manners, with a sunshiny outlook on life, irradiating sanity and sense and good cheer, his was a welcome presence anywhere. But what was most remarkable about him was his scrupulous, even fastidious cleanliness. Of spotless purity was his clothing ; of faultless exactness his bearing and be-

haviour, work and service. His very hand-writing proclaimed the man he was. Every letter formed with care and the whole page a precious example of methodic, systematic, orderly penmanship ! Slovenliness in any shape or form he could not tolerate. Punctual to the time, perfectly prepared with his work, conscientious even in the correction of composition exercises, he was an outstanding example of the sanctity of one's task, the sacredness of one's duty. But he was more. He picked out some of the best boys and gave them special coaching in English. I and about five others were chosen in my year, for the special distinction and special care. We were occasionally sent up higher to an Englishman to the Rev. Fr. Atkinson to see to our English being not merely correct, but also idiomatic. No payment was thought of and none was made for such special care and attention, nothing indeed except what I pay to-day, my tribute of praise and tears.

Mr. Sundaram Iyer was a large-hearted gentleman who loved his work, and loved his pupils and maintained throughout a high standard of honest work. There have been others who have strayed into the teaching profession having nothing else to fall back upon. But Mr. Sundaram Iyer seemed born for the work and it is impossible for me to think of him in any other light. Sub-Magistrate or Tahsildar ; Deputy Inspector or District Educational Officer ; Police officer or District Registrar. No ! He would not fit into any of these. He was somehow superior to any or all of these, in his own simplicity sublime. He was just himself and no more and in being that, gave and took lustre. Some teachers we laughed at, others we pitied ; many we con-

ceived a contempt for, sooner or later, but Mr. P. G. Sundaram Iyer stood first and last, the high priest of his profession, the absolute and ordinarily unattainable ideal school-master.

He never lost his temper before us, never spoke a careless word, never dreamed of using an obscene or slang expression, never dreamed of suggesting anything prurient. The highest sense of decorum governed and informed every word and act of his. His thoughts never grovelled on the ground or wallowed in filth, but roamed on the sun-lit peaks of man's magnificent being.

Let us leave him there, without weak repining or womanish tears, with reverence and unending thankfulness, which alone shall be our tribute to his memory. And now

*"manibus date lilia plenis,
purpureos spargam flores animamque magistris
his saltem accumulem donis et fungar inani
munere."*

Give me the lilies with full hand ; let me scatter purple flowers ; let me heap o'er my master's shade, at least these gifts and fulfil an unavailing service.

VII

AT THE SCHOOL-DAY AND PRIZE-GIVING, R. C. TOWN HIGH
SCHOOL, CHIDAMBARAM, 26—12—1935.

I am happy to be here this afternoon, in no conventional language of customary compliment, but in the way of genuine feeling, that comes upon one who finds himself drawn within the vortex of age-long sanctity embodied in the shrine of Chidambaram.

*"Quem admodum desiderat cervus ad fontes aquarum ;
ita desiderat anima mea ad te, Deus—"*

And as the hart panteth after the fountain of water, the human soul panteth after God. To speak anywhere within the shadow of these mighty towers is to be overawed by the sense of a mighty institution that is everlasting and has outlasted the long lapse of immemorial time. It is impossible to be sad or melancholy in a spot where the Lord of Earth and Heaven dances in His Hall of Gold from sheer joy and ecstasy of living. And you whose privilege it is to live here, draw the breath of your being in this sacred and purifying atmosphere are indeed the chosen people of God. It is said by Saadi that every breath inhaled prolongs life and every breath exhaled exhilarates the body ; that a double blessing is thus granted to man in every breath of his being, and to outsiders like myself who breathe the sanctified air but occasionally, it is a pleasure to see those who are perpetually immersed in it. There is

another reason why I should feel happy to be here and that is, because I attach a great value to School Day celebrations and to prize distributions. I have heard prize distributions decried in recent times as inducing undue elation or undue depression in the minds of School children. Somehow these ideas are not found operative in the sphere of sports and athletics, where cups and medals still continue to be given away. One cannot escape the suspicion therefore, that those who oppose prizes, are disappointed folk, who desire to wreak vengeance on intelligence. Prizes still continue to be given in the great Universities of the World, Oxford and Cambridge and still continue to be contended for with all the old ardour, energy and enthusiasm. And the greater university of life itself, continues to give away its prizes to the daring and the deserving, however much others might think, they are only favoured or fortunate. I am glad this institution continues to give prizes and I hope more prizes will be given in future.

Fortunately no one raises the least word of objection against School Day celebrations and we of the department of education desire, that apart from the advantages that you derive by bringing together the past and present pupils of your institution on one happy festive occasion, you should use these gatherings for propaganda work, as much on behalf of the institution as of education itself. Gatherings like these are potent and powerful factors in starting and carrying on adult education work; they are potent and powerful factors in conquering prejudice and making good sense prevail, as in the much debated and difficult matters of women's education and Adi Dravida admission into schools; they

are potent and powerful factors in propaganda work for providing poor children with books and slates and a midday meal; and lastly they are potent and powerful factors in the prevention in the later life of former pupils lapsing into illiteracy: for, gentlemen and ladies who are here, going back to their homes can think of ways and means of providing periodic amusements, of arranging for periodic lectures of the University extension variety or other, and in these and other ways, too many to enumerate, but sure to occur to willing minds, help forward the sacred cause of education.

Chanfort, the French aphorist, draws a useful distinction between pride and vanity, between that which adds to a man's stature by reminding him of the glories of his ancestry, of his school, of his profession that he may always keep up a high standard of unsullied conduct, that he may not disgrace what he is proud of: and that which merely puffs a man out, the elation based on the silly and superficial things of life, the many vanities of looks and dress and the like, where the hollowness of his pretensions are easily exposed and the bubble of his vanity is easily pricked. Now, one of the things of which a man ought to be justly proud, is the institution that nurtured him, shaped and sent him forth into the world. One ought to be proud of belonging to an institution with a noble tradition, even if he cannot add to it by his own eminence or success in life. I should like to see your walls painted with the names, if not with the portraits also, of the more illustrious among the *alumni* who had the great and good fortune of being nurtured here and the greater and better fortune of adding to its glorious record. I expect they in their

turn will not only send their children and their children's children to this school, but also found prizes and scholarships and otherwise add to the amenities of existence in this institution.

It is my duty, I think, to say one word about the enlightened piety and public service of the Donor of this institution. I believe he was one of the very first of his community, fully twenty-three years ago, to divert available charitable funds to the great cause of education. He was a pioneer in the matter of hostels and he has not only quenched the physical thirst of Chidambaram but also the intellectual. To meet under the shadow of his protecting wings, under the *aegis* of his inspiring name, constitutes the glory of this day and the distinction of this gathering. If we met here for nothing else, but to think of him with gratitude for his great nobility of nature, largeness of heart and intelligent appreciation of the vital needs of this great town, we shall not have met in vain. That fountains of water and fountains of learning flowed at his bidding, and flow for ever to ensure continued and cultured existence is the greatest claim to grateful remembrance of one of the greatest benefactors of Chidambaram, the late Dewan Bahadur Ramaswami Chettiar.

VIII

A MESSAGE SENT AT THE TIME OF PRIZE-DISTRIBUTION TO THE PUPILS OF THE HINDU HIGH SCHOOL, SRIVILLIPUTHUR, 1933.

Your Headmaster with characteristic goodness and very evident partiality towards me, has honoured me with a request to say some words to you on the Prize Distribution day. Four years have gone by since last I visited your school and only a few of you are likely to remember my face and features. To all others of you, my words would be like words from a book. But I cannot forget the school-house nor the margossa tree in the back-yard under whose shade on many happy occasions, I was an honoured guest within those walls.

Let me begin by congratulating you on your good fortune of having such an excellent Headmaster; one whose whole life is dedicated to the cause of Education, consecrated rather to the noblest form of service one can render to his fellowmen and identified absolutely and inseparably with the rise and progress of this institution, which owes not a little to his untiring zeal and unceasing devotion to duty. He has been actuated by a genuine regard for all that is good in school tradition, training the intelligence, informing the mind and touching no less the springs of character. For well as I know him as a Headmaster whose work is beyond criticism, I know him still better as a man deeply religious, truly

pious and in every act of his, thoroughly honourable and praiseworthy. His devotion to an elder brother has been in my eyes a most admirable feature of his character that all of you should copy. Under his guidance and with his example before you, you cannot go wrong.

I have been at such length speaking of your Headmaster, for his living example is worth far more than all preachings, however eloquent !

May I congratulate the prize winners ? These are days when people who never got a prize in their life, begin to propound theories regarding the undesirability of such emulative enterprises ! But I who look at the array of my prize books and show them to my children, cannot deny to you the pleasure of such tangible and substantial proofs of hard work and untiring industry and devotion to one's studies. If the Athletic man must have his prizes to parade mere muscular superiority, why should the intellectual person be penalised ?

Euripides in one of his plays laments the excessive regard the Greeks had for athletes and speaks of the truly great man, as one who does most to guide in right ways and to uplift the common life of his community ; one who has ennobled life by his example and his services to mankind. I want you to strive in fields of intellectual work, for with a trained intelligence you can serve your fellowmen better, than with mere brute force.

You are met under the protecting shadow of the mighty tower of Sri Andal's temple, visible across three miles of the neighbouring country, but radiant through vast stretches of time, through endless space in the

hearts of devotees, who have looked up thereto as the safest refuge from the dust and the heat, the sorrows and the struggles, the pangs and calamities of existence. Let all that you think and do, be governed by devotion and loyalty, to all that is noble !

IX

AT THE PRIZE-DISTRIBUTION, CANARA HIGH SCHOOL,
MANGALORE, CHRISTMAS DAY, 1930.

I am proud, with a pride not far removed from humility, at being asked to occupy the chair on this august occasion. I take it as a measure of your kindness, for I am not aware of any worth in myself to deserve such a distinction. But humility apart, I am proud to find another member of my Department, one of my deputies, Mr. Rama Rao, honoured with an important office, that of the chief spokesman this afternoon and in the language of another T. B., Lord Macaulay, "It is a matter of happy augury".

It is indicative of a new angle of vision, of a reformed if not transformed point of view, of a fresh orientation of public sentiment and popular feeling, towards the Inspectorate.

Your remarkably progressive community has taken the lead in many matters—in trade and commerce, in adventurous foreign travel and in the service rendered to and sacrifice incurred in the noble cause of education. And now by shifting the emphasis from the pomp and power, the glory and the glamour of other departments and professions, and by recognizing the usefulness of those who guide and control and watch

with zealous and anxious care, the course of Education to enable its fertilising waters to flow through fruitful channels, you are once again showing yourselves, leaders of thought, in the new adjustment of values, consequent on a growing democracy and the vesting of ever-increasing power in the hands of the people. But not unto us the glory. *Non nobis domine, non nobis, sed nomini tuo da gloriam.* Not unto us O Lord, but unto Thy name be the glory. Not to us, but to the Cause we serve, be the honour and the glory.

I have said this is an august function and I don't intend to exaggerate. Its annual recurrence may have to some dulled the edge of its novelty and toned down its brilliance, staled it by frequency, shrunk it by usage, into commonest common-place. But I see with fresh eyes; I see not merely the diversified and distinguished gathering that is before me, but also that which is behind and around you all, stretching even to the far horizon in every direction, even to far off East Africa and the Federated Malay States. I see, though not present in body, yet in thought, many who pursuing many vocations in all parts of the world, wherever the banyan tree of your far-flung community has sent down its roots and spread out its branches, watching with ever growing interest and rejoicing with increasing joy at the success achieved, at this "the school-boy spot they never forget, though there, they are forgot." It has been a most gratifying thing to me at the time of the school inspection, to see testimonies of their regard for their *Alma Mater* by the valuable contributions they have made by way of money and museum exhibits.

"Though by wandering tempest sown,
'neath every alien star,"
they have not forgotten "whence the breath
was blown,
that wafted them afar."

I see also, hovering over our heads the spirits of those illustrious dead, who in the past have given of their best, to the shaping and moulding of this institution, into the source of pride and inspiration which it has become. I see them watching our proceedings with anxious hearts waiting to learn if the high standards they set, be rigorously maintained or relaxed and allowed to relapse into primitive chaos and confusion.

Watched thus on all sides let us rise to the height of our duties; let us remember a school-day function is the most pleasant and most dignified form of advertisement of school activities. Temples don't require advertisements, but the wise policy of our ancestors has ordained that the existence of the deity be occasionally brought to the minds of the people, by feasts and festivals, by public processions and tamashas of all kinds. This is the day of the birth of Christ. It is being celebrated with all pomp and splendour all over Christendom. Not that the Christ requires advertisement, but that the people require to be reminded of his birth and sacrifice. So too, this magnificent institution needs no brazen and blatant American advertisement, but it is necessary that its Old Boys should gather together under the shadow of its walls and patriarchal trees and meeting the new boys rejoice in the common bond that gives them a noble inspiration; it is necessary they should on such occasions take stock of what has been

achieved and stored away safe and beyond the power of fortune; it is necessary they should gird up their loins for better efforts and greater success in the future; it is necessary they should meet and cheer up, hearten and impel the staff and the management to go boldly forward; it is necessary they should speak to the young and by precept and example, inspire them to walk by the best lights available; it is necessary in short to assess the worth of this great inheritance and hand it on undiminished in volume, untarnished in lustre, to those whose privilege it is to be young, and to have all the world for their heritage.

My first duty on this occasion is obviously to congratulate the prize-winners on the prizes they have won. I do so and most heartily, for these prizes represent the amount of strenuous application and self-denial that you young men are capable of and in proportion as you are able to exert yourselves in other affairs of life, I am sure you will secure like rewards. The prizes in life may not be quite as many as have been given away this afternoon, but I don't see why every one should not try to deserve a prize, even if he does not get it.

It is usual to offer a few consolatory words to those, who have not won any prize, but as these mute inglorious Miltons are a vast horde and swarm every school-house and street-corner, there seems to be little use in propitiating them.

I must not fail in my duty to appreciate the excellence of the work done by that versatile author, the learned and ingenious Mr. M. N. Kamath to whom we owe the play that is presently to be enacted.

I need scarcely congratulate the organisers of this function on the exceptional success they have achieved, quite a phenomenal attendance, and quite a successful series of events, for such success is naturally to be expected with the indefatigable and ever vigilant Mr. M. Madhava Rao to guide, control and supervise the entire function. The School itself owes not a little to his energy and enthusiasm and whole-hearted devotion and dedication to its welfare.

To the parents and public assembled, I could unhesitatingly say that their confidence in the management is well-placed and their sacrifice for the cause of education such as it has been, has not been in vain.

To my young friends, whose privilege it is to be students of this institution, I have only one word of compendious and comprehensive advice to give: 'Follow your leader'. That is the instruction we give to Scout-troops when difficult evolutions have to be performed and in these difficult days when the fate of India hangs in the balance, I can give you no better advice than 'Follow your leader'.

And who is your leader?

A man eminently learned and distinguished by his abilities, one of the foremost citizens of Mangalore; a man of whom any community may be proud. I refer to the worthy President of the Secondary Education Board of South Kanara, to the earnest and devoted Correspondent of this Institution, to Mr. A. Srinivasa Pai, a man whose mind and body are cast in a larger mould and whose aspect in action or repose has the

grandeur and dignity of the Roman Senator of Old. He is the man for you to follow and if you can all attain to his width of outlook and variety of accomplishments, his largeness of heart and devotion to public welfare, our country will be reborn in a day and the world itself reformed into a happier and a lovelier place; the Old prayer will be granted and the old prophecy fulfilled

that no one may be miserable ;
that all may, see things good and auspicious ;
and all may be happy ;

सर्वे वै सुखिनस्सन्तु
सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु

X

ON THE OCCASION OF THE OPENING OF FORM IV AT PORTO-
NOVO ON 24-6-1935.

Mr. Ravuf and Gentlemen,

We are here to open the Porto-Novu High School ; it marks an Epoch in the history of Education in this town. It is an event that will long be remembered with gratitude by the people of this place ; but I must confess myself overwhelmed by the splendour and the grandeur of your reception. Oft have I stood on the cool heights of Courtallam on some prominent headland, to view the beauty of the panoramic scenery spread out before me. The wind came rushing wave on wave and tide on tide, seething, surging, simmering, breaking into foam as it were over my head, over-powering me with its coolness and collective and concentrated force. To-day standing here on this platform, with this sea of human heads about me, heaving and surging with all the enthusiasm writ large upon their radiant faces, I recall the ocean of air and am overwhelmed by the applause and approval, so abundantly accorded to me. It rejoices my heart to see the general satisfaction beaming from every countenance in this vast audience. It is the realisation of a long cherished wish, the fulfilment of an almost forlorn hope.

It is nineteen years since that friend of the people, Khan Bahadur Azizuddin Sahib Bahadur laid the foun-

dation stone of these buildings with a distinct prophecy that in a few years, these walls would house a High School. It was reserved in the fulness of time, for another friend of the people, another great statesman and administrator, one of the most distinguished of District Board Presidents, a far-sighted, large-hearted, high-souled gentleman, Rao Bahadur T. M. Jambulingam Mudaliar to give you that gift. I have had my humble part in the opening of Fourth Forms and raising, Middle Schools to the status of High Schools. Kamuthi and Paramakudi in Ramnad, Buntwal and Kalianpur in South Kanara and Atur and Idappadi in Salem District will bear out what I have said. There have been sympathetic District Board Presidents and there have been others who though not unsympathetic have not been very competent and have pleaded the very easy and very usual excuse of poverty to open a High School out of the Board's own funds. But I have found in Rao Bahadur T. M. Jambulingam Mudaliar, one anxious to promote public good and sacrifice even personal comfort, even wealth, to advance any good cause. Therefore it is, that I think it his due, that I should offer, on your behalf and on mine, the thankfulness of the department and of the public, for responding so readily to meet a great and imperious necessity.

You have now the coping stone set to the endeavour commenced so long ago as 1856, and the minimum qualification of an S. S. L. C. is now within the reach, of every hard-working student of PORTONOVO.

But in a commercial centre like this in the vicinity of a great University, I should feel disappointed if you do not in the fulness of time, work for a College of Com-

merce, to be affiliated to the Annamalai University, a college where facilities will be offered for every aspect of commercial business :—correspondence, banking, accountancy, advertisement, intelligent study of demand and intelligent adjustment of supply to demand and all the latest methods by which commerce could enrich our people and ennoble their outlook on life.

Meanwhile, I am sure, with more educated men amongst you, more L. Ts', Tamil Pandits and Persian munshis, you will have greater and better facilities for being acquainted with English and Tamil and Persian and Urdu : with reading rooms and social clubs which are a necessary adjunct to a High School, you will get more facilities for enlightened social intercourse ; and finally with the widened outlook, which higher education gives, you will raise the general level of culture and comfort.

I am sure all these advantages will be yours and in abundance, as you have a Headmaster and social leader in Mr. Abdul Ravuf, one, who is essentially a self-made man and whose strenuous example cannot be lost on the students who come under his influence. From a teacher of the secondary grade, he has worked his way up to be an M.A., L.T., contending all the time, against tremendous odds, the blows and buffets of adverse circumstances. His triumphant success is something for all of us to be proud of, for we have all of us, something of that heroic spirit never to yield, but always to conquer and subdue.

He, I am sure, will organise Parents' Associations, Public Libraries, Parks, Social Clubs, Sporting Clubs, Boat-

ing Clubs, Amateur Dramatic Associations and the like, to afford to the pupils primarily and in the second instance to the citizens also, all opportunities for a full and complete life.

It is because I foresee all this abundant life of the future of an energetic enthusiastic and enterprising people, already with an extensive trade with the Straits, Settlements and Java, and endeavouring to improve that trade still further and conquer fresh fields and markets new, that I rejoice to be here this evening and feel proud to be associated with this unique, epoch-making event in the history of Porto-Novo.

The soil of your town is rich with the bones of many *Paigambarons*, of pious men from Bijapur and elsewhere, who have settled down here and laid their bones down, as a legacy to you, of sanctity and spiritual worth. May that soil be enriched now, by the cultured lives of generous and noble-hearted merchant-princes, patrons of learning, men of pure taste and high ideals. May your streets ring with Persian *ghazals*, with the bulbul song of Hafiz and Saadi and the fine philosophy of Umer Khayyam. May men of original genius like Dr. Ghose, start new business and improve the old Unani system of medicine. His garden which in its loveliness as in its utility, is an object-lesson for all, is a very pleasant school in itself, of fine taste and business ability. Mr. Yahaya Maracair with his culture and refinement, social ease and dignity is a fine product of social life, that responds and reacts to educational enlightenment and enfranchisement of the human soul. His library, his choice furniture and his style of living, are all worth copying on a wide scale.

I need not add more. You have large-hearted men like Haji Gulam Md. Ghouse Sahib Bahadur, and Abdus Subhan Sahib of Messrs. Parry & Co., merchant princes like Mohammad Bava Maracair, Nena Mohamed Maracair, Nena Abdul Khader Maracair and M. R. Ry. Virapadayachi Avl. of Agaram. With their munificence, and hearty co-operation, I doubt not, this little venture will grow in usefulness and shed the light of learning on all around. Using the words of the prophet Mohammad, *Salallahu alaihi va sallam*—the Peace of God be to him and blessings, may the learning imparted here, lead to that culture *which is an ornament among friends, and an armour against enemies.*

XI

AT THE SPORTS MEET, VILLUPURAM, 22ND SEPTEMBER, 1934.

We are met here on the happy occasion of the award of cups and medals to winners in the lively competitions, we have all witnessed with so much pleasure and satisfaction to-day. You can see for yourselves the costliness, the variety and the number of prizes. They are a compliment to the organisers of this function and a credit to the Public of Villupuram, who have so generously contributed towards them.

But before I actually distribute these prizes, I should like, conforming to custom in this matter, to say a few words, alike by way of encouragement to the winners, as by way of elucidation to the Public of the part played by Athletics in Education.

Time was, some twenty to thirty years ago, when it was held out as a reproach to Indians that they did not take kindly to sports and games. The point of the reproach was not that Indians were unathletic, but that they had not developed the virtues and worthy qualities engendered and fostered by athletics. Individual gymnasts of exceptional strength have always been amongst us and the indigenous systems of gymnastics have always had their votaries. But the team spirit and the sportsman's attitude to life are two notable qualities, which indigenous systems failed to develop.

To choose your leader and obey him implicitly and unquestioningly, to work not for individual victory, but the victory of the team, to merge the self in the common cause and keep the victory of the team in view, is a thing which in this democratic age is almost a preparation for life. The captain is no autocrat, but the first among equals and yet he commands absolute obedience by virtue of exceptional qualities.

Again the spirit of the sportsman, is the ability to shoulder defeats and carry on without grouching and grumbling, never to take an unfair advantage, never to hit below the belt. A training daily in some of the habits of fairplay and cheerful spirit of *camaraderie* is invaluable, as it makes it a matter of habit, of second nature, instinctively and on the spur of the moment, to do a noble act nobly, without selfishness, without fraud, without anything unsportsmanlike.

In the Athletics field, people meet on an equal footing and fraternise more and better than anywhere else. This takes off priggishness, lop-sided development and all the acerbities and angularities that impede the smooth course of social life.

Consider lastly what an amount of superfluous energy goes off as healthy perspiration, making for cleanness of mind and body and a sane outlook on life, instead of stagnating into a pestilential malady resulting in a peevish outlook, bad blood, ill-will, crime and calamity!

I commend athletics to all of you, for the team-spirit or *esprit de corps*, they develop; for the spirit of friendliness, fraternity and *camaraderie*, they induce; and the sane outlook on life that they so much contribute to. It

is possible to overdo athletics; it is possible to make a curse of sports and games by introducing blackguard and budmash elements into them, but the wise man is he who by a wise choice and restriction to a wise measure, makes a blessing of the gifts of God and of society. The unwise person on the other hand, makes of these a millstone round his neck and heads for the depths of the sea.

Let me now conclude, by saying how happy I am to be here; how much the winners are to be congratulated on their powers of endurance and loyalty to the rules of the game; and how much I wish that by a sane use of the games, they should develop the useful qualities of team-spirit and good fellowship, the sportsman spirit and sanity of outlook, and be a credit to their school, and the town, proving their usefulness to the country later, by possessing all the praiseworthy qualities, that make eminent and estimable citizens.

XII

SCOUT-MEET AT NAMAKKAL, SALEM DISTRICT.

I believe in the scout movement. I believe training in scout-craft makes our young men resourceful, self-reliant, serviceable. The gang-spirit apt so easily to mis-carry, we harness and direct along lines of character-training by providing good fellowship and *camaraderie*. We train our scouts, for wise citizenship, loyalty to the throne and service to the country. I believe a great deal of the future can be safe-guarded and rightly controlled, if this movement is fostered and furthered. For self-reliance, enthusiasm and a clean outlook on life not only add a keen zest to existence, but also make for the liberation and enrichment of the human spirit.

Scouting is also very necessary to train up the young, particularly in remote villages to ideas and ideals of social-service and self-reliance. With scouting and first aid, a great deal of Rural Reconstruction can be simply and satisfactorily effected by cub-packs.

The First Scout troop in Salem was inaugurated in 1917: and the First cub-pack in 1919. There are now twenty-one troops and 10 packs at work with 422 scouts and 152 cubs in all.

Considering the fact that we have 14 secondary and 57 Higher Elementary schools, the number of scout-troops and cub-packs is encouraging. Every effort will

be made in the year before us to provide every Higher Elementary school with a cub-pack.

It is now my pleasure and privilege on behalf of the Scout Council to present Thanks Badges to two gentlemen of Namakkal who have rendered praiseworthy services to the cause of scouting.

The price of the badge like that of Olive Wreath of Greece is a trifle but its value, as embodying our gratitude is much. It was observed by a great Greek Orator that by a public award of honour, the hearers were all encouraged to render service to the State and even to praise more the parties who showed their gratitude than the party crowned. It is unnecessary to detail the service rendered by each of the gentlemen. It is enough to say that in honouring these, the scout council honours itself and we would be happy to enlist in ever larger measure the service and sympathy of many more gentlemen of the public, who could emulate the example of these.

XIII

MESSAGE TO THE SRI NATARAJA SCOUT TROOP, RAMASWAMY CHETTIAR'S TOWN HIGH SCHOOL, CHIDAMBARAM.

My Brother Scouters and Gentlemen,

Scouting is not such a recent organisation or such a new-fangled affair as some of you may be led to suppose. Whatever shape it may have taken at present, the thing is old as the world and coeval with human nature. It is very briefly and simply the harnessing of the gang-spirit in boys to the useful ends of service and character-formation. Only, in the past it took a grim, monastic shape and was fostered in the ancient institution of the Gurukul and now in the 20th century revival, it has the element of play predominant in it. Service and character-formation are still the true objectives and the one is dependent on the other. But the mode of achieving the object is by promoting the spirit of *camaraderie* or fellowship even more than the sterner *esprit-de-corps*. People constantly brought together in various amusements in-door and out-door, develop an intimacy with each other, which binds them far closer than mere military discipline. The Scout master is an elder brother, not an officer in authority, enforcing orders and exacting obedience. Follow the leader, do as the leader does, is the real motto in Scouting. The Scout sees what is done and the imitative instinct

in him impels him to try and encourages him to achieve what older and more experienced people do, towards self-discipline and service towards their fellows. Scouting therefore, differs from the old Gurukul discipline and from military training in the thoroughly democratic character of the organisation, best suited to the times which we are always proud to call a period of progress and advancement. Thus though the distinctive uniform which is a stroke of genius on the part of Lord Baden-Powell, the rules and regulations which are a legacy of English discipline to the entire world, be all matters of recent origin, we may say that the form has changed but the function has always remained there:—, the direction of youthful energy and adventurous spirit along lines of selfless service, resulting in no tangible material reward but in the silent imperceptible shaping and moulding of conduct and character. I need hardly repeat here, what is now fairly a commonplace of Scouting that it makes a boy handy, resourceful and self-reliant, makes him helpful to himself and to others in any emergency. The number and variety of Boy Scout tests will afford an idea of the many accomplishments that are within easy reach of any intelligent and enterprising young Scout. The more he has of these the better he is; the more enriched and happier becomes his life, and greater and wider the range, the possibility of help and service to others.

I have now been in the movement myself, as Scout Master and Scout Commissioner for the past 16 years and let me say this to the young scouters assembled before me. It is a great privilege to be the chosen few out of a whole Schoolful of boys to be given a special

training. The organisation is a world-wide one. Wide as is the domain of His Majesty King George V, wider is the field of Scout activity ranging over the whole habitable Globe and bringing within its orbit all the civilised nations of the world. You belong to that world-wide fraternity. See that, in your hands, the great movement does not suffer. Let the spirit of the Old Brahmachari of Vedic India be India's special contribution to this great movement, which so enriched, may enrich and ennoble your lives and like the Scout-smile let your Service also extend far and wide, the smile which one smiles, another smiles and yet another smiles, until miles and miles of smiles girdle the whole earth around, a smile which is not a mere grin of man's remote ancestor, but the smile of real happiness which is an outward index and expression and crowning social ornament of a happy, useful and well-lived life.

XIV

THE VERNACULAR AS THE MEDIUM OF INSTRUCTION.

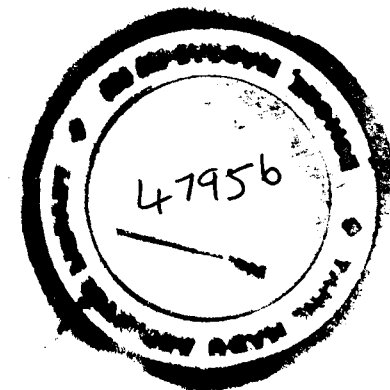
In the interests of English studies themselves that suffer now by a promiscuous use of the language in circumstances that do not ensure correction then and there, but allow wrong forms to be repeatedly used and incorrect and unidiomatic forms to be firmly graven on the mind, the adoption of the vernacular as the medium of instruction becomes urgent and imperative. The only way of studying English would be under proper guidance, with more hours devoted to study of formal grammar, to frequent exercises in oral and written composition and more extensive reading of the English classics. There is no royal road to the study of any language and English should be studied like any other language, with plenty of formal grammar exercise, composition and extensive library work. Not infrequently the good work done in the English class is undone in the Mathematics, Science or History class. If therefore more hours are to be found for this very necessary study of English, the only way to secure them, is by teaching all knowledge subjects in the vernacular in about two-thirds of the time now required to do the work in a foreign language and to devote the third of the time so released to intensive study of English. Some experiments in the matter of the vernacular as the medium of instruction have been a failure because,

the hours saved were not devoted to the study of English. The two carried side by side must spell success for knowledge-subjects are sure to be better and more easily learnt and more firmly retained in the memory when the vernacular is used, than when the difficulty of a foreign language is superadded to the inherent difficulties of the subjects themselves. Paucity of text books and terminology are exploded myths. Where the Usmania University has led the way it should be a shame to us not to follow.

When the Professor of Poetry in the University of Oxford, an Englishman, addressed English students in an English University in Latin, his learned discourses were wholly barren of any good results. Since the days of Matthew Arnold who delivered them in English, they are a permanent possession, priceless and perdurable. Earlier still, Bacon thought English would play the bankrupt with books. These heresies and old-fashioned practices are forging fetters that weigh heavy on the poor victims of the S. S. L. C. Examination.

It is time, we take a rational view of the need for studying all the knowledge or non-language subjects in the vernacular upto and inclusive of the M.A., standard, using the spare time in the earlier stages for the intensive study of English and in the collegiate course for the acquisition of more avenues to modern European thought—through French and German—than is possible through English. Knowledge would also filter down to “the masses” and the general level of Education and culture would automatically rise.

III GENERAL



CONTENTS.

	PAGE.
1. Opening a Library	103
2. Hostel Reform	105
3. Commercial Education	112
4. Education as a Social Force	120
5. Social Service	128

It has been said by one of the speakers here, that only Tamil should be represented here in this library. Why not all the languages of the world? The more we have of them, the better we are. A new language is almost an additional faculty acquired. It is not a matter of synonyms but a fresh outlook, a new window opened out for the soul. The varied ways in which the same object is apprehended by different nations of the earth reveal their character. The student of comparative Philology knows what an interesting study it is to trace various notions and detect various records of national experience in the speech of each people. Let all the learned languages be represented. Let me commend in this connection Loeb's Classical Library of Greek and Latin with the original on one side and the English translation on the side opposite, to induce a love of the classics. Let me also inform you that the Saiva Siddanta Publishing House, Tinnevely is attempting to bring forward on the same plan the entire available mass of ancient Tamil Literature with an English Translation of some of the volumes by myself.

And now, opening this Library for the use of the Public of this place, let me exhort you, not merely to read these books, but to discuss them with others in weekly or fortnightly meetings and by an exchange of ideas, increase the value of the books.

I am sure no one who knows the value of a book, will deface it, score it or spoil it and I am sure the civic conscience here will keep watchful care over these books and ensure a full and profitable use thereof. I now declare the Library open.

II

HOSTEL REFORM

When new Universities are springing up everywhere and the Residential system is being insisted on as absolutely essential for the full realisation of University ideals, it may not be unprofitable to subject the present hostel system to a careful scrutiny and where it is found defective, to suggest in its place, the establishment of another more suited to the needs and conditions of our country.

The hostel system now obtaining throughout at least Southern India is based on British models, and consists in congregating in a set of rooms a number of young men to come under one common discipline, one common control. The British system itself goes further back to the monastic ideals of mediæval times, when a set of monks and novitiates fed at a common table and were relieved, as far as possible, from all earthly concerns, to enable them to concentrate their thought on matters religious and devotional.

Manifestly such an ideal is limited by the needs of the time and cannot usefully serve our own. School and college life, and hostel life as auxiliary thereto, must be a preparation for life in its broadest and best sense. To the old monastic ideals, a life in the open has been wisely added and the studies themselves have

remarkably expanded and branched out into all the ramifications of present day requirements.

The present hostel system, based on the old monastic standard is more suited to prison life than to the free open-air-life of liberty, in which alone all the human faculties can find free scope for full expansion. No one who visits a modern hostel from the best conducted to the worst,—the bad ones are bad enough and the good ones are worse—can escape the idea that he is a sort of official visitor to a jail, where one or two prisoners are cooped up in each room. The heavily—barred iron gate and the jailor-like porter further confirm one in such an idea. No one in later life, unless he runs a hostel himself or serves in the jail department, can gain any experience of life by the system of large scale production and expenditure.

On the other hand, if small households of about three to ten students form a mess under the general supervision and guidance, but not the management or interference, of an experienced member of the college or school staff, the running of the establishment would be a real object lesson to each member, giving him the necessary experience of life—no household normally consisting of less than three or more than ten—and all the refinements of University life, all the improvements of modern science can be gradually incorporated into the wider social and political life one has to lead after he leaves college.

All students in a college and therefore all boarders in a hostel, do not come from the same stratum of society, nor do they all expect to go back exactly into one walk

of life later. Small "households" or "cottages" of the kind suggested will minister to the needs, within the limits possible to the purse of particular sets of students. The poorer ones could join together and serve each other even in household duties, while it would be absurd to deny to those who can afford it, the service of servants. In other words system or discipline should not be a steam-roller to level down all people absolutely flat, and one's normal social life such as one would lead in vacation-time should not vary very much from what one leads in term-time. The greatest freedom should be allowed in the choice of life and various types of hostels should be available for choice.

Provision should doubtless be made for the common social life of the various units, such as exists outside the college world, but the unit should be there, as in life itself, a household and nothing more. Economy that does not degenerate into savage simplicity is best learnt in such surroundings. The evils of large scale production without regard to individual needs and requirements and the consequential waste can be avoided, and if the various households are within easy reach of each other, say within the same compound, all the advantages of congregational life without its disadvantages can be secured.

From the point of view at least of training for life, the suggestion is worth a serious study. From the point of view yet more, of avoiding the many vices incidental to hostels, military camps and prisons, this system is unhesitatingly to be adopted.

II

Age restriction in the matter of hostels is even more important than in schools or colleges. Students practically spend three times the number of hours inside the hostel, than inside the school. Close intimacies and lasting friendships are formed in a hostel and the influence for good or evil is great and far-reaching.

Hostel supervision should be completely relaxed in everything except in the matter of morals, understanding the term in its widest and most comprehensive sense. Students should not be allowed to live extravagant lives and get into debt as a consequence, nor should they be allowed to cheat and bully their younger and weaker companions; their habits and personal purity should be matters of anxious but not ostentatious concern. In fact they should be put on their sense of responsibility and word of honour to lead decent lives and the watching or supervision should never be apparent or obvious; and should certainly not be secret or surreptitious either. Smoking, drinking, gambling, particularly betting at races, are getting to be fashionable, but must be put down with a heavy hand. Evil habits of every kind should be carefully avoided. On the other hand, as men cannot be made moral by legislation, it would be futile to attempt to make people religious by compulsory devotion.

The warden and deputy warden should be men of conspicuously good, great and noble character, married men with experience of life, and sympathy with students; men of culture without the fashionable modern vices, caring most for things of the mind, filling with

innocent or useful employment the sixty minutes of each working hour, and possessing at all times a clear head and a clean conscience. The separation of the wardenship from the Principalship or Headmastership is a necessary reform breaking up what might occasionally develop into the tyranny of concentrated control.

III

Hostel activities may be of the most varied description. Reading circles, music clubs, associations of artists, leagues of social workers, and among the religiously minded, bands of seekers after Truth may function usefully. They enable spare time to be utilised to greatest advantage and afford variety and multiplicity of opportunities for the drawing out of the young faculty at every point training, disciplining, perfecting it.

The difference between a cultured man and a savage or any other is best seen in the way in which time is utilised by either; if usefully, enjoyably and innocently, it imports a high degree of culture; if idly, as in a state of suspended animation or viciously, in what degrades mind and body, compassing the harm of others, then it is brutal; possibly worse, for degraded man is worse than the worst beast.

A reading circle to be useful should not comprise more than three to five readers. They should get into touch with foreign institutions like the National Home Reading Union and also get active help and assistance from some enthusiastic student of Literature among the members of the staff. One or more writers, whether poets, novelists or prose writers, in any language or

literature should be read through steadily from cover to cover and in the entirety or totality of their writings in the course of one year. Papers in the nature of short critiques must be circulated in advance and then discussed at length in full dress debates at the convenience of the readers. Occasional help from outsiders may be availed of to clear points in the discussion of difficult topics. But the circle as a whole must struggle for itself and grapple with an author's mind and become possessed of his entire thought in every matter. If he is a spurious classic, explode him; if he is a genuine one, explore his thought and enjoy the bracing effects and wholesome influence of his intellectual and cultural elevation, his emotional and aesthetic eminence. A good reference library and a manuscript magazine together with a debating society constitute a full complement to the work of the Reading Circle.

A music club which gets great artists to perform before it and promotes by weekly practice and occasional competition the musical education of its members, will provide innocent amusement of a refined kind, such as will prove a valuable aid to cultural life.

Artist associations are an absolute need to which we have been so far irresponsive. The power to set down in lasting colours the fugitive moments of paradisaal pleasure let down from the cope of heaven should be pride and joy of the rarest kind. As often as the eye falls on the memento, the mind recalls the scene and the heart wells up in gratitude to the giver of all good. Joy and praise are the artist's religion, and we live, if we live at all, by admiration, hope and love!

Social service and a religious turn of mind, a sense of responsibility to society in proportion to one's higher endowments and the consciousness of man's imperfection and reliance on God, these are largely temperamental, but receive considerable access of support, strength and guidance, by association with others like-minded, and by the team or congregational spirit.

A hostel as the training ground for life should afford facilities for all these activities some of which are rather shy in sprouting and need coaxing to be drawn out at all. And all these activities are essential if university life is to be lived at its fullest and best and if it is to have a lasting and beneficial effect on life, no matter of mere academic theory, but something full of fire and force, to transmute the life of man the animal into the life of man, the crown of creation, the centre of the universe.

III

COMMERCIAL EDUCATION AS A MEANS OF SOCIAL AND NATIONAL REGENERATION.

DELIVERED UNDER THE AUSPICES OF THE TINNEVELLY DISTRICT COMMERCIAL ASSOCIATION AT THE CENTENARY HALL, PALAMCOTTAH, 21-6-1935.

I have undertaken, Ladies and Gentleman, to discourse to you on Commerce, as a means of ennobling life or more expansively on Commercial Education as a means of Social and National Regeneration. Before I do so, I must congratulate you on your uncommon good sense and admirable foresight that have enabled you to found this commercial Association. That you are to-day celebrating the Eleventh Anniversary, indicates that eleven years ago, so far in advance in point of time and very much ahead of other districts, you saw what was good for you and went in for it. Throughout the world the same urge is felt. Throughout the world, the emphasis has shifted from the merely or so-called learned professions to commerce as a means of social and national well-being. Government service cannot absorb all the best minds of a nation or people. All the learned professions likewise can take in only a limited number. Outside the province of both, lie the vast mass of human beings, intelligent in their own way and anxious after their best lights to render national service and thereby justify, nay, ennoble their existence. You provide scope, open out

avenues, afford opportunities for these and are thereby doing the best educational work and educationists like myself coming upon such pioneer work cannot help commending it, cannot help carrying our impressions elsewhere as seeds to plant in other soils, so that the good you do may spread, so that the good seed falling on good ground may yield a sixty and a hundred fold.

Commerce is a much mis-understood subject ; to the expression " commercial " is still attached a sort of sinister significance. In many minds Commercial and Mercenary are almost synonymous. But rightly considered commerce is the index of a nation's morality ; like other social forces, it influences and is influenced by a nation's honesty ; it is a potent factor in shaping and moulding a nation's character. As much by raising the general standard of comfort, as by raising the standard of a nation's morals, its communal honesty, its character itself, commerce is a means of social and national uplift.

The greatest people of antiquity those with whom all intellectual life dawns on Europe, the Greeks, thought of commerce with contempt. No free Athenian citizen could engage in it. It was matter for the *Perioeci*, dwellers in the outskirts. It was a sordid business that stained and smutched one's soul, one's character. The Romans who took their ideas and their religion at second hand, spoke in the same strain of contempt and continued to attach the same stigma. Even in modern times *Epicier* or *grocer* has been in French, a term of contempt. It was only England that undismayed at being called a nation of shop-keepers stood up for the dignity of the commercial calling and made all the world realise that any act, could be rendered noble by the grace with

which it is done. Even there 'Esq' is denied to merchants who are to be content with a 'Mr'. In Germany ein Kaufmann is a different person from Herr Professor. There is nothing however to prevent their being knighted or raised to the peerage.

In our country commerce has held a dignified place in the social and political organisations of our people. Merchant princes abounded and they were honoured with the friendship of kings. *Silapadigaram* is full of such references. One of the greatest benefactors of Madras, Pachiappa Mudaliar was a merchant prince and when his charities were mismanaged and in consequence had to be re-organised, some of the Trustees of the new constituted charity "*The Pachaippah's College*" were merchants like Nili Viraswami Chettiar who rode on an Elephant—the motor-car of those days—to the meetings at Pachaippah Hall, Esplanade. A draw-bridge was thrown out from the howdah and the Chettiar walked in patrician style straight on to the terrace, the first floor, instead of scrambling plebeian fashion up the stair-case. More recently Sir Annamalai Chettiar, Banker and merchant, has founded a whole university, and conferred a lasting benefit on South India.

So long as what is rendered is service to God and to humanity, there can be no act in this world that is high or low; there is nothing God needs from man nor is there anything which left out will not interfere with the harmony of the universe.

"All Service ranks the same with God
With God whose puppets best and worst
Are we; there is no last nor first."

I read in the *Tit Bits* the other day, the mournful tale told by a Bishop of the criminal and colossal waste of articles of food to keep up an artificial price in the market. At an important seat of Herring fishery in the north, his Lordship saw whole basketfuls of caught fish being thrown back into the sea, so that fish may not become very cheap. At another place in the south, a farmer was ploughing into the land whole sackfuls of large juicy apples on the ground that it did not pay him to send the fruits to market. We have heard of artificial restraint on the output of diamond mines, so that diamond may not become very cheap and whatever the justification in an article of mere luxury, the waste in the matter of necessities perpetrated from personal and selfish ends is monstrous. It in fact justifies all the odium cast on trade by the Greeks and the Romans. The profession of arms was held up to admiration because the soldier was not so sure of shooting as of being shot and ran a risk for his country's sake. But the merchant always sought his own particular selfish advantage. Hence all the difference between selfishness and unselfishness, between the Crusader who as Ruskin points out goes to the Holy land and gets hard knocks for nothing and the merchant who will not sell bread or ribbons cheap. When will a better state of affairs prevail? When institutions like yours have spread far and wide, and made good sense and high ideals prevail; when men realise the need for morality in commerce and live up to the nobility possible even in trade; when life is ennobled by frequent familiarity with great ideals even in every-day affairs and man grows up to his full moral stature.

To make my point clear, I shall put before you two pictures of commerce, the Rings and Trusts of America side by side with the co-operative national trade of Denmark.

A Ring or Trust is a powerful 'Combine' on the part of a few rich or clever people to get complete control or monopoly over any particular trade concern. By a repeated process of under-selling shop-keepers in any one locality, they are either ruined outright or compelled to work for the Trust: the loss incurred in the first instance is capital invested in the business. Later on, loss in one place is compensated for by high prices in another, usually a subjugated area where competition having been trodden out of existence, monopoly prices could be established. One place enslaved, helps to enslave another and so on until a whole field of commercial activity is captured, monopoly established and millionaires created at the expense of the public. Who can call this heartless and satanic process, commerce in the right sense of the term? No wonder 95% of the people in the United States of America as Mr. Sherwood Eddy records it, are so poor as to pay between them all only 5% of the country's income-tax and 5% of the people are so rich that they contribute 95% of the tax. It was of such rich men with their camel-load of riches that Christ Jesus observed that it was difficult for them to get to Heaven. The gates of Heaven are so strait and low that one has to bend in all humility before his Maker to enter the kingdom of Heaven. How could giants jetting in their pride and keeping their impious turbans on, hope to pass through the gate? The camel

cannot do it; much less the load on its back; but little children can, for of such is the kingdom of Heaven!

Denmark is a wonderful country, a small place but admirably well developed. Like the Lily, we see in it in small measure, great perfection.

Denmark exports eggs and milk, articles of food, perishable, like the herrings and the apples. But by a wonderful system of co-operative credit backed up by the sternest national honesty, Denmark is able to sell her produce outside her own limits and establish an ever-growing trade relationship on such fragile stuff as eggs and milk! If so much as one rotten egg be passed on as sound and good, if the milk be so much as watered down by a pint, the whole fabric of credit will tumble to the ground in a national collapse, a national calamity, in a nation-wide disaster. The very instinct of self-preservation, the very idea of continued national existence, compels every Dane to obey the moral and spiritual laws of honesty and truthfulness. It is a case where literally truth makes free.

Is not commerce of this kind a real education in morals, a means of ennobling a nation, of raising the level of national character? And if character is destiny, with nations as with men, need anyone be doubtful about the destiny of this least of all lands, which is also the greatest, the child picked up by Jesus and set above all? It is written "The disciples came to Jesus asking "Who is the greatest in the kingdom of Heaven?" And Jesus called a little child unto him and set him in the midst of them". Denmark is that child and seems

most favoured of Heaven, because the commercial honesty of Denmark stands highest in the world to-day.

One more example of success in business this time from England from the firm of Simon Marks and Spencer. Mr. Marks has business which employs 20,000 men and has declared a profit last year of £ 1,86,000. He declares the first principle, the second principle and the last principle of his business is to give the customer better and better value for his money. Cheap sales are the essential aim of the multiple store and by reducing expenditure, one's buying power is increased and an addition is made to the standard of life. Money is not created but its usefulness is increased by wider circulation. He adds, our whole future is bound up in the evolving of new methods of production, new machinery by which the basic cost can be reduced and the purchasing power of the man in the street, can be widened.

This is a case of real social and national service ; the chain store has become part of the economic fabric of the country. Honesty is the best policy anywhere and everywhere ; most so in commercial transactions which depend entirely on trust. You know the story of two Florentine Boy-merchants—Pedro and Francisco, narrated by Maria Edgeworth. Success always attends on honesty and failure inevitably awaits the want of it.

There are many ways in which an intelligent man may use his brains to serve or enslave his fellow-men and since it is better to give than to receive and slavery degrades and debases both slave and slave owner, let me exhort you to give of yourself fully and freely to the service of humanity ; to copy the noble example of Den-

mark and to use your intelligence after the manner of Simon Marks and Spencer ; to hold your banner high and keep your ideas pure ; to infuse into the humblest tasks of life, a nobility of purpose which shall sanctify and consecrate it ; to study each day how best to put your God-given faculties at the service of the Maker by serving his creatures ; to discharge the trust of exceptional knowledge or exceptional ability by helping less favoured human beings, instead of tyrannising over them ; to observe probity and a high standard of conduct even as a matter of daily habit and your second nature, so that your environments may automatically react and rise to the level you set ; to live honestly and die leaving behind you a good example of useful service, honestly rendered.

Thus only shall it be possible for us, "when the solidities of mortal pride, Palace and Tower are crumbled into dust", when the time comes for ourselves towards the silent tomb to go, to be assured that,

"Something from our hand will have power
To live and act and serve the future hour".

IV

EDUCATION AS A SOCIAL FORCE

AN ADDRESS DELIVERED AT PANRUTI, ON 13TH MAY 1935.

Educational aim has always controlled educational content. The object with which education is pursued has a dominant and determining voice in the choice of the curriculum, the selection of the subjects of study. When Religion predominated and all learning was in the hands of a sacerdotal hierarchy, education took a purely religious turn and a religious training was the only one possible or worth having. Not only were the monks, the teachers, and the prospective monks the pupils in—mediaeval Europe, but in ancient India also, the distinctively religious bias was apparent. The four Vedas, the six sastras and the sixty-four branches of learning comprised the whole range of available knowledge. Later at a great distance of time particularly in India, Government service exercised the greatest fascination on the minds of the young and Persian and Urdu when the Moghuls ruled and English since the advent of the English have been predominant in the curriculum. The most learned of Pandits in the older languages of India's civilization have been discarded or relegated to a low and despised position, while English has borne the palm.

Now, the glamour of Government service is fast wearing out everywhere. A course of commercial and

industrial education is all important in many of the countries of Europe and the repercussion thereof on our own land is in the increasing demand for Technological institutes. During the last century, the Humanities represented once wholly by the Greek and Latin classics have been pushed into the background by science, under the aggressive militancy of leaders like Prof. Huxley and in spite of the protests of humanists like Matthew Arnold; and modern languages are fast replacing the old classics even in the oldest Universities of the world and ere long, a sound Greek scholar might become a rarity like the Dodo or the Ichthyosaurus.

In very recent times, as a result of the Great War, in a country like Italy under Signor Mussolini, military education has been displacing all other forms and it was only the other day the dictator politely but firmly told the Holy Father that the sort of education needed was not that which the Church was imparting, but one of defence against enemies even from the early age of seven. Italy to-day is one vast military camp and the only kind of school allowed within its limits is the military school. All sciences and all courses of learning are hand-maidens subservient to the great cause of self-preservation and when the need comes of self-assertion.

But what is the end of a purely or even predominantly commercial education and what is the end of a purely or even predominantly military education? Overproduction and excessive militarism are both apt to destroy themselves when carried to their normal, lawful and legitimate extreme or conclusion. What shall it profit a man if he shall conquer the whole world and

lose his own soul? *Quid enim proderit homini si lucretur mundum totum, et detrimentam faciat animae suae?*

But has Religion, Government service, commerce or war, been the sole determining factor? Fortunately, not; each one has been dominant, predominant at one time or another, but the still small voice has been heard and continues to be heard.

The Prophet Mohamet spoke of learning as an armour against enemies and as an ornament among friends, emphasizing at once, the utility of knowledge and its social value, as that which adorns social life.

Lord Bacon, Viscount Verulam, spoke of it, as 'a rich armoury and treasury for the glory of the Creator and the ennoblement of life'; not for the cheating or enslaving of men with commerce and war, but ennobling life to the greater glory of God.

Milton always worthy to be quoted in all matters connected with learning, called that "a complete and generous education which fits a man to perform justly, skilfully and magnanimously all the offices, both private and public, of peace and war". The expressions, justly, skilfully and magnanimously give an elevation and extension which are worthy of the author's high learning. Magnanimously without any meanness, narrowness or selfishness, skilfully as a result of wide learning, fulness of knowledge and good discipline; justly as becoming the moral elevation attendant on intellectual illumination.

To these noble voices that keep sounding across the arid deserts of time, we owe the preservation and pre-

valence of high ideals, the responsibilities attaching to a position of privilege, the need for service in relation to endowment. In proportion as one's nature is noble is the extent of his sympathy wide. The more we know, the more we feel and sympathise. It is the ignorant man that rushes to the rough and ready conclusion, clutching firmly, even fiercely, at what is visible to him. The man of learning in proportion as he is learned, halts and hesitates, seeing many points of views and studying all round a question. To him life does not present a series of cut and dry, yes and no, or white and black, but is a wonderland where the colours mix and blend and produce a kaleidoscopic effect which may baffle and bewilder the ignorant but only reveals its beauty to and enriches the existence of the earnest seeker after truth. The right attitude of the truly learned, highly cultured, really civilised man, is not one of domination and tyranny, but of service and sacrifice. Tyranny brutalises both tyrant and slave; while service ennobles at once the benefactor and the beneficiary. The greatest soul on earth, more richly endowed than any human being then, now or at any time, came to minister not to be ministered unto, *non venit ut ministraretur ei, sed ut ministraret.*

When the war drum throbs no longer and all the confusion of the world has settled down into sanity and peace, the main object of all education will doubtless be the enrichment of human life by service that elevates and refines society. Men will realise it is ever more blessed to give than to receive.

Beatius est magis dare, quam accipere.

Again learning that does not liberalise the mind is worth nothing: unless a man's outlook is distinctly clearer and wider, unless his heart warms and his nature nobly reacts, to all inequalities and sufferings in the world, all his knowledge is futile and frivolous. The man standing on a height, physical or intellectual, takes a wider view, takes in more of landscape at a glance, than one who grovels in a ditch and sees more and more only of himself and his misery. Education becomes complete as susceptibility to impressions increases in depth and variety. The more highly educated a man is, the more keenly and intensely does he think, feel and act, and in so doing lives more fully. Wide outlook and lofty purpose ennoble existence and carry mankind forward on the everlasting journey of evolution.

If this is an ideal worthy of our age, educational content should alter with educational aim; and economics, politics, sociology and anthropology should bear greater emphasis on the purely scientific side and Poetry and the Drama, whereby a true appreciation of the meaning and value of life is gained, a keener insight, a larger enthusiasm is evoked, should constitute the chief subjects of study. Not only is Pope's dictum of the proper study of mankind being man justified, but men and women of larger vision, generous impulses and lofty thought and conduct would come up amongst us. Let the Scientists say what they will, Literature—particularly Poetry and the Drama—is a permanent indispensable, inevitable element in our education.

It is a living force in youth and an enduring force throughout life. There is no provision so abundant, so accessible to all, so permanent, so independent of fortune and at once so mellowing and fortifying as Literature. As Viscount Morely points out, it is one of the instruments and one of the most powerful instruments, for forming character, for giving us men and women armed with reason, braced by knowledge, clothed with stead-fastness and courage and inspired by public spirit and public virtue.

I am suggesting nothing new, but the revival of the good old wholesome study of literature, any literature ancient or modern, the more ancient ones by preference as by lasting so long, they have justified themselves so wonderfully.

Now a last word as to the ways in which education can enrich social life. Educated men in any place, give it the tone, set up the standard of speech and conduct in society. The refined language of conversation, purified alike of coarseness and of uncharitable harshness or unfairness, gives us what the Prophet so much emphasised, the charity of the tongue. Newman thought the whole object of University training was merely to produce a gentleman.

By education and culture, social outlook is widened; social enjoyments refined and increased; and social life enriched and ennobled. By contact with cultured gentlemen, even ordinary folk learn instinctively how prudent it is to be good, law-abiding and considerate towards others. You know the story of the two goats on

the narrow bridge : a wise man can make wisdom prevail, as a fool can spread folly in abundance.

Social amenities increase, the radio and the gramophone, tasteful gardening and domestic economy with all the advantages of plain-living and high-thinking ensue. With the introduction of electricity, rural areas participate in the benefits of urban areas and educated men set the example and serve to raise the standard both of living and of comfort. A cultivated mind will find sources of inexhaustible interest in all that surrounds it and a variety of accomplishments will provide a variety of spare-time activities which keep the mind pleasantly engaged and entertained, without letting it out to Satan to set up his work-shop. Superstition ceases and sanitation improves and life becomes cleaner and better. Where an atmosphere of culture prevails, people habitually see and sympathise with, the points of view of others and attain to that intellectual poise which the Gita commends so much, 'SAMATHVAM YOGA UCHATHE'.

Social progress by service, rather than arrogantly by reform, of inferior people by superior people, will result in social amelioration, equal chances for all, and happiness to mankind.

There is all the difference in the world between a University City and others ; between and high noble pursuits and those which are sordid and ignoble ; between men who set the soul above the body, and the mind above the muscle and those whose whole concern is, what shall we eat and whom shall we cheat.

What a blessing it is to have an enlightened intellectual and clean atmosphere created by men and women of culture ! What a privilege it is to live, move and have one's being in an atmosphere of the learned and the wise ! I do not speak of scholars who are merely loaded camels carrying the treasures of learning across sandy wastes of illiteracy and oblivion, but of those shining lights who radiant in themselves, shed light all around ; by whose presence, existence is enlightened and ennobled ; and by whose absence, life is rendered less sweet and death less bitter.

V

Social Service *

A great modern poet of India when on a visit to England declared himself greatly impressed with one characteristic more than another differentiating the people of the west from the people of the east. That difference, he said, lay in the relative development in either part of the world, of the idea of social service. Social service as a factor of civilised life and society is nothing new or unknown in India. But in this as in so many other things, the superior methods of the west have led to far better, more effective and more clearly discernible results. It is with a view to learn and adopt these western methods, to give a shape and direction to our own efforts in these matters, that I propose to talk to you this evening in some detail and at some length, on the topic of social service.

In an ideal state of society, social service and social duty would be synonymous and interchangeable terms with absolutely no appreciable cleavage sundering the two. For service is the highest heritage of man and the greatest, Jesus did not disavow it—it is also the ideal of all civilised society to make duty identical with spontaneous voluntary service. But under modern conditions of imperfect approximation to the ideal, a social duty is

what a man owes to society by reason of his being a member thereof, a duty such as that of paying taxes and forbearing from doing such acts as interfere in any manner with the freedom and liberty of one's fellow citizens. These duties are enforceable by what jurists call a sanction or what is known in ordinary parlance, as punishment. There is however no law known to any state in the sense of its being included in its statute books or being enforceable by a sanction for securing free voluntary service of the rich towards the poor, the strong towards the weak, the educated towards the uneducated, in a word of the more fortunate and more highly gifted towards their less fortunate and less gifted brethren.

Society furtively and as it were by a side wind, takes note of these circumstances, and calls them moral obligations, obligations which rest upon the moral sense of individuals in their free voluntary relations to society; and where this sense is blunted by nature or by habit, society is helpless in enforcing them. Social service therefore still continues to be the expression of moral responsibility and the index of individual progress towards a fine-strung and highly sensitive conscience. It is a matter of common experience, which does not require to be helped out or buttressed by the high authority of Lord Bacon, that a man is ever the greater in proportion as his sympathies are larger and wider. Giving this truth an ampler range and a wider application, one may say that that society is more advanced and shows a more highly developed moral sense, which has a proportionately wider sympathy towards the

* A Lecture delivered in Tinnevely in 1914.

helpless and the unfortunate who line the lower strata of society.

In this respect the ancient city-states of Greece and Rome were singularly deficient. They were vast slave owning states, with all their attention centred and concentrated upon the improvement of those they called citizens, at the expense of all the barbarians, helots and periaeci, slaves and strangers. But in the vast cycle of years separating us from the past, many changes have come upon the face of society, men's thought has travelled in various directions, and now with the increase of knowledge coming with the process of the suns, with the development of a corporate sense in society, with the growth of socialistic and humanitarian ideas, we have come to feel the vital importance of an all round development of society in all its parts as an essential factor of social progress. In the words of the poet Robert Browning,

Man is not man as yet
Nor shall I deem his object served, his end
Attained, his genuine strength put fairly forth,
While only here and there a star dispels
The darkness, here and there a towering mind
O'erlooks his prostrate fellows; when the host
Is out at once to the despair of night.
When all mankind is alike perfected
Equal in full-blown powers, then, not till then,
I say, begins man's general Infancy.

It is because the nations of the west have realised this responsibility as resting heavily on their shoulders, it is because they have felt it more keenly and have sought

to do their duty more earnestly, they have advanced so far ahead of us and caused that admiration in our greatest modern poet Rabindranath Tagore, whose remarks I quoted at the beginning of this discourse.

I propose now briefly to sketch a few ways in which social service may be rendered in this country along lines of least resistance and of maximum usefulness to society. Out of the plethora and multitude of topics wide as society and varied as its interests, that present themselves before me, I shall confine my attention to the following eight topics and deal with them in such compass as is permitted by the scope of a short lecture of less than half an hour's duration. 1. Slum quarters. 2. Sanitation. 3. Drink problem. 4. Medical Aid. 5. Legal Advice. 6. Municipal Duties. 7. Night Schools. 8. Parks and places of public amusements.

SLUM QUARTERS

Among the prime necessities of life may be counted a good coat on one's back and a good roof over one's head. I remember having read a late Bishop of London declaring that over 6,000 to 7,000 people had no homes in London but simply wandered about, sleeping at night where best they could on the roads, in the ditches, in fact, anywhere. So much so that the pigs and cattle of rich men were often better housed and cared for than human beings. As a result of such pinching poverty, people of a slightly higher status than those who walked the roads, huddled together as in styes, and one single flat used to be occupied by hundreds of these poor with all the consequent evils of overcrowding;—insanitation, pestilence and crime. People also in such sordid situa-

tions early accustomed themselves to all sorts of vice, theft, robbery, murder, infanticide and immorality.

The many reforms consequent on Sadler's Commission and all subsequent efforts have gone far to mitigate the evil in England; but though the rigour of it is past, the evil itself remains and the efforts of young men to-day in England is to group themselves in what are called Social Leagues for the study of all questions connected with the life of the poor, their housing, sanitation, health and morals.

The Legislature as a result of these inquiries has in certain quarters ordered the wholesale destruction of many pestilential holes and the construction of healthy habitations with effective supervision as to health and sanitation. Young men of the locality and all gentlemen with leisure co-operated in these measures, and while freely spending their own money, saw also that Government money was not ill-spent. As a result of such self-denying and self-sacrificing efforts, there are happy homes in England with garden cities and contented and happy poor, where before were only beastly dens and beastlike men and women. And although much still remains to be done, a great headway has been made and well begun is, as they say, half-done.

In India the question of slum quarters has come into the greatest prominence only in recent times, consequent on the over-crowding of cities. In Madras, there are places called Kuppams occupied solely by fishermen. These kuppams are thickly populated plots of ground with low houses and with such entrances thereto as require a human being literally to crawl on all

fours. The efforts of a social league in such quarters would be to purchase a few plots of ground and build on them houses on altered and improved principles and let them to the fishermen on easy terms. If a school and a temple are also built close to them there would not be the least difficulty in educating the people to adopt better ways of life. It is a matter of common experience that save for indolence, all people, how low so ever, are still lovers of cleanliness, and if in the initial stage enough is done to spur them on and train them to a life of cleanliness, slum houses in marshy places with low roofs and crumbling walls would become a rarity, if not an impossibility. In places other than sea-coast towns, the crying evil is in congested quarters where people particularly of the shepherd class live in close, in dreadfully close proximity to their cattle. The cattle-shed is not kept clean and whatever medicinal value may attach to the breath of the cow, the buffalo proximity, in a veritable aegean stable brimming with insects and vermin, is neither healthy in itself nor of very good example and from the point of view of sanitation is in reality a hot bed of epidemics like cholera. Model farms in England have modified the conditions of animal life to an extent which makes cattle sheds pure and clean according to the most rigorous scientific tests. In our country also effort should be made to put these cattle and their owners outside city limits where there is no pressure for space, so that the cowherds, and their cattle may be housed cheaply and healthily, and the only thing needed to secure them their gain would be to improve the means of communication and enable them to dispose of their products with as much facility

and ease as they could when they occupied the very life centre of the city.

SANITATION

This has led me on unconsciously to the second topic of sanitation. It is a connected topic and one to which very little attention has been paid in this country. Very few people seem still to realize the prime necessity of having pure water to drink. In Rajahmundry on the banks of the Godavery, one could see people taking from the river, water fouled by floating unclaimed municipal corpses; and here in Tinnevely it is no unusual sight to see people taking for drinking purposes the moss-grown ditch water in Kallanai. I will deal with the remedy under the most comprehensive head of Municipal duties and shall now be content with having suggested the existence of evils which require paladins of self-sacrifice, our modern knights-errant of social service, to counteract by their own efforts and example as far as in their power lies.

THE DRINK PROBLEM

I pass now to the Drink problem. Happily it is not one's misfortune in taking a walk through this town to come across as many taverns and their concomitant noisy crowds as one does in Madras. Within the limits of a single street called Mannady you have four or five taverns and in the slum quarters of Triplicane it is no better. In England the problem of drink is combated by tea clubs and temperance associations. People are drawn by these movements to temperate habits and tea as a substitute for liquor has been so far a successful

innovation. In this district however, with a plentitude of palmyra trees, drink, I fancy, is dreadfully cheap and tea as an imported article far too costly. But it will not be difficult to find some other substitute suited to our climate and much can be done by efforts similar to those of the temperance leagues in England to bring about a like desirable end in this country also. Meanwhile an active supervision of all drink houses and a drastic suppression of persistently bad and unhealthy ones is a necessity in the interests of public health, and social service may be done by ferreting out of their hiding holes all offenders against public health.

MEDICAL AID TO THE POOR

I pass now to the question of medical aid to the poor. I remember listening in Madras in one of the sessions of the South Indian Association to a lecture by an eminent doctor wherein he stated what large percentage of children was still born and what larger percentage perished prematurely for want of proper medical aid year after year in our country. In a district like this where there are no lying-in hospitals too much is left to the mercy of the ignorant midwives and nothing but a better system of midwifery will cure the evil. Funds for the purpose of aiding the poor by securing to them expert aid and advice would be an essential part of any scheme of social service. It is also a matter of common knowledge that epidemics invariably break out among the poor and levy their heaviest tolls and tribute from the lowest ranks. Their number often obscures the alarming proportions of mortality and there can be no difficulty with the actual facts and figures before us in

discovering what saving of human lives can be effected by timely aid by social leagues. Young doctors should volunteer their services on behalf of these social leagues, as young lawyers should come forward with legal knowledge to help the poor in legal difficulties.

LEGAL ADVICE TO THE POOR

For legal aid to the poor is also part of our scheme of social service. It may be within the experience of many that ignorance as much as half-knowledge leads to the variety of vexatious and frivolous suits that crowd our Courts of Justice. If a better understanding of the common principles of law and a greater amenability to village councils could be enforced by the moral conscience of the people, much of the time and money now wasted in Courts could be utilised for better purposes. I would also recommend a society being formed for the defence of the poor who have been wrongly implicated in crimes and who cannot afford to defend themselves. The society should have funds for the purpose, and what the state does now for undefended prisoners charged with capital crimes should be done in deserving cases in charges of other kinds as well. I pass now to Municipal duties.

What I mean by including these in a scheme of social service is simply to point out the necessity for all people with time and leisure and public spirit to co-operate with Municipal officers in the effective discharge of their arduous duties. It would be a great saving of public time and money if prominent members in each street would constitute themselves responsible sources of information in respect of all the grievances of that

MUNICIPAL DUTIES

particular street and hold themselves at the same time responsible for the strict observance of and obedience to all municipal rules applicable to that part of the city. It is this unselfish act of coming forward to help the officers of the municipality that would constitute the most effective training for municipal duties, even in the narrower and more particular sense of having to be a councillor or President of the Municipal Corporation. The care of streets, the inspection of foodstuffs, the saving of water supply from unnecessary wastage, an efficient system of drainage and lighting which constitute some of the most important necessities of social life, can be secured on a maximum scale of benefit only by such sub-division of labour and by the free voluntary service of those who have the well being of society at heart.

NIGHT SCHOOLS

Far the most important form of social service and the one most easily within the reach of young men, is the management of Night Schools. Every one who has the public good at heart can easily afford an hour or two in the week and by easy arrangements of the kind a few schools can be run in every locality for disseminating the benefits of education among those who are otherwise unable to acquire them. When by such efforts the strongholds of ignorance are broken into, all other reforms become easy and possible. The popular prejudices which have their roots in ignorance and which require such an effort of arduous persuasion to conquer and counteract, will of themselves disappear and pave the

way for the glad and grateful acceptance of the many useful reforms necessary for the upward and onward progress of society. It may be unnecessary to repeat the prayer of the poet who said

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts
Given to redeem the human mind from error
There were no need of arsenals and forts."

Principles of hygiene and habits of cleanliness are better taught and enforced in these night schools than by all the elaborate preachings of prophet and sage. The better obedience to law, the readier acceptance of health rules and sanitary principles, and all the humanising influence of education will follow with a most healthy reaction on society, and like a pebble thrown into the vast lake of social life, the circle of usefulness will go on widening, yea, to the utmost bounds of society till with darkness suppressed and gloom dispelled all men's life be love and light.

PUBLIC PLACES OF AMUSEMENT

I pass now to the last topic of my discourse, to parks and places of public amusements. They are the last but not the least of the factors working for social welfare and happiness. It is the lot of a large number of people to spend the better part of their time in dingy, crowded offices and allowing for all that modern convenience has wrought in this matter, it cannot be denied that the lives of many people are cribbed, cabined and confined by long-continued in-door work. What happiness it should be after all the fever and the fret, the toil and turmoil of life to allow the soul some scope for

expansion, for the parched up scroll of life to unroll itself in those healthy open spaces, those beautiful patches of lovely green restful to the eye, the mind and heart and soul, until the tranquillity thereof enters into man's inmost being with that power and force which the poet Wordsworth felt as having no slight or trivial influence

On that best portion of a good man's life,
His little nameless unremembered acts
Of kindness and of love.

It is as a humaniser of society, as a refuge from all the ills of life, as a solace in sorrow, that books and parks, education and healthful open spaces become essential factors of social well-being and all schemes of social service will do well therefore assiduously to work for their accomplishment. Much of the service I contemplate in all these cases is purely voluntary; but it may become necessary to find funds for an evergrowing self-expansive scheme of education and social service.

WHERE TO FIND THE FUNDS ?

If I am asked where to find the money for so large an enterprise my answer is: use in the first place Municipal funds, they are public funds for public purposes. If they are insufficient, supplement them by private munificence, by the charity of individuals and private bodies. If even they are insufficient I will suggest to you as a last resort, tapping a source of incomes as yet unattempted in this country. I refer to the Matams and Matathipathies. I am aware that there are Matams and Matams, Matathipathis and Matathipathis. I do

not propose to offend any individual by my remarks, but I trust you will all agree with me in holding that all religious institutions not actively connected with popular worship or popular education, have outlived their usefulness and have no *raisonne d'etre*, no apology for their existence. Probably too, some of them have become veritable strongholds of indolence and ignorance, veritable hot-houses of extravagance and vice. Any suppression of them will not only suppress vice, but also release funds for public benefit. We should no doubt be very careful about attacking vested rights on the principle that these Matathipathies hold their property on the same basis as each one of us holds his, but if people are educated to the point when they will discover for themselves that these are only trustees for public benefit, that these trusts no longer fulfil any useful purpose, that these Matathipathies are no longer public benefactors in any sense of the expression—and our system of education will go far to accomplish it in the course of ten or fifteen years—the legislature armed by the strength of such public opinion will no doubt sweep away these fog-banks of ignorance and vice, and accomplish in the twentieth century what Henry the Eighth did for his country in the sixteenth.

But whenever such a thing might be or become possible, I look forward to-day to the free voluntary service of active energetic young men as far as their capacities can afford, to the carrying out in all its detail the scheme of night-schools for the poor, of medical aid to the sick and legal aid to the innocent. I look forward also to an active, healthy co-operation with the Municipal officers for the improvement of the city conditions, for combat-

ing against insanitation and solving the drink problem. For so shall it be possible for us to make our own life noble and the lives of all round us livable and happy.

TRUE RELIGION AND UNDEFILED.

Amid all the diversities of human creeds and the bitterness of religious hostility, there is a singular unanimity of belief in this, that where a good and noble act is done, God manifests himself. Ruskin says "Wherever one hand meets another helpfully there is the true church, the only one that ever was, is or shall be".

I point to social service as the most compendious and comprehensive means of helping our fellowmen, of developing our own nature by such service to the highest possibilities open to us. I look forward to it with a singular hopefulness as it has proved and is likely still more clearly to prove itself the Gospel of the future. Fame which is the spur which the clear spirit doth raise is gratified by the sweet sense of benefits bestowed, and to the man himself it is no small step that is taken towards progress, towards a larger, lovelier, lordlier life, with all the heart and brain's undying ecstasies.



	Rs.	A.	P.
1. Flower-Offerings, Three parts in one.	2	8	0
2. Swallow-Flights	1	12	0
3. Scenery of S. Kanara	1	8	0
4. Red-Ripe of the Heart	1	0	0
5. Dream Palace	1	0	0
6. Pictorial 'Tour thro' Ramnad ..	1	0	0
7. In old Salem	1	0	0
8. Silver Jubilee:	1	0	0
9. Three Masters of Religion	0	12	0
10. On Poets and Poetry	0	12	0
11. Life Beautiful	0	8	0
12. Noble Indian Woman	0	8	0

The whole set of 12 Volumes for Rs. 12 only, inclusive of postage.

To be had of—

T. V. PARAMASIVAM PILLAI,

BOOKSELLER,

Shevapet, Salem.

THE HUXLEY PRESS, MADRAS

தமிழ்நாடு ஆவணக்காப்பக நூலகம்,
எழும்பூர், சென்னை-600 008.

தவணைத்தாள்.

செ. எண் :

ப. எண் :

வழங்கிய நாள். (1)	திரும்பிய நாள். (2)	வழங்கிய நாள். (1)	திரும்பிய நாள். (2)
16/10	19/10		

S.F. 259A-1,00,000-30-1-84.