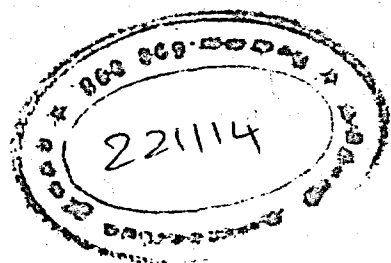


## EDUCATION 1895 - 1945

M. S. SABHESAN, *President, S.I.T.U.*

The Golden Jubilee of the Madras Teachers' Guild is an appropriate occasion for a general review of the progress of education in our province. The present system of education is primarily the outcome of Wood's education despatch of 1854 wherein the advantage of the state-aided policy in education is clearly pointed. While this policy still continues to be in force, the Government have deemed it necessary to run some institutions themselves and to allow local bodies to start and maintain schools. One may be curious to know what changes have taken place in the sphere of education during this period of one hundred years. There have been indeed noteworthy changes. Just think of the increase in the number of institutions, scholars and teachers. There is a change in the nomenclature of courses and administrative posts. There is some progress in respect of the education of women and backward classes. People do not, however, seem to be impressed with these changes. A feeling of dissatisfaction with the system of education prevails everywhere. That this feeling is justifiable should be obvious from the following observation in the Report on Post-war Educational development in India issued by the Central Advisory Board: "Apart from the extremely slow progress which had been made before the war, the present system does not provide the foundations on which an effective structure can be erected; in fact much of the present rambling edifice will have to be scraped in order that something better may be substituted." The Russia of 1945 is altogether different from the Russia of 1913, and the progress of education in Russia is considered remarkable. Even in England which is rather conservative in matters educational, the State has been evincing direct interest in education; and committee after committee has been studying the several aspects of education and urging the necessity for the adoption of suitable reforms. The recently enacted Butler Education Act marks a silent revolution in education and the willingness of the State to do its utmost is emphasised. We in India have been talking about reforms but have not chosen to make any move. Why is there this stagnation in the system of education which has not



been keeping pace with the times? I shall examine the causes of this stagnation in the first place and then deal with the changes in elementary and secondary education.

The stagnation in education can be traced to the disinclination on the part of the Government to admit its responsibility for public education. There are some inherent defects in the state-aided policy of education which have stood in the way of educational progress. The state-aided policy makes an admission that the State with its limited resources cannot hope to undertake the expansion of education. How can a work which the State itself does not feel competent to undertake, be successfully carried on by private bodies and individuals? This state-aided policy can have a chance of success if the community be resourceful and also willing to bear the burden. As a matter of fact successive administration reports refer to the poverty of managers of schools and their inability to pay teachers and provide equipment. With the introduction of new educational methods and Laboratory work which have become necessary in modern times, expenditure is mounting up and the attitude of the Government in regard to grant-in-aid is unhelpful. For from taking the initiative in regard to any line of improvement and assuring liberal help to aided schools, the Government has been taking a pedantic view of the term "grant-in-aid" and adhering to the pie for the pie aspect of the grant-in-aid code irrespective of the special circumstances to be faced by good institutions. We are constantly told that the Government cannot be expected to take any initiative in view of the grant-in-aid code. Nor does it choose to interfere even when the situation is unsatisfactory. Managers have begun to realise the serious implications of the state-aided policy in dealing with the dearness allowance question. Teachers in aided schools are perhaps the only class of employees who are yet to get dearness allowance at Government rates. Their representations have not evoked a prompt and favourable response from the Government even though this expenditure should be treated as an emergency expenditure. The managers plead lack of funds and hesitate to raise the fee-rate which is already higher than the standard rate. While the granting of dearness allowance is made obligatory on local bodies, teachers are unable to understand why a different attitude should be adopted towards private managements. The state-aided policy as it is interpreted today is absolving the State of responsibility for public education. But experience all over the world points to the desirability and necessity for the State to admit its responsibility. The stagnation in education is undoubtedly due to the defects of state-aided policy and teachers are definitely of the view that progress in education is impossible

unless the State admits its responsibility and revises its policy suitably. It will be worthwhile to see what progress has been made in elementary and secondary education under the existing policy of aids and subsidies.

That the percentage of literacy is as low as 15 is enough to show that progress in elementary education is not satisfactory. The Government of India itself feels that elementary education is ineffective and that there is appreciable lapse into illiteracy. The educational drive that was attempted for some years in our province would have been more successful if the department had more funds at its disposal. How can a drive prove fruitful and real if you attempt to enforce anomalous rules and adopt pro-rata cuts in grants? Compulsion is yet to become universal and the conditions of service of teachers are unsatisfactory. Closure of schools on the ground that the required number of girls and depressed class pupils were not attending caused a good deal of confusion. An earnest attempt was made to define the scope of higher elementary schools. But the action of the department was not properly understood and the tendency to treat higher elementary schools as cheap secondary schools is still noticeable among the managers. The Wardha Scheme which has been admitted to be sound is yet to be officially tried. It is a pity that training schools were not reorganised on the lines required for basic education. Nothing is gained by harping on the difficulties in regard to the expansion of elementary education. It is understood that the Madras Government has got a scheme of compulsory elementary education and it will be good if the scheme be based on the essential features of the Sargent Scheme. The Madras Teachers' Guild has taken a keen interest in the study of educational questions and it will be able to make a useful contribution if the Government should send a copy of its report and programme to the Guild and secure its co-operation.

As regards secondary education, the opinion of the Government of India that it is stereotyped, literary and unrelated to life will not be questioned. The slaughter of the innocents which was a constant feature of the matriculation examination was prevented by the introduction of the S. S. L. C. This scheme which is based on sound principles requires for its success, competent headmasters, efficient and scholarly educational officers and enthusiastic teachers. The scheme unfortunately did not meet with a favourable reception and the plea for the transfer of B group subjects to the list of examination subjects was frequently urged. While the framers of the scheme hoped that more subjects would be taken away from the S.S.L.C. examination

test, the tendency has been to make the S.S.L.C. revert to the old matriculation examination. There were frequent attempts at changes in the number of optional subjects to be offered for the examination and the percentage of marks. Only one optional subject is now offered by students and the science subjects have become popular owing to the facilities for laboratory work. The Government of India expressed the view that secondary education should not be exclusively literary and that diversified courses should be offered so as to enable students desiring to enter life on leaving schools to become qualified. All over the world a change of this nature is deemed necessary and the local Governments were called upon to consider the question. The Madras Teachers' Guild and the South India Teachers' Union paid special attention to the reorganisation of secondary education and formulated a scheme. Publicity on a large scale was undertaken and the educational conference approved of the general principles. The Government of Madras published a reorganisation scheme, but it suggested a public examination in the third form stage and expressed the view that students securing a lower percentage of marks should be diverted to vocational courses. The Guild was opposed to the public examination and was also of the view that vocational courses and literary courses should be of the same status. No action was taken in respect of reorganisation even though a conference was convened at the instance of the Congress minister to discuss the reorganisation of secondary education. An attempt was made to introduce secretarial courses under the general scheme of technical courses. The Guild, however, was feeling that liberal financial help should be forthcoming and that a number of real technical courses should also be introduced. The public have till recently been slow to realise the value of diversified courses. Even under the S.S.L.C. scheme a number of subjects like agriculture could be taught. If schools should prefer to stick to the traditional type it is due to their inability to introduce technical courses. The Sargent scheme contains recommendations which members of the Guild may be glad to support. The press and the platform now feel that a good case has been made out for diversified courses in secondary education and that there is no antipathy between vocational and cultural education. The question is how soon the reforms will be introduced.

A review of these fifty years of education makes it clear that the stagnation in education is due to the tendency for drift. What is needed today is a planned system of education. The state-aided policy which at the time of formulation appeared sound was given a narrow interpretation in course of time and the step-motherly

treatment given to aided schools resulted in a denial of opportunities to teachers and pupils. Schools under local bodies which were at one time in a favourable position are now passing through difficult times partly on account of lack of funds and partly on account of party politics. We should not be thinking of the past but shall look forward to the future. The post-war education programme is a call to teachers and leaders. Success of the post war education programme depends upon undivided responsibility and adequate funds. Teachers will be failing in their duty if they do not make it known to the authorities that their experience with local bodies and private managements has not been happy and that the State should take upon itself the control and maintenance of all schools at least during the planning period. The observation in the British White Paper that "Upon the education of the people of this country, the fate of this country depends", is thousand times more applicable to our country and the authorities, leaders, parents and teachers will each of them do well to keep this in mind.

### WHAT MAKES A NATION GREAT?

Not its land, not its mines, not its rivers, not its forests, not its money—important as these things are. *Only people make a nation truly great.*

Natural resources are of vital concern to a nation but they must be developed and used by people. Our country is richly blessed with the gifts of nature.

Science and technology—strictly man-made—are producing synthetic substitutes for many natural resources that we do not have. The future is bright with hope because educated men and women can perform these wonders.

In like manner, people determine the great social trends that carry a nation forward to the more perfect achievement of justice and liberty or backward to barbarism and brutality. The story of every family, every organization, every group, every community, every nation is the story of people.

All victories in war and peace are won by people. They mine the ore. They make the steel. They fashion the weapons. They fight the battles. They make or break the peace.

We can build a greater and nobler India only as we develop human resources.

*People make a nation great.*

## THE CHILD THEN AND NOW

MISS. K. N. BROCKWAY, *Principal, St. Christopher's Training College.*

Lord Wavell has chosen for his anthology of poetry the title 'Other Men's Flowers'—words taken from the saying of Montaigne: "I have gathered a posy of other men's flowers and only the thread that binds them is my own." That might be the title of this article also, as in it are threaded together the observations and reminiscences (some of them bitter herbs rather than sweet flowers perhaps) of men and women, most of whom were at school in South India fifty years ago. It has been written in the midst of a busy term so it cannot claim to be either systematic or comprehensive; it deals with two types of schools only the village school and the Christian Boarding school for girls. It takes no account of the great numerical increase in schools that has taken place in the last fifty years; it only attempts to describe some of the differences in the kind of schooling given fifty years ago and at the present day.

When I asked a Brahmin gentleman to describe for me a village school in South India fifty years ago, he told me to read chapter three of *Thillai Govindan* by A. Madhaviah. I therefore read again that masterly book and I quote from it the description of a village school. "It was a single room about twenty feet by fifteen, formed by three mud walls of an average man's height, with the fourth side quite open. The framework of the gabled roof above consisted of rough palmyra rafters and jungle-wood reepers. The thatch was of palmyra-leaves, and showed several natural sky lights made by the busy hand of Time. . . . Though, as already described, the schoolroom was physically open to all who may choose to enter it, including stray cattle and asses who generally meditated there at night, it was closed as with doors of adamant to all the "lower classes," only the twice-born and the "high class" Sudras being admitted into it. . . . A strong smell of cowdung emerging from the floor first struck the olfactory nerves on entering the school, and then the artistic display of innumerable cobwebs and spider-nets in amazing patterns on the walls and inside the roof attracted the attention. The flooring was swept daily, and washed with cowdung and water twice a week by some of the older scholars; but they never chose to look at the walls, which picturesquely presented several cowdung impressions of boyish hands and fingers, made when the youths

got up after their cleaning work, pressing their hands against the walls for support. About twenty wooden satchels with palmyra-leaf books were suspended from wooden pegs, which were driven into the walls in a zigzag line. The dark-green colour of the floor was set off by a piece of fine white sand and several irregular patches of white sunlight pouring in through the openings in the roof. About eight feet from the ground, and binding the two slopes of the roof, there was a rough cross-beam of palmyra-wood to the middle of which a short stout rope hung suspended.

On this eventful day the teacher was sitting on his two-foot square mat of palmyra-leaf, leaning on the wall near the open side, with the dreaded cane-ferula lying idly to his right. He was yawning and coughing by turns, and the day was unusually dull, just the proverbial calm before a storm. Four urchins, almost nude, were learning the Tamil and the Grantha alphabets by running their right forefingers over some characters sunk in the ground for some unknown offence. These fingers looked leprotic being partly worn out by this curious process of study. It was indeed copy-writing without any waste of valuable material such as pen, paper, ink, or even palmyra leaves. Some others were learning by rote the multiplication formula; the leader for the time being called out, "Eight times nine, seventy two; eight times nine, seventy two, eight times nine, seventy two", then the rest of the party proclaimed, "Nine times nine, eighty one, nine times nine, eighty-one, nine times nine, eighty one. . . . A few more were writing copies with a steel-pointed iron style on palmyra-leaves. Some of the advanced scholars, including myself, were learning by heart Tamil or Sanskrit verses from CADJAN books. I have stated what we were all supposed to be doing; but what we actually did when our master was drowsy and yawning is quite another story. A more vigorous fit of coughing than usual suddenly awoke him and rubbing his eyes, he got up, took the cane-ferula in his hand, and administered a stimulating blow to each of the smaller boys with out any partiality or exception. The product of eleven times nine was howled out by a louder chorus, the styles ran faster and made a screeching noise over the primitive copybooks, and some right forefingers became more leprotic than ever before. Then he resumed his seat and relapsed into his former drowsiness. . . . While examining or teaching a boy singly, it was his custom to describe a ring on the ground before him, within full reach of his ferula, and the pupil could on no account quit that circle before formal dismissal. I stood within that "magic circle," as we boys called it, and beating me once, though gently, for not

obeying as soon as summoned, he ordered me to recite the Tamil stanza from "The Garland of Wisdom".

Readers of Thillai Govindan will remember that the chapter ends with a description of brutal punishment inflicted on the boy whose story this book contains and who had been caught stealing mangoes from a neighbouring orchard. "The teacher beat me, and finally declared that he would make an example of me and inflict on me the punishment of Kothandam.....As soon as the teacher gave the order the monitor commenced the necessary preparations with a sense of his own importance and a cruel assiduity. I have already referred to a stout short rope hanging from the cross-beam in the middle of the room: sand was heaped just below this rope, and all the available iron styles planted on it with the sharp points upwards. The monitor first suggested that variety of Kothandam in which, instead of the styles, some red chillies were slowly burnt below the sufferer; but the teacher vetoed it promptly on account of his own coughing propensity. My waist-cloth was tucked up to the waist so that the blows might fall on the bare skin, and three of my fellow-scholars lifted me up bodily and made me take hold of and cling to the rope with both my hands. I was advised to keep firm, for I was told that if I dropped down my feet would be pierced by the styles below. Then that merciless brute, my teacher, flogged me furiously with his cane. Whack, whack, fell the blows, burning into my flesh; my tender hands were sore and bleeding owing to the roughness of the rope, and I was roaring in agony like a mad bull. After the ninth blow I dropped down and fainted away, my left foot pierced by one of the steel-pointed styles." It is good to note that the village was incensed by the infliction of this punishment. The boy was removed from the school and the teacher was fined and severely reprimanded.

Such brutal treatment was without doubt exceptional, but one is struck by the fact that most reminiscences of village schools fifty years ago seem to be concerned with punishments. One friend, recalling his early days in a village school, told me that each day the first boy to arrive was made to 'kiss the rod'; the next was given one 'cut', the second two cuts and so on until the last to arrive had forty-nine cuts. He said that this was the practice in all the schools in his neighbourhood. It was intended to promote punctuality. Regular attendance was encouraged by making a boy who played truant, drag round a log of wood chained to his leg. This was done with the father's consent. Most school punishments, however, had little to do with discipline and were dependent altogether on the whim of

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the teacher. Thillai Govindan tells of a school which he attended later where the teacher would pull out the drawer from his table, make the delinquent rest his hand on the rim and then push it in with a jerk so that the boy's knuckles were squeezed between the top plank of the table and the drawer. Various other queer and cruel punishments (as one of my correspondents called them) were found in these descriptions of schools fifty years ago.

Some may criticize me for quoting Thillai Govindan on the score that its descriptions date back more than fifty years. I am assured, however that they were equally true of conditions that existed in 1895. A criticism of an exactly opposite nature might also be made i.e., that conditions in certain village schools are even now not so very different from the conditions of those days. I quote from a letter received a few days ago: "As for village schools, the old kind may still be seen in the pial school of these parts, where little Brahmin and other high caste boys—(no untouchables admitted *then*, but *now* 'sine qua non' squat in a row along a pial, reading and memorizing and shouting sacred texts from palm-leaf strips. When you come here I can take you to a man who makes horoscopes on those strips even yet, holding a stylus in his fist and inscribing such tiny perfect letters in that apparently impossible position. It is an art. The children first learn to say the letters of the alphabet and the multiplication tables in rhythm. The teacher may go away leaving the monitor in charge. If the teacher falls asleep any lessening of noise wakes him at once. Parents feel satisfied to hear the clamour! A favourite punishment in the old-fashioned schools is to make the boy hold the lobe of his left ear with his right hand and his right ear with his left hand, and bend his knees up and down rapidly a given number of times. Much corporal punishment also!"

This letter may give the impression that the difference between 'then' and 'now' is not so great after all, but that impression would be very wrong. The change from palmyra-leaf books to printed books is much less significant than the change in the minds of the teachers. 'Then' it was inconceivable that a Harijan child should be admitted to a high caste school; 'Now' it is commonly done. 'Then' the teacher had no doubt at all that punishment was the only way of making most children work and that he was justified in administering corporal punishment when and how he liked. 'Now' he may still beat the boys for trifling offences but he knows that it is not approved and that some teachers get good results without using the cane. 'Then' the village teacher was perfectly content with mere

memorizing. 'Now' he knows that memorizing is not enough, that thought should be encouraged and that crafts and practical activity should have a place also. He may deplore the new fangled ways but he knows that they have come to stay and that his type of school is doomed.

We must not think that over-emphasis on punishment was typical only of schools in India. English literature is full of instances of a similar attitude to punishment. Sir Roger de Coverley at Westminster Abbey stood before Busby's tomb (Dr. Busby was headmaster of Westminster school in London for fifty-five years) and said 'Dr. Busby, a great man! he whipped my grandfather; a very great man!' Charles Lamb describes Boyer, a teacher at Christ's Hospital, who had two wigs; "one serene, smiling, fresh powdered, betokening a mild day. The other, an old discoloured unkempt angry wig denoting frequent and bloody execution. Woe to the school when he made his morning appearance in his passy or passionate wig". Lamb proceeds to describe how ferociously he would beat all and sundry in those days. Even Goldsmith in describing the idealized village of his childhood writes of the village school master:—

A man severe he was, and stern to view,  
I knew him well, and every truant knew;  
Well had the boding tremblers learned to trace  
The day's disasters in his morning face;

These in their different ways were all teachers with high standards of work. Dickens describes in more than one novel the utterly despicable type of teacher who is both ignorant and brutal, who finds joy in treating children cruelly. How astonished those teachers would be at the sight of a modern school-room where the children are absorbed in different activities which hold their interest without any outside compulsion.

But to return to the village school. There were some events in the School more pleasant to remember than the infliction of punishments. The teachers were generally paid in kind rather than in cash. Gifts were taken when a new boy joined the school or when a new palmyra leaf book was begun. In some schools the pupils helped the teacher and his wife in domestic matters. The weekly holiday was planned so as to fall on the day of the village shandy, and the pupils did their teacher's marketing. They boiled water for him and helped with the cooking. On Saturday each pupil was required to present to the

teacher three pies, some soap nut, oil, and firewood, for the teacher's oil bath. There were no organized games, but the boys had good times with all sorts of indigenous games, played with marbles and other simple equipment. Many of them, in spite of the dull work and the fierce punishments, have happy memories of their school days. It is salutary for us teachers to remember that school may play an insignificant part in the real life of the child. It is, at worst, a trouble to be endured, but happiness at home or with his companions are what he lives for and it is in these that he sometimes gets his most valuable education. Thillai Govindan was an example of this. He undoubtedly learnt more from the example of his parents whom he deeply loved and revered than from all his experiences at school. One of my correspondents, describing his childhood fifty years ago, is another instance of how much education may be acquired incidentally in an intelligent home. He had practically no schooling, as such, before the age of twelve, but he learnt much from his father's books and through the conversation of friends who visited the family. His was a home very different from Thillai Govindan's as it was greatly influenced by western thought and western ways. Two near relatives had recently won the English Gold Medal at the Christian College. He writes "Before we were ten years old my brother and I would read Books for the Bairns published by W. T. Stead and priced one penny each. A great study was the small dictionary, which we were taught to use, but which I preferred to read myself, coming across all kinds of new words. The pictures were a study in themselves. Of course I knew nothing about Indian History and Geography of the Madras Presidency, though I was quite a master of names of all countries and chief towns and their importance to the British Isles. Of Indian politics, I did not hear much, except that there was Congress. The name of G. Subramanya Iyer, the founder of the Hindu and early Congressmen was familiar." This correspondent writes again of his father's helpfulness at a time of emergency. "The railway disaster at Karamadai, the station between Coimbatore and Mettupalayam, is still clear in my memory. My father was one of the earliest on the spot and the part he played was described to me in later years by an uncle. A severe cholera epidemic raged one year in Coimbatore. My father had got hold of a simple recipe and our house was turned into a manufactory for making pills. We youngsters took a great deal of interest in powdering camphor and one or two other ingredients and making pills. Night and day there were callers to whom we distributed them." It is not difficult to realize that life in such a home was an education in itself.

The second type of school about which I have been able to get some information is the boarding school for Christian girls. These schools were well established in 1895. In 1894 Bentinck School, Vepery was reorganised as a High School. Three years earlier Northwick School, Royapuram was so recognised, and St. John's Girls School, Nazareth, Tinnevely District, had already been sending up girls for matriculation before that date. These schools were established to give education to girls of Christian families, many of whom were very poor. Discipline was strict and the girls had little contact with the outside world, but the management was capable and on the whole kindly and the girls trained in those schools became pioneers in the teaching, medical and nursing professions. I was able to get the reminiscences of three women who were pupils in one or the other of these schools fifty years ago. One I may call the lonely child, one the happy child and one the naughty child. All three have grown up to be, in their community notable mothers of notable daughters. The lonely child was always home-sick. In the later years, she could hardly see without tears the place where she received the news that her mother, far away at home, had died. The second was very happy at school. Some people asked her if school was not like a prison, but that was by no means her idea about it. She was even sorry when holidays came, for, dearly as she loved her parents, she missed the jolly companionship of her school mates. The reminiscences of the mischievous child are, as one might expect, the most amusing. She was commonly known, as Baber as she was always thinking of some daring trick to play on pupils or teachers. She liked school but she did not like to study, though she still remembers with appreciation English and History lessons. The lady who taught English History strongly disapproved of Bonny Prince Charlie, the Young Pretender, but this little girl had a secret liking for him. She remembers English poems that she learnt at school and she can still recite lines from them with gusto. She horrified her companions by reproducing dances at school that she had seen in her village, for dancing was thoroughly disapproved of by those in charge of the school. In spite of her mischievous nature she was greatly helped by the religious influence of the school, as were the others also. These schools are very different in modern days, much freer and much more Indian in the emphasis of their curricula. More consideration is given to the children's food and to healthy living conditions. But it will not be easy to surpass the contribution made to the progress of women made by those schools in early days.

And what conclusions do we draw from these memories of schooling fifty years ago? To my mind the conclusions to be

drawn may greatly encourage us. It is true that there is much to dissatisfy us in the many schools of the present day. There is still too much emphasis on mechanical learning and too little connection with life. But has not a wonderful advance been made upon the education of fifty years ago, which was in many cases either foreign or utterly ineffectual? The great body of conscientious teachers in our schools have been responsible for the change. Looking back to what has been accomplished in the past helps us to look forward with confidence to what may be done in the future. We thank God and take courage.

### THE POWER OF EDUCATION

There is power in a waterfall, in a B24, in an acorn. But there is a greater power in education which teaches men how to control the forces of nature and changes the thoughts and the actions of man himself.

Other nations, too, are recognizing the power of education. Russia has made tremendous progress through the education of her people in both cultural and technical fields. The vast achievements of the Soviet Union in the present conflict would have been utterly impossible without the widespread educational foundations of the last two decades. And Russia continues to develop her educational programme.

Britain is embarking upon the boldest educational programme in all her history—a plan which will almost double expenditures for education. Why? Because the war has taught her the value of every human resource. She knows that only thru the strength of her people will Britain be able to maintain a place of leadership in the world.

*There is power in education. To fail to utilize this power for creative good is the greatest folly an individual, a community, a state, or a nation can commit.*

## EDUCATION AND LIBRARY THROUGH A CENTURY

By S. R. RANGANATHAN, M.A., L.T., F.L.A.,

*Librarian, Madras University Library.*

*Secretary, Madras Library Association.*

*President, Indian Library Association.*

From 1945, we look back through half a century and we find the emergence of the Madras Teachers' Guild—the prototype of the dozens of District Teachers' Guilds, which have now federated themselves with the South India Teachers' Union as the apex. This stretch of time has been an eventful one and let us hope that the half century which lies ahead of us will be even more so. Here is a comparative picture of education and library in the three epochs; 1895, 1945 and 1995.

1895

### WASTAGE OF BEST BRAINS

In the first epoch, the aim of education at all levels was avowedly the turning out of candidates for the lower civil service of the land. It was the uppermost centiles that were tapped for this; with the result that the best brains which should have added to the creative output of the world were running to waste. The unusual efficiency which this meant in lower civil service had a most deleterious effect even on the foreigners who occupied the higher posts; for, I believe that it cannot be denied that the creative and lasting contribution of the European officers of the early and middle nineteenth century was of a distinctively higher order.

### ARTIFICIAL GULF

The case with which the uppermost centiles naturally absorbed new thought at a certain level through a foreign medium produced an illusion which led to a total overlooking of the far reaching damage to creative ability which was involved in this and of the unbridgeable gulf that education through foreign medium created between the uppermost centiles and the masses. It also incidentally paralysed the languages of the land and this in its turn, widened the aforesaid gulf. This artificial gulf which was the inevitable outcome of the then educational system is now being exploited directly or indirectly for political ends.

## POCKET OF PERPETUATION

The direction and organisation of education was virtually concentrated in the hands of foreigners. That the founders of the Madras Teachers' Guild were mostly Europeans is itself an evidence. Without any reflection on their sincerity and good will, it has to be admitted that these organisers were cut out from the progress of educational thought in their own homes and Madras (and India as a whole) formed, as it were, a pocket in which they perpetuated the mid-nineteenth century educational practices which were current when they themselves were at school. Madras had, therefore, gone virtually uninfluenced by the great upheaval in educational thought initiated by John Dewey and his school in 1896.

### PLIGHT OF LIBRARY

In particular, mass method of teaching was rampant. Individual instruction had been unable to make headway. The curriculum got narrowed within purely literary limits demanding and involving more of memorising than of activity of any other kind. Learning through a single text book and often from dictated notes became the rule. Reading widely for information or inspiration or even for recreation was hardly provided for or encouraged. School Library was practically non-existent. Colleges had collections of books, but few functioned as libraries. There was no university library. There was no public library system. The Connemera Public Library which was established about that time was really an annexe to the Museum, with little attempt to help forward the education of the public at large. In those circumstances, there was no library profession and library technique was not even conceded as a possibility. That was the state of library in 1895.

1945

### TENDENCY TOWARDS RESPECT FOR CREATIVE WORK

To-day there is great dissatisfaction with the old order. The number of schools has nearly trebled. Nearly half of the uppermost quartile has entered the school. Five universities function in the place of one. The educated boys and girls are too many to be absorbed by government service. A few of the ablest of men are devoting their life to research and creative work. Though civil service and political life have not yet fully shed the artificial and unnatural halo around them, great thinkers outside their sphere are gaining a place in public estimation. And yet this tendency is only in the incipient stage. The dominance of the momentary power of politics and administration over academic

achievement of lasting though deferred value, still persists. This factor results in the elbowing out of really competent thinkers from research posts by political adepts in academic robes. But there is evidence that this is only a passing phase.

### MEDIUM OF THINKING

The damage due to foreign medium of instruction is being discussed. This is conceded at the level of theory; and instruction through mother tongue is no longer prohibited—at least at school stage. But English-educated families are reluctant to change over. This exercises a subtle social pressure which makes even lower strata prefer the English medium. The lead in the right direction will come only when mother tongue establishes itself even at the college level; but this has not yet occurred.

The revival of mother tongue has, however, commenced. But this is being brought about not by University men but by the few creative ones who failed to enter the university. A vigorous and expressive prose is being forged to carry current thought to the masses. This helps thinking in the mother tongue. As a result thought grows spontaneously and mother tongue itself grows naturally. As this happens, the gulf between the educated classes and the masses gets progressively narrowed. This will soon make easy the change over of the medium of instruction from English to the mother tongue.

In my present tour through Upper India, I find ample evidence that the United Provinces have gone ahead of Madras in the restoration of the mother tongue to its natural and rightful place as the medium of thinking and instruction. Madras is yet to reach that state.

### ORGANISATION OF EDUCATION

At present, British personnel has virtually disappeared from the organisation of education. But their effect still lingers. Teaching still continues as a dull, mechanical process of verbal transmission. It is true that laboratories have been established in the schools and colleges. But they are still being used in a routine manner. Their educational possibilities are not yet realised and, still less, exploited. Their powerful demonstration of the superiority of individual instruction to mass methods is missed. But even this incomplete use of laboratories in schools and colleges has been conducive to the emergence of research spirit first in the sciences and then in the humanities.

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THE Oxford University Press thus came to India 33 years ago, since when the growth of the INDIAN BRANCH has been steady. In its first year of operations only 2 books were published—both in English. Thirty years later 100 new books were published (half the number in English and half in Indian languages).

IN Madras the Press opened a Showroom in April 1913 which developed into a Branch in 1919. From Esplanade, the Branch moved to Mount Road in 1923 and to its present address (Bharat Buildings, Mount Road) in 1928. The Madras Branch is a part of the INDIAN BRANCH of the OXFORD UNIVERSITY PRESS and has always tried to maintain the high quality for which the parent body is known throughout the world.

WHAT is not so well known is that the University Press has no shareholders and subserves no private interest. Moreover, it possesses virtually no endowment; and the maintenance of the Learned Press, with its output of scholarly and educational books, many of which are in their nature unremunerative, depends and has always depended on the profitable management of the publications of the Press as a whole.

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OXFORD UNIVERSITY PRESS

The research function of universities is being recognised. Research posts are being created. But research is still unrelated to life in the land. It has, therefore, failed to receive the recognition and respect due to it.

Research in education has not yet taken root. The foundation of the *South Indian Teacher* is an index of the desire for research. Its pages, however, continue to be filled with *ex cathedra* opinion rather than with data derived from experimentation and observation and inferences therefrom in accordance with scientific method. But it is happy to find that it has outgrown the stage of being made up of, extracts from foreign periodicals. We are at the verge of taking the next forward step. The desire for research in education is taking shape in the minds of the younger generation and it will soon reach the level of action.

### THE LIBRARY IDEA

During the last quarter of this century, the potency of the library is being slowly recognised at least in theory if not in fact. Considerable library thought has emanated. Library technique has been forged. The publications on library science have grown in number and have cut new ground. They are accepted as a distinct contribution to the world's thought in library science.

As for the realisation of the ideals set forth in them, some achievement can be claimed at the university level. Library buildings on modern functional basis have been erected. Reference service and open access have come into vogue. The University Library has also established a school of Library Science for the training of librarians.

At the college and school level, however, the trained librarians have not found facilities to make their libraries, the heart of their institutions. People have been made "Library-minded" but not library-goers. There is plenty of lip-homage, but little action in the right direction. The Victorian practice of regarding librarians as attendants and clerks still persists. Their status and salary still correspond with this practice. There is often only one and sometimes only a half do-all librarian.

At public library level, the situation is even more deplorable. A small section of the public concede the value and the necessity of a public library system to continue the work of the schools and colleges at adult stage. The Madras Library Association and the Andradesa Library Association have created a place

for public libraries in the public mind. But they have not succeeded in making the official mind see the need for public libraries: The soil has been ploughed, the seed has been sown; but the manure and the water that can be supplied only by the State, are not forthcoming. This is the position in 1945.

1995

## A VISION

## • Creative work

Ninety per cent of the population of school-going age are actually in schools. The withdrawal of the foreign rule has resulted in a balanced distribution of the best brains of the land over all fields of work. The professions of civil service and of politicians have sunk back to their natural level. The profession teaching and research has risen again to its natural level. Stagnation has ceased and progress has begun in all walks of life. Madras, along with India, is throbbing with life, vigour and creative joy.

## MOTHER TONGUE

The South Indian languages have revived completely and they are second to none in their capacity to be fitting vehicles for nascent thought. They help the instantaneous transfer of new thought of all kinds from the source to the consumer—from the originators to the masses. They have become supple enough and the creative minds of the land free enough for the advent of a new school of Poetry and Art. This school is a blend of all that is best in the world. The richness of the Mother tongue in its literature and in its capacity has resulted in a helpful exchange of thought with other lands on a basis of equality and reciprocity. Foreigners visit the mother land in numbers—not for economic exploitation but for cultural advancement. We too visit foreign lands in numbers—not as mendicants for foreign degrees and certificates which find a better market in our land than the indigenous ones—but as merchants of light and culture.

## EDUCATIONAL PROGRESS

Educational organisation and teaching technique have been revolutionised. The schools, colleges and universities have their rightful share of the creative brains of the land. The educational staff are second to none in their status, share of the worldly goods, and happiness. They earn their rightful position by the sheer merit of their work. The teachers are no longer human gramophones. The teacher seldom lectures; he seldom *teaches* even. The children *do* and *learn* and the teacher directs the doing and

guides the learning in a very sparing and unobtrusive way. Each school is incidentally an educational laboratory.

## ADVENT OF LIBRARY

The library has become the natural hub of every school and college. All educational activities radiate from the library and get irradiated by it. The work of helping the progressive unfolding of the personality of each pupil is shared by teachers and librarians in equal measures. There is only one lecture-hall in each school and college; all other space is filled with libraries, laboratories, workshops, museums and art galleries.

The university libraries and the university laboratories work all the twenty-four hours of the day. They are at the service of the researchers at all moments, as they have realised that the precipitation of new thought may occur in creative brains at any hour of the day or night. The university libraries act also as laboratories in which constant research is going on in library science. This is supplemented by frequent field work in other types of libraries. This work results in the forging of new techniques and newer and more effective methods of activating the thought-energy stored in a potential state in books and their new substitutes and transferring them to human brains so as to irradiate and stimulate them to create newer thought.

Each town has its public library. Each village has its visiting or travelling library. Each district has its central library. Each linguistic group of districts has its regional library. There is a provincial central library at Madras. This supplements the resources of all the libraries in the province. It also co-ordinates their work. It further acts as the channel between the local libraries on the one side, and the National Central library at Delhi and the national libraries of the other lands on the other side. This public library system takes up the education of the citizens at the point where the schools and colleges leave it. It forms an efficient agency for the perpetual self-education of one and all in the land. Thus the school system and the library system form an integrated whole and seek to keep the nation in a state of flux, enlightenment and joy.

## FIFTY YEARS OF TEACHING PROFESSION

T. P. SRINIVASAVARADAN

*Secretary, The South India Teachers' Union*

The history of the Teaching Profession during the last fifty years is closely bound up with that of the Madras Teachers' Guild from its inception in 1895 till about 1910 and with that of the South India Teachers' Union. Many of the problems which confronted the teaching profession in the early years still remain unsolved. The Grant-in-aid code with all its defects is still the guiding principle for the Government as regards the extent of aid to be given to aided institutions; the problem of security of tenure has yet to be solved satisfactorily; provision for old age and leave rules leave much to be desired; training given to pupil teachers in training institutions does not keep pace with the new developments; amenities which other professions enjoy are denied to teachers. But one thing has been achieved. The teaching profession has slowly and steadily organised itself. Today it voices forth boldly the views of the profession on matters educational, pedagogic, professional and administrative.

### THE GROWTH OF ORGANISATION OF THE PROFESSION

Records show that there were some Teachers' Associations scattered throughout our province before 1895. The Associations at Trichinopoly and at Cocanada figured prominently in those days for they took active interest in problems connected with education and the profession. But all those associations had not felt the necessity to come together to exchange notes. The reason why it was so is obvious. In those days many who entered the profession used it as a stepping-stone for more lucrative ones. Those that remained could not organise themselves in sufficient strength. But in 1895 things took a different turn. The teachers in Madras came to realise that a strong organisation was necessary to give expression to their views on matters concerning their profession. The Madras Teachers' Guild was ushered into existence as a provincial organisation by eminent educationists of those days in and outside Madras. The first President was the late Sir J. H. Stone. Teachers' Associations outside the City of Madras sought affiliation to it and the aim of the Guild from the beginning was to make the organisation more representative through local associations, district guilds and central organisation

It will be interesting to note that though the right to vote was only enjoyed by teachers, the Guild threw open its doors to non-teachers interested in education. Thus a provision was made in the rules to get together managers and others with the members of the teaching profession. By 1908 more Teachers' Associations had been formed in the presidency and the need for a central organisation was strongly felt. The Madras Teachers' Guild organised the South India Teachers' Union, the former willingly confining its functions to Madras City alone and giving up its provincial character. Even after the formation of the Union, the officers of the Department of Education continued to take active interest in it. In the course of 37 years of its existence the message of the Union has slowly but steadily reached the remote corners of the province. The Union has been trying to do for the teaching profession what the National Union of Teachers in England and the National Educational Association of America have been able to do in their respective countries. To bring the primary school teachers who form the largest number into the fold of the Union, the rate of subscription was considerably reduced. In 1929 some of the Guilds in the Andhra districts formed the Andhra Federation of Teachers whose affiliation to the Union will add to its strength.

### EDUCATIONAL QUESTIONS

Many were the educational questions and reforms which the profession considered from time to time. As early as 1897, the question of the use of mother-tongue in teaching in the schools up to the lower secondary standard was considered by the Madras Teachers' Guild at its annual conference and a resolution in favour of using the mother-tongue was thrown out by an extremely small number of adverse votes. At a subsequent conference, the question was again referred to by His Excellency Sir Arthur Havelock in his opening address and His Excellency suggested the use of the mother-tongue in the lower forms. Eventually this question was satisfactorily solved. In the High School stage, English remained the medium of instruction for very many years. When option to use mother-tongue as the medium of instruction was given, only a few schools availed of it. The teachers at their conferences resolved that mother-tongue medium should be made compulsory. The Department of Education saw the reasonableness of the demand and gave effect to it. Today the majority of schools use mother-tongue medium and exemption is granted only to schools in bi-lingual and multi-lingual areas to run parallel sections in English.

Whenever there was any proposal for the reorganisation of education, the teaching profession earnestly took it up, studied it, formulated its views on it and sent them to the Government. In 1906 the Madras Teachers' Guild Council considered the reorganisation of the matriculation scheme suggested by the late P. Lakshminarasu Naidu and in the same year a special meeting was held to consider the scheme. The Teaching Profession in those days when its organisation was dominated by officers of the Department of Education had the courage of conviction to stand by its decisions. Mr. Allen resigned his membership of the Guild, because he could not agree with the decision of the Guild on the matriculation curriculum. The Guild Council accepted his resignation pointing out that they were bound to carry out loyally the decisions of the Guild. Later the Guild considered the S.S.L.C. scheme and suggested certain modifications to it.

The Teaching profession has been taking keen interest in all stages of education. In 1917, the Union submitted a memorandum to His Excellency the Viceroy and the Secretary of State on the question of expansion of primary education in India. It suggested that Elementary Education should be made free and compulsory in Municipal areas. The Union considered the Sadler Committee's Report and the Hartog Committee's report. When the S.S.L.C. scheme was modified in 1929, the Teaching Profession through its Union expressed its views.

The Wardha scheme revolutionised our ideas of education. This scheme was carefully studied by the Union and its affiliated Associations and the Madras Teachers' Guild appointed a committee to go into it very carefully and report to the annual conference. The idea that institutions should be self-supporting was not acceptable to the profession. The scheme was accepted by the profession with slight modifications. When the need for a national language was felt, the teaching profession expressed the desirability of having instruction in Hindustani. In 1937 the Government issued a long *communique* on the reorganisation of Education in our province. There were criticisms against certain proposals contemplated in that *communique*. The Union and the three universities objected to the proposal to reduce the degree course from four to three years. The former pointed out further how difficult it was to increase the high school course by one more year. As public pressure was brought to bear on the government, it gave up some of the proposals contained in that *communique*. The Union suggested alternative courses of studies in secondary

education. Again in 1941, the Government issued a G. O. on the reorganisation of secondary education. It advocated diversified courses at the end of the fourth form and sought to introduce in the first instance a secretarial course in some select institutions. The scheme contemplated the restriction of employment in Government services only to those who had undergone this course. It contained other unsatisfactory features. The Union put up a strong agitation against the scheme and the Government ultimately dropped it.

Certainly the past two years witnessed a stir and it is difficult to imagine any other period when so much has been written and spoken concerning education. The Report of the Central Advisory Board of Education has set men and women thinking seriously the problems of education. The teachers at their conference in 1944 accepted the main principles embodied in the report. At the last conference they urged the Government to make provision at least for the introduction of Basic education and the education of the adults. So far the Teaching Profession through its Central Organisation has not allowed any proposal to pass without expressing its views.

#### PROFESSIONAL DIGNITY AND SOLIDARITY

Teachers' salaries have never been high, not even adequate to make both ends meet. Forty years back they were still lower than the existing ones, and reports show that men with a sense of vocation entered the profession out of love for it. They had a high sense of duty and tried to maintain the dignity of the profession. The teaching profession has realised that if it is to command respect and esteem at the hands of the public, it must endeavour to maintain a high level of efficiency and its conduct should be above reproach.

#### PUBLICITY

In the early stages, as the profession was not well-organised its needs and achievements were not sufficiently made known to the public. It seems that the press in those days was not so well acquainted with the problems as it is today. The proceedings of the meetings of Teachers' Organisations found publication only in some magazines. The Educational Review published from the inception of the Guild the proceedings of the Guild. In 1905 the late Mr. Glyn Barlow offered space in his journal 'The Journal of Education' for the publication of the proceedings of the Madras Teachers' Guild. Again in 1909 the late Mr. P. V. Seshu Iyer suggested the printing and publishing of a magazine by the Guild itself. The Guild could

not take it up as its finances did not permit it. So long as the South India Teachers' Union held its annual educational conferences along with the provincial political conferences, the press gave publicity to its activities. When the Union began to hold separately its conferences and when its activities increased, it felt the need for a magazine of its own. In 1927, it resolved to start a magazine under the name "The South Indian Teacher". Its attempts succeeded only in February 1928 when the first issue of the 'South Indian Teacher' appeared. Again in 1936 the Union started the publication of "Balark Kalvi"—a Tamil monthly for the benefit of Teachers in Elementary schools. These two are now the official organs of the Teaching Profession and they contain articles on education and pedagogy, besides those concerning professional interests. In 1941, the South Kanara District Teachers' Guild began the publication of a monthly in Kanarese for the benefit of the elementary school teachers in that district. The Malabar District Elementary Teachers' Union has been publishing a monthly "The Adhyapakan" in Malayalam. The continuous support which the press has been giving for the past twenty-five years has been very great and the profession is grateful to it.

Publicity work regarding educational problems has not been given the attention it deserves by the authorities and the importance of educational reform could not be properly understood by the public. The South India Teachers' Union saw in the Education Week Programme of the National Education Association of America a good and effective method of publicity. The first Education Week celebrations were organised in 1931 and the Union has been celebrating the week ever since. A central theme is chosen and leaders and public men interested in education participate in the celebrations and this gives an opportunity to the teaching profession to know the views of the public. Today, if there is a fair knowledge of educational problems among the teachers and the public, it may not be a little due to the Education Week celebrations conducted year after year. A noteworthy feature about Education Week celebrations is the willing co-operation of a number of public bodies with the Union in regard to the programme of the week.

#### SALARY AND OLD AGE PROVISION

From the proceedings of the conferences held between 1895 and 1910, one learns that the question of raising the salary did not loom large. It was because that the purchasing power of a rupee then was many times higher. The teachers then were concerned with old age provision. Soon after the inception of the Madras

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FOR FORM IV

(In accordance with the new departmental syllabus)

— By —

G. Srinivasachari & C. Srinivasan, B. A., L. T.,

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Teachers' Guild in 1895, it took up the question of a Provident Fund for teachers. The Guild was, throughout 1897, in consultation with the managers and others regarding the formation of such a Fund. Its action stimulated several institutions to form funds for their own employees. The seed for such a scheme was sown as early as 1897. Again in 1902 at the suggestion of the late Mr. Kellett, a Benevolent Fund with the Guild's contribution of Rs. 200 was started. This was closed later on as enough money was not forthcoming. Notable persons who took interest in the institution of a Provident Fund scheme were the late Sir J.H. Stone, C.K. Govind Rao, Bilderbeck, Hoare and Theobald. As a result of the strenuous efforts made by the Guild to have some form of old age provision, the Government appointed the late Sir. J.H. Stone in 1908 as a special officer to work out a Provident Fund scheme and submit a report to the Government. The report was forwarded to the Guild for its opinion and certain modifications were suggested by it. The scheme as modified by the Guild was accepted by the Government, but it was not a compulsory scheme. Only a few institutions introduced it. As a result of persistent demand by the teaching profession to make the scheme obligatory on all managements the Government in 1923 took definite action. This is an important step. Even in 1923, the teaching profession urged the Government to treat their deposits as long term ones and to give a higher rate of interest. As the Government could not do so, it allowed the teachers to invest their deposits in post office cash certificates which then fetched a higher rate of interest. But with the reduction in the rate of interest on those certificates later on, and owing to administrative delays in the purchase of those certificates, the teachers could not derive as much benefit as they thought possible. Hence the South India Teachers' Union has been suggesting that the Government's share of contribution should be raised from one-third to one half so that teachers may derive appreciable benefit from the scheme. It is a pity that the Government has yet to see its way to accept the suggestion and the arguments advanced against it are not quite convincing. It would be good if Government should take teachers into its confidence when any rule is to be changed or a new procedure is being adopted.

The latest request of the teaching profession to Government is to introduce a scheme of a compulsory life insurance since the benefits of the Provident Fund scheme can be enjoyed only by those who contribute for a long period. In the case of premature death, the dependents do not derive much benefit from this scheme. The option given in the present Provident Fund scheme to teachers getting rupees twenty and below monthly either to

join or not has left many an elementary school teacher outside the benefit of this scheme. To enable these teachers and those getting low salaries to make provision both for themselves in their old age and for their dependents, the Union started the now useful and well known South India Teachers' Union Protection Fund which has been growing in its utility since its inception in 1928. As early as 1924 copies of draft rules of the Protection Fund were circulated to all schools for their opinion. In this connection the Union is indebted to Rao Bahadur K. V. Krishnaswamy Iyer for the valuable help he rendered in connection with the drafting of the rules. The late Mr. M. S. Sundareswara Iyer helped the profession a great deal in the organisation of this Fund which was brought into working order from January 1928.

As years rolled on and as the cost of living grew higher and higher, the Teaching profession began to press for higher salaries. The South India Teachers' Union, years back, appointed a committee of seven members to consider this question. A special conference was held to consider the pay and prospects of teachers in secondary schools. At more than one conference the Union has suggested scales of salaries for different grades of teachers for adoption by all agencies. In 1934, the Rajah of Bobbili, the then Chief Minister, issued the G. O. 4619, reducing the scales of salaries of teachers in Board and Municipal schools. The old entrants were affected by this G. O. and there was a big agitation. A deputation of the members of the Union waited on the Chief Minister. As a result, partial justice was done to those immediately affected by allowing them to draw as personal pay the difference between the pay they were then drawing and the maximum fixed. The salaries of pandits and physical instructors were raised, but to other classes of teachers no justice was meted out. While one may be impressed with the uniformity of the scales of salaries in schools under public management, one will note with regret that there is neither uniformity nor adequacy in the scales of salaries in aided schools even though the Union has been pressing since 1923 this point.

The Sargent Committee has drawn pointed attention to the low salaries given to teachers and has deplored the apathy of the local governments towards this class of people doing useful work. It has clearly pointed out that low salaries will not attract the right type of men to the profession.

#### SECURITY OF TENURE

Teachers in schools under public management have always enjoyed security of tenure, whereas in the case of those in aided

institutions it has been an acute problem for the last two decades. This question of security of tenure did not at all arise till 1915 for in those days the demand was greater than the supply. As more private schools were started, more private managements came into existence. A fairly good account of the defects of the private management will be found in the Administration Reports.

In 1922, when a number of teachers were sent out on flimsy and irrelevant grounds, a representation by the Union was made to the Government on the question of security of tenure, absence of any provision for sickness and the illiberal state of the grant-in-aid Code. The policy of the Government then was not to interfere with private managements. The Union pointed out again and again such an attitude on the part of the Government was not justified. Things came to a crisis in 1930, when, at Coimbatore, at the time of the Conference, a Vigilance Committee was appointed, as a result of the growing insecurity of tenure. Cases of unjust termination of service were published in the South Indian Teacher. The Government then made it a condition of recognition and aid that managements should enter into a contract with its teachers. The model contract is a defective one. The erroneous interpretation of para 6 of the model contract without regard to its other provisions is still the source of trouble. Some of the affected teachers sought justice in courts of law and they obtained it, after a long delay. The Union has suggested times without number how the contract can be easily modified giving protection to the teacher. The Union formulated the Teachers' Service Conditions Bill which opened the eyes of the public to the true state of affairs in aided institutions. When some of the managements entered into a contract with their employees for definite periods and at the expiry of those periods entered into fresh ones starting the latter again on initial salaries, the Union brought this glaring injustice to the notice of the Director of Public Instruction who immediately issued orders to the managements that the contract should be for indefinite period. Temporary teachers who were not getting vacation salary, are now entitled to get proportionate vacation salary.

The service conditions of teachers in aided elementary schools some years back were very unhappy. The All-Malabar Aided Elementary Teachers' Union who resorted to direct action when in despair gave it up on an appeal from the S.I.T.U. The helplessness of the elementary school teachers and the indifference of the Department of Education to them were exploited by some of the managements who dispensed with their services on

flimsy grounds and who did not pay them regularly. As a result of continuous representation to the Department, the Government have instituted a service register. Much yet remains to be done to this class of teachers whose importance in the educational rung of the ladder is recognised by every one.

#### GRANT-IN-AID CODE

Many of the ills from which the private schools are suffering are due to the illiberal provision and narrow interpretation of the grant-in-aid code. In 1899 a deputation of the members of the Madras Teachers' Guild waited on His Excellency the Governor to voice the disapproval felt by the teaching profession on the new changes in the grant-in-aid code and the Madras Educational Rules. Various attempts were made to induce the Government to liberalise the code. The Rt. Hon'ble V. S. Srinivasa Sastri when he was a member of the Local Legislative Council raised the question of the revision of the grant-in-aid code on the floor of the House. In 1931, at the instance of the Union, a conference of managers of aided institutions was held under the Presidentship of Sir P. S. Sivaswamy Iyer to consider the ill-advised recruitment proposals and cuts in the teaching and equipment grants. The experience of aided schools all these years has left no room for doubt that efficiency of aided schools cannot be maintained so long as the grant-in aid code is interpreted in a mechanical manner, irrespective of the educational needs of schools. At the present moment the indifference shown by the Government and the Department of Education as regards dearness allowance for teachers in aided schools has exposed the glaring defect in the so-called state-aided policy and the Union has begun to urge on the Government the necessity and desirability of school administration and control being undivided and under state agency in the post-war period.

#### INTEREST IN PUBLIC AFFAIRS

The teaching profession as a whole has ever observed neutrality in politics but it has extended its co-operation to public organisations in respect of specific educational and professional issues. It has desired direct representation on legislative and academic bodies to express its views. It submitted a memorandum to the Franchise Committee emphasising the need for direct representation of teachers on the Legislative Council. When no provision was made in the University Act for direct representation of teachers either on the Senate or on the Academic Council, the Union put up candidates who came out successful. It has been stressing the need for a Provincial

Advisory Board of Education consisting of representatives of the Union, the Universities and other bodies to give proper direction to the Government on educational matters.

The G. O. 416 regarding the formation of elementary school teachers' Unions was narrowly interpreted by some of the officers of the Department of Education to mean that such a Union could not be affiliated either to the Guild or to the S.I.T.U. When this was brought to the notice of the Director of Public Instruction he at once issued proceedings permitting the affiliation of such Unions either to Guilds or to the S.I.T.U. Again the Union made representation to the Government to lift the ban on teachers from standing for election to Panchayat Boards, Municipal Councils or District Boards or to the Legislative Council.

#### CONCLUSION

During these fifty years the teaching profession has grown steadily. Whether it has achieved its objects, it is not for the teachers to say. They deem it their duty and privilege to do their best for education. The profession feels that the Government has been slow to recognise the desirability and necessity of consulting teachers' organisations on educational questions and enlisting their co-operation.

The seed which the Madras Teachers' Guild sowed in 1895 has grown into a big tree giving shade to all classes of teachers. It can look back upon its achievements during the last 50 years with some satisfaction. On this day of the Golden Jubilee celebration the teaching profession remembers with gratitude, the pioneers of the Guild and pays its homage to the two living distinguished founders of the organisation the Rt. Hon'ble Dr. V. S. Srinivasa Sastri and Mr. S. Vasudevachariar.

## HISTORY OF THE S. I. T. U.

The foundation on which the S.I.T.U. was built was laid by the Madras Teachers' Guild which from its inception in 1895 till 1908 functioned as a provincial organisation though the majority of its members happened to be the residents of Madras. The Educational Conference held in December 1907 discussed the proposal for a larger Union of teachers and at the annual meeting held in March 1908 it was resolved to entrust the work of forming Teachers' Associations in the different parts of the province to a representative committee with the late W. M. Theobald as the convener. After a good deal of consideration, the representatives of the Teachers' Associations met at the Wesley College and the draft rules of the South India Teachers' Union were framed. Thus was the S.I.T.U. ushered into existence through the willing co-operation of teachers from all over the presidency.

The first Educational Conference held in December 1908 should be regarded as an important event in the history of the teaching profession in South India. Sir J. H. Stone (then Mr.) addressed the Conference and in the subsequent year he was elected President and Mr. W. M. Theobald who left no stone unturned in bringing the S.I.T.U. into existence was elected its first Secretary.

### The Work of the Union for the past 35 years.

To focus the opinion of the public on educational matters and to improve the status, pay and prospects of teachers were some of the aims with which the pioneers started the Union. It is for the public and the teaching profession to judge how far these aims have been achieved. The Working Committee and the Executive Board have been constantly studying the developments in the field of education. To bring them very prominently to the notice of the public and the Government, the Union has been regularly holding its annual conference when matters educational and professional are discussed. Of the several resolutions that were passed at successive conferences, those bearing on the following subjects have received a good deal of attention from teachers:—Provident Fund for teachers, mother-tongue medium, contract, grant-in-aid, and standardization of salaries. The efforts of the Union have been successful so far as

the first three are concerned. Ten years of persistent agitation by the Union resulted in the introduction of a scheme of Provident Fund for teachers in aided schools in the year 1923 and twenty years of continuous agitation for securing security of tenure resulted in the Department insisting on managements entering into a contract with their teachers.

At the beginning, the Provincial Educational Conferences were tagged on to the Provincial Political and Social Reform Conferences. This association resulted in the Educational Conferences occupying a place of minor importance. By 1918 a new set of workers came into the fold of the S.I.T.U. who did not like this subordinate position occupied by the Provincial Educational Conference. In 1919 at Trichinopoly the first Educational Conference, independent of the Provincial Political Conference, was held. From that year onwards the Conference has been run absolutely independent of all non-educational activities.

### The Growth of the Constitution of the South India Teachers' Union.

The original constitution adopted in 1908 was fairly simple and suitable to the growing needs of an infant organisation. As years passed on, the activities of the Union extended in different directions and the constitution had to be changed now and then. The tendency all these years has been for treating all teachers alike and for placing the constitution on a sound democratic basis. One distinct improvement lies in the acceptance of Federation as the underlying principle of the Union organisation. District Teachers' Guilds are recognised as district units and they are affiliated to the Union. Each District Guild has got affiliated to it a number of Local Teachers' Associations scattered throughout the district. Thus the District Teachers' Guilds serve as a connecting link between the Union and the Teachers' Associations. The Executive Board of the Union consists of ex-officio members and one representative from each guild duly elected by the Guild itself. It is thus possible for the Union to represent the opinion of the teaching profession throughout the Presidency. Provision for a Working Committee consisting of the ex-officio members and five other ordinary members was introduced in 1925 and the ordinary members were at first nominated by the President of the Union. Now there are seven ordinary members, of whom five are elected by the Executive Board from among themselves, and the remaining two nominated by the President. It is the Working Committee that elects the Journal Secretary who is assigned a place both on the Executive and the

Working Committee. By a recent amendment to the constitution the ex-Presidents of the Union have been made ex-officio members of the Working Committee and the Executive Board. This has been done to have the benefit of their ripe and rich experience.

It is obvious that the existing constitution continues to recognise the principle of Federation as the essential basis of the Provincial Organisation. Any member of the Local Teachers' Association affiliated to the Guild or to the Union is treated as a member of the Union without his or her being called upon to pay any extra fee and he or she is entitled to all the rights and privileges of a member. The Union seeks to bring the humblest teacher in the remotest corner into touch with the latest developments in education going on in and outside India. Through the affiliation of the Union to the All-India Federation of Educational Associations, the teacher in South India enjoys the unique privilege of being able to meet his comrades elsewhere and to keep abreast of the times. Its efficient working depends upon the efficiency of the Local Associations and upon the wide outlook on the part of the District Teachers' Guilds. There are at present 18 District Teachers' Guilds affiliated to it. The constitution of the Union is flexible enough to enable the Union to take on hand new lines of activity. The work of the Journals, 'The South Indian Teacher' and 'The Balar Kalvi', and the growth of the Protection Fund are clear instances to show that the constitution admits of extension of activities in different directions without any friction whatever. The teachers have come to recognise the useful part the Union has been playing all these years. The loyalty which the Guilds are showing is a sure guarantee for its growing stronger and stronger in the years to come.



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## A DIRECTORY OF EDUCATION IN MADRAS.

Madras, the capital of the Province, is treated for purposes of administrative convenience as a district. Its area is about 40 square miles and it has a population of nearly 14 lakhs. The number of persons between 5 & 15 is nearly 2 lakhs. The Corporation of Madras is administering a Scheme of Compulsory Elementary Education. There are at present 275 elementary schools—209 for boys and 66 for girls. Of these the Corporation maintains 145 Schools. The total enrolment in all elementary schools is 80,000.

Educationally, Madras holds an important place. The administration of education in the province is directed from Madras by the Director of Public Instruction. It is the seat of the oldest University of the province. The Madras University has 18 of its constituent colleges in the city. Of these 7 are under the Faculties of Arts and Science, 4 under the Faculty of Teaching, 2 each under the Faculties of Medicine and Engineering and a law college. There are 39 Secondary Schools for boys and 20 for girls. There are 2 Training Schools for Masters and 5 for Mistresses. There are 21 special schools imparting training in industrial and professional subjects to about 4,600 students. Madras also provides liberal opportunities for the education of its European population. There are 7 Secondary Schools for European boys and 8 Secondary Schools for girls. Besides these, there are 6 Elementary Schools and two schools for training European Mistresses.

A list of colleges in the area, is given below.

### Colleges.

The Presidency College; The Government Muhammadan College; The

Christian College; The Pachappa College; The Loyola College; Queen Mary's College; Women's Christian College; Lady Willingdon Training College for Women; St. Christopher Training College for Women; The Meston Training College; The Government Law College; The Government Medical College; The Stanley Medical College; The Government Veterinary College; The Sanskrit College, Mylapore; The Teachers' College, Saidapet; The College of Engineering, Guindy and The Alagappa Chettiar College of Chemical Technology, Guindy.

Various voluntary agencies have undertaken educational work. The Women's Indian Association is running a Montessori School at Egmore with commendable success. The Y. M. C. A., by its extension class, Night Schools and Summer Schools is doing good work. Every year it is organising under the auspices of its Boys' Section, a Boys' and Girls' Own Exhibition. The Y. M. C. A. is also helping secondary schools by its vigorous programme of extra-moral activities. The Madras Library Association has been arranging a series of Extension lectures for the spread of knowledge. The South Indian Adult Education Society is sponsoring an adult High School at Perambur, for the benefit of workers. The Madras Parents Association is responsible for conducting several Night Schools.

We give below short accounts of the history and special features of a number of Secondary Schools and Colleges. We regret our efforts to make this directory complete have not borne fruit but nevertheless we thank the authorities of all the institutions for their valuable co-operation in this work.

## A DIRECTORY OF SCHOOLS & COLLEGES IN MADRAS

### The Women's Christian College, Madras.

The Women's Christian College, which was opened in Madras in July 1915, is under the management of a Council representing the following Missionary bodies:

Church Missionary Society  
Church of England Zenana  
Missionary Society  
London Missionary Society  
Methodist Missionary Society  
Church of Scotland Mission  
Arcot Assembly  
American Baptist Telugu Mission  
Madura Mission Sangam  
Methodist Episcopal Mission  
United Church of Canada Mission.  
United Lutheran Church Mission,  
Guntur and Rajahmundry  
Protestant Episcopal Church in  
America.

The College is a constituent College of the University of Madras.

Miss Eleanor H. Rivett, M.A. (Melbourne) is the Principal.

Physical Education classes are compulsory for all Intermediate students and for all resident students, unless exemption is granted. The teaching of Scripture is an integral part of the College Course.

### St. Christopher's Training College.

St. Christopher's Training College, which is managed by representatives of churches and missions associated with five American and five British Missionary Societies, was opened in 1923. The founders of the College felt that Christian service for India could find no better expression than that rendered by a women's Christian Training College. The College has grown rapidly in the twenty-one years of its history. There were eleven graduates in the L.T. Class of 1923-1924. It is now difficult to restrict the number of graduates to thirty-seven for whom there is

accommodation. The College has also grown by amalgamation with other institutions. In 1928 the United Free Church of Scotland entrusted to St. Christopher's College the Secondary Training Class which had previously been under its management. By this step the College was linked with pioneer work in the training of women teachers.

In 1935 St. Christopher's College was amalgamated with the Bentinck Girls' High School. This was made possible by the generosity of the London Missionary Society which made a gift of the school and property to the College. The School, which thus became the College practising School had been opened in a house in Vepery in or about the year 1832. In 1852 the School was established at the north end of the present compound when the London Missionary Society took over that property from one of their Missionaries, who had obtained a grant of the land from the East India Company in the year 1814.

Thus the two institutions with which St. Christopher's was amalgamated had associations reaching back to the early days of girls' education in Madras City. The recent associations of the training College have been with new developments in Education which give promise of great usefulness in days to come. In 1941, St. Christopher's became closely associated with the management of the Vepery Nursery School, and Training School. Visits to that School teach St. Christopher's students valuable lessons regarding the wise treatment of very little children. Since July 1944 St. Christopher's Training College has co-operated with the other training Colleges in Madras City and with the University Department in Experimental Psychology in preparing students for the degree of Master of Education in Madras University.

St. Christopher's is a residential College and much of value is learned

from the life shared by members of staff and graduate and secondary students. Five hundred and sixty five graduates and four hundred and seventy six secondary teachers have been trained at St. Christopher's. It is hoped that their influence and the influence of those who follow them will be of lasting benefit to the schools of South India.

### Bentinck High School for Girls, Vepery, Madras.

Bentinck High School for girls is over 100 years old. About 1832, during the Governorship of Lord Bentinck, it was started probably in Randal's Road, Vepery, by the London Missionary Society as a school where a few orphan and destitute girls could be given a simple education. In 1852, the School moved to its present compound on Vepery High Road. Mrs. Porter was then its Headmistress and the School was known as "Porter's School" for many years until its present name was adopted in 1915.

During the second half of the nineteenth century, it became the centre of Secondary education for girls connected with the work of the London Missionary Society in the Tamil and Telugu districts. In 1894, the School was recognised by Government as a High School and in 1896 the first candidate passed the matriculation examination.

In modern times, a landmark is the year 1935, when St. Christopher's Training College took over the management of the School from the London Missionary Society, and the School became a practising school for teachers in training. At first it was mainly a boarding school, and now day scholars predominate. There are four cottages each of which can accommodate 30 girls. The total strength of the school is 560, of whom over 400 are day girls. The connection with the London Missionary Society is maintained. Tamil and Telugu girls hold scholarships which enable them to become boarders. There is now also what is called a "Cosmopolitan Cottage", especially for Hindu and Muslim Girls. In the day school the number of

Hindu and Moslem girls is approximately equal to the number of Christian girls. There are 24 members of staff.

### Lady M. Ct. Muthiah Chettiar Girls' High School, Purasawakam.

*General:* Ever since the Hon'ble Mr. M. Ct. M. Chidambaram Chettiar took up the Management of the Boys' High School named after his revered father, the late Sir M. Ct. Muthiah Chettiar, in the year 1929, it was his cherished desire to found a Girls' High School in the name of his mother, principally to serve the needs of the residents of Egmore and Purasawakam. A few months ago some of the leading residents of the locality requested him to start a Girls' High School in the locality. This appeal of the residents spurred him to take immediate action. He applied to the Educational Authorities for necessary permission, which was readily granted. Fortunately, it was possible to secure "Strathendale" a bungalow with an extensive compound, to house the school. By the grace of God the institution was solemnly opened with due Hindu ceremonies on the 22nd of June, 1944, in the presence of a large gathering of leading citizens interested in the education of children.

*Activities:* The School has been started with Class 5, and Forms I, II, III and IV. Form V has been opened this year. The medium of instruction is Tamil upto Form III and English in the higher Forms. Full facilities are given for recreation and games in the spacious grounds of the school. Prominence is given to the teaching of Music, Needlework etc. Every effort is being made for the moral training of the pupils and to equip them for their after-life.

### Presidency High School for Girls, Egmore.

It was opened in 1870 as a training school with four teachers and ten pupils and was called "The Government Normal School for Women" Madras. Admission was restricted to Caste Hindus. In 1878 it was extended to pupils of all communities. Instruction

was at first given in Tamil and Telugu. Later English was introduced; with this change the strength quickly rose and the school was shifted to the present buildings in 1883.

Because of the growing strength and popularity, the Government bought up the building in 1886 and the school came to be known as the "Presidency Training School for Mistresses" Egmore.

In 1894, the English practising section was raised to the level of the High school and for the first time, the pupils were presented for the Matriculation Examination. In 1911, the Telugu Training and Practising section was disbanded and its staff transferred to Rajahmundry.

In 1912 an industrial section was opened and very useful handicrafts were taught to training students and pupils. In 1913, the Tamil Section was transferred to Triplicane. From that time upto 1923, the school had only a European training Section with a high school attached.

In 1923 the English Training Section was disbanded and transferred to 'Lovedale'. S.S.L.C. course of studies was introduced with English as the medium of instruction. In 1924, Government sanctioned a Training class of higher Elementary Grade to train teachers for elementary schools. This was abolished in 1939. Since then this institution has been working only as a High School.

The Diamond Jubilee of the school was celebrated in 1930, under the Presidentship of the then Governor and a Gold Endowment Medal called the 'Diamond Jubilee Gold Medal' was instituted in memory of that occasion. It is awarded every year to the best pupil who has been on the rolls of the institution continuously for not less than five years.

Extra curricular activities of the School:

1. Athletics and sports
2. Girl Guides and Blue Birds
3. Junior Red Cross

4. Literary and Debating Society for the high school and middle school sections
5. Children hour for the primary section
6. Dramatics
7. Social Service
8. Excursions.

The number on rolls in November 1944 is 688 the highest on record.

#### The Madras Seva Sadan High School for Girls.

Prominent among the activities of the Madras Seva Sadan, an Institution founded by Sir M. and Lady Venkatasubba Rao, to promote the welfare of the Women of South India, is its High School for Girls, which has throughout maintained a high standard of efficiency.

The High School building was completed in 1936 and was formally opened for use by the then Acting Governor of Madras, His Excellency Sir K. Venkata Reddi Naidu Garu K.C.I.E. on 20th August 1936. The completion of the building was made possible not only by a generous grant from the Government of Madras, but also by a number of private donations among which may be mentioned a sum of Rs. 10,000 by Kumara Raja Sir M. A. Muthiah Chettiar, Rs. 6500 by Maharaja of Jeypur, Rs. 5000 by the Maharaja of Parlakimidi, Rs. 5000 by Rajah Dhana-raja Girji of Hyderabad (Deccan) Rs. 2000 by Dewan Bahadur A. M. Murugappa Chettiar and Rs. 2000 by R. Kanakasabapathy Iyer (left under a will).

The Hon'ble Lady Hope after distributing the prizes in 1941, paid an eloquent tribute to the work of the Madras Seva Sadan and said:—

"I have heard from all sides what excellent work this institution is doing, and that here quarrels never arise between the girls on account of differences in their past upbringing and that a true feeling of comradeship prevails. This shows that toleration of the proper sort is instilled in their pupils' minds by the teachers of this School which does enormous credit."

Sri C. Rajagopalachariar expressed his admiration for the all comprehensive character of the Seva Sadan and said that the Seva Sadan had not only been started greatly but looked after greatly and it was run efficiently.

The High School offers music, domestic science, mathematics, and chemistry as optionals for the S.S.L.C.

In March 1945 an Old Girls' Association was inaugurated by Sir M. Venkatasubba Rao, Founder President, the proceeds of an entertainment given by the girls forming the nucleus of its fund.

#### The Vidyodaya Residential and Day School for Girls, T Nagar.

Vidyodaya Day and Residential High School was founded in February 1924 by Mrs. Paul Appasamy in Pallavaram. It was moved to Madras in 1926 and to its present premises in Thyagarayanagar in 1938. The School has grown from small beginnings working on its basic ideals of service and sacrifice, seeking to give the Girls of our nation a training in Indian Culture, Citizenship and Home Craft which will enable them to be intelligent and capable mothers of the future. Besides the ordinary school curricula, the study of Indian Art, Dancing, Music and Domestic Science has therefore, been a characteristic of the institution. Festivals and Celebrations like the Flower Festival, the Candle-light Ceremony, Dramatic Performances, Art Exhibitions etc. enable the pupils to develop aesthetic appreciation and train them to undertake responsibility. Self Government through the House System encourages the sense of community welfare and sisterhood. The children are encouraged to develop their talents in every direction and they are helped to build strong courageous characters—so that they may be worthy citizens of the New India.

#### Sri Ramakrishna Mission Sarada Vidyalaya Girls' High School, Thyagarayanagar.

The 6th, 7th and 8th standards of the Girls' Higher Elementary School started

by the Vidya Abhivridhi Sabha and Forms IV, V and VI of the Girls' Section of the Sri Ramakrishna Mission Boys' High School, were amalgamated into this one institution in June 1940 as "Sri Sarada Vidyalaya Girls' High School" and stand located at Thyagarayanagar to the west of the Panagal Park. This continues still in the sheds and has 1009 students and 46 experienced teachers. There are 29 sections altogether. There is a Hostel attached to this. Due attention is paid to the moral and spiritual well-being of the inmates.

Simplicity in furniture and dress, and individual attention to girls are some of its special features. There is provision for moral and religious instruction, group singing and physical training, social service and extract curricular activities.

Main stress is laid on the formation of good character and development of individuality and all efforts are being made for the harmonious growth of the head, hand and heart of the students of this Institution through extra curricular activities.

The School has a good Library and a reading room with several newspapers and magazines in Tamil, and Telugu besides English.

The Institution has been making steady progress. To impart an all round education to young girls after the ideals of Swami Vivekananda and let them grow and develop in the foot-prints of glorious Sita Devi "purer than purity itself, all patience and all suffering," is the fond hope and aim of this humble institution.

#### Sri Ramakrishna Mission, Sri Sarada Vidyalaya Training School.

One of the two great monuments of Sister R. S. Subbulakshmi Ammal's service to women in South India is Sri Sarada Vidyalaya Training School. The other is the Widows Home. The origin of the Vidyalaya cannot be traced without tracing the origin of the Widows' Home.

When the elderly widows and other deserted women had no place in the

Widows' Home, and when the Government abolished the Lower Elementary Training section and when the Department did not approve of Sister issuing the 8th Standard leaving certificate to those girls, with the help of numerous friends and well wishers, Sister established a separate Institution in 1927. The 12 girls who were staying in the Widows' Home till then were shifted to a rented Hostel. This Institution came to be managed by a committee of members, chosen from the Sarada Ladies' Union, (Established in 1912), and named after the Union.

Permission was got from the Educational Authorities to coach up in one year's time those Girls for the 8th Standard.

In 1928 the Training classes and the model sections were opened. In July 1929 the School was established with two Training classes, a preparatory class (8th Standard) and Class I to Form III with suitable staff. In 1931 the School was shifted to Mylapore from Triplicane.

Sri Sarada Ladies' Union was managing the school till May 1938 when the Ramakrishna Mission took charge of it. Then it was shifted to T. Nagar. Classes I, II, III were abolished as there was a higher Elementary School with Standards I, II and III at T. Nagar run by the same management.

From the very beginning it was a problem to collect funds for the School. It is the indefatigable energy of Sister that has been responsible for the collection of funds. The School is now run with the help of generous friends. It is needless to say that the School is doing a great service to poor women in South India.

#### **The National Girls' High School, Mylapore.**

(1) The history of this institution goes back to 1869, when it was established by the then Maharaja of Vizianagaram. It went by the name of "The Vizianagaram Maharaja's Hindu Girls' School". About twenty years afterwards, the Maharaja transferred the

management of the school to the National Indian Association. But this body was obliged to withdraw its connection and support in 1904. A local Committee was then formed by the late Sri V. Krishnaswami Aiyar to take up the management. The Committee continued its support till 1918 when the School was handed over to the Theosophical Educational Trust founded by the late Dr. Annie Besant.

(2) In 1930 the present Committee took over the management of the school from the Theosophical Educational Trust. The Committee has since been registered. Sir P. S. Sivaswami Aiyar, K.C.S.I., C.I.E., LL.D., is its President. The Secretary is Diwan Bahadur Sri P. Sitaramayya, M.A., M.C.S., (Retd.) and the Joint Secretary, till April 1944, was Rao Bahadur K. V. Sessa Aiyangar, M.A., B.L., M.B.E. On the sudden and untimely death of the latter, Gurukula Dharma Acharya Maha Kulapathi Sri K. Rangaswami Aiyangar, B.A., B.L., L.T., became its Joint Secretary in August last.

(3) When the present Committee took over the management, it appointed Miss Helen F. R. Veale, B.A., (London), as the Principal. On the retirement of Miss Veale in June 1940, Srimathi S. Chellam, M.A., L.T., was made the Head Mistress. The good understanding that prevails among the Management, the Headmistress and the Staff has resulted in the rapid progress the school has made in several directions. Between 1930 and 1945, the strength has risen from 300 to over 1,100 and the number of teachers has grown from 19 to 40.

(4) So far, about Rs. 1,95,000 has been spent in the acquisition of sites and the partial construction of the main building.

(5) The President has been the mainstay of the school ever since he became associated with its management. He has set an example by his munificence. It is his ardent desire to make the

school a model girls' school provided with all the facilities essential to its becoming a first-rate centre of education and training in the city for girls.

#### **St Antony's Girls' High School, Mylapore.**

St. Antony's Girls' High School is an institution run by the Indian nuns of the convent of Our Lady of Bon Secours, after the usual maturing out from a middle school.

It sent up its first batch of students for the S.S.L.C. examination in 1940, securing a pass of 80%. Since then the progress of the school has been steady and sure. Its periodic functions and entertainments have become a marked feature of the locality where it is situated. In 1944 Lady Hope graced one such function with her presence. Needle work and embroidery, Indian Music and weaving, apart from the regular curriculum are taught. The girl guides are a well organised and active body of workers. The spirit of cheerfulness and spontaneity evinced by the students has been marked by all who have paid a visit to the school.

The premises are airy and comfortable in a secluded and shady part of Mylapore.

Many of the students have received medals and prizes in the competitions organised by the Y.M.C.A. and parents' association and other school organisations.

#### **The National High School (Girls), Triplicane.**

The National High School (Girls) Triplicane, was started in June 1941 to meet the ever increasing demand for girls' education in our City, at the instance of Sir Meverel Statham and under his inspiring guidance and active encouragement. Starting with 120 pupils in 1941, the strength has now gone up to nearly 750. The school is a complete high school.

Among its various educational objectives one alone may be mentioned here. "The place of women in our

society is primarily the home and their responsibilities are as great and as onerous as those of men, if not greater, and their education should be so revised as to make them good house-wives, safe and intelligent counsellors to their husbands, true instructors to their children and finally in a true measure trustees of our country."

It believes that class room instruction alone can never successfully bring out the latent faculties of the pupils and that extra-curricular activities should be systematically arranged and encouraged.

It has organised what has now come to be happily called "The Happy Week", which relates to the studies engaged during the year and emphasises the basic truth that education itself if properly conducted should be a happy and enjoyable process, and that happy children will make better citizens than sad ones.

The school is at present located in two rented buildings.

The institution is vested with the National Education Society which has been registered under the Societies' Registration Act XXI of 1860 with Rao Bahadur Dr. T. S. Tirumurti as President and Mr. N. K. Thirumalachari as Founder-Secretary.

If the institution has achieved that phenomenal success that it records to-day, it must, in fairness, be stated that it is due to the untiring and selfless labours of the Founder-Secretary Mr. N. K. Thirumalachari assisted by Mrs. Sarasvathy Srinivasan, the Headmistress.

#### **The Theagaraya Chetty Hindu High School, Washermanpet, Madras.**

The Theagaraya Chetty Hindu High School, Washermanpet, was founded on the 3rd of December 1897 by P. Theagaraya Chetty (Senior) and Sir P. Theagaraya Chetty (Junior). The institution from the outset has been catering to the educational needs of Washermanpet, Korukkupet and Tondiarpet. The bulk of the population of North Madras being

composed of the poorer working classes, the founders had to award fee concessions, scholarships and periodical help for the purchase of books to most of the children attending the school. Soon after the establishment, the popularity of the institution spread over the entire area and the institution sent up pupils to the matriculation examination up to the year 1911. Then under the advice of the department of education, the high school classes were suspended and it was the munificence of the Pitty family that carried on the administration of the institution till the year 1931. In November 1931, an administrative committee was formed under an order of the High Court with seven members to administer the institution.

Thanks to the help of Sir Meverel Statham, C.I.E., this institution was permitted to open Form IV in June '44 and Form V in June 1945. The strength of the institution on this date is 900 with 50 girls. There are nearly 200 pupils receiving various kinds of help and encouragement from the management. The school is at present accommodated in two private buildings very near the Rainy Hospital, Tondiarpet, as the permanent buildings are under military occupation. The institution has an extensive playground of 5½ acres. The institution is fortunate to have an active endowment committee of the leading men of the city and an Old Boys' Association with an energetic president.

#### **The Madras Christian College School, Madras.**

The Madras Christian College School had its origin in the year 1835 in a small school started by the Scottish chaplains in the neighbourhood of St. Andrew's Kirk, Egmore. In 1846, the school which had grown in popularity was moved to the present site, where the school and the Madras Christian College which grew out of it remained till June 1937. The College moved to its new buildings in Tambaram in 1937 and the school occupied the spacious

buildings which were till then used by the College.

A School Hostel was opened in Chetput in 1937 under the supervision of the Headmaster and two Resident Masters.

The School is managed by the Madras Christian College and the aim of the school is to provide a sound liberal Christian and general education.

The strength of the school is usually over 1000 pupils. The boys are drawn from a very wide field. Among the languages represented by the pupils are Tamil, Telugu, Malayalam, Urdu, Kannada, Persian, Gujarati, Maratti, Bengali, and Hindi. The following Indian Languages are taught in the school: Tamil, Malayalam, Sanskrit, Urdu, Hindi and Kannada.

#### **Nawab C. Abdul Hakim's Secondary School, G.T., Madras.**

This school was started in the year 1900 by Sri T. A. Swaminatha Iyer, Editor of "The Arya" as a mixed Elementary School. In the year 1918 it came under the management of the late Dewan Bahadur Calavala Ramanujam Chettiar with whose benevolence and enthusiasm for the cause of education the school was raised to the status of a Secondary School.

The late Nawab Sahab, after whose name the school is now styled, came forward with his usual attitude of philanthropy and took up the management in the year 1928 and has endowed the school with the two buildings, 244-245, Angappa Naick Street in which the school is housed at present.

Sri P. Rajah Palaniandy Mudaliar, Dubash, Messrs. Best & Co. Ltd., who played a great part in the history of the school under the management of Nawab C. Abdul Hakim Sahab, is now the Correspondent of the school.

The school is managed by a Committee of which Janab C. Abdul Basith Sahab, the son of the late Nawab Sahab is the President and the Correspondent is its Secretary. Sri T. S. Umapathy, M.A., L.T., (Dip in Geo.) is the Headmaster of the School.

#### **Muthialpet High School, Madras.**

The School was started in 1847 by some philanthropic gentlemen of the locality with the main object of imparting instruction in Sanskrit, Telugu and Tamil. This school was then known by the name of "Sanskrit Andhra Dravida Patasala". In 1857 the teaching of English was introduced and the name of the school was changed to "The Muthialpet Anglo-Vernacular School". The institution was raised to the status of a Middle School in 1891. In 1896 the school was raised to the status of a High School under the present name "The Muthialpet High School" and the first batch of candidates was sent up for the Matriculation Examination in the year 1898.

The School was located in rented building for over fortyfive years before it was removed to the present building in Thambu Chetty Street. This building was raised up with the help of donations from the philanthropic gentlemen of the locality.

The school grew popular and more students joined the institution, and consequently accommodation was found insufficient. The late M. M. Ramalinga Chettiar, B.A. the first Honorary Secretary and then the President of the Board of Directors, with his untiring labour erected a building in Linghi Chetty Street where the primary department with a major part of the lower Secondary department was shifted in the year 1915.

The strength of the school continued to increase and accommodation was again felt wanting. House sites to the South and East of the main building were acquired and the new two storeyed structure was raised in the southern side of the main building. The new annexure was begun in July 1929, completed in September 1931 and opened by the Honourable Dewan Bahadur S. Kumaraswami Reddiar A.V., B.A., B.L., Minister of Education, Government of Madras on 27-1-1932.

The problem of accommodation again troubled the minds of the Board of Directors and the two storeyed build-

ing was erected in the Linghi Chetty Street demolishing a portion of the building where classes of primary department were held.

The School is a premier institution in the city of Madras, and it endeavours to foster the spirit of fellowship and brotherhood through mutual contact and love. The school has a literary society, Athletic Association, Scout Group, and the Red Cross Group. The school is progressing in a career of unrestricted and all round usefulness to the children of the locality.

#### **A. Ramanjulu Chetty Schools, Muthialpet, Madras.**

Started by the late A. Ramanjulu Chetty as a Pial School in 1882 at his residence in Coral Merchant Street, in 1884 the school became a duly recognised Primary School.

In 1921 the Management and Correspondentship was transferred to his son-in-law Sri K. Ramiah Chetty Garu. The Golden Jubilee of the school was celebrated on the 11th of March 1922.

On the 17th of June 1932 the school was raised to the status of a Higher Elementary School.

With the hearty co-operation and goodwill of the residents of the locality the strength of the school gradually rose to 600 pupils in 1940, when the management was obliged to convert the Higher Elementary School into a Secondary School to fall in line with the new demand in Education.

Special training is given to the Girl Pupils in Bharata Natya. The introduction of pre-vocational subjects such as Spinning and Weaving for the Senior pupils of the Elementary Section, the training given to the pupils of the Secondary School in Book-binding, Picture Framing, Fret-work, and Thread and Woollen work, Embroidery, tape-weaving, to Girl pupils even in these days of the heavy cost of materials, the running of Cub Pack and the frequent excursion trips to places of importance are the many-sided activities of the pupils, apart from the secular instruction imparted to them.

In accordance with the wishes of several parents and others interested in the cause of Female Education, parallel sections exclusively for Girls from Forms I to III were opened and our experiment in this direction has proved to be successful and attempts are being made to raise the nucleus of the Girls' section into a Hindu Girls' High School in this pettah next year.

One of the notable events in the annals of the Institution was the Celebration of the Diamond Jubilee Function under the distinguished Presidency of Sir Meverl Statham Esq., M.A., I.E.S., C.I.E. on the 3rd of August 1944.

**The Government  
Muhammadan High School,  
George Town, Madras.**

In the year 1914 the Government of Madras decided to have a Secondary School for Muslims in North Madras. At that time there were very many Muslim primary Schools in the locality. The most important of them all, was the one situated in Muffuz Khan Garden. This school was originally started by Hajee Ibrahim Sait—a merchant prince—in the year 1886 and was under public management till 1914. This formed the nucleus for the new Government Lower Secondary School. The new School was opened on the forenoon of Wednesday the 1st April 1914.

The school worked for three years and became a complete Lower Secondary School in 1917. The strength increased from year to year and to provide for increased accommodation it was first shifted to Armenian Street and then to Singanna Naiken Street.

The School was raised to the status of a High School in 1926 by opening 4th form. The School became a full fledged High School in 1929. The School was also shifted to 56, Broadway and continued to be there till 15th May 1944. It is now working in 81 and 81 Sembudoss Street in the building originally built for European High School.

**The successive Headmasters were:**

|              |                                           |
|--------------|-------------------------------------------|
| 1929 to 1939 | Janab Ghulam Dastagir Sahib, B.A., L.T.,  |
| 1939 to 1941 | „ Syed Abdul Khyoom Sahib, B.A., L.T.,    |
| 1941 to 1943 | Janab Syed Ibrahim Sahib, B.A., L.T.,     |
| 1943 —       | „ Muhammad Mohidinshah Sahib, B.A., L.T., |
| 1944—1945    | Janab Syed Mohidinshah Sahib, M.A., L.T., |
| 1945—        | „ Syed Abdul Mannan Sahib, B.A., L.T.,    |

The school strength has been increasing steadily and the number of teachers also increased. At present there are 325 students and 17 teachers. An Old Boys' Association was formed in July 1944. It caters to the need of the Muslims of North Madras and is a growing institution.

**St. Gabriel's High School, Broadway,  
Madras.**

**Early History:** The history of St. Gabriel's High School dates as far back as 1839, when it was founded under the name of St. Mary's Seminary, by the Right Rev. Joseph Carew, D.D. In 1862, it prepared candidates for the entrance examination of the Madras University and in 1883 it was affiliated to the University as a Second Grade College. Six years later, the Golden Jubilee was celebrated. But in 1907, the authorities were obliged to close the College department. Then the European Section came to be known as St. Mary's High School and the Indian Section was christened St. Gabriel's High School. Thus when the institution was nearly 68 years old, it was transformed into an infant!

There had been various changes in the Management before it was taken over by the Salesian Congregation in 1929. Though it was nursed by diverse hands, it developed and maintained a tradition of its own, each having contributed to its vigorous growth.

**Special Features:** The preventive system of education propounded to the world by Saint John Bosco, the founder of the Salesian Congregation, has been followed in the school with great success. "The special feature of this method is not to wait until the mischief has been done and then to repress the boy but to anticipate his pitfalls and prevent him from falling into them."

Besides the usual literary and other associations, the school has the unique honour of having the only Safety First Squad in the Province, with over 500 cadets on its rolls. The Junior Red Cross Group has been doing very useful work and is 400 strong. Games are organised under the House system. In the other normal school activities, the school has earned distinction.

**Head Master:** Rev. Fr. A. Mariotta S. C.

**Manager:** Rev. Fr. A. Joseph S. C.

**Govinda Naicker's Secondary School,  
Madras.**

Govinda Naicker's Secondary School, though oldest yet most up-to-date was started in 1865 as a Primary School in the name of its great benefactor Amey Govinda Naicker, a rich Hindu of Madras who conveyed all his properties to the Trustees of Pachaiyappas Charities with the object of promoting the interest and well-being of the Hindu Community by establishing a permanent Fund for the better education of the children of that community. Subsequently it was raised to the standard of a Middle School and has continued to be an important feeder to the Pachaiyappa's High School. In 1940 the School was shifted to the magnificent building of Pachaiyappas and it occupies at present the spacious rooms on the ground floor and maintains the highest place among the middle schools of the presidency.

The school, true to the ideals of the donor, stands for Hindu culture and

civilisation and aims to give a sound and liberal education.

The school has now an average strength of 650 and it is managed by a Board of Trustees of Pachaiyappa's Charities.

The following are some of the special features of the school:

1. Prayer in the class room every day.
2. The Boys' literary Association.
3. Individual attention to boys with special physical and other defects.
4. A Parents' Association.
5. An Old Boys' union.
6. The School Savings' Bank for the pupils.

**Hajee Essa Abba Sait's School,  
G.T. Madras.**

The school is named after its donor the late Hajee Essa Abba Sait, prominent merchant of the Cutchi Mimom community. It was started in the year 1922 with a humble beginning and is located in a business centre for imparting free education, secular and religious, to the deserving muslim youths. At first, it was an incomplete elementary school but by slow degrees it has now become a fullblown Higher Elementary School with complete eight standards in it. The school was recognised by the department at the very start but was admitted to aid and T. P. F. in 1932 due to the efforts of the present headmaster Ghouse Badsha Sahib, to whom the school owes not a little its present enviable position among the sister institutions of the type. The affairs of the school are managed by a Board of Trustees.

The Secretary and Treasurer Janab Yusuff Hajee Joonus Sait Sahib, B.A., (at present the President, Chamber of Commerce, Madras) has done his very best in the direction of the improvement of the school. The school has been sending pupils for the 8th standard

public examination since 1942 with satisfactory results. The inclusion of English as an optional subject for the said examination with effect from 1945 has enhanced its worth and dignity.

The school is also imparting religious instruction as well as instruction in tailoring. The school is fully equipped but it has not got a playground of its own.

#### Shree Amoluckchand Gelada Jain High School, Sowcarpet.

Shree A. G. Jain High School, Sowcarpet, Madras is managed by Shree Svetambar Sthanakwasi Jain Educational Society, Madras. The school was started in the year 1940 with Sri P. R. Vijayarangam, M.A., L.T., as acting Headmaster of the school. The present Headmaster of the school is Sri A. V. Sundaresa Iyer, B.A., L.T., and Rao Bahadur A. Chakravarthi M.A., I.E.S., (Rtd.) is the Correspondent of the school. Though an infant institution it is progressing in all directions.

#### The T. T. V. High School (Estd. on 21-1-1854)

The institution was ushered into existence in the fifties of the last century by some philanthropic members of the Tondaimandalam Tuluva Vellala Community with the object of imparting moral and religious instruction along with secular knowledge to the Hindu youths of Madras, and advancing Tamil Literature among the Tamil-speaking section of this country. To meet the exigencies of the times, English and Telugu were subsequently introduced into the curriculum, and what was a pure Tamil School in the beginning was changed into an Anglo-Vernacular Institution of the Lower Secondary Grade with Form III as the highest class. Then, in 1898, the Directors raised the standard of the Institution to that of a High School with a view to saving the youths of

this part of the city the trouble and distance involved in going elsewhere for continuing their studies.

In July 1910, owing to the great financial strain on its resources and to the several difficulties with which its practical working was beset, the School was reduced to its former status; but it was done with the full hope that it would regain High School status at no distant date, after it had recoiled from the strain. The Management soon found it possible, in compliance with the repeated requests of many parents, to raise the School once more to a High School, and accordingly opened Form IV in June 1922 with the kind permission of the Department, and Form V and VI in the next two years.

Ever since it thus became a complete High School, the School has been growing from popularity to popularity, and today it ranks among the prominent sister institutions in this City. In 1944, the School admitted girls also. The present strength of the School is 2,600, out of which 150 are girls, and it offers instruction in Algebra and Geometry, Physics, Chemistry, History of England and India, Book-keeping and Typewriting, among the Group C subjects in the S.S.L.C. scheme.

#### Board of Directors.

*President.* Sri Rao Bahadur Dr. M. R. Guruswami Mudaliar, B.A., M.D.

*Secretary.* Sri P. R. Ramaswami Mudaliar, B.A.

*Headmaster.* Sri V. Rangaswami Aiyangar, B.A., L.T.

#### The Hindu Theological High School, Sowcarpet.

The Hindu Theological High School which is situated in the heart of Sowcarpet, is a unique institution of which every teacher may legitimately be proud. Brought into being by the devoted and determined labours of a

humble School Master five and fifty years ago, it stands to-day as an eloquent testimony to the innate potentialities of the teaching profession. Its high-souled Founder, Brahmasri R. Sivasankara Pandiyaji, was a brilliant alumnus of the Madras University, a versatile scholar, highly proficient in Sanskrit, English, Telugu, Tamil and Gujarathi. Touched to the quick by the religious apathy of misguided Hindu youths who were swiftly slipping away from the fold of their faith, he renounced a lucrative career in the legal profession and voluntarily became a teacher in Pachaiyappa's College with a view to counteract the subtle influence of alien agencies. Just then a series of provocative events occurred which caused quite a commotion in the Hindu community and awakened it to the imperative need for the establishment of an Institution where Hindu youths would be taught their own religion. Pandiyaji who was the Man of Destiny, became the spear-head of the movement, gave up his post as a teacher, begged from door to door, toiled ceaselessly subjecting himself to great hardships, and established on the 14th of January, 1889, the Hindu Theological High School. He was the first Head Master of the School and the President of the Committee of Management.

After his death in 1899, the School passed through various vicissitudes like any other human organisation. In 1928, however, when Sri K. Rangaswami Aiyangar came to the helm of affairs, it began to pulsate with a new life and vivified vigour. Intuitively grasping the fundamental objectives of all educational endeavour, he devised a network of healthy activities and organisations, calculated to equip youngsters for life and citizenship. The Golden Jubilee of the School was celebrated in 1941 in a manner befitting its inspiring origin and the glorious traditions that have clustered round it in recent years.

The School to-day has become synonymous with a number of closely co-ordinated extra-curricular activities as many as 41 in number.

These multifarious activities have not stood in the way of the academic efficiency of the School. It has been acquitting itself exceedingly well at the S.S.L.C. Public Examinations, capturing a top place among the big institutions during the last seven years. The teachers who are all members of the Madras Teacher's Guild have been playing a vital part in the activities of the Profession.

The present strength of the School is 1707.

The staff is 60 strong.

Head Master: Sri S. Balakrishna Joshi, B.A., L.T., an Old Boy of the School.

Hon. Secretary and Correspondent: Gurukul Dharma Acharya Sri K. Rangaswami Aiyangar, B.A., B.L., L.T.

#### The Madras Progressive Union High School.

The School owes its origin to the practical and the indefatigable zeal of some of the most prominent members of the Madras Progressive Union. The Union was started in April 1880 as a Debating Society, but, after sometime, it felt that it should do something practical in addition to holding weekly debates. So a school was started in premises No. 4, Chinnathambi Mudali Street, George Town, with 2 boys on 1st September 1883 with a low scale of fees and a teacher on Rs. 5 per mensem. A separate Committee was appointed to look after the affairs of the School.

The strength of the school was gradually rising and hence premises No. 4, Vinayaka Mudali Street was engaged. The strength having further increased it was found necessary to make another shift to No. 35, Audiappa Naick Street. The philanthropic work done by the Union attracted the attention of the public. In 1889 there were as many as 112 gentlemen who rendered monthly pecuniary help. Bhaskara Swamy Sethupathi Avargal, the Rajah Sir Ramaswami Mudaliyar were among

those who gave donations for the School. The Rajah of Ramnad who was then at the Madras Christian College, became the Patron of the Union in 1890 at the request of his friends and class-mates who were members of the Union.

When the strength of the School grew still further, the problem of a building for the School engaged the serious attention of the Union. The house site upon which the present school building stands was purchased in 1893. The accommodation was subsequently extended by purchasing some more adjoining houses which have been temporarily altered to serve school purposes. They await reconstruction.

From very humble beginning the School rose to an efficient Middle School in the City. Form IV was opened this year. The School has now a strength of about 900 pupils.

The management of the School is vested in the Union registered under Act XXI of 1860 of the Government of India, an Act for the Registration of Literary, Scientific and Charitable Societies. The School has completed 50 years of its existence. The Golden Jubilee was celebrated on 18-3-39.

#### **Rao Bahadur Calavala Cunnan Chetty's High School, Perambur**

The School was originally founded in 1890 by a few of the large-hearted residents of the locality and was at that time known as Siruvallur Anglo-Vernacular School. Finding their slender resources too inadequate to meet the growing demands of the school, the Management was handed over to late Dewan Bahadur Calavala Ramanujam Chetty Garu who was known for his benefactions throughout South India. Along with several other High Schools, Middle Schools, Elementary Schools, Sanskrit Schools and Night Schools the late Calavala Brothers were bringing up this institution with particular care and affection since this school was catering to the needs of the educationally backward strata of society.

After the death of Dewan Bahadur Calavala Ramanujam Chetty Garu, Rao Bahadur Calavala Cunnan Chetty Garu took up the management in Oct. 1919 and since then the school has been known as Rao Bahadur Calavala Cunnan Chetty's High School. Shortly before his death in 1920, he entrusted the management to a Board of Trustees who are also the Executors of the Estate. M.R.Ry. Sami Venkatachalam Chetty Garu has been the Correspondent ever since 1921.

The School has been growing steadily in strength and popularity and has been a blessing to hundreds of students especially the children of the working classes. The present strength of the school is 1260 of whom 80 are girls and there are 48 members in the staff of whom two are ladies.

Besides the Teachers' Association, the Old Boys' Association and the Parents' Association are valuable adjuncts looking after the interests of the school.

The Motto of the school is to impart proper training to the pupils in CHARACTER, CULTURE, and CITIZENSHIP.

The Extra-curricular activities are planned and carried out to further these ideals.

In addition to providing the boys these various activities, the school is conducting an Adult Night High School for workmen, evening Hindi Classes for men and women and religious discourses on Sundays and festival days for the benefit of parents and other residents.

The management offers several full and half scholarships to a tune of Rs. 3,500 every year.

#### **St. Paul's High School VEPERY, MADRAS**

Having been founded in 1716 as an Elementary School by the S.P.C.K., which gave place to the S.P.G. in 1826, this School can rank as one of the oldest in the country itself. In 1838 it was

raised to a High School and for a time also enjoyed the status of a second-grade college. Attached to the School are two Boarding Houses, namely Gericke House for Christian pupils, established in 1838 and named after a former Missionary, and Satya House, intended for both Christian and non-Christian pupils and started in 1924 by the Rev. K. C. McPherson. A variety of subjects games and other educational facilities is offered to the boys reading in the Institution, from Class 3 to Form VI. Since its inception 228 years ago, St. Paul's can justly claim to have been a pioneer in many educational experiments, reforms and innovations which are now happily the common property of the educational world of Southern India, and some of which, it is gratifying to note, have since been adopted and enforced by the Department. The present strength of the School is over 900, and the accommodation is being expanded to take in hundred more next year.

Next to character-training, the School aims at the development, in its pupils of a true effective and lasting love for the mother-tongue and for the motherland as a stepping-stone to the realisation of a sense of world-citizenship. We do not, however, subscribe to that school of thought which ignores public examination results altogether; our percentage thus varying between 60 and 80. But perhaps our ideals may be best described by a reference to the School Crest. The crown therein stands for loyalty to duly constituted authority but may also be interpreted as the martyr's crown, symbolising the victory of love over brute force. The letters 'S.P.' stand for our Patron Saint, The Apostle Paul, whose words "Love and Serve" form the school's motto and who, more than anyone else in history, understood the mind of his Master, Jesus Christ, and proclaimed to the world the Christian Message. The torch and the lotus are the western and the eastern symbols respectively of learning, the aim of the School being to present knowledge as a universal heritage and not merely as narrow national monopoly.

#### **The E.L.M. Fabricius High School, Purasawakam, Madras**

About 150 years ago Rev. Johan Philipp Fabricius, one of the pioneer Missionaries in South India, laboured in the Vepery Mission and gathered a congregation of Christians at Purasawakam. This school had its earliest beginnings as a small Parish School started primarily for the children of this congregation in 1849. It was then located within the present Lutheran Church compound in Tannah Street, Purasawakam. It gradually grew in strength and popularity and was developed into a Middle School. Till 1893 it continued to exist under the name of the Lutheran Mission Middle School, Purasawakam.

In 1893, the Director of the L.E.L. Mission who was then in India on Inspection duty laid the foundation of the present building in the Purasawakam High Road and the School was removed to these buildings in 1894 and was renamed the "FABRICIUS SCHOOL" after the famous German Missionary referred to above.

To meet the growing educational needs of the Lutheran Christian community in Purasawakam, the L.E.L. Mission raised it to a High School in 1926. Form IV was started on 24-6-1926. Form VI was opened in 1929 and the first batch of students was sent up for the S.S.L.C. Examination in 1930.

Thus the school is in its young stage as a High School. The strength is 500.

The school has a spacious Play Ground 6½ acres in area in the Spur-Tank Grounds, Egmore, at a distance of 3 furlongs from the School given free of cost to the School by the Government in pursuance of their policy of finding play-grounds for city schools. This extensive ground makes it possible for the School to provide for compulsory play for all boys and to arrange for a comprehensive scheme of sports activities for which the school is noted. Another special feature of the school is the hand and eye training given for all boys under a scheme of Manual Train-

ing. As many as eight handicrafts are taught in the school and every boy has to learn the majority of them in his entire school course.

After the declaration of War between England and Germany on 3rd September 1939, the management of the School passed from the hands of the German Missionaries into the hands of the Swedish Missionaries. It is now under the control of the Church of Sweden Mission and is managed by the Rev. C. G. Diehl, B.A., B.D., Mr. M. Devasahayam B.A., L.T., is the present Headmaster and Correspondent.

#### Sir M. Ct. Muthiah Chettiar High School, Purasawakam.

In 1891, a few Hindu teachers of Purasawakam and Vepery, actuated by a keen desire to serve the cause of the education of the Hindu population and imbued with a missionary spirit, started a middle school at Purasawakam, and secured the backing of the local people, from among whom an influential committee of management was formed. The management gave of its best to the school and the Hindu Middle School, Purasawakam, grew up steadily.

The Middle school was raised to a High School in 1898 but soon afterwards lapsed into its former state. Much against the initial promise, the school showed signs of languishing. It was in the regime of V. Desikachariar as manager that the school again showed promise. The late Dewan Bahadur Calavala Ramanujam Chetty became the patron of the school and measures were devised for the construction of a permanent school house. The Fourth Form was opened in 1914 and the Fifth and Sixth Forms were opened in 1915 and 1916. In appreciation of C. Ramanujam Chetty's liberality it came to be called in 1916 "The Calavala Ramanujam Chetty High School, Purasawakam."

Ramanujam Chetty intended to construct a permanent school-house with ample accommodation, but before the scheme could fructify, he took suddenly ill and died in 1919.

The school led a precarious existence between 1919 and 1929 and was threatened with extinction. After V. Desikachari's demise, Dewan Bahadur V. Masilamani Pillai shouldered the responsibility of conducting the school. When approached, Sir Muthiah Chettiar signified his consent to take over the school, before he took control. Sir Muthiah Chettiar died suddenly but young Chidambaram Chettiar kept the promise made by his father and saved the school. He renamed the School "Sir M. Ct. Muthiah Chettiar High School" after his revered father.

The school celebrated its Golden Jubilee in September 1941.

A new block of buildings to house the primary classes was formally opened during the Jubilee Celebrations by Sir C. P. Ramaswami Aiyar. The strength of the school has been growing steadily in recent years. In the Jubilee Year 1941 the strength was 1290 and during the last two years the strength has been steady at about 1400. Limitations of accommodation have stood in the way of the further expansion of the school.

#### The Chintadripet High School, Napier Park, Mount Road.

*History:* Started in 1845 as an Anglo-Vernacular school by D. Kesavalu Naidu, a pioneer in the cause of education in Chintadripet, it came under the management of the Chintadripet Secondary School Association Limited in 1913. It was made a High School in 1923 when Prof. P. Lakshminarasu was the President of the Association and the first batch of S.S.L.C. pupils was presented for the Public Examination in 1926. Thanks to the zeal and efforts of Prof. T. P. Meenakshi Sundaram the foundation stone of the present building was laid by Nawab C. Abdul Hakim Sahib Bahadur in 1937. It was opened in the following year by Sri S. Srinivasa Iyengar, Ex-Advocate-General and Congress President. The growing strength of the institution necessitated the renting of the two neighbouring bungalows in 1944. Its present strength is 1189. The staff is now 48 strong.

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**Special Features:** Some of the special features of the School are: its ideal setting in a smiling park, with an extensive play-ground in front, its live Boys' Athenaeum whose work is part of the regular time-table and which affords a congenial field for the discovery and development of the pupils' oratorical, historical and literary talents, its elaborate Manual Training and Fine Arts section in which skilled training is given in printing, spinning, weaving, woodwork, painting etc., thereby giving a vocational bias to the academic instruction, its well organised Physical Education activities which enable pupils to give brilliant accounts of themselves in the inter-school matches and competitions, its annual educational exhibitions which provide valuable visual instruction, its up-to-date well furnished library, its poor boys' midday free feeding scheme and above all, its daily mass prayer and periodic religious discourses which impart moral and spiritual instruction on strictly national and non-sectarian basis. The school draws most of the pupils from backward communities and labouring classes and as such provides infinite scope for rendering real social service and for conducting useful educational experiments.

**Management:** The School belongs to the Chintadripet Secondary School Association, a limited liability body registered under the Indian Company's Act. Prof. T. P. Meenakshisundaram, M.A., B.L., M.O.L., of the Annamalai University is now the Secretary and Correspondent.

Sri P. Doraikannoo Mudaliar, M.A., L.T., Dip. Ec. is the Headmaster.

### The Government Madrasa—I—Azam

**Origin:** Madrasa-I-Azam is named after the last ruler of the Carnatic Dynasty, Nawab Ghulam Ghouse Khan Bahadur, poetically named "Azam". On his death the Madrasa, for the first time, came under the management of the Government, who took over a part of the Revenues of the Carnatic for its maintenance. The Arabic and Persian

Madrasa in course of time, became a full fledged High School.

**The Site:** The School is now housed in an old palace of the Nawabs of the Carnatic situated on Mount Road next to Spencer's. It has a spacious compound with large playgrounds in front of the school building and a beautiful mosque in the centre with the meandering Csoyuvu flowing by its side. As one enters the compound, the school is seen at a distance like a mansion in the midst of a park.

**The Present Status:** The school is a premier Muslim institution catering to the needs of nearly 700 pupils mostly drawn from the official and elite class. The past and the present students of the school have earned laurels in sports and athletics.

Many of the old boys of the school are now occupying responsible positions in life both in commerce and service under His Majesty's Government.

### Meston Training College & Wesley High School, Royapettah

The Meston Training College and Wesley High School have grown out of a school founded by the former Wesleyan Methodist Mission in 1851. The School was one of the first institutions to be affiliated to the Madras University on its incorporation in 1857. A collegiate class was first opened in 1861 and, in the same year, the Primary Department was instituted. At one time plans were considered for raising the institution to a First Grade College, but the Wesleyan Mission finally decided to co-operate in the development of the Free Church of Scotland Institution into the Madras Christian College, and the Wesley College continued as a Second Grade College until 1933. In that year, the College Department was closed in view of the recommendation of the Lindsay Commission that the Methodist Mission should seek the co-operation of other Societies in developing the institution into a Graduate Training College with the Wesley High School as its chief Practising School.

The Meston Training College was opened in 1937. The Churches and Missions now contributing include five having their headquarters in Great Britain, four in America, three in India and two on the European Continent. The most recent development in the work of the College is the opening of classes for the Master of Education Degree Course, in co-operation with the two Government Teachers' Colleges, the St. Christopher's College and the University.

#### The Egmore High School, Egmore

This School is the life work of the late Mr. G. Baukiam Pillai, a veteran Educationist who laboured for more than fifty years in the field of education for the uplift of the poor and depressed. Situated as it is in a central locality inhabited by working classes and surrounded by four cheries the school caters mostly to the educational needs of both boys and girls of the depressed classes.

The school is now being run by a registered society (G. Baukiam Pillai Memorial school committee). This is the only high school in the 26th, 27th and 28th divisions of the Madras Corporation though there is a population of over 80,000. The special feature of the school is the vocational bias that is given to the general education imparted through spinning, weaving, bee-keeping, Eri-silk rearing and poultry farming.

#### The Kellett High School, Triplicane

The Kellett High School, situated in Bandy Venkatesa Naicken Street, Triplicane, is but the continuation of what used to be known for long as "The Aryan High School" and later, as the Wesleyan Mission High School. The school owes not a little of its present position to the untiring efforts and inspiration of the late Revds. James Cooling, F. W. Kellett and D. G. M. Leith. The School is a striking example of Indo-British co-operation. It is a "big-souled fellowship composed of ordinary personalities, developed to

their maximum by facing in intimate comradeship the challenge of a great undertaking and including in that undertaking the pupils for whom and with whom it is undertaken."

This School throughout and consistently aims at that essential prerequisite, the bedrock on which alone true education has to be built up, namely, the formation of what we call, in general, character, attitudes and habits which are desirable in any place and in any situation in life. Boys in this school are taught to live and love like brothers. We have worked on the problem of communal relationship, not by talking about it but by affording opportunities for right relationships within the school. Pupils are not mere units in a school as it often happens when mass production is aimed at. The School keeps itself reminded that the students who come to it are personalities in the making.

The realisation of this aim is attempted, among other ways, through the School Literary Society, the School Court of Honour, the School Magazine, the Scout-Group, the House System and the holding of the Annual Sports. One of the bright features of the school is its Old Boys' Association.

The school has on its rolls more than 1000 pupils at present.

#### The Hindu High School, Triplicane

The Hindu High School traces its beginnings through more than three quarters of a century to the year 1859, to two small patasalas in which the rudiments of Tamil, Telugu and Sanskrit were taught. Ten years later when the schools were in declining condition, the Secretaryship was assumed by the late Rao Bahadur (then Mr.) Singarachariar who discharged all the liabilities out of his own pocket, reimbursing himself subsequently when funds permitted. Later on the two schools were amalgamated into one. From the commencement of his connection with it up to the time of his demise in 1908, he so identified himself with the school that it was long known

popularly as Singarachariar School. In 1870 the first batch of students were sent up for the matriculation examination. The school had the name "The Triplicane Anglo-Vernacular High School" till 1897 when it was changed to its present one at the suggestion of the Director of Public Instruction. The School had been a feeder to the Presidency College from its inception as a high school.

The school has had the good fortune of being served by a succession of able men on the Board of Management and on the staff. The Rt. Hon'ble Dr. V. S. Srinivasa Sastri was Secretary for some time and President of the Committee for many years. The late Dewan Bahadur M. O. Parthasarathy Iyengar was for a long time a member of the Committee and for some years its Secretary.

The School can legitimately boast itself of a long succession of able Headmasters some of whom have left their impressions on the public life of this province. The Rt. Hon'ble Dr. V. S. Srinivasa Sastri who was Headmaster for seven years gave the school the definite stamp that it bears today and built up its traditions. Kulapathi Sri P. A. Subramania Iyer who was Headmaster for 22 years, strengthened its foundations and widened its activities.

The school has endowments for scholarships and for award of prizes for proficiency.

#### The National Secondary School Triplicane.

The National Secondary School was founded in 1940, by the conversion of the Higher Elementary Classes of N. Sama Rao Elementary School in consequence of a demand for a Secondary type of education instead of higher elementary education.

The conversion was further made to comply with educational requirements and with a view to enable the boys that go out of our school from the 3rd Form to join automatically IV Form without further examination. The management of the School is vested in

the National Education Society, (Registered) of which Dr. T. S. Tirumurti is the President and Mr. N. K. Thirumalachari is the Founder-Secretary. The Governing Body is seriously contemplating to expand the institution to a single section high school in the near future after getting the building enlarged.

The institution has been serving quite a large number of young pupils and on its rolls to-day there are more than 250 children.

#### Kesari High School, Royapettah, Madras.

In the year 1940, some of the leading Andhra gentlemen of Mylapore keenly felt the need for a school in that locality for children whose mother-tongue was Telugu.

To remove the handicap from which Telugu children had been suffering, an elementary school was started with the help of donations from some gentlemen and was successfully conducted for over three years.

In 1943, Dr. K. N. Kesari took over the entire management of the institution with a view to convert it into a secondary school and to open eventually all the higher forms. He soon purchased a large and commodious building called "Palm Grove" in Royapettah High Road and gave it to the school as an endowment.

Dr. Kesari has constituted the following committee of management to administer the affairs of the school and its properties:—

(1) Sir Alladi Krishnaswamy Iyer, B.A., B.L., (President). (2) Mr. Justice B. Somayya, B.A., B.L. (3) Rao Bahadur Prof. D. S. Sarma M.A. (4) Mr. V. Govindarajachari, B.A., B.L., (Treasurer). (5) Mr. Puram Prakasa Rao. (6) Mr. P. Satyanarayana Rao, B.A., M.L. (7) Mr. S. Ramamurthi, B.A., B.L. (8) Mr. M. Seshachalapathi, M.A., B.L. (Secretary and Correspondent).

In July 1944, the elementary school was converted into a secondary school and Forms I to III were opened. The success that attended the school

and the growing need for a High School for Telugu boys and girls induced the Committee to apply for sanction to open the higher forms and Form IV. has now been opened and the other forms will be opened in subsequent years.

In August 1944, Mr. S. Rajagopala Rao, M.A., L.T., was appointed as the Headmaster. He is now assisted by a band of trained and enthusiastic teachers.

Dr. Kesari in addition to his previous benefactions has given this year a donation of Rs. 50,000 and has also created an endowment of Rs. 20,000 for awarding scholarships to girls reading in the school. He has thus on the whole endowed the school, which goes by his name, with about a lakh and half of rupees.

It is the aim of the management to make the school a model High School provided with all the facilities necessary for a first-rate institution for Telugu boys and girls.

#### **The P. S. Secondary School, Mylapore**

The P. S. Secondary School, managed by the Trust Board of the P. S. Charities was started in the year 1916 on account of the representations made by the residents of Madhavapuram locality to start an Educational Institution. Begun as a Primary School it rapidly increased in strength and higher classes were opened, in successive years.

With the introduction of the Varkey Scheme, the School had a change in its status for the better. The Trust Board decided to raise the Higher Grade Elementary School to a Secondary School in June 1940 teaching upto and inclusive of III Form.

The School is a Co-educational School. It is at present housed in a rented building.

#### **P. S. High School, Mylapore**

The High School owes its origin to the munificence of Pennathur Subramania Iyer, an attorney-at-law. By his will he bequeathed his Shrothium villages of Minjur and Arianvoyal for

the purpose of charity. Though he had suggested the starting of a Sanskrit School, he left it to his executors, the late Messrs. A. Sitarama Iyer and P. S. Ganapathi Iyer with the approval of the late Dr. Sir S. Subramania Iyer to decide the particular form of charity. In 1904, it was decided to call the charities 'The Pennathur Subramaniam Charities' and to utilise a portion of the income for the maintenance of a High School and of a Sanskrit Patasala both to be named after the donor; the management of the charities was vested in a Board of Trustees.

On the 14th January 1905, on Makara Sankranti Day, the High School was inaugurated by Dr. Sir Subramania Iyer. The Native Middle School, Ranganatha Mudaliar's Primary School and another small school were taken over and made the nucleus of the P. S. High School. Mr. A. Panchapagesa Iyer was the first Headmaster and Mr. A. Sitarama Iyer was the first Secretary.

The School is offering instruction from I Form to VI Form. For several years the School had to be housed in rented buildings. In 1919, the present site was acquired and the new building was completed in 1928 and the School is now in its own building. About 6.3 acres adjacent to the school were leased and about 3 acres to the west of the building were purchased and now the school has extensive playground facilities.

Religious instruction is given special importance. The strength of the school to-day is a little over 1,500. "Play for all" is a special feature of the physical education plan.

Headmaster: Sri V.A. Ramachandran, M.A., L.T.

Secretary and Correspondent: Rao Bahadur K. V. Krishnaswami Ayyar B.A., B.L.

#### **San Thome High School, Mylapore, Madras.**

In 1852, it was started as St. Francis Xavier's School at San Thome for Catholic Children. In 1864, it was

raised to the rank of middle school under the name of San Thome Seminary School. In 1893, it was raised to the status of a Secondary Grade College.

Most of the local vakils and high officials of the past decade were products of this college. It helped not only Catholics but poor pupils of other communities notably brahmins to prosecute their College studies without any expense.

In 1907, the college section was closed as it was thought by the diocesan authorities to be not necessary for the locality. From that time onwards, the school is functioning as a High School, catering chiefly to the educational needs of the poorer classes of Mylapore locality. This school attends greatly to the needs of the pupils of the labour community. But for this school, many a poor boy of this locality could never have reached the VI Form Standard.

It has contributed nearly 200 men for the War services in this War.

#### **The Besant Theosophical School, Adyar.**

The Besant Theosophical High School was opened in 1934 at the express desire of that great servant of humanity, Dr. Besant, whose name the School has the honour and privilege to bear. The School was founded by Dr. G. S. Arundale who has served the cause of Indian Education for well over 40 years.

The School works in close collaboration with the Kalakshetra under the direct guidance of Shrimathi Rukmini Devi, and has therefore the great advantage of associating itself with a centre devoted to cultural development and known all over India for its noble work.

The School aims at following and translating in practice the principles laid down by Dr. Besant in her many Educational works. It lays great stress first on Physical Education of the pupil in its general and practical sense. The second aim of the School is to stress

the Education of the Emotions of the Child. Lastly comes the training of the mind. All these are developed in a natural and spontaneous combination so that the child is given the best chance to express himself in his own way, and thus fulfil his special genius and the mission for which he has come into existence. Education on the basic principles of all Religions forms an integral part of the curriculum. Many extra-curricular activities are organised with a view to preparing the pupil for full patriotic citizenship.

The School is co-educational and has a strength of 250 including 120 Resident pupils of all ages from 5 to 16 years. The Staff consists of both men and women teachers.

Director: Shrimathi Rukmini Devi.

Headmaster: Sri K. Sankara Menon, M.A.

#### **The Ramakrishna Mission High School, Thyagarayanagar.**

The Ramakrishna Mission High School, Thyagarayanagar, was started on 13th June 1932 as a Middle School in response to the request of the residents of the locality who desired that their children should have the benefit of a sound, moral and religious instruction combined with a good liberal education.

June 1933 saw the opening of IV Form and the strength rose to 300. The school having grown its size, a spacious site to the West of the Panagal Park about 5 acres in extent was purchased and the school was housed in temporary sheds erected on the new site. Every succeeding year a higher form was added. With the opening of Form VI in June 1935, the school became a complete High School having a strength of nearly 750 pupils. The need for a permanent habitation was keenly felt. The foundation stone of the present building was laid by His Excellency Lord Erskine, Governor of Madras on Tuesday 23rd February 1937 the year of the centenary celebration of the birth of Sri Ramakrishna.

In June 1940 the school came into its new habitation constructed at a cost of over a lakh and a half. The Girls' section which till then formed part of the Boys' school was constituted into a girls' High School under the management of the Mission. Attached to the Main school are two branch Middle schools and one elementary school. These were started in 1936, 1937 and 1938 successively. The school has completed the 13th year of its existence and there are now 1600 pupils in the main school and 932 in the two branches.

The remarkable and rapid progress of this institution is all due to the selfless and whole-hearted devotion of Sr. Man S. Vasudevachariar who has been in charge of the organisation and management of all the educational activities of the Mission in Thyagarayanagar.

#### *Special features of the School.*

1. Religion and moral instruction forms a regular part of the course of instruction in all classes.
2. Sanskrit is taught as a compulsory subject in all classes up to and inclusive of III Form.

#### **Corley High School, Tambaram.**

To meet the growing needs of the Madras suburb of Tambaram and those of the neighbouring towns, the Methodist Missionary Society started their Middle School at Tambaram in 1941, with the idea of developing the school into a full High School, in due course. In 1943, the first step in this direction was taken by opening Form IV and the next year Form V was added. The school is a complete High School from 1945, when Form VI was added.

The school has grown in popularity and has gained considerably in strength from about 100 pupils in 1941 to about 500 this year. In 1943, the school was named after the late Professor F. E. Corley of the Madras Christian College and the Methodist Missionary Society, to commemorate his work and service to the cause of education in this Presi-

dency. It is hoped that the School will further develop in strength and in the right ideals of service in the coming years.

#### **The Madras Christian College.**

The Madras Christian College grew out of the School which had been founded in what is now known as George Town by the Church of Scotland Missionary, John Anderson as long ago as 1837. It was in 1865 nine years after the institution of Madras University that the School was raised to the status of a College and began to prepare pupils for the University examinations, under the Principalship of the great Dr. William Miller whose name will always be associated with the College as its great founder and benefactor. Under his inspiration, guidance and generosity it made rapid progress, and became one of the foremost Colleges in the University. One of Miller's outstanding achievements was the provision of hostels for students, at that time an entirely new idea in Indian Education, the value of which has now been widely recognised.

Originally supported only by the Free Church of Scotland, the College in 1877 began to receive contributions of men and money from two other missionary bodies, the Church Missionary Society and the Wesleyan Missionary Society, and it was then that it acquired its present name of the Madras Christian College. Subsequently other Societies including the London Missionary Society, the American Arcot Mission and the Society for the Propagation of the Gospel followed suit. The latter Society had previously maintained its own College at Trichinopoly, but in 1932 it was decided to close this College and amalgamate with the Madras Christian College, in view of the proposal to move the latter to a new site at Tambaram.

This move, which took place in 1937, was the greatest event since the original foundation of the College. At Tambaram on a site of 400 acres of land given by the Government of India, new

and up-to-date buildings were erected, with a unique system of residential Halls. The College now has over 1000 students, rather more than half of whom are resident, and provides instruction in all the principal subjects for the Intermediate and Pass and Honours Arts and Science degree examinations of the University. The College remains faithful to the ideals of its founders, that a true education must have more than an academic character, and it seeks to lay all possible emphasis on the building of character and on the spiritual foundations of life.

#### **Loyola College.**

The idea of starting a Catholic College in Madras had been in the air for a quarter of a century before it was given shape by the late Rev. Fr. Bertram. In 1918, the Jesuit Fathers of Trichinopoly took over the management of St. Gabriel's High School, then situated in Armenian Street. They took steps at an early date to start the College. After many difficulties, in the course of 1919, 1920 and 1921, 54 acres of land were finally acquired in the Shrotriem of Puliur at a cost of about Rs. 60,000.

The problem which next confronted the Fathers was to find the funds to put up the buildings. A complete College scheme with courses ranging from the Intermediate to the Honours was then contemplated. But in the light of the University Act of 1923 the whole scheme was revised, and it was decided to make a modest beginning with only a few groups in the B. A. pass course. This new programme had this advantage, that it allowed the Management time for future development.

The late Fr. Bertram, who was mainly responsible for piloting this difficult enterprise to its successful issue, had failed in his attempt to gather funds in Europe and America. The donations received, including 100,000 lire given by His Holiness, Pope Benedict XV, and other sums given by various Catholic Societies, amounted, owing to

the unfavourable rate of exchange, to barely Rs. 40,000, whereas he required about 1½ lakhs, for the first year only. But Fr. Bertram was an optimist, and he refused to be discouraged.

The foundation stone was laid on March 10, 1924, and the work was pushed on so vigorously, that on the following July a substantial portion of the College building, and three Hostels were complete and ready to receive the first batch of Loyola boys. The III University class was opened with 75 students, most of whom were comfortably lodged in the new hostels. But it soon became evident that the Inter could not be left out.

Late in 1925, building operations were resumed with a view to provide class rooms for the I and IV University classes, and in July 1926 those classes were duly opened with a total strength of 280.

The year 1927-1928 saw the College complete with its four University Classes. Honours in Mathematics and Economics were started on that same year, and entrusted to the capable hands of Fr. L. Vion and Fr. Basenach. From that date, the strength of the College went on rising steadily, year after year, till 1945 when it reached 1,500.

To the growth of the College, corresponded an extension of the Hostel accommodation in the proportion of one to three.

Loyola College was, from its beginning, singularly happy in its Principals. Fr. Bertram, who is rightly recognized as its founder, was a man with large sympathies, unbounded patience and delightful geniality. Under his guidance, and inspired by his example, the staff, both religious and lay, stamped the College with a spirit of its own, in which hard work, mutual trust, and cheerfulness were happily blended.

Fr. L. Vion, early in 1934, relieved him of much of his work, and, soon after, of all responsibility as principal.

Fr. L. D. Murphy, succeeded him late in 1937, and it is to him that the

College owes the addition of a 3rd storey, and the Hostel, its spacious refectories, and up to date bathing rooms. Owing to the war, which has just happily ended, both Fr. Murphy and his successor, the present Principal Fr. J. D'Souza, could not carry out all the improvements on their agenda. But it is hoped that the immediate future will see more hostels rising from the ground, and the whole institution receiving the finishing touch.

#### Pachaiyappa's Charities.

The Pachaiyappa's Charities are purely Indian institutions maintained out of the fruits of Indian benevolence, managed by a body of Hindu Trustees and dedicated solely to the education of Hindu youths.

A School in the Town of Madras was established in January, 1842, under the name of Pachaiyappa's Central Institution, for the purpose of affording to the poorer classes of the Hindu community gratuitous education in the elementary branches of English Literature and Science, coupled with instruction in Telugu and Tamil. The founding of this Institution, marks an era in the educational history of Southern India, as it is the first example of Indian munificence and enterprise being directed to the cause of popular instruction. At first, instruction was given gratis to every Hindu who presented himself for admission. This rendered the school very popular, and attracted large numbers of pupils; but in a short time, the number became so unmanageable that the Trustees resolved that a monthly fee might justly be demanded from all such parents as could afford to pay for the tuition of their children, and the fees collected might with propriety be utilised to extend the benefits of the institution to their less fortunately placed brethren. This rule about the payment of school fees was first put in force in 1849, and has since been extended to meet the requirements of the Government School-Fee Notifications. On the 20th

March, 1850, the School was removed to the present building specially erected for its accommodation.

The hall attached to the building was designed on the model of Temple of Thesus. The foundation-stone of the building was laid by Mr. George Norton, in the presence of a vast concourse of the inhabitants of Madras on the 2nd October 1846, and the completed building was formally opened by the then Governor, Sir Henry Pottinger, in 1850. Since that time, the Institution has had a steady career of ever widening usefulness. From the year 1858 pupils began to be sent up for what was then called the Entrance Examination of the University, but only in small numbers at first.

In 1865, the Institution was re-organised, and the Junior Department was constituted as a distinct school under the name of Govindu Naicker's Primary School. In 1880, when Mr. D. M. Cruickshank, M.A., was its Principal, it was raised to the rank of a second-grade College.

The standard of education was, during the principalship of Mr. John Adam in 1889, further raised to that of the B.A. Degree Examination, with History and Philosophy as optional branches. The results of the succeeding years, thanks to the work of a brilliant succession of Principals and teachers and the support of the Trustees, have amply justified the extension of the scope of education in the central educational institution maintained by the Charities that bear the name of Pachaiyappa.

The Pachaiyappa's College and High School have had a succession of brilliant Principals and Headmasters, and they have been largely responsible for the popularity and usefulness of the institutions. Today, the Pachaiyappa's College is affiliated for B. Com. Course, B. Sc. with Physics, Chemistry, Botany and Zoology as main subjects, the B.A. Course offering Mathematics, Philosophy, History, Economics and Politics as optional subjects, and the Intermediate Course, with Mathema-

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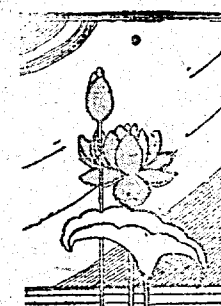
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