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SECOND BIHAR AND ORISSA SECONDARY TEACHERS' CONFERENCE.*

WELCOME ADDRESS

By MR. BHANANJAI SAHAY, B.A., B.T.,

Headmaster, Model H. E. School, Gaya,

ON behalf of the Reception Committee,

I welcome you most cordially to this the ancient town of Gaya, rich in religious traditions in connection with two great religions of the world, a town which has rightly been chosen as a fit place for the deliberations of the teachers of this province as soon as they made up their minds at Patna to form an organised body. In this country it has been reiterated over and over again that the key of the complex human being lies concealed in his spiritual nature and the problems of education are indissolubly linked with a right understanding of human nature. Lord Buddha discovered in this very locality more than twenty centuries ago this precious key for un-

locking all human problems in a sweet and effective way. May His spirit brood over us in our deliberations, so that our efforts may be worthy of our professions and we may be successful in solving our problems well.

It will be the business of all of us to put our heads together to make up our minds as to the lines of our detailed activities. I only desire to make a few general statements which I believe will meet with your approval and define our own attitude towards our profession regardless of what others think and say.

First of all we should remember that we have to embody the future in us in order to guide the lads in the present. The teacher's position in society is thus unique. In no other profession, there is so much need for a clear sensing of the future as in this and accordingly one who is not a teacher must have a different outlook on educational problems from one who is a teacher. It is, there-

* Held at Gaya on April 2, 3 and 4, 1926.

fore, suicidal to rely on non-teachers for a solution of our problems and we must cultivate self-reliance in our work. I trust that this Conference will have the effect of convincing all the teachers of the great need for this virtue and I confidentially prophesy that within a few years of our practising it, we will become very efficient.

Second we must banish all fear from our lives. The future cannot be as real to others as it ought to be to the teachers. Let one who is not a teacher say—"We are small men; we shall be ruined if we do this thing which appears so strange to us." Teachers should stand up and say—"It appears strange to you, but have no fear, it is a higher thing and a better thing; have patience; work strenuously and fearlessly and you are bound to reach your goal."

Third we must be faithful to our nation. Education is a transferred subject now and there is no reason why our thoughts should not colour the education of our country. By "our thoughts" I mean the thoughts which we have inherited from our ancestors. We cannot omit our past either in determining the present or forecasting the future. Our ancestors were very great men as they were truly spiritual. It has fallen to our lot to form a spiritual nation once more, so that India may gain its right place among the nations of the world.

Brothers, in according you a hearty welcome I could not offer you any better words of welcome. Let us fill ourselves with the idea that we are great men and that it lies entirely in our hands to make the Indian nation great. I know that you will pass certain resolutions about salary and status. We have every right to do so provided we think it useful in carrying out the great work of reconstructing India, a work to which we are pledged by our choice of profession. Let us consider our problems wisely and stand on our legs firmly and let us hope fervently that we shall succeed.

PRESIDENTIAL ADDRESS OF

PROF. P. SESHADRI, M.A.,
The Benares Hindu University.

I.

IT gives me very great pleasure to be present here on this occasion to preside over the deliberations of the Second Bihar and Orissa Secondary Education Conference and I must thank you for the honour you have done me. I appreciate the compliment particularly, as I do not belong to this province either by birth or by adoption, and you have reposed this confidence in one whose lot is cast in activities elsewhere, though not in a very distant neighbourhood. My pleasure is considerably enhanced by the circumstance that your conference is meeting in the city of Gaya hallowed by sacred associations with the immortal memory of Lord Buddha and carrying our minds back to some of the most ancient reminiscences of Hindu mythology. As also President of the All-India Federation of Teachers' Associations for the current year, it gratifies me to notice signs of activity in teachers' organisations in the various provinces and I hope they will gather volume and strength every day.

Since the introduction of the reforms, there has been specially intensified educational progress in many provinces. Ministers have embarked on programmes of the expansion of Elementary Education; new Universities have come into existence and existing ones have been re-organised. But it must be confessed there has not been similar attention paid to Secondary Education. The improvement of

the efficiency of our Secondary schools does not unfortunately dazzle the popular imagination like the idea of free and compulsory Elementary education, or the establishment of new Universities. As people who have realised the importance of a sound system of Secondary Education to the advancement of a country, it is however our duty to press for an adequate realisation of its many needs in Conferences of this kind.

II.

I need hardly say that I identify myself completely with both your aims, that of advancing the interests of Secondary Education in your province and of improving the prospects of your branch of the profession. I need not disguise the fact that educational organisations of this kind have often been sneered at by the public as mere trade unions for securing better pay and prospects for the members and I hope that you will always have a sufficiently good record of real educational work at these conferences, to silence such criticism and each session will mean an appreciable ennobling of your lives and endeavours as teachers. I should not be ashamed of demanding conditions of service which would enable the secondary teacher, if I was one of them, to live in comfort, to be able to give his best to the profession and to the motherland, but the success of organisations of this kind will be judged primarily by their improvement of the ability and character of the teacher and of the consequent beneficial reaction upon the advancement of education in the land. I should venture to suggest, if I may do so, to every member of the conference to aspire towards the realisation of the highest ideal possible as able and conscientious teachers, leading virtuous and noble lives of service. You should apply your faculties of

introspection to a constant and useful examination of your lives, putting yourselves such questions as: Have I discharged my duties to my pupils to the fullest extent of my ability? Have I given them of my best and not been guilty of the crime of "offering my baseness as a gift?" Have I done everything to keep myself efficient and up-to-date as a teacher and have I conducted myself in such a manner as to serve as a model in point of character to my pupils? Questions like these will enable us at every step to examine the progress of our lives and ensure the conditions most desirable for the best educational work.

Above all, it is essential that you should be imbued with a high sense of optimism with regard to our educational system. It is a favourite piece of activity on the part of some of our public men to denounce the educational work of our country, its aims as well as organisation and achievements on every possible occasion. Bishop Hooker complained centuries ago that the man who goes about denouncing the existing state of things, however good, will generally get a wide hearing. I am afraid the present critics of our educational system profit by this inherent weakness in humanity and the docility of the schoolmaster allows them to indulge in sweeping denunciations. The Indian educational system, like every other human institution under the sun, is capable of improvement and it is undoubtedly possible to discover in it failings worthy of adverse criticism. But let me assure you that it is not an aspect of life and work here in this country, about which something is fundamentally wrong. The foundations of our educational system are well and truly laid and without a strong realisation of this feeling, your work as schoolmasters is apt to be not only depressing, but also

unsuccessful. There is not a single department of educational activity in which we have not been progressing like the rest of the civilised world. If any critics are still inclined to cast wistful eyes on the educational system of the past, I cannot do better than recommend to them a book of extraordinary interest which has appeared recently, *The Changing School* by Dr. Philip Ballard (Hodder and Stoughton, London). In the chapter relating to corporal punishment, we are told of the father who rushed to the school on hearing that his son had been caned by the teacher and gave a six pence as a present to him exclaiming that he would double the reward the next time he caned his son! Surely we are progressing in educational matters also and it cannot be that our work alone does not bear fruit and improve continually by our endeavours, when apparently nothing is seriously wrong with every other branch of national activity!

III.

Even to a casual observer of the conditions of service in the private high schools of your province, it will be patent that they are very unsatisfactory and stand in need of considerable improvement. It is a matter for great regret that even in the budget for the new year 1926-1927, there is no provision for the improvement of the salaries of Secondary School Teachers. Speaking in the Legislative Council on the occasion of the recent discussion on the budget, the Minister of Education said:—"The cost of raising the pay of teachers of Secondary schools is so great, that in view of the many other demands on them, and in particular for primary education, Government cannot undertake it at present, but provision has been made so that in assessing grants for high schools, the income from

subscriptions, endowments, etc., should be ignored. This, I hope, will encourage private liberality and so lead to a gradual improvement in the salaries of school teachers." This statement is extremely disappointing and it is somewhat surprising, it could have been made by a Minister familiar with the conditions of Bihar and Orissa. Does he sincerely expect that private liberality will come forward to achieve the great consummation he has thought of, of "a gradual improvement in the salaries of the teachers?" I have no wish to answer the question before this assembly.

Another excuse which has been put forward by the Minister of Education for his inaction in this matter is also seriously unsatisfactory. It would appear the Minister's difficulty is that the Secondary Educational Board of this province has not yet sent detailed proposals for the improvement of salaries of the teachers and therefore he has not been able to make a grant for the purpose! Does he expect the public to believe that if there was really a will to improve the lot of this devoted class of members of an over-worked and under-paid profession, this could have stood as a formidable obstacle in the way? A lump-sum could surely have been provided for in the budget and the details could have been worked out during the year. The Ministry and the Department of Public Instruction must be singularly devoid of ability and statesmanship, if they cannot have the necessary guidance without undue delay in a matter like this.

Referring to my plea for improved pay and prospects for our teachers, on an occasion somewhat similar to this, an Indian newspaper indulged in a homily the other day on the need for sacrifice by members of the

profession. Reference was made to the case of Mr. Gilbert Norwood in England who resigned a lucrative appointment in the Civil Service, to become a schoolmaster and the paper observed with sage wisdom that the same spirit should dominate the teachers in our schools. There is no need to lecture on sacrifice to the people of a country who have furnished splendid ideals of renunciation in every period of human history. Even in our own times we have the devoted band of workers of the Deccan Educational Society headed by Prof. Paranjpye—who have built up the Fergusson College at Poona; a glorious example of almost ascetic renunciation in Sir P. C. Ray; and a very praiseworthy instance of personal sacrifice in Prof. C. V. Raman, F.R.S., of Calcutta, who gave up an appointment in the Imperial Finance Service, no less lucrative than that of Mr. Gilbert Norwood in England, because of his great love for scientific investigation; and there are a number of other workers, besides, in our national institutions all over the country actuated by the missionary spirit in varying degrees. All honour to these individuals, but it is absurd to advocate that a profession which is one of the most extensive in the country and one of the most vital to her progress should depend on the principle of sacrifice on the part of its individual members.

One is sometimes irritated at these constant lectures on sacrifice to the schoolmaster by members of professions singularly devoid of that virtue and characterised by all the means necessary for securing the good things of life. The meting out of justice is not less noble than that of the teacher's profession, but nobody has yet suggested that our judges should live lives of poverty, satisfied by the mere nobility of the service. The redressing of

public wrongs and the championing of popular rights is again one of the noblest pieces of service imaginable, but it has not been urged that journalists should therefore live on air. Is there any profession better than that of the doctor and has this paper ever suggested that the medical profession in the country should consist of a band of workers vowed to plain living? However much we may admire individual instances of personal sacrifice, it is futile to advocate the building-up of great professions and expect to get valuable work out of them, by keeping the members on starvation wages.

Some of us would not be parties to the strengthening of this demand for the betterment of the conditions of service of teachers in our Secondary schools, but for our conviction that increased educational efficiency will result from it and it is best to evoke the teacher's capacity to the full, by making it operate in the most congenial and fruitful atmosphere. Financial anxiety, perpetual absorption in domestic needs, absence of facilities for real holidays and travel and the negation of social pleasures can only have a cramping effect on the school-master and it is idle to expect him to do his best in these conditions.

Allied to this question of higher pay and prospects, there are also such necessary securities and amenities of service as a good provident fund, liberal leave rules and other conditions of service. The relationship between teachers and school-committees has been a matter for perpetual trouble and conflict all over India, the existing rules in the various provinces having been found inadequate to prevent them. I do not know if it is not possible to devise Tribunals of Arbitration in the various provinces consisting

of all the interests concerned for an effective and permanent solution of these troubles. Representatives of the educational department, of managers and of teachers' associations may be brought together, it seems to me, for such a purpose.

IV.

Speaking at an Educational Conference in Bihar and Orissa, it is my duty to refer to one or two serious indications of educational backwardness of the province. Its low percentage of literacy is a well-known fact, occupying as it does almost the lowest place in all India. Considerable headway has still to be made if the province is to fall into line with other provinces in India. We have heard much of programmes of elementary education in the province and sums have been assigned for the purpose in the recent budgets. But the following statement of the percentage of pupils in elementary schools to the total school-going population in each province in India will interest this audience:—

Bombay	...	5.21
Madras	...	4.9
Bengal	...	4.4
Burma	...	4.2
Assam	...	3.2
Bihar and Orissa	...	2.6
United Provinces	...	2.5
Central Provinces	...	2.5

This province may derive whatever consolation it pleases at the thought that the United and the Central Provinces have even a lower percentage of pupils to school-going population, but the fact that only 2.6 % of the total number of children who ought to be at school are actually receiving the benefits of elementary education, should fill the minds of all concerned with distress. Everybody should feel restless till this sad state of affairs is effaced. It is surprising that there should be

such a state of educational backwardness in a province which kept the torch of learning alive in India in the dark period of the middle ages. Surely, it should be possible to remedy this state of affairs by unceasing and statesmanly effort, in a province hallowed by such intellectual memories as those of the University of Nalanda.

We have been told on more than one occasion, that there has been difficulty in this province in spending even the amounts allotted for the purpose of the expansion of elementary education. The following statistics from the latest report on Indian Education, with regard to the average expenditure on the education of each pupil in the provinces will, therefore, be of special interest:—

Bombay :	...	Rs. 36	per head
Punjab :	...	Rs. 28	"
U. P. :	...	Rs. 27	"
Burma :	...	Rs. 24	"
Madras :	...	Rs. 18	"
Central Provinces :	...	Rs. 18	"
Bengal :	...	Rs. 16	"
Assam :	...	Rs. 15	"
Bihar :	...	Rs. 10	"

The actual expenditure per head on education is not a necessary indication of educational efficiency, or otherwise, and it must also necessarily vary in accordance with the differences of cost of living in the various provinces, but it cannot be a matter entirely devoid of significance that the expenditure per head should be about the lowest in Bihar and Orissa among the provinces of India. To what extent it is due—to poor buildings, poor equipment, poor facilities and poor salaries for teachers—it is for you to investigate and find out.

V.

It is pleasant to turn from this picture of educational backwardness to some evidence

of new life in the province in matters relating to education, though it has also to be associated with points of adverse criticism. Bihar and Orissa could not have ignored the increasing demand made to-day all over India for the promotion of vernaculars and their gradual use as media of instruction at least in our Secondary Schools. It is not surprising that your province has followed the general trend in the matter. But I am afraid the decisions in this matter have remained mere pious resolutions without being put into practice. Though the Senate of the Patna University passed long ago, on the motion of my friend, Prof. Samaddar, the resolution providing for the study of modern Indian languages, nothing has yet been done in any of the colleges to give effect to it. It is a matter for regret that almost a similar fate has hung on the resolution authorising the use of Hindi or Urdu as the medium of instruction and examination at the High School, though your provincial difficulties in the matter, due to the multiplicity of languages will be readily conceded. It must also be pointed out that the Government of this province has not discharged its duties

effectively in the matter of encouraging the production of vernacular literature in Hindi and Urdu. Even those who are not yet convinced that the Osmania University has been the great success it has been claimed to be in the matter of the use of Urdu as the medium of instruction, will grant that the Osmania Translation Bureau working under its auspices has done very useful work in the production of Urdu literature suitable for educational institutions. The Government of the United Provinces of Agra and Oudh have also followed suit and provided in the new budget, expenditure for the encouragement of translations into the vernaculars. There is

no reason why the Government of this province should not take a more active share in this work and do something for the language in which the immortal Vidyapati sang his priceless songs of love.

May I also protest in this connection against the recent Government Order of this province, that elementary text-books in Hindi and Urdu should be written in a common Hindusthani dialect and not exhibit the differences? It is a laudable desire to unite the two languages, at least in the lower stages of instruction, particularly as has been pointed out by the Government, it is not possible to have separate sections for the two languages in several places. But the preparation of text-books devoid of the peculiar literary genius of each language is not a sound policy. It is good to remember, as has been pointed out by the recent Royal Commission in England on the Teaching of English, presided over by Sir Henry Newbolt, that the teacher of every subject in the school is a language-teacher and the importance of insisting on the literary aspect in every period of teaching cannot be over-estimated.

Bihar has had great traditions of Sanskrit learning in the past and even to-day the Pandits of Mithila have got a high reputation at all the great centres of Sanskrit scholarship in India and it is therefore gratifying to note that the Government of this province has appointed a Committee "to investigate the present state of Sanskrit education in the province and to suggest measures for the improvement of the same." It is hoped that the labours of the Committee which is now actually engaged on its work will result in something useful, and Sanskrit education will receive a real impetus to progress. It is understood that the Committee will recommend the

establishment of another Sanskrit College, probably at the headquarters of the province. It is only necessary to point out that the multiplication of Sanskrit Colleges of the present type cannot be productive of much good. If Sanskrit scholarship is to make appreciable advance at all, it can only be by an effective combination of the ancient methods of memorising with the modern lines of investigation and critical work, and it is hoped that the Committee will not forget this aspect of the matter.

Before I leave this part of my address, relating to some of the special educational problems of Bihar to-day, I must refer to the recent decision of the Senate of the Patna University to conduct examinations in music and grant diplomas for the same. There is of course the great danger of its remaining a mere pious wish as in the case of certain other decisions of the Senate referred to already and no early provision may be made for the teaching of the subject in our educational institutions. But still it is a decision on which the University of Patna deserves to be congratulated. The Fine Arts have till now been unfortunately neglected in our educational system, but it is satisfactory to note that they are now coming into their own. May I also be permitted to suggest in this connection that the Government should make an effort at the opening of a School of Arts in Patna? Most of the major provinces in India have got Schools of Arts of their own and there is no reason why the people of Bihar and Orissa alone should not have the opportunity of developing their artistic talents—of which I am sure they have their own share—at some institution of art run on modern lines and catering to the peculiar bent of the Indian genius, as reflected here.

If this were not a Secondary Education Conference and if I was not afraid I would strain your patience too much, I should also like to discuss some of the special problems connected with higher education in your province. It is a pity that financial considerations and the inability of the public to appreciate the ideal of a residential University have combined to prevent you from getting a high-class University of the modern type in your province. You have unfortunately had to enter into a series of compromises with regard to University reform. But I still hope that your University will prove worthy of the high aspirations you entertain for it and will be able to generate impulses of culture and enlightenment which will ultimately make a difference in the life of the province.

It is impossible for me to avoid giving expression here, to a feeling I have had whenever I have had occasion to study educational conditions in Bihar, that the educationist is not being given his due share even in the settlement of educational policy in the province. I find that there is a decided tendency here to be guided entirely by public men in educational matters ignoring the educationists themselves. I regret to state I have noticed it not merely in connection with Secondary teachers, but even in relation to those engaged in University teaching. It is difficult for an outsider like me to enter into a correct analysis of the reasons of this situation, but I have no doubt it is due in a large measure to the want of assertiveness on the part of the members of our profession. It is hoped that educational associations like yours will be able to improve this situation within the next few years.

VI.

Though I cannot boast of very wide acquaintance with Secondary education, I feel

it my duty to refer to some details of Secondary school organisation usually neglected in Northern India at present. The Secondary Schools in Bihar and Orissa are particularly poor in the matter of equipment and I hope this Conference will urge on the Government the need for special grants for improvement. Provincial pride is not to my taste at all, but you will probably pardon my stating that Secondary Schools should strive their best to come up to the level of those in the Madras Presidency which would seem to boast of the most advanced conditions in the matter.

I am not sure if the importance of the library is recognised sufficiently in high-school work. There is everywhere a tendency to look upon the library as being more related to the college than to the high school and even teachers in high schools are not distinguished by any anxiety to keep themselves in touch with their subjects of study and teaching. There cannot be a greater injury to the true aims of education than this. Thanks to the great publishing houses of England, you have now a large volume of stimulating juvenile literature of which we should take full advantage. A well-equipped library with a printed catalogue and a full-time librarian, open to boys whenever they have any leisure and library classes for at least the senior pupils, once or twice a week, is an arrangement worth striving for in connection with every Secondary School. Some members of your Provincial Government have spoken about the difficulty of spending educational grants, but may I point out that here is a direction which can absorb a good deal of generosity and will result in real educational advancement?

Any talk of the need for attention to the physical culture of the pupils may seem some-

what commonplace in the year of grace 1926, but we must all realise how little is being actually done in the matter in our schools. We should not rest content till in every school steps are taken to see that each pupil is kept engaged in the evening either at gymnastics or at some game or other. I know of a residential Indian high school containing a large strength where the 'house-masters' of the various hostels keep an attendance register for the purpose and ensure such a state of affairs most effectively. I admit that conditions in a day school are not equally convenient for the purpose, but much can be done in the direction by a Headmaster with the co-operation of his assistants. I do not understand why physical education should not form a compulsory and integral part of the school course and efficiency in it should not be given at least some credit in examinations and promotions. I have heard a student remark in the course of a debate on physical culture, that the teacher should be as superior to the pupil on the playground as he is in the class-room. There is a good deal of wisdom in that observation and the end may very well be kept in view by members of our profession, not only in the interests of general educational advancement but also in our own. The great progress of Scouting in recent years in your province is a matter on which you of course deserve to be congratulated.

The encouragement of extra-mural activities is another object worthy of your special attention. Balfour's well-known saying that students learn more by association among themselves, than by lectures from their professors, applies only in a lesser degree to secondary education. I am afraid, there are even to-day old-fashioned head-masters of high schools

who look with suspicion upon any activity extraneous to the class-room and seem inclined to tell their boys always that they had better mind their books. This Conference should discourage such a narrow outlook on school-organization as many educational qualities are fostered in extra-mural activities and no pupil's education is comprehensive and sufficiently effective when brought into contact with the actual facts of life, without this extra training.

I have no wish at all to play the role of the lecturing pedagogic expert here, but I may be allowed to refer to one great principle in the art of teaching which has always seemed to me to be particularly important. I refer to the need for the development of the critical spirit even in the senior stages of high-school education. Its complete development must of course be reserved for the under-graduate and post-graduate stages of instruction, but its germs should be sown as early as possible, if the work of education has to bear the highest fruit. I have no time just now to illustrate it in connection with all subjects of study in the High School, but I may mention that the critical spirit is awakened at least in an elementary form even at the school stage in literature by making the pupil think about the beauty of the passages of poetry or prose to which he is introduced. He must be asked to explain why he likes particular passages of poetry and what aspects of beauty appeal to him in them. The exercise, if practised judiciously, will be found to be highly useful.

VII

And now I must stop, thanking you once more for this opportunity you have given me for making your acquaintance which, let me assure you, I value very much. It will always be a matter of sincere gratification for me to hear of the progress of the Secondary Schools of this province and of the large number of

the devoted teachers who are carrying on their work, labouring under serious disabilities and not receiving sufficient recognition either from the Government or from the public. But the remedy for the latter, I may observe in passing, is in your own hands. Success will not be beyond your reach, if only you organise your scattered strength and stand up boldly for the advancement of your profession and of the best interests of Secondary education in your province. May your efforts be crowned with due reward and may it be given to you to serve the country in a larger measure by the realisation of higher and nobler ideals in your lives as teachers!

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By Mr. R. VENKATA SIVUDU, M.A., L.T.,
Principal, V. R. College, Nellore.

I HAVE a lively recollection of a Missionary gentleman who worked for young men in my town long ago. I was then a student in the local college. The Missionary was very simple in his habits. One characteristic of his was that he freely mixed in Hindu society. With a country-stick in hand, he would walk his way into any crowd, and talk with them about their trials and troubles. In the morning, one would find him in the wards of the hospital, exchanging a smile with a patient here, or hearing the tale of woe of another there. But what interested me most in him was the free talks he had with young men once or twice a week in a Hindu school. He did not always confine himself to the particular chapter in the New Testament which was the ostensible theme of the day's discourse, but took up the broader issues of life, and dealt with them with a candour and conscientiousness so refreshing to young eyes in a foreigner. He would freely dwell on social and moral topics, and would invariably open his bosom to hearers. He spoke not like a man wedded to a party or a cause. And when the discourse was over, some of the youthful audience would stay behind, for they consulted him like an oracle on subjects ranging in importance from a sick head-ache to social reform! His talks were most inspiring. But one morning we heard, to our great sorrow, the distressing news of his sudden death from an epidemic which he must have contracted in his visits to patients.

Now I have often felt, in the course of my experience as a teacher, that students and other young men are in great need of persons

of the type of this venerable gentleman, whom they can constantly approach and open their bosoms to. Youth is the time when the sage counsels of age are most urgently needed. But alas, how difficult it is for the shy young man to have free access to an elderly person, who can be trusted like a brother, to whom can be imparted a secret as to a friend, and who is moreover competent to advise like a doctor or a divine! Alas! differences and prejudices often divide us, members of one human family, into isolated groups if not hostile camps, with the result that a free exchange of view becomes impossible, and all the wealth of wisdom and experience of the more gifted among the sons of men remains unused through life, but has simply to be carried with them into the grave!

I can very well sympathise with our students in their many trials in life. Often, for want of a timely word of warning and advice, errors are committed which lead to years of misery. Habits are formed then which sometimes lead to ruin. Consider the case of a young student. At school, there are the teachers. At home there are the parents, brothers and sisters. But the young man may feel that though in the midst of society, he is quite solitary. He finds himself in the position described by the poet,

"Water, water, everywhere
Nor any drop to drink!"

Which man in the midst of the sea of faces can our young student take into his confidence and speak freely of his doubts and difficulties? Which man does, without taunt or mockery, sympathise with him and give him the advice and help he needs? A thousand doubts assail the young bosom, a thousand fears invade the young heart, but the calm look and sympathetic smile of an elderly friend alone can help him so as to

analyse the situation, to look at things in proper perspective, and adopt the proper remedy.

Youth is a critical, transitional time. It is the time for the dawning of new powers and strong feelings. Hence the man is subject to strange fears and temptations. A gnat then assumes the dimensions of a camel, and the ocean dwindles down into the size of a drop! The sympathetic friend alone can give timely help. He can calm down excitement, and chase away the young man's fears. Confidence breeds confidence. The person will find that in proportion to his own sympathetic trust in the young man does he command the latter's implicit trust and confidence. Oftentimes, between the teacher and the taught, between the father and the son, there is freedom enough, but it is freedom without mutual confidence, familiarity without friendship. What is really wanted is that openness and intimacy between youth and age which lead to sincere enquiry on the part of the one, and as sincere a response on the part of the other.

What is urgently wanted is that freedom and friendship which enable the younger freely to ask for advice and help, without at all feeling humiliated for the advice and help sought and received. Above all, we want disinterested men who have made it their sacred vocation in life to minister to the needs of the young, irrespective of all considerations of creed or nationality, and being entirely free from motives of gain,—even the gain generally associated with religion.

But beyond some rare occasional happy instances of disinterested help, have we not a right to expect a systematic provision, whereby youth can freely benefit from age? Is it too much to expect, for instance, that the teacher should devote an occasional half-hour, either in school or elsewhere, to have a

free talk with his boys on subjects, which from the nature of things, cannot be taken up in the ordinary class-room? I do not attach much importance to formal talks on set subjects which a teacher may arrange for with class. Such talks are generally very dull and being intended for all, appeal to no one in particular. But I have in view that intimate unconventional, heart-to-heart communion which is possible only in individual interviews between teacher and student, where the latter can unbosom himself and thus enable the former to diagnose and prescribe with unerring precision. Moral lessons and theological classes may have their own utility, and in these days especially, when the course is crammed with subjects, and the daily school routine tires both teacher and taught, they no doubt provide a healthy diversion. But though I am not directly referring to formal work of this kind, I contend that advantage may be taken of such a provision by the teacher to bring important truths home to the minds of individual students then. But the teacher who is worthy of the name does not grudge to spend some of his time for the benefit of the student. Confidence, I repeat, begets confidence. The teacher who thus makes himself the real friend of the student, who is interested not merely in the intellectual progress of his pupils, but in their moral and spiritual well being as well, soon becomes a power for good. The crying evil of the present time is the utter heartless indifference of teacher and student to each other's welfare. Instruction has become quite mechanical and impersonal. These talks above referred to constitute a refreshing novelty, and go a great way in establishing wholesome personal relationships between teacher and pupil, which were such a strong point in the educational systems of ancient times. The teacher will then cease to

POETRY IN LIFE.

By Miss N. B. DAS, M.A., *Kavyatirta*, L.T.,
Crosthwaite Girls' College, Allahabad.

"HIGH on a throne of royal state—that surpassed the wealth of Ormuz and of Ind"—says the Puritan poet, yet the wealth of India was not in silver and gold alone—but in the wealthy minds of her sons and daughters in the halcyon days of her glory and chivalry.

India is the land of eternal beauty and sunshine, yet all but her sun is set—the hero's harp, the lover's lute are mute to-day. The land where lovelorn Kalidas and the idealistic Bhabavuti sang, has forgotten her music. India's sons and daughters have erased from memory the traditional heroism and hero-worship. How and why? A question, a truth presenting itself constantly to thoughtful minds.

We are different from others. Our land has made us different from others. Our spacious firmament leaves a stamp of sombre thoughtfulness on our mentality. Our broad rivers tempt us to wash and purify our bodies to befit ourselves for worship. Our beautiful woodlands call us to wander in them. Our abundant flowers remind us of the Creator Artist. The land around us smiles and makes us smile too! The land of our sires! A land of love and joy, and a land of poetry and life!

What wonder is there if in this land of poetry and life we were all born poets and lovers of poetry? What wonder is there if in this land of love and life we were all lovers and worshippers, and our sentiments showed a keen appreciation of truth and divinity? Will civilization and scepticism dub them barbarism, ignorance, superstition or blind idolatry?

be a mere speaking-trumpet, and students mere recording apparatus. Both realise, to their great mutual advantage, their common, human nature.

If the teacher then, in the best interests of the student, must move a little out of time-honoured conventional grooves, the parent at home must do likewise. Domestic and professional worries are generally the excuse for the father's indifference in the matter of the moral improvement of the son. The complaint too is brought that familiarity stands in the way of the parent's active participation in guiding the moral progress of the child. Thus the student is deprived of that gentle and beneficent influence which the personal element may be expected to exert in moulding a man's character. Nor is this an insignificant loss. The wise father never permits himself to do this. He realises that his young son constantly requires his helping hand, and that his future depends on the wise guidance which a father's hand alone can give.

Individual care and personal affection, at home as well as at school, are the mighty secret in the moral improvement of the young. Sympathy and affection are the atmosphere in which youthful character can flourish. If it is only life that can impart life, it is only character that can impart character. A river, it is said, cannot rise above its source. Is it not similarly too much to expect the boy to rise higher than the weakness in character he hourly witnesses at home and in the school-room? There cannot be a greater fallacy than that of the teacher who expects the young eye of the student not to note his moral blemishes. There is not a greater blunder than that of the father who expects that his moral lapses will elude the eye of his little son at home. If ever young eyes are most keenly observant, it is in scanning the moral foibles at home and in the school-room!

And finally, for the achievement of the best results in the character of the student, a more effective co-ordination of home and school influences must be brought about. There should be a more intimate and hearty co-operation between parent and teacher, so that the student's character may flourish under most congenial circumstances and progress along the best lines.

The sun shines in the sky, the land smiles in response, man smiles, thinks, meditates—can there be anything more poetic anywhere on the surface of the earth? What ideal can be greater than this and how can life be worthier and more sublime? "A thing of beauty is a joy for ever," thinks Keats, and the spot where his earthly remains rest in Italy befits the thinker. But the Indian conception is deeper. We cremate our dead, the elements mingle with the kindred elements and leave an ineffable memory behind. We perform ceremonies, daily as well as periodically in recollection of the departed. We believe that they exist in a world beyond the bounds of the earth where we too shall rejoin them after our earthly existence. In thought and deed we try to remain in touch with them. The heart believes, even if the intellect cannot prove; and we live in that belief. Our life is entangled with that faith, and makes us one with the departed—is not this conception of life and death poetic enough?

From the days of hoary antiquity worship has never been kept apart as a temporary occupation of India. Worship is a daily occupation to the rich, the poor, the common people. Each worships his or her deity in a mode he or she likes, and behind the diversity of worship lies the essential idea of making himself or herself more and more worthy of being entitled to humanity and lapse gradually to divinity. Even children are not omitted from this worship. The hymns of the Vedic Rishis reveal their worship as well as "worthship"—the poetry of the human heart uttered in simple language and their belief in the "one far off divine event to which the Creation moves." In the post-Vedic conception of the Trinity

worship also is the belief poetically expressed. Each worships his or her own idol in the form he or she likes best, yet we cannot call this anything but unity in plurality, with the ideal of the unit behind. There is Yama, the god of death, but his sister Yamuna, the Kalindi with her dark waters and her banks associated with the cowherd-boy, the wicked, mischievous allurer of hearts, alluring the hearts of people with his Orpheus-like flute, under the "Kadamba" tree. What a difference between the brother and sister! One is death, the other is life, beauty and romance! One grim, the other smiling—one destroys, the other bestows love and life. One reducing creation to ashes, the other bestowing love and life to the ashes—phoenix-like. There are Hara and Gauri. One, the greatest of Yogis, wearing the garland of venomous snakes,—the other a princess, the daughter of a great king, too tender, too delicate to be touched roughly. Hara, the ascetic, wearing the tiger-skin, smearing his body with the ashes of the cremation ground. Gauri, the beautiful, the cynosure of neighbouring eyes, following her lord like a shadow—all her love and worship bestowed upon Hara—giving up her life when she heard her lord abused by her royal father! Her love remaining unfulfilled yet, she had to be born again! This time too in a royal house, one which adored her former lord. Her lord came to her father's house and she had to attend to her father's ascetic guest. The princess had to pluck flowers for his worship, she had to make rosaries and garlands, she had to wash and clean the altar for worship. A temporary weakness appeared in the mind of the Yogi and he cast a glance of love at the princess. The Yogi rose in him again, and he left his host's roof

then and there! This brought about the revolution in the life of the princess. Her family pride was much too hurt and she resolved to devote her life to hard penances. The penances were too hard for a princess of tender age, yet her firm resolve carried her through, and the Great Yogi at last, could remain aloof no longer. From his height of asceticism he had to come down to the princess and offer his love and life at her feet:

“अथ प्रभृत्यवनतङ्गि ! तवास्मि दासः
क्रीतस्तपोमिः ”

(Kumarasambhabam).

Beautiful lady, henceforth am I thy slave—purchased by thy severe penances!

A unique picture of poetry in life indeed!

Then again our social reforms have abolished the burning of the widow at the funeral pyre of her husband! The conception arose out of poetry in life.

“शशिना सह याति कौमुदी सह मेघेन
तडित् प्रलीयते—प्रमदा पतिमार्गगा
इति प्रतिपन्नं हि विचेतनैरपि ”

(Kumarasambhabam).

The moonlight departs with the moon—the lightning vanishes with the cloud—women

accompany their husbands, the law has been adopted by the so-called inanimate Nature also! When poetry from life departs, is life worth living and striving for?

“इशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ।”
(Ishopanishad).

All that moves and is immovable on the surface of the earth, are pervaded by the Divine Spirit—do not enjoy His gifts without remembering and thinking of Him. Be pleased with what He has mercifully bestowed upon you, do not covet others' wealth. Life, joy, sorrow—all are His gifts!

“तमेव भान्तम् अनुभाति सर्वं तस्य भासा ।
सर्वमिदं विभाति ”

(Kathopanishad).

In trying to reveal the Divine, the Universe is revealed; all that shines in this Universe, do shine by the reflected light of His!

To live for the sake of life alone is too tedious a task, to be sure; but to live for His sake is worth living and suffering for! Religion terminates there—Philosophy ends there, for, take away that poetry from life—What remains?

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ONE ACT PLAYS OF TO-DAY.

(SECOND SERIES.)*

By MR. N. R. KEDARI RAO, M.A., L.T.,
The Presidency College, Madras.

THIS is a very good collection of twelve short plays by contemporary authors illustrating the trend of the modern drama in England.

The chief characteristics of the present-day movement are :—the tendency to be brief, the desire to include elaborate stage-directions and the shifting of the centre of interest to the "lowliest and the lost."

In the spacious days of Queen Elizabeth life was calm and leisurely. And therefore people had time to sit through the long five-act dramas of Shakespeare. But now as the modern world is full of hurry, they feel it tiresome and therefore want something which is short but yet intensely exciting—so that the interest may not flag even for a moment. It is the same force at work which has popularised the short story in preference to the long novel. For example here, the longest play runs to twenty-five pages only, while the shortest is less than half of it in length.

Secondly the modern dramatist makes it a point to give elaborate stage instructions sometimes dealing with the minutest details of dress or posture. Here is a specimen :—

"The scene represents the interior of a cottage in a Lancashire village.... As regards the furniture the room is very bare. The suggestion is not of an empty room, but a stripped room. For example, there are several square patches where the distemper of the walls is of a darker shade than the rest, indicating the places once occupied by

* Selected by Mr. J. W. Marriott. (Harrap & Co. Ltd., London). Price, 2s. 6d.

pictures. There is an uncovered deal table and two chairs by it near the fire-place right. ... A blackened kettle rests on the top of the cooking range, but the room contains only the barest necessities. The floor is uncarpeted. ... On the floor, near the fire is a battered black tin trunk, the lid of which is raised. ... The time is afternoon. As the curtain rises the room is empty. Immediately however the door left opens and Sarah Ormerod, an old woman, enters carrying clumsily in her arms a couple of pink flannelette night dresses, folded neatly. Her black stuff dress is well-worn, and her wedding ring is her only ornament. She wears elastic-sided boots and her rather short skirt shows a pair of grey worsted stockings. A small plaid shawl covers her shoulders. Sarah crosses and puts the night dresses on the table, surveying the trunk ruefully. There is a knock at the outside door and she looks up."

These details are given with the idea that on the stage must be reproduced the exact conditions in which the events depicted are supposed to have taken place. This is now possible of achievement owing to our scientific advance and our increasing facilities for gathering in knowledge regarding the customs and manners of other countries. Whereas in the olden days the mere placard 'Venice' or 'A Forest' placed on the stage meant that the audience should imagine themselves to be in the city of Venice or in the midst of a thick forest.

Thirdly, we know that Shakespeare made only kings and nobles the heroes of his plays because the tendency of the times was still monarchical and the fall of such highly placed individuals carried with it a feeling of awe which impressed itself indelibly on the minds of the masses. In modern times however,

with the growth of democracy, the prevalent idea is that all men are equal; and therefore, the centre of interest has been shifted to the life of the poor sailor or soldier or the homeless wanderer in the street. For instance, the play 'Lonesome-like' treats about an old and helpless widow who is on the eve of going to the work-house but is fortunately saved from that calamity; the 'Night Watches' deals with the lot of two or three patients suffering from excruciating pain in a hospital, and incidentally we get to know something of the great privations which the nurses have to endure in times of emergency. 'The Child in Flanders' gives us an idea of the self-sacrifice of the warrior who goes out to the battle-field while his thoughts remain sweetly lingering about 'his home, sweet home' which probably he is never destined to revisit. 'The Monkey's Paw' is a skilful variation of the old old theme of the fulfilment of a witch's prophecy in a manner which is undreamt of by the ordinary man. The title 'It is the poor that helps the poor' is an adequate explanation of the subject-matter it contains; while one does not know whether to laugh or weep at the exquisite combinations of humour and pathos in such a sympathetic study of a robber's life as 'The Rising of the Moon.'

'The Dear Departed' is a frank criticism of the avarice of men; the satire here is bitter and goes home to the mind of the relatives who are all eager to appropriate the property of an old man even before his death. Thus there is absolutely no doubt that the modern drama is at the same time a mirror which reflects present-day conditions of life and a criticism thereof. Its naive frankness, its candour in speaking about subjects which till recently were not thought fit to be

broached in decent society, and its penetrating insight into human nature—all these show that we have out-grown the mid-Victorian ideal of 'goodness' and 'progress' (whatever may be the meaning of the word 'progress') and have come to face facts as they are. We do not want to mince matters; we are no more for ignoring ugly facts or stern truths which go against our cherished delusions; but we take them all into consideration in assessing the evolution of humanity towards the far-off goal. And hence it is that our ideals of morals and goodness, and our values of life are constantly changing and the best index of it may be found in these 'One Act Plays of To-Day.'

A word about the language in which they are written. The most noteworthy feature in the 19th century was the rapid development of what we call 'Standard English.' All the dialectal forms and peculiarities were given up and no play had a chance of being read widely if it were written in any of the provincial dialects. But with the beginning of the twentieth century, the consciousness of the people has been roused to an importance of these forms and their legitimate place in the development of the English language; and as such, we find in this volume plenty of colloquialisms, slang expressions and the use of cockney terms so frequently heard in the market-place. It can best be described by regarding it as just the opposite of 'an academical atmosphere.' For example, the ordinary reader will be hard put to it to construe the following sentences :—An' las' week 'e was as 'ealthy—The bloomin' 'Ome Seke-ratory 'ad me let out bekos of it. Soom on 'em turn again yo when they 're growed or they get wed themselves an' forget all as yo've done for 'em, like a many A could name,

and they 're allays a worrit to yo when they 're young. A nobbut get laughed at when A tries to be sociable an' stand my corner down at th' pub wi' th' rest o' th' lads. A knows A've ways o' ma own. 'As nobody asked y' Mr Orris?*

But it is all a reality and a realism. And the main point is that we come into living touch with the throbbing pulsing life of the great masses of humanity in these 'One Act Plays.' Hence it is that we should feel grateful to Mr. J. W. Marriott for having given us in a small handy volume his excellent collection of these plays.

* They read thus in Standard English :—

And last week he was as healthy—

The blooming Home Secretary had me let out because of it.

Some one of them turns against you when they are grown-up or they get married and forget all that you have done for them like many that I could name. And (the worst of it is) they are always such a worry to you when they are young.

I could not but get laughed at when I try to be sociable and stand my corner down at the public with the rest of the lads.

I know I have ways of my own.

Has nobody asked you Mr. Horace?

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SECONDARY EDUCATION: CONSTRUCTIVE PROPOSALS.

BY Mr. CH. V. JOGARAO, B.A.,
Maharajah's College, Vizianagram.

THE activities of the several educational departments in the country have resulted in bringing about admirable improvements of a more or less beneficial character. The millions of students who seek education, the regular army of trained teachers, the large host of administrative officials, the thousands of school buildings, extensive libraries, laboratories and other equipments, all these form the prominent features for which the age deserves every credit. But they form the obvious, objective or outer side of education at the sight of which the passer-by or the man in the street has much reason to be struck with wonder. All these do not form an end in themselves, but are means to an end. They all exist for the student and his progress. If we omit the student they have no reason to exist as such and the money spent on them may be turned to other purposes. It, therefore, follows that the usefulness of these equipments is to be measured by the influence they exercise in assuring the progress of students, i.e., in so far as they contribute to promote the inner, the subjective or the educative side of instruction. It is a matter of regret that no party takes this phase of education into serious consideration. When millions of students enter our portals in the hope of being benefited by the educational system, and spend the most precious part of their lives, energy and time for the purpose, and parents and guardians undergo no small hardships and privations to pay for their schooling, it is but fair that we should give a thought to this question in our educational councils and examine how educational matters are proceeding

on the qualitative side, i.e., from the students' standpoint.

The question of large failures engaged the attention of the Madras University some time back, and we had reason to hope that some good would follow from the discussions in the Senate; but their activities ended in smoke.

The question is not one that can be solved in this fashion unless they go to the root of the question and inquire into the foundations of education as laid in the secondary stage; for the University works on the material furnished to them from below. The Senate in its capacity as regulator of University education is in the main concerned with it, and is likely to deal with the question in the light of the working of the University classes. Formerly when the Matriculation examination was under the control of the University, the examination exercised such influence over Secondary education that the whole of it was shaped in the light of the courses of instruction prescribed for the said examination. But the control passed into the hands of the Educational Department about two decades back. The folly of this step was well recognised by the Calcutta University Commission and they took serious objection to its being placed under the complete control of the Departments of Public Instruction as they are now constituted and manned. When this transfer was effected, the Department went on making changes in the system of Secondary education which were of a revolutionary character. The whole wisdom of half a century of educational activity was thrown to the winds; everything then existing was distrusted and removed, from the teaching methods down to the class arrangement and pieces of furniture; and a series of changes were

inaugurated which changed the whole of Secondary education. This was practically the work of two or three individuals who were officially dubbed experts and anything and everything they said was law and all dissenting voices were shouted down. It was sacrilege, if not sedition, to speak against the changes; and any criticism of the changes was termed reactionary. The old school of educationists looked with consternation at the revolution and even Inspectors and Principals were tongue-tied. Hearing of these changes the Rev Dr. Miller wrote in his message to India, as follows:— "In Southern India itself there is proof enough of the sorrowful consequence of abrupt breach of continuity.

"The authorities concerned chose to enter not on the path of reform but on sudden revolution. Nothing is more fatal to the development of masses of men than violent breaches of continuity, and chaos is the result.

"The University and all concerned with it will suffer much and long, because the new was not allowed to grow by graded development from the old, because the changes introduced were based not upon hard-won experience but upon undigested theory."

We now see that the prophecy of the eminent educationist has been fulfilled to the letter. When changes suspected as being pernicious to education were introduced, the University kept silent and not one soul connected with it ever raised his voice. They even slavishly and blindly followed the proposals of these few reformers. As an instance of this, I have to point out that they removed translation in the English test from all University examinations only in pursuance of the Direct Method, which is one great reform of their introduction. When instead

of tightening their hold on Secondary education and making their control more complete, the University allowed it to slip from their hands, the downward course of Secondary education was simply accelerated, and any attempt to improve matters now should begin with a thorough and searching inquiry into the working of Secondary education.

Small passes and large failures are among the chronic complaints against our educational system, which means that small numbers succeed in passing through the secondary stage while large numbers are leaving our schools disappointed. In the case of the latter the wastage in money, time and energy is really immeasurable and the prevailing discontent is not unfounded. Students spend five years in Primary Schools and six in Secondary. If at the end of the Secondary course a large number is found to be unfit for collegiate education, and to be devoid of the capacity and qualification to which Secondary education is expected to give them a title, and if they are obliged to resort to public service, shop or railways which require not more than mere literacy, which could have been attained in the Primary School by five years' study of the Three R's and two years' study of the English language, it goes without saying that all the six years and more spent in Secondary Schools, with the money and energy required therefor, should be deemed no more than wastage in the case of a large majority of students. Lest this state of things, in general terms, should fail to indicate the magnitude of the evil, I should like to invite your attention to statistical figures. There are about one million students attending Secondary Schools in India. Three or four-fifths of these means some six or eight lakhs of students; again the expendi-

ture on behalf of each student for resident guardians, *i.e.*, those who live in localities where there are Secondary Schools, comes roughly to Rs. 50 per annum in the Middle Schools, and Rs. 100 in High Schools. For non-resident guardians, a further expenditure of Rs. 100 and Rs. 150 respectively, has to be added for boarding and lodging. To speak the truth, the amount spent annually by a non-resident parent on the schooling of one son in the Secondary stage would suffice to maintain a whole family comfortably. If we take note that a large number of students in Secondary Schools come from the lower and middle classes, we can imagine how many thousands of families are being ruined on this account. As for the amount of national wastage on this score calculation shows that it comes roughly to about 5 or 6 crores of rupees, not to speak of the time and energy of the youth in the country.

Small passes and large failures are attributed to a number of personal and impersonal agents. They say that this state of things is due to unwieldy classes, indiscriminate admissions and promotions, etc. They speak of those causes with no more than academic interest and not one soul moves his little finger to remedy them. A stroke of the pen can cut down the strength of the classes to 30 or even 25, can likewise reduce the multiplicity of subjects, can put an end to indiscriminate admissions and promotions. The excuse of large classes applies only to schools in metropolitan and urban localities, but not to those situated in rural places. The latter contain classes whose strength does not exceed 30 and in most cases falls below a score and often a dozen. In this case the small size of classes should have enabled the teachers to produce even

cent. per cent. passes, if the teaching were really efficient. The absence of rival schools in such localities gives no justification for wholesale promotions. The fact, that in the absence of these two evils, schools in the rural areas also fail to produce larger passes furnishes conclusive proof that the root of the evil is not so much in the size of classes and promotions alone, but somewhere else. When the departmental genius could draw up an exacting scale of fees, make rules prohibiting the use of books not approved by the department, however sober and well-thought-out they may be, stop the working of any school by withdrawing recognition, it is no difficult task to set right these evils if only they have the students' progress at heart.

The failure of students is attributed to teaching and examining bodies. It is really puzzling to understand the validity of these complaints. As regards the examinations, the lines on which they are conducted at the present day indicate that considerable facilities are afforded to candidates. They are given wide choice in the matter of questions, which means that candidates need not be thorough with each and every portion of the course or syllabus prescribed. The minimum of 40 per cent. or 35 per cent. required for a pass cannot be complained of. If students cannot satisfy the examiner under these conditions, how can the latter be blamed? Even the staunchest apologists of the examination system cannot find a way to pass larger numbers of candidates if the answer papers are placed in their hands; examiners and teachers are fully aware that it is not the deserving that are plucked but that those who are plucked deserve it. The truth is that a large bulk of the students at the school final stage are

found to be defective in almost every subject. They cannot read intelligently a narrative piece of prose or poetry in the vernacular; they cannot write a page of matter in their vernacular without spelling and grammar mistakes; they are awfully backward in the fundamentals of arithmetic—all this after eleven years of study. In English at which they spend no less than 8 years, many cannot put two words together correctly. All this makes it clear that the defect lies in the teaching and in the training of students.

There is again another body, teachers, at whose door serious charges are laid that they are not able to cope with the work, that inferior men fill the teaching profession, etc. But these charges will be found to be untenable if we remember that teachers as well as their brethren in other walks of life all received their education in the same schools and colleges and so far as their scholastic careers are concerned they stand on the same level. It is opportunity or patronage that enabled some to follow other walks of life which are more honourable and paying, while the absence of the same drove the rest into the teaching profession, which offers a ready though a mere sustenance allowance; wherein one set is inferior to the other remains a mystery.

Again, the teachers are all academically and professionally qualified. They work on lines accepted as scientific and well thought out. Their work is satisfactory to the heads and managers of schools as well as to the inspecting officers. They get their grade promotions and increments in token of the good services. It is only when the question of large failures and general deterioration of students crops up that, here and there, such remarks are made in general terms,

To complete the roll of charges some throw the blame on the students saying that they are so low in intellectual capacity, that they are incapable of receiving instruction and so reckless in the matter of studies that they omit to do what they ought, to attain the desired end. The former objection falls to the ground if we remember that no parent or guardian will spend lots of money for the education of an idiot or brainless son. The truth is that they are not naturally defective, but are made so by the system. In support of this view I should like to quote what the Calcutta University Commissioners have said on the subject. In speaking of Bengali boys, they say:—

"They seem to have their faculties developed sooner and to be quicker and more self-possessed than English children. Even when the language of instruction is English, the English have no advantage over their native class-fellows. As far as capability of acquiring knowledge is concerned, the native mind leaves nothing to be desired. The faculty of learning languages is particularly powerful in it." (Vol. II, page 231).

The latter complaint, that students omit to do their share of work, is again liable to be shifted to the department, since it is a matter of discipline which the department omits or fails to enforce and looks upon the chronic negligence of students, if any, with indulgence.

The anxiety on the part of educationists to shirk the responsibility has led some of them to throw the blame on guardians, who, they say, are quite indifferent in the matter except that they put boys to school and pay their schooling. But here they fail to point out in what way the guardians are to co-operate and perform their share of duty in the matter

The departmental regulations or rulings do not indicate anything in this respect and the complaint is heard here and there by way of explaining away a state of things which throws no small discredit on the working of the educational system.

Having thus found that neither examining bodies nor teachers, neither students nor guardians are to blame for the large failures, it remains for us to see wherein lies the defect. Having observed the working of the educational system for nearly four decades and studied the question in my own humble way, I am led to think that teaching and teaching conditions as they now exist are so defective and pernicious that they require to be thoroughly overhauled. The defect is due to the influence of some under-currents of educational thought which have in recent times undergone momentous changes.

Of the factors which tend to give a definite shape to all teaching, there are four which exert a potent influence: these are (1) the ideals placed before the teacher; (2) examinations; (3) inspection; and (4) training of teachers. Each by itself influences teaching to an unduly large extent and the effect of all these combined must be unbounded. Let us examine them one by one and see how far the working of these four integral parts of the educational system satisfy the conditions of efficient instruction. Let us for a moment turn our eyes to the ideal of a shepherd's, a gardener's, or a revenue collector's work. The criterion for judging their work is the progress of their respective properties. No owner of sheep will be satisfied with the duties of the shepherd if 80 per cent. are lost every year. If one goat is missing, the shepherd must roam through hills and dales till he discovers it. No landlord will keep quiet while 80 per cent. of the plants in his garden

are dying every year. No estate-holder will be satisfied with his collector if a moiety of the revenue remains uncollected; the last rupee uncollected must be accounted for. In all these cases, we find that paymasters are interested in the flocks, gardens and revenue. But the student is nobody's care. It is students that suffer and guardians that lose, but not those who are working the educational system. In the old Standing Orders of the Educational Department, which remained in force up to 1890, we find a clause which runs as follows:—

"General Examinations:—If promotions are properly regulated throughout the school, every boy in the 8th, 6th and Upper IV Class should, as a matter of course, be fit to appear for the First Arts, Matriculation and Middle School Examinations, unless prevented by illness or some special cause. The practice of selecting the best boys to go up for the examinations and forbidding the rest to appear is wrong in principle. It is, of course, to be expected that there will be some failures; but on an average about two-thirds of the pupils ought to pass and some of those who pass should be in the first class. As a general rule the soundness of the work done in any class will be judged not by the absolute number of the boys who pass, nor even by the proportion which these bear to the number sent up, but by the proportion which they bear to the number in the class." This extract suffices to prove what ideal the department had in view under the old system. Do we now find anywhere in the departmental regulations issued since, a statement of the educational ideal such as this? I know special incidents relating to the actions of Principals, Professors and teachers. Some Professors and teachers stuck to the ideal so tenaciously

that it pained them severely if one of their students were to fail.

When some could work so effectively we must recognise the fact that they should have followed certain principles and adopted certain lines for the realisation of the ideal. The silence of the departmental regulations on this score removed the most important factor conducive to large passes, with the result that in course of time large failures have come to be the rule now-a-days. It is a matter for pity to find this ideal sagaciously ignored and wisely expunged from the departmental regulations.

Those of us who remember how inspection was conducted formerly and compare it with the method of inspection now-a-days cannot fail to notice that the inspection in the old days was more akin to examination and scrutiny of results; and at the present day it seems to be a test of the teacher and a scrutiny of teaching methods. We thus see that under this change the centre of gravity is shifted from the student to the teacher and from the results to the means. Certain standards and criteria are fixed by which to scrutinise the teacher's work; and his position and interests are secured so long as he maintains the forms and standards prescribed for him, no matter how the students prosper.

Again, in order to ascertain what wisdom or experience can be brought to bear on teaching by the inspecting officers, we have simply to note that it is an open secret that hardly one of them can claim to have taught any classes or subjects with responsibility for a decent length of time. In fact they have had no touch with students or subjects or teaching. All their knowledge of teaching is bookish, hearsay or imaginary. Secondly, their trips are verily like those of a butterfly,

seldom idle, constantly flying from flower to flower and staying on none for more than a few seconds. At best their view of students, teaching and teachers can be no better than that which a train passenger can have of the objects along the line. We can easily imagine what practical good can follow in the matter of teaching from inspection which proceeds on these lines.

To come to the pecuniary side of the question, no grant to schools or persons, no grade promotions or increments now-a-days are made to depend on students' progress. However small the passes and large the failures, nobody's pecuniary interests are at stake from the grants to schools, to promotions and increments of teachers. The results grants under the old system were based on an educational ideal recognised in the old school. The absence of anything corresponding to it at the present day marks an important change in the departmental attitude.

The old school had instituted a number of examinations for the different stages of secondary education. There were the Lower Primary and Upper Primary Examinations in the Primary stage; the Middle School or Lower Secondary Examination for the Middle School stage. But all these have been discarded in pursuance of a new conviction that examinations have a pernicious effect. If this view were adopted all through, whether rightly or wrongly, it would bespeak the sincerity of conviction, but when all the public examinations are retained and likewise a host of periodical examinations are being conducted throughout the Secondary course, it is clear the system contains an absurd and glaring contradiction within itself. A little thought discloses that examinations are a necessity. After giving a lesson the teacher should ascertain how far the student has grasped the matter of instruction. This is examination. Before proceeding to the next lesson or the next higher portion of the subject the teacher should find out how far the student has grasped and retained the previous portion and this is examination. If we think aright there can be no assurance of success of the teacher's work without examination at every stage. To speak the truth examinations in this order should be as frequent as practicable. But they should be oral to a large extent. This makes it clear that examinations are in education what respiration is to animal life. Just as an animal is sure to die the moment respiration is stopped, so all value of education is lost if there be no examinations; and further as respiration is incessant, examinations must be very frequent.

In abolishing the public examinations the department had in view the then prevalent abuses which led to the wastage of midnight oil on the part of the students and the consequent wreckage of their health, to the study of worthless made-easies, catechisms, etc. which led to no good, and a host of other evils in the light of which the abolition seemed a necessity. But this policy is similar to that of the man who set fire to his house for fear of rats. Instead of trying to mitigate the evils and to improve the teaching and examination system on the right lines, they banished public examinations from the secondary course altogether, except at the end of it. In this connection we can safely assert that practically there will be no study nor teaching if there are to be no public examinations; and this statement is borne out by the well known fate of the "B" Group subjects under the Madras S. S. L. C. scheme.

But there are several examinations periodically conducted and on them depend the

promotions of students. There are no doubt some departmental rulings and instructions to provide a check on indiscriminate promotions, but they seem to be no more than a dead letter. When we see that promotions up to the highest class are made by 80 and even 90 per cent., they cannot be accepted as genuine when we remember that the passes at the terminal examination fall to 20 or 30 per cent. The boys could not have deteriorated all of a sudden in the highest class; and in the light of the fact that they and their teachers in the School Final Class are expected to work with redoubled zeal in view of the public examination, the promotions at the previous stages obviously fail to be genuine. From this it is clear that private examinations are often worthless and cannot be relied upon. The abolition of public examinations has led to two important results. In the first place the easily-won promotions mislead the boys and their guardians into the belief that the former are making fairly good progress and make them rest satisfied that their labours and expenditure have not been in vain. It is in the School Final Class and at the time of selection that they come to see failure for the first time and the announcement of the results a month or two later confirms the helplessness of the students. Secondly, the promotions conducted in this fashion have tended to make our High Schools top-heavy which means that the silt is all accumulating in the School Final Class from which there is no outlet except to a small minority. A large proportion of candidates are found by assistant examiners fit to be sent two or three forms down. And of those who are credited with a pass, many are found to be unfit both in the college and in the office. It becomes therefore clear that the abolition of public examinations

at the different stages of the secondary course tends to deceive the pupils and guardians, and keep them optimistic under an illusion for an unduly long period. To say a final word about public examinations, I must point out they are nothing but tests of the attainments of students. A pass in them is but a verification of the attainment of a certain standard of scholarship, learning or proficiency. A certificate is but a token of the attainments of the holder. The removal of public examinations means no more than a death-blow to all serious study and teaching with the result that scholarship, learning and proficiency become mere myths.

A perusal of the standing orders of the Educational Department referred to above and the Educational Rules which succeeded them brings to light the fact that in the old school up to 1907, the department prescribed the subjects and courses of instruction in full detail for all classes so that the teachers had a clear idea of what they had to do, a definite aim placed before them in no ambiguous terms. In language subjects, they touched upon the minutest detail even to spelling, writing, etc. But the department expunged the schemes and courses from the official regulations with the effect that all teaching is left free to proceed aimlessly and chaos is, therefore, the result.

The inauguration of training colleges and schools and the institution of educational degrees and certificates mark an epoch in the history of educational progress in our country. These novel institutions and professional qualifications characterise our times as an era of method. Teaching methods are the cry of the day, so much so that a certificated teacher is nothing but a bundle of teaching methods.

We see already hosts of trained teachers in all kinds of schools, and they form the bulk of the teaching staff in secondary schools. We can form an idea of the usefulness of the training they underwent, if we but remember that the out-turn of 80 per cent. miseries in our schools is the work of men professionally qualified. Yet they cry for more trained men as though 80 per cent. miseries are not sufficient. Those of us who have an opportunity of observing the teaching of trained and untrained teachers notice practically no difference. There are many cases of untrained teachers who are more efficient and capable than those holding diplomas and certificates; and it is certainly true that trained teachers often produce even worse results than the untrained.

Formerly, professors and lecturers in training institutions used to declare, as an open secret, that the training was meant for the certificates, that teaching methods should be confined to the four walls of training institutions and that the teachers would do well to forget them and not carry them into the class-room. Such opinions may not suffice to convince educationists of the prevailing scepticism with regard to the teaching methods now in vogue. So I should like to quote from the *Times Educational Supplement* dated 18th September 1919 a statement of opinion in the matter made by Mr. A. W. Newton, recognised to be one of the most widely-experienced Inspectors of Training Colleges and Schools, which runs as follows:—

"It would be a pity if the University courses in education were abolished; but an equal pity if these courses, or anything like them, were made obligatory on all entrants into the teaching profession."

If we find that professors in Indian colleges make statements of this kind, it is but an expression of their sincere conviction, and the light of the results 80 per cent. miseries the conviction is not ill-founded. If we accept the view that end should justify the means 80 per cent. miseries belie the professions of the training institutions. Instead of justifying the means, the results distinctly condemn the teaching methods which are enforced in schools at the present day. The leaders of educational thought are committing the most serious blunder in accepting the perfection of the present day theory and practice of teaching and either neglecting the results or attributing them to other imaginary causes. The present day faith in teaching methods can be summed up by saying: "The prescribed methods are, as Cæsar's wife, above suspicion as for results, other things are responsible and what do we care?" They say good teachers are born, not made. But I do not agree with this view. I should like to alter the second part and say that they can be made. What is wanted in the teacher is earnestness. Where that is assured education will prosper. The second requisite for good teaching is that the teacher's work should be clearly defined and not hampered by unwarranted restrictions and the third is that personal interests should be made to depend upon results; this last arrangement will tend to create and sustain earnestness.

In the same magazine we find that a good deal of scepticism prevails in England about modern educational theory and methods. We find a statement made by Rev. Dr. Opimior which runs as follows:—

"If all the nonsense which in the last quarter of a century has been talked on all other subjects were thrown into one scale and

all that has been talked on education alone were thrown into the other, I think the latter would preponderate."

This may be an extreme view of the case, but all the same, it shows the lack of faith in England itself in modern educational theory, principles and practice. In the light of the prevalent scepticism on this score in England, Indian educationists would do well to pause awhile and go deeper into the question before rushing education along a pernicious track.

The reason for this defect in educational theory and practice is not far to seek. In the first place education is of a psycho-physical character. Education must enter the mind of the student, make a deep impression there, be available for application and reproduction in the proper way and so find expression. It emanates from the teacher's lips or a book, enters the student's brain through the ear and the eye, and should be grasped by and retained in his mind and has to be reproduced. All this is psychic in character. When the science of psychology is itself in a very imperfect state, its application to practical education must yet remain a wild goose chase. Secondly, the educational methods so far formulated relate to the primary and elementary courses. Those who are employed as teachers at this stage are generally of inferior attainments, not capable of discussing theories and principles. Those who exercise this privilege are men of higher academical and professional distinctions devoid of class-room experience. Their knowledge in the matter is bookish; what they profess to know comes to be no more than some undigested theory picked up from books or magazines received from Europe or America. But they are officially dubbed experts in the theory of education and no one dreams of questioning their omniscience. If anybody

raises his voice against their theories, his name will be in the black register and it may not be to his interest. His reputation or living or both are at stake. In this way any and every absurd proposal passes for educational wisdom. Here one word about the science of education. That the existing methods have failed is out of the question; which means again that the principles on which they are based must be erroneous. No science ever preceded its corresponding art. As arts develop and general principles are discovered, the corresponding sciences come to be formulated. It is an established fact that the art of teaching in India has been a failure and requires to be placed on a more practical basis and every encouragement given to improve it. When teachers succeed in this art and produce satisfactory results, let theorists and scientists come forward, discover the general principles and formulate a science of education. This would be the right course. Teachers know their subjects. Only tell them what they have to do and place the right ideal before them. Encourage every effort in the right direction. See that they are not hampered in their work by undue limitations. Furnish them with all conditions required for the successful discharge of their duty. Good results will follow.

The Educational Department in opening and working training institutions undertake to furnish special training to teachers to make them efficient. This arrangement is expected to improve teaching on scientific lines. How far the scientific methods have improved matters, 80 per cent. miseries furnish a practical proof. The faith in these methods is known to be shaky both in England and in India. The teachers who are trained in this fashion come out of the training institutions with one more feather in their caps to entitle

them to higher grades and emoluments; the qualification is a security against all criticism but the harvest they turn out is well-known.

Now, we find a vast literature on education, books on teaching the different subjects of the school curriculum as well as on the scientific principles that should underlie teaching. Almost every secondary school is furnished with a decent library on the subject. The books are available to all teachers trained and untrained. Both are expected to study the literature of education, acquire up-to-date information on the subjects and conduct their teaching on recognised lines. All this appears very sound and desirable. Let any teacher be asked to make a statement as to what method he followed in his teaching; what method he relied on and adopted; which he has discarded as being unsound and useless; which he has adopted as being sound and practicable; which method produced the best results. I believe he would remain "mum." It is not only teachers that are "mum" on the subject; even the professors and lecturers in training institutions keep "mum" on these points. If any party has the audacity to declare that a particular method is sound, practicable, and efficient, the 80% failures belie all his optimistic declarations. All this points to the fact that the professional qualifications of the Educational Department prove to be no more than qualifications which fail to be of any practical use in making instruction efficient. So far concerning the departmental training of teachers and their professional qualifications. When they actually take to teaching they are not left free; there is constant supervision exercised over their teaching in all its details and occasional scrutiny of their teaching methods by special officers. Both these checks on teaching are exercised in special relation to the theories, principles and teaching methods already referred to, so much so

that all teaching can be said to be completely immersed in teaching methods, principles and theories. "Methods, methods, methods and more methods, principles," that is the cry of the present day, and as to what good three decades of the adoption of these so-called scientific methods has done to teaching 80% failures bear ample testimony.

In connection with teaching, a curious arrangement is made at the present time. A teacher should proceed according to syllabuses and every teacher must prepare one for teaching his subject and proceed according to it. This involves a new principle that teaching should not be confined to any particular text-book, but that the teacher should gather, arrange and present the subject in his own well-thought-out way. This principle dispenses with the use of text-books. But in this matter there is no consistency of opinion. Some are syllabus-believers and discard the use of text-books, and others are text-book-believers. Some again require both. The teacher in these circumstances learns to assume the position of a bat. He keeps a syllabus and a text-book ready. If the scrutiniser of his work is known to be a syllabus-believer opposed to the use of text-books, he takes shelter under his syllabus; if the officer should be a text-book-believer, he brings out the text-book and is safe. With faith wavering between text-books and syllabuses the teacher is left in a dilemma and neither is followed in right earnest. At a time when there was only one book on every subject and hardly two on any and students were obliged to make a thorough study of the solitary set book they had a much surer grasp of the subject. In these days when we find dozens and scores of text-books on every subject, it is quite impossible to see the wis-

dom of the anti-text-book tendency. Another word about syllabuses. Syllabuses are the rule of the day. The drawing-up of syllabuses has become a regular art. A well-drawn-up syllabus is the teacher's pride. This syllabus mania has led to the production of syllabuses of a distinctly admirable character. In knowledge subjects their ambition is unlimited. They attempt to cover the wide earth and the whole universe. This tendency has rendered all teaching impossible to an average teacher and in most cases even to the best teacher. The range of some syllabuses is so wide that the information cannot be found in one book or even a dozen, and in some cases it is not available at all. In these circumstances, teaching by syllabuses turns out to be no more than a sham and fails to do any good to students. This teaching has led on the student's part to the neglect of a thorough study of a decent text-book; and all teaching being confined to the class-room with no after-effort on the part of the student enters the student's brain by one ear and goes out by the other. A wise policy would be to prescribe a suitable text-book and insist upon a thorough critical study of it by the student; of course, a syllabus may be drawn up incorporating any desirable matter not treated in the book, the teacher supplementing it.

The nature of regulation and control exercised over teaching should tend to give definite shape to the teacher's work. It is but right and desirable that certain criteria should be prescribed for judging the teacher's work; but all these emanate in the light of the educational theory and principles discussed already. He has to prepare a number of note-books and maintain large bundles of them; they form a regular mass. He has to give his lessons satisfying certain set prin-

ciples. These and some others make up the equipment of an efficient teacher; and his responsibility ends with them. Of what earthly use these by themselves have been to the student, 80% failures furnish ample proof. There seems to be one guiding principle underlying all this. Because the teacher is paid for his work, something must be exacted from him; and he who pays him has a right to fix what he has to do according to the old maxim 'he who pays the piper is entitled to call the tune.' But there one thing is forgotten, that the teacher exists for the student and his progress and not like the piper to entertain his master. All scrutiny of a teacher's work must have its bearing on the student's progress; and any standards or criteria fixed for testing a teacher's work apart from the student's progress fail to be well directed. A teacher may maintain the whole form, and yet all his labour may be of no avail to a large majority of students, as is actually happening. It is clear from the foregoing that all control of teachers and teachers' work is proceeding on lines not conducive to the educational progress of students, i.e., 'maximum good to the maximum number of students' is totally ignored. Instead of taking the view that the end should justify the means and condemning the means in the light of the results, educationists in India start with the conviction that the methods are all perfect and explain away the scandalous results by attributing them to several imaginary and ungrounded causes. It is therefore a matter of urgent necessity that the centre of gravity, instead of being located in the teacher and his methods should be restored to the student and the results; and all educational thought must, therefore, be devoted to this question. The present marks system, the combined

bench, the class arrangement, the modern theory of home-work as laid down in the departmental 'Hints and Suggestions,' the system of public examinations, the methods of teaching English, are among the foremost of the subjects requiring scrutiny. They all contribute to the present unsatisfactory condition of the majority of students. There are indeed a thousand and one points of recent introduction directly and indirectly influencing teaching to the detriment of students; but I refrain from referring to them in detail here for want of space. Some of them have been touched in slightly just by way of illustrating the general principles.

To summarise the views put forward in the foregoing discussion, I have to suggest that:—

The entire course of general education should be divided into stages, with the aim and scope of each defined clearly and in full detail. Of course we find a division made by the Department into stages but the aim and scope of each is left undefined. There should be four marked stages as at present, the Primary, the Middle, the High School and the Collegiate. The scope of instruction at each stage should be fixed keeping in view the educative value of the several subjects, the age and the capacity of the students and the usefulness of the courses in actual life. As universally acknowledged, literacy ought to be the starting point, and the Three R's for their utilitarian value, must comprise the early courses of the educational system. As for the other subjects which furnish knowledge or improve the intellect they should be arranged according to their varying usefulness and difficulty and prescribed at the proper stages. As a matter of fact the time-honoured curricula contain certain subjects

which a student can afford to forget at the moment he leaves school. As for the educational value that some possess, there is room for doubt. In my opinion it is not right to waste the school-going time of students by making them study such useless subjects. The fixing of subjects, courses and curricula should not be entrusted to solitary personages, they should be fully discussed and passed by a council constituted on the lines of the University Senate.

There should be a public examination at every stage. Admissions to and promotion from the different stages should invariably depend on public examinations. Promotion in the lower classes should not exceed the percentage or proportion which the number of passes at the public examination bears to the strength in the highest class with reference to each school and stage.

The ideal of the results to be expected, pointed out already, should be pursued and insisted upon. All personal and institutional interests in the shape of grants-in-aid, salaries, increments and grade-promotions, including tenure of the teaching service, should be made to depend invariably on results in the light of students' progress.

The centre of gravity should be shifted from teachers to students and from methods to results. In view of the present imperfection of the theory of education it shall not be competent to criticise or prohibit any well-thought-out schemes of instruction nor to prescribe any one method in preference to or to the exclusion of others. The Department must learn to care more for the student than for extraneous matters.

The present differentiation of secondary and elementary education should be totally removed. The idea of imparting in elementary

schools anything like practical or vocational training is no more than a myth. Boys of 10 or 12 are not sufficiently mature to think of pursuing practical industries. As for the indigenous industries they are more or less closely restricted to castes and no student of one caste can be expected to take up the industry of another. They do not, as a matter of fact, require training at school in the industry prescribed for their own caste. As for technological instruction and training on Western lines, pupils are not yet mature enough either in age or general capacity or linguistic attainments. The teachers employed at this stage are not qualified to teach any of those subjects. It is thus clear that the idea of furnishing in the elementary schools anything like practical or vocational or technological instruction is simply absurd and serves no conceivable purpose except to shut out a large section of the community in the mofussil and rural areas from all opportunity of reaching higher grades. It is a matter of urgent necessity that this invidious distinction should be removed and all the education below the first form should be designated as primary and the same courses, curricula, and tests prescribed for all schools whether in towns or villages and whether attached to secondary schools or not.

All these proposals indeed, smell of the old school and may seem reactionary and the authorities may not reconcile themselves to giving up the present state of things and reverting to the old. Here one thing seems to trouble the leaders of education as well as the authorities concerned, though they are convinced of the absurdities in the present-day system. It is the question of prestige. They fear that their prestige would be lost if the changes of their own making should be

discarded; and further they profess that the prestige of Government would be damaged by any attempt to remove changes of recent introduction. These fears are a mischievous creation of recent times. When the revolution of 1906 swept away everything then existing, the result of 50 years of departmental experience and wisdom, nobody thought of prestige. Now, when present-day conditions, the result of perverse mentality, have led to the making of 80% miserables they fear loss of prestige. Error is of course, human; but correction is divine. To speak the truth, just now there is no prestige to be lost but all glory to be gained by any attempt to improve the existing state of things.

It is a matter of urgent necessity that we should recognise the importance of improving the art of teaching on the basis of practical results, irrespective of traditional and time-honoured beliefs, standards and prejudices. Teachers should be encouraged to adopt well-thought-out methods of instruction and allowed every freedom of initiative; their suggestions in the matter of efficient instruction should be given due consideration. Though a provision to this effect is to be found in the Madras Inspection Code (Rule 110) it is no more than a dead letter, while strictly speaking the privilege should be effectual. Only when the art of teaching has made satisfactory progress can the science of teaching and educational theory be formulated with any reasonable degree of accuracy and certainty.

The development of the art of teaching on really scientific and practical lines depends exclusively on teachers. The latter ought to be given due encouragement to apply themselves to this task in right earnest. The first condition requisite for this purpose is that the aim of educational activity for every stage

should be clearly defined without the slightest vagueness. The second condition is that the earnestness of the teachers should be roused and sustained by adequate arrangements tending to make their personal interests, including tenure of service, dependent upon actual results.

There is now an impression, and even the Calcutta University Commissioners have endorsed the view, that present-day teachers are not competent to do their work. The futility of this view will become manifest if we just put the following questions to ourselves. How can a Matriculate be incompetent to teach the subjects of the First Form Class? How can a graduate be incapable of teaching the subject of his special study to students of High School Forms? This presumption is really unthinkable on the very face of it. If, as pointed out already, the teacher's work, as well as the results expected of him, were well defined, he would never be found unable to discharge his duty satisfactorily.

In addition to the foregoing conditions it will be very necessary to make teachers contented and studious. As matters now stand one who starts life as a teacher closes a career with prospects not much better than those offered to him at the start. His school-mates in other departments, with equal or inferior qualifications, can rise in pay as well as in status without limit. A Matriculate or S.S.L.C. holder cannot handle classes above a particular standard. While in other departments facilities are offered to departmental servants to appear for various tests and qualify themselves for higher grades; the policy of prescribing compulsory attendance at lectures for the several academical examinations prevents teachers from appearing for any of them. This tends to make most teachers give

up studious habits. Again, a teacher's work being confined to a particular class or subject the teacher feels it monotonous for want of change, and in consequence, all teaching in a few years becomes lifeless and mechanical. In order to arouse and sustain studious habits in teachers, as well as to place higher prospects within reach of all, the following privileges should be conferred on them in virtue of their profession; they should be free to appear for any examination or part of it without attendance certificates, and the compartment system for passing all academical examinations should be thrown open to them as a special concession. These two concessions granted to the teaching profession would furnish opportunities of infinite prospects of promotion to every teacher. Special encouragement should be given to teachers by granting additional increments for every higher qualification they attain. And teachers should further be stimulated to qualify in subjects other than those in which they have already secured a pass or diploma. This arrangement would enable teachers to take up other subjects so that the monotony above referred to would be relieved and teachers would gain additional qualifications and wider experience. Further, these conditions would remove the complaint that prospects are very limited and discouraging; and a teacher, if his energies are well utilised, might in due course become an officer of the Department. Under this arrangement no teacher would have occasion to repent of having joined the teaching profession, and it would tend to make teachers earnest, studious and contented. It can be confidently asserted that every bit of knowledge gained by a teacher is so much gain to the students who pass through his hands; and further that an earnest, studious and contented teacher is a national asset.

In order to rectify the defects pointed out already it is proposed that (a) A Headmaster should possess vast and varied experience in teaching and should have an established reputation for efficiency in teaching the different subjects of the school curriculum. A minimum of ten years of teaching experience should be prescribed. (b) The Inspectorate should be recruited only from among Headmasters, so that the officers of the Department may possess large experience in actual teaching, in virtue of which their control and guidance would have real value and prove beneficial. They should have served as Headmasters for at least five years. (c) The professoriate in training institutions should be recruited from among the inspectorate, so that those who undertake to be teachers of teachers must deserve the chair in virtue of their varied and successful teaching and observation. This hierarchy is meant to make successful teaching a compulsory qualification for anybody to exercise powers in the educational department in controlling educational activity. When a teacher with real success in teaching becomes a Headmaster, his guidance and supervision will prove exceedingly useful. A successful Headmaster, with experience of the work of a number of teachers, will prove a more efficient Inspector than one without such experience. The Inspector who comes in touch with different schools will have a broader outlook on teaching conditions. When one with such experience occupies a professorial chair in training institutions, his views and suggestions will certainly be of practical utility to the teachers under training. A statement corroborating many of the foregoing suggestions appeared in the *Times Educational Supplement*, London, dated 5th November 1920. It runs as follows:—

"In future the tendency will be to depend more and more on the schools to supply lecturers for the training colleges. Ten years' experience in at least three schools of different types might well be one of the compulsory qualifications for such lecturers."

Large failures are only the external symptoms of a state of internal rottenness, and a remedy should be sought by bringing about a reconstruction of the educational system. In my humble opinion it is necessary to change the ideal and policy of education and to insist upon all parties connected with education to concentrate their activities for the realisation of the common ideal.

But of what avail is all this discussion? It is no more than a cry in the wilderness. Many changes of recent introduction have come to be adopted. I shall just give two instances. They are the Madras S.S.L.C. scheme and the methods of teaching English. These two instances are specially chosen, because they are well-known to be of paramount importance in the educational system of the country; the former as influencing the whole system of secondary education and the latter as affecting the medium of instruction in the secondary as well as collegiate stages.

THE MADRAS S.S.L.C. SCHEME.

(1) Ever since this new examination was instituted, there have been serious misgivings in many quarters. With its "no-pass, no-fail" theory, tending to minimise real educational effort, with the 'B' group wisdom which practically results in the neglect of certain important school subjects, with the moderation system lending opportunity for corruption and abuses hitherto unknown to the teaching line, the scheme can put forth no claim to respect or confidence. It is the sincerest

conviction of many that the scheme is more pernicious than beneficial in its effects. The deterioration of the present-day secondary student is an open secret. "Back to the Matriculation" is the cry of the present day.

METHODS OF TEACHING ENGLISH.

(2) To come to the second instance, English instruction is now made to proceed according to the Direct Method. It was introduced during the seventies of the last century on the Continent of Europe and adopted by the English schools in the nineties. Long before it was introduced into Indian schools there was strong reaction even in England, and eminent Inspectors declared it to be a failure. The action in England resulted in the adoption of translation as an alternative method during the first decade of the present century; and eight years back the English authorities re-declared that teachers must be encouraged and left free to use their own methods and removed the ban on translation with the result that the English school has now instituted a test in translation, and prescribed a special minimum in the translation paper for a pass. "Direct Method Efficiency" and the "Translation Danger" are no more than myths and it is much to be regretted that Indian educationists should make a fetish of the Direct Method. Indian educationists, while professing to imitate the foreign schools and follow in their foot-steps, wilfully persist in the adoption of an exploded, pernicious theory.

These two instances suffice to indicate where the screw is loose. They are the work of one or two individuals and the whole weight of the Government is behind them. It is far from my intention to throw the blame

on Government, imperial or provincial because they must have acted with the best of intentions, relying upon the recommendations of a few persons whom they believed to be experts. But Government interference is necessary to see that both sides are given due consideration before a change is introduced and allowed to continue. There is possibility for education to prosper on right lines as long as educational matters are administered as they actually are. It is for this reason that the Calcutta University Commissioners took objection to having secondary education under the control of the educational departments as now constituted and managed. They propose that the educational administration should be placed on a more constitutional and popular basis, and recommend the desirability of forming adequate organisations for keeping the department informed of the wishes and demands of the community, as well as for creating a powerful and authoritative guidance in teaching. In the absence of these requisites all hope of educational progress on the qualitative side must be in vain. In order to remedy these defects in the educational system of the country, I should like to propose the following organisations: Parental Associations, Teachers' Associations, and a Council of Education.

Parental Associations:—These must be formed in every area which has a High School. In localities where there are several High Schools there need be only one Parental Association. The parents or guardians of all students in the High school or schools and in the other Secondary and Primary schools in the locality can be members of this Association. Their functions shall comprise the investigation of all matters relating

to the educational progress of students. It shall be competent for them to hold correspondence with the heads of institutions in the matter and to make representations to the higher authorities regarding such changes in the educational system as would, in their view, be found desirable.

Teachers in their capacity of guardianship can be members of this Association. Since, as a matter of fact, many of the guardians are shrewd, enlightened and possessed of common sense, the Associations, if worked in right earnest, are likely to offer valuable and practical suggestions; and further there will be the advantage that they can speak out their views without official reticence and apart from educational technique.

In order to enable the Associations to conduct their business, funds may be raised by members from a subscription varying according to the stage of education their wards are undergoing. Every member will be entitled to make a requisition to the Association to obtain and furnish him with requisite information as to the progress of his ward.

There shall be a District Parental Association formed of representatives from the Associations of the district and likewise one for the whole province. The functions of the District and Provincial Associations will be to make adequate representations to the Department, and if necessary to Government. In this connection I have to point out that Parental Associations are not a new idea. We learn that they are being organised in England and America. We hear of them and their working even in our own province.

Teachers' Associations shall be formed on the same model and with the same jurisdiction as the Parental Associations. All teachers of High Schools and of the Lower Secondary and Primary Schools affiliated to them shall

be members of the Associations. It shall be competent for them to discuss, among other subjects, every detail connected with teaching and education. They shall zealously maintain their freedom of initiative in teaching. It shall be their aim to see the removal of all things unfavourable to educational progress and likewise to demand the supply of those conducive to it. They shall raise funds for the conduct of business by collecting reasonable subscriptions annually from all teachers, according to their salaries and grades. There shall be District and Provincial Associations formed of representatives from the next smaller ones. The main function of all these Associations is to point out the defects of the educational system and suggest remedies based upon practical experience and technical principles which are their exclusive property.

There should be a Council of Education for every province resembling, in constitution and powers, the University Senate. The number of members should be neither too small to be sufficiently representative of the varied interests of the country nor too unwieldy to render its activities effectual. To be plain the number should not be below 50 nor above 100; and it should range between these two figures to suit the varied linguistic and communal interests as well as the area and population of the provinces. The number so fixed should comprise five classes; one-fifth should be elected by the Guardians' Associations, one-fifth by the Teachers' Associations; one-fifth from the members of the Senate, since their advice will be valuable in shaping Secondary education so as to render the foundations adequate for the collegiate course; one-fifth from the officials in the Department; and the remaining one-fifth should be nominated by Government; the last should include men capable of viewing educational matters in a statesman-like manner,

The administrative head of the Department should occupy a position similar to that occupied by the Registrar in the University. Since education is one of the transferred subjects, an arrangement to place the administration on a constitutional and popular basis, as proposed above, would not be inconsistent with the significance attached to transferred subjects.

Is it possible for organisations of this type to come into existence? How are they to be formed and worked? Here we must seek for State patronage and interference. It is an established fact that popular co-operation is of infinite value and indispensable. It is, however, incumbent on the State to take the initiative in the matter. We can expect no good without State action, control and supervision; and we cannot hope for any advance without sympathetic patronage from the State. It is long since Local Self-Government was introduced in the case of some subjects of local interest, such as sanitation, public works and primary education. The Reformed Councils Act has declared education to be one of the transferred subjects; and the Calcutta University Commissioners have distinctly pointed out the undesirability of allowing education to be carried on in the present fashion, and urged the necessity of placing the administrative machine on a really democratic and constitutional basis. If these two ideas are to be significant and become effectual, no time should be lost in bringing about changes in the administration of Secondary education in the manner pointed out above. Just as Local Self-Government inaugurated by Lord Ripon has filled the land with Municipal Councils and Taluk and District Boards, a generous move under the regime of His Excellency Lord Irwin may fill the land with healthy organisations competent to work the educational system on right lines and bringing salvation to a Department on whose working rests the formation of future citizens.

THE LIFE BEAUTIFUL OR THE STUDY OF THE FINE ARTS IN SCHOOLS

BY

MR. L. V. RAMASWAMI Aiyar, M.A., B.L.
Ernakulam.

THE spread of education as attested by the increase in the number of schools and by the keen interest shown everywhere by the public in problems of education is a matter on which both the public and the Educational Department can congratulate themselves. When we look back upon the past and compare the days when we ourselves were a school, with modern times, we cannot but feel the change. Enormous strides have been made in education. Year after year, hundreds of students pass out of our schools and colleges, to enter life or to pursue their education further. All thanks to the department for its vigilant care and noble help! All honour to those who silently but strenuously work to bring about such a noble consummation!

Yet in the midst of all our joy over our achievements of the past, do we not often hear the voice of the sceptic who strikes a different and dissentient note? This is he, the *laudator temporis acti*, the worshipper of the past who with a significant leer questions us if all our rejoicings are justified. Do all our accomplishments, he asks, ever tend to increase the sum-total of the happiness or contentment of us all? Have they permanently enriched us, not with money, but with the abiding bread which will nourish and enlighten our souls? Has life, in short, become beautiful for us all?

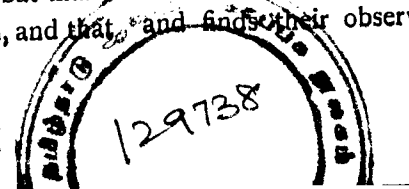
The life beautiful—the life that is harmoniously happy—the life that makes us feel it

to be worth living in spite of all its miseries and contradictions—the life that rests on a striking of the balance between all the good and the evil of the world—whence comes it? Is it possible to lay the foundations for, and foster, such a life in our schools?

It is a truism in the science of pedagogy that our educational methods aim at the simultaneous development of the body, the mind and the soul which practically constitute the totality of what we understand by the unit of human consciousness. The needs of the mind or the intellect have never been forgotten in our land. Knowledge in all departments of thought has been, and is being, plentifully provided for our youth. The needs of the body are also easily realised. The value of physical activities as a corrective for ultra-intellectual work is day by day being recognised more and more. I am only afraid that in certain quarters we are making a fetish of sports and games and that we are swinging from the one extreme of exclusive intellectualism to a state of over-absorption in sports and games. When we, however, have to tackle the question of the satisfaction of the needs of the soul, we are on thorny ground. We content ourselves very often with instilling into the minds of our youth a few oft-told moral precepts and stock-in-trade religious principles. A few of us probably go further and try to live ideal lives for our youth to follow. But are the needs of the soul satisfied with this small pabulum? Are these our efforts calculated to silence the sceptical questionings of the "*worshipper of the past*?" I am perfectly conscious that we are hampered by many limitations which prevent us from proceeding any further. I am fully aware that we have to combat many an obstacle in this work-a-day world, and that

with the limited time and opportunities at our disposal, we do our best to equip our students to become self-respecting members of society and further probably to enable them to earn their daily bread too. All the same, are we sure that these limitations are not self-created? What does our experience tell us? The products of our education enjoy nothing of that harmonious happiness which is an essential ingredient of what I have described above as the *Life Beautiful*. I speak here not merely of the discontent and unhappiness that are rife amongst the educated men of to-day on account of their material wants, such as want of employment, lack of material comforts, etc, but I refer here to that vast-spread mental uneasiness—you can call it the *maladie du siècle*—which prevails amongst all educated men, be they wealthy or poor, be they high or low,—I refer here to that inquietude or heart-ache which makes us all exclaim with the poet: "O! How the times are out of joint!" Physical training, accumulation of knowledge, vocational instruction, moral and religious education, may prepare the back-ground for what I have described above as the *Life Beautiful*, but if the needs of the soul are not attended to in a particular way, a serious desideratum will continue to remain in our lives, which will deprive them of the harmony that we so anxiously hanker after.

Let me illustrate my position a little further. When the teacher counsels a child not to lie or not to steal, the child at first influenced by fear or by respect or by both for the teacher, acts up to these precepts. When the child grows older with his or her mind well stocked with knowledge and the wisdom of the ages, he or she probably reflects on these injunctions more carefully and finds their observance essential for the



well-being and up-keep of society. A few may even argue out that these moral commandments are not only necessary for the well-being of the community, but that they are good in themselves. Such a person, it is true, turns out to be a respectable and self-respecting member of his or her society or community, but yet he or she feels that there is a void in the soul, a vacancy of outlook which makes one ever sad and uneasy.

I make bold to suggest to you that this void—this great want—could be met only by the youth being enabled to subjectively realise himself to be a component unit of the universe around him and further by his or her being led to cultivate the æsthetic imagination—inherent in us all—in such wise that the perception and appreciation of beauty—both God-made and man-made—are well fostered and trained up. What I mean is that we have to turn to Nature and to Art for the satisfaction of the needs of the soul. The great Goethe of Germany, “the physician of the Iron age” preached and practised this ideal. And in our own land Rabindranath Tagore sends out the same message to all from his Vishwabharathi. When we learn sufficiently well to benefit from the healing and consoling powers of Nature and Art, the apparent contradictions of life that often torture our souls and give rise to cruel doubts and iron fears vanish. We become conscious of our divinely-purposed mission in the world. All that is harsh, ugly, dissonant and vulgar flies our approach and the supreme bliss of Harmony is ours.

Our senses by themselves do not go very far. They are at best only like telegraph wires registering a number of dots and dashes. It is our inherent imagination that should establish the relationship between these dots

and dashes. Imagination links up, as Dr Cousins has well said, “the outward reality with our inner selves;” and the æsthetic side or aspect of our imagination enables us to distinguish the beautiful from the ugly, disintegrate the real from the unreal, the true from the untrue. Thus and thus alone can the clash or conflict which would otherwise arise between our inward soul and outward reality, be prevented.

Æsthetic imagination is inherent in us and it is inborn, and little children possess it in a great degree. It has been said that children are the best painters, the best sculptors and the best architects. In childhood a “meadow, grove and stream” appear to be “apparelled in celestial light” and “Heaven lies about our infancy.” This æsthetic imagination should not however be allowed to be imprisoned “within the shades of the prison-house” of the world. It has to be carefully trained and strengthened or else it will deaden itself into extinction or run riot in wild excess. It is here that the duty of the teacher becomes apparent.

Hence it becomes necessary for us to guide and foster the growth of æsthetic imagination in our children. This can be effected by our placing the child in closer association with the natural life around him and training him in the appreciation of the Fine Arts.

The beneficent influence of Nature with its varied life of foliage and flower, bird and beast, makes us feel at one with all that exists around us. It makes us feel that we are here in this world not by a blind fatality but that our lives have a purpose and unity. See how beautiful Nature is! The trees and plants, the birds and the beasts are ever before us to teach us the vast Harmony of

the Universe. And if we go a step higher, do we not feel that all this gorgeous wealth of Nature, taken in its entirety, is only an image of the Unseen Maker of us all? Glimmerings of His glory are visible in every tiny flower that blows by the way-side and in every bird that sings His greatness in the morning. The first step then to the *Life Beautiful* consists in our finding ourselves in nison with the Natural Life around us and getting to appreciate the splendour and beauty thereof. Our lives then are found to be tunes in perfect accord with the Harmony of the Universe. The littleness of our vain desires and petty miseries, and the greatness of the one increasing purpose that runs through all the world, become clear to us then. Nature-study, wood-craft in Scouting and Kindergarten work form good beginnings in our schools in this direction, but the æsthetic and the imaginative side of the study should as far as possible be emphasised.

Then I would hold up to you the benignant power and influence of the Fine Arts in helping us to make our lives beautiful. The cultivation of a taste for the appreciation of the beauty of a good picture, a fine statue or a noble building easily enables us to reconcile ourselves to the contradictions of life. Faint beginnings of attempts at æsthetic training exist in our schools but limitations and obstacles which are often-times exaggerated, hamper us in bestowing as much attention upon this subject as its importance would demand. If the drawing classes, the clay-modelling lessons, the handicraft training could only be supplemented by instruction and training in the appreciation of the Fine Arts in general, so far as they are possible, much good might result. It is indeed a pity to find many of our graduates—and distin-

guished ones too—to be devoid of this power of æsthetic perception. Year after year, a Fine Arts Exhibition is held at Madras in the Senate House Buildings. Hardly a fraction of the many thousands of students resident in Madras are attracted to visit the show-rooms and even the few that do go there are impelled to do so more out of childish curiosity than out of any genuine desire to benefit from a view of the pictures. This is a sorry state of affairs.

Again, there is music which, in my opinion, ought to be taught to boys as well as to girls. The example of the Vivekodayam High School of Trichur might very well be copied in other schools also. The Puritan who looks askance at music not only denies himself one of the pleasures of life, but also deprives himself of a comfort and mainstay too, for music contributes in no small measure to enriching our lives with that harmonious happiness which forms the main ingredient of the *Life Beautiful*. It is said that Aurangzeb was so very much averse to music that when once his courtiers entered a silent protest against his unæsthetic attitude by carrying the corpse of “music” in a funeral procession, the Emperor, all his wrath stirred, drily remarked: “Bury the corpse deep enough so that neither its voice nor its echo may be heard!” How unhappy this ruler was! Ever at war with foreign foes or internecine rebels, now quarrelling with his brothers, now with his sons, what a long life of discord and mental misery it was that this monarch dragged on, in spite of the superficial splendour and dignity that attached to his regal position. What a striking contrast we have in the life of that other Moghul Emperor, Akbar, he who was an enthusiastic patron of the Fine Arts, he who was prepared

to lay down his sceptre at the feet of Thansen, his court musician! "The man that hath no music in himself" says the poet, "is fit for stratagems and treasons!" Without going so far, we may say that he who has no ear for music labours under one of the greatest handicaps of life.

And in teaching music in our schools, let us not make too much of the distinction between Western music and Indian music and extol the one at the expense of the other. The harmonic music of the West is as elevating and inspiring as the melodic music of the East. Out of practical considerations, it may be advisable for us to limit ourselves to the teaching of Indian music.

Then there is the department of histrionics. It is a healthy sign that to-day this subject is receiving more and more attention in our schools and colleges, but unfortunately histrionic activities are all considered extra-class work, and very often what happens is that amateurish acting, for want of proper guidance, degenerates into dumb shows or mere vulgar exhibitions pandering to childish tastes. If a permanent place could not be given to histrionics in our curricula, at least its cultural value and educative importance might be more strongly recognised in schools. Apart from the didactic value, both the actor and the spectator derive immense benefit from histrionics—comedies, for instance, acquaint us with the humorous sides of life and widen our perspective of things. Tragedies evoke nobler sentiments in our minds and transmute the baser elements of our feelings of pity and fear into nobler forms.

Besides, in emphasising the importance of this subject, there is a practical value which many of us are not aware of. I assure you that we shall be able to discover by this means, an enormous wealth of histrionic

talent, in unexpected quarters. In our High Schools, sometimes the most "backward" students of our classes have been found to reveal a surpassingly high degree of histrionic talent which under proper training would probably win for them undying fame on the stage. Very often these discoveries save boys from a life of wretchedness and misery.

Last but not least, there is literary appreciation. Opportunities for inducing in our students a taste for good books, good poetry and fine prose, exist in plenty for teachers but how few of them take advantage of them in their fear lest the examination result should be disturbed. The time-honoured method of teaching poetry in our schools has been to limit ourselves to the analysis and dissection of the grammar of the passage with a few occasional explanations. Certainly grammar is essential but in confining ourselves to grammar alone, we miss the wood for the trees. At best grammar is only adjectival to literary appreciation. The ensemble of good poetry and prose stands for ennobling ideas and enchanting rhythm, apt phrase and appropriate word. If the student, especially of the higher forms, after all that he has learnt, is unable to feel even a glimpse of the literary qualities of the passage, his efforts will all have been in vain. At least in the higher forms of our High Schools the dissection of poetry might be reduced to a minimum or at any rate postponed to the last stage after the literary appreciation is over.

The picture of the "Life Beautiful"—the life lived in the Whole, the Good and the True—that I have drawn before you to-day is not a mere dream but is being worked into practical shape in several cultural centres in India to-day. Idealistic as this picture may be, and next to impossible as it may seem to carry out the above suggestions in the face of obstacles and limitations, it is well for all teachers to have ideals. However much they might suffer from material wants, teachers have to remember that their duty to conscience and to God is not completely fulfilled if they fail to treasure up ideals and ever keep these before themselves as beacon-lights, to guide them in their arduous work of training the youth committed to their care.

EDUCATION IN INDIA.

By MISS KAMALA,
Madras.

EDUCATION is that subtle factor or influence which is the root cause of all civilisation, whether spiritual or material, and which exhorts the people of a country to unite together into a body corporate, which is commonly known as "The Nation." Education is a necessary or important element for the safety of both person and property of the people and for the establishment of such people under a common social status for the realisation of the true principles of democracy. But who is it that should encourage and aid the propagation of this vital element? The answer is: it is the Government. As Macaulay opines, so long as it is an admitted fact that it is one of the functions of a Government to punish and threaten criminals and offenders of law with the sword and the halter, it is also an incumbent duty or function of that same Government to find a means for educating its subjects—an education which shall open the minds of the subjects (people) for the proper discernment of things, an education which teaches them to know God and to recognise legitimate authority.

Let us see with a clean heart untainted by any prepossessed ideas and scan with a disinterested eye unsullied by even a film of prejudice as to how far in India such duty has been discharged. For the past hundred years English education is spreading like wild fire; fresh colleges have been built throughout the country at a considerable cost and Oxonians have been brought to model those institutions. There are a large number of private institutions, maintained by the funds set apart for such purpose by some charitable

heart. But with all these we will be startled at the glaringly low percentage (*viz.* 5 %) of the educated to the total population. Let not my readers mistake the word educated for literates; nay it includes a large number of persons, who cannot work out even with the greatest difficulty the solution to a problem in rule of three nor write a short epistle without blunders, let alone the ordinary hand-slips.

Again what is the fate of even this small percentage? Unemployment is the slogan of every student. There are a large number of graduates—the product of famous Universities—who wander about in a dark avenue, with only three outlets from it to a (comparatively) bright green lawn. After having got a degree (which every student now-a-days manages to get) the graduates make their exit by the gate-way over the portico of which is written in shining gold "Government employment" unless it is closed or refused admission; in which case, they resort to the Law College or Medical College gates. Even these two latter professions being overcrowded by the gradually but steadily and rapidly increasing number of students turned out every year, the Doctor, or Lawyer as the case may be, is put in a dilemma being unable to sustain even himself, let alone his wife and children, which paraphernalia he acquires in due course, with the meagre amount he gets. With this hand-to-mouth life led in despair by a majority of the people, I cannot, nor do I, think that any with some common-sense can; imagine of any advancement of the people as a nation. It is a sad and sorrowful sight indeed to see the tragedy of the student, who after having taxed his brains till his hairs in the exertion turned grey, finds himself an unrecognised vagabond,

wandering with pockets puffed with applications from office to office, to hear the cold and ominous words "No VACANCY." Can any person without shedding tears hear of the ignoble fate of the Indian student, who with all his studies in Universities (which mean much of mental strain as well as a drain to dry out the small resources and debts incurred to meet his further wants) and distinctions in examinations is but a wreck in life with nothing to call his own.

Is the student stage an easy one? Can one with ordinary average intelligence pass successfully the examinations? No. Here again it is gall and worm-wood. Each examination is in itself a crisis in the student's life.

Is it necessary that English should be an important subject in the curricula of studies? English is an alien language to us; and we learn it not from any mania for it but for at least the doubtful living it ensures in the present Government. If our own native dialect be the common medium, is not this difficulty eliminated? Again all the literary lore and philosophic ideals of India—to say briefly the whole civilisation of ancient India—are written elaborately in our own native tongue. For an independent country, its own literature is as essential as its army and finance. Hence let all with one effort bring up their mother-tongues prominent. Therein is one achievement towards the goal of Swaraj!

The English language was not only responsible for the decay of our own languages but also for unhealthy changes in the social sphere. Foreign ideas and customs have been infused by Westerners and Western books, so that a social chaos, on account of the in-harmonious combination of the foreign and

Indian customs is produced. While we are able to conceive and speak of cosmopolitanism, we are not devoid of our ancient Indian prejudices.

The instruction imparted in schools and colleges is all unnaturally theoretical. Even the surroundings and climate in India are adverse to the existing European method of teaching. To an Indian student the cool shade of a mango grove will be more fascinating and romantic than a massively-built room; unlike in England, the morning serene hour is the better suited than the burning middle part of the day. That the East and the West are different is a thing not understood by the Educational Department in India.

Another drawback in the existing system of education is the absence of religious instruction. This modern education, this religious neutrality of the Government was the cause for the decay in the foundation of the great religion HINDUISM. This ism, which stood the threatening Muhammadans and Buddhists and the subtle under-handed Missionaries, is now become a compendium of mere formalities. Again the Universities have neglected the Economics and Politics of India to give room to foreign histories.

The excuse given by some people is that English is better suited for expressing scientific theories and doctrines whereas our own language is in its infancy for such high expressions. Let me here ask whether the English language contained all the scientific and technical expressions? No. As necessity occurred their words were coined. So also in Tamil and in every dialect in India such expressions and words would have been found out but for the subordinate and insignificant place it is given in our educational syllabus.

Shame! shame it is, that our literature remaining in the dark untouched, we should go to specialise in a foreign literature.

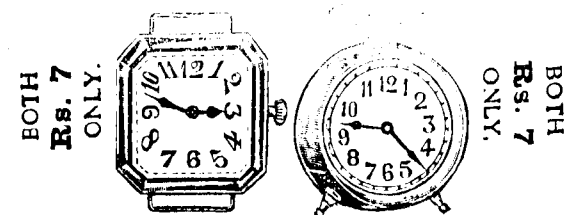
Industries should be developed and technical studies popularised. India should be self-sufficient; and there are facilities for her to be so. Of course, every nation is destined to become great, from the low dust to which it has fallen, and give out great truths and ideals. Then let India's part be to rise once more and show to the world that it is not in human power to subject another for long. Let India strive on and on. It is the key-note of prosperity.—"EXCELSIOR."

Let every man do his duty; rally round hand-in-hand and achieve that for which every nation strove.—"LIBERTY."

"The voice of Time cries to man 'Advance!' Time is for his advancement and improvement; for his greater worth, his greater happiness, his better life."—DICKENS.

"All literature, art, and science are vain, and worse, if they do not enable you to be glad, and glad justly."—RUSKIN.

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THE TEACHING OF ENGLISH.

By Mr. N. K. VENKATESWARAN, B.A.,
S. M. V. School, Trivandrum.

MY subject is the teaching of English. The reader may therefore expect me to fill these pages with polished language and to scrupulously spare Priscan's head. I must strike a note of warning lest he should be disappointed. Let me confess that my style is none of the clearest, and in the matter of abusing the King's English my abilities are not small. If I propose to set down my impressions about the teaching of this subject, it is certainly not because I think they are right beyond all question nor because I think I can express them in unimpeachable language but because I feel I must give expression to them and in feeling like that I but bow to the psychologist.

VERNACULARISATION.

I will begin my subject with an un-English looking expression as an earnest perhaps of what is to come. The word is *vernacularisation*. Vernacularisation is now the vogue in India. We have had our quittance from the Anglomania of an earlier generation. We have come to know that the ways of the West are not for us. We have not been cut off with a shilling by our ancestors. They have on the other hand left us an abundant patrimony. We now recognise that it is for us to tend it and hand it down in greater measure to those who come after us. We have with few exceptions often and aptly called *Intellectual Pariahs* ceased to hanker after the idols across the seas. All this is well and good.

One of the symptoms of this national awakening is the insistent cry that the vernaculars must be made the media of instruction.

EXAMINATIONS.

tion in our schools. I cannot for the life of me breathe a word against this demand. Give the vernaculars their rightful place in the curriculum by all means. Let us by all means bend to the sacred duty of enabling the vernaculars to come into their own. But in this process of vernacularisation we need to be careful that the study of English is not banished to a back seat. For I am one of those who think that the English language has done more good to India than the British nation. It is true that the latter gave us the railways which have enabled us to see for ourselves what a wondrously big family we are and what a wondrously vast country we inhabit. We do not mind that the railways ease us a little of our purse. But the English language went one better. It put into our hands the tremendous power of thought communication and by virtue of that power we can now nourish ourselves on the best mental pabulum that the chosen ones purvey to humankind. The British nation bound India together in one huge heterogeneous bundle. The English language made the bundle shapely by revealing the hidden unities. To my mind British rule in India is not without its redeeming feature and if any hot-blooded extremist asks me what it is, I will fling in his face in accents as strong as I can make, "English."

The English language does not stand in need of my advocacy. But I must enter a protest against the present-day tendency to neglect the proper teaching and learning of English under the facile idea that English is an exotic in this land and is bound to leave sooner or later. I am afraid that it has come to stay and not even a hundred per cent. vernacularisation of our education can freeze it out.

When about a dozen years ago I decided to use my halfpenny in the great Change Education, I found an idealism among my colleagues which I sadly miss to-day. My colleagues brought to bear an enthusiasm and a virginity of spirit on the assignments given to them. No subjects suffered for lack of application on the part of the teacher. The students were therefore eager to learn. When the teacher really begins to teach, he seldom wants for attention. An eager air of receptivity absorbs what he says. An enthusiastic teacher will always find an array of earnest learners in front of him.

In those days the desire for proficiency in English was universal among the school-going population. In those days they vied with one another in the matter of turning out polished phrases and neat periods. They really wanted to learn the language and not merely to pass any examination. They delighted to speak it and write it and proud indeed were they if they could do it with ease and grace. But much water has flowed under the bridge since then. Now-a-days examinations have become an obsession and they have nearly strangled real teaching. Everything in education is trodden under their heavy heels. Teachers no longer stimulate, infuse, kindle. Students no longer think, learn, assimilate. On the other hand they put the pupils on dubious diet, thrust excessive quantity down their throats and what can the latter do but sit open-mouthed and motionless to avoid the twitches and spasms of resistance?

What with vernacularisation and what with the ascendancy of examinations, every subject in the school curriculum has fallen heavily in the estimation of teachers no less than that of pupils. Every subject has suffered,

ed, but none more than English. Teachers teach it as they like. Students learn it as they like. In fact they do not learn it at all. The result is that our schools are flooded with an English which is neither fish, flesh nor good red herring. They call it pidgin-English.

I have saddled examinations with a large share of the blame for this sorry state. I must now go a little further and call examinations the cancer of the modern educational system. These are harsh words and may sound like drawing the long bow. But examinations not only corrupt teaching but also the examiners. Under examinations, teaching becomes coaching, learning becomes mugging, marking becomes a mere mechanism. They care a brass farthing for real merit. They often assign marks for cram, quantity and things. They are obsessed with percentages, popularity and instructions to their assistants. I know that examiners will set up their bristles against me for what I say and give me the lie. But examiners can and often do speak with their tongues in their cheeks.

I want to emphasize the fact that examiners set up false values while prating of efficiency all the time. Sound commonsense very often fails to catch their eye. On the other hand, cram verbiage, gas pass muster. Every teacher of some experience knows that the unexpected happens too frequently in examinations. His ideas about his pupils are at variance with those of the examiners and therefore not a few of them go to the dogs.

One may wonder why I should write at this length about examinations and examiners leaving the subject on hand in the cold. The reason is, I do not expect that any reformer

will be able to sweep examinations away in the near future, be his mop the best or brand-new. Would teachers improve the teaching of English? Then they cannot shut their eyes to the existence of examiners. They have to take them in tow and educate them to lecture them with better understanding. They have to educate examiners without giving them umbrage to search for true standards to guide the twin-arts of teaching and learning. The task is not easy. Examiners are a difficult team to manage. What is one examiner's abhorrence is another's fad. But unless they do not mind to side-step their obligations, they cannot let them stew in their own juice any longer. The egotists must be made to agree on certain fundamental things. They must agree not to punish sense by 'ploughing' it. They must agree to give credit for thought, originality and imagination; agree to encourage expression of opinion. Common-sense is the thing. *The slaughter of common-sense at the foot-stool of academic ideas must cease.* Let examiners orient their theories to the practical problems of life and come out of their mummery to discover worth and give it its due. That is the first step towards the right teaching of English.

THE PROBLEM IN THE CLASS-ROOM.

I will now leave examinations and examiners to overhaul the problem in the class-room. In Travancore, for example, students get a seven years' instruction in English before they are allowed to sit for the School Final Examination. What cannot we do in seven years? We can cruise the heavens and commune with the stars, if only we have the will and set about it the right way. And yet at the end of seven years, teachers find themselves immersed in searchings of heart.

because they are painfully conscious that after all, they have done but precious little to their students. If an average boy is not able to turn a few correct and coherent sentences on a given subject after having been pommelled with your pedagogics for seven years, there is surely something wrong with the way you pommel. The truth seems to be that now-a-day teaching is at best, only specious. To my mind it appears to lack the one thing without which teaching is sheer play-acting. And what is this great thing which I should like to underline a hundred times? I will state it as clearly as I can.

The content of language is thought. There is no expression aside of thinking. Language is not an entity by itself. The so-called language is thought in the flesh. When we qualify language with such adjectives as beautiful, simple, turgid, ugly and so on, we mean not language but thought. He who cannot think can therefore only jabber. He who has no ideas can only employ empty words. *A school innocent of thought streams is like a library of fly-leaves. A class-room in which the pupils are the willing victims of the present-day craze for information is little better than an ante-chamber of Egyptian mummies.* Vain will the teacher try to plaster ignorance with the pomade and polish of language. Vain will he try to conceal poverty of thought under a gloss of artificial eloquence. Ignorance, like bubbles, always comes on top. When I think of our huge educational effort and of the quality of their yearly produce, my heart sinks within me, for then the truth is brought home to my mind that great indeed must be the disparity between expenditure and achievement in this field. The old ideology of the mountain in labour comes to my mind with a dash of

ludicrous gloom. The question is how to reduce the disparity to tolerable size. The remedy is to hand but its application brims with difficulties. Let me, however, state a recipe. Put thought into the minds of pupils, kindle curiosity, stimulate questions, snatch the mind from torpor and pit headlong upon awakening. Let the mind knock its head against the hard realities of life. Let it feel the urge of desire, above the dead weight of failure and taste the thrill of success. Fill the school with action, self-thought, self-endeavour. Let it pulsate with life and heave with the invincible impulse of soul.

This is a counsel of perfection, mere moonshine, one may say, and is not worth a scrap of paper on which it is writ. But I have another trump card up my sleeve. He who runs may see one very dubious fact sprawling upon the educational system. We are too familiar with it to realise its portentous gravity. We cram our class-rooms with explanations, repetitions, black-board illustrations, visual representations, dramatizations and so on to the end of the chapter. We forget that our class-rooms are small and that the minds of our pupils are not entirely hollow. How can the apparatus of the mind act against such heaps of encumbrances crushing it from all sides. It cannot help slumbering under the heaviness of excessive food. The instinct of self-preservation warns it to lie quiet as a 'brooding dove.' Can one, then, wonder why our *schooling* is oftener than not a prolonged hibernation of activity? One cannot expect the intellect to function under ice-flow. Can one then wonder that when, at long last, the spell is over, the students have to find out for themselves what life is like and that so many of them bite the dust under the alarms and excursions upon the highway?

The remedy is to clear the thought-channels of silt. Let the teacher lay down his monopoly of purposeless over-action. His officiousness has become a positive danger to the welfare of future generations. The crying need of the hour is to save society from an overdose of a lop-sided education.

The world is languishing for thought. Scarcely one in a thousand thinks. The public imbibes their ideas from what others say or write. The danger of propagandist activities can no longer be blinked. Indeed the few who have the power of thinking impose their ideas upon others at the point of very insistence. Therefore the vast majority of mankind are mere victims to the cerebrations of a select and small group of individuals. What is called herd-psychology is nothing but the victimization of multitudes by a handful. I daresay that 90 per cent. of human misery is due to want of right thought. If teachers all the world over will band themselves together to extinguish that slavery of the soul which the present school-system seems to entail and put in its place the salubrity of free thought they will have deserved statues of gold at the hands of a much harassed humanity.

And remember that this reinstatement of thought is the only way to achieve an improvement in the teaching of English. No poet worth the name ever suffered for lack of language provided the sacred flame of poesy burned within him. Have you ideas? Your mind will instinctively seize the apt expression for them. Have you clear ideas? Your style will be lucid, I'll lay. Language comes in the wake of thought as certain as light follows the sun and if empty vessels often make the greatest sound, people will not be long in finding out that sound without sense is no better than the howling of the

wind or the breaking of the sea upon the shore. Therefore, my formula is: Teach well but as little as possible; speak neatly but as little as possible. Let pupils "*think hard, think fast, think long.*" Let them talk, discuss, ask questions of each other, tackle difficulties as they rise, dissolve them as they can. The teacher may help them occasionally over a stile, but let him never drive them nor hold them in leash for the central truth in pedagogy is that *teaching is an impossible art. They learn.*

EXISTING CONDITIONS.

Under existing circumstances, as I have said above, teachers give thought no opportunity for exercise. First, the selections from literature set for the School Final Examination every year leave much to be desired. Second, we see teachers everywhere drilling students in them, drumming in their essence with hammer and tongs. Third, the teaching of English is usually entrusted to persons whose knowledge of English literature may be all that is claimed for them but whose knowledge of current English is, in not a few cases, decidedly short of perfect. Fourth, there are the inevitable annotations teeming with blunders, suggesting nothing, telling nothing. Most of these authors take sanctuary under anonymity and escape the odium which is their due. But the students pay and suffer the no less just penalty of buying pigs in a poke. The long and short of it is they learn not current English nor correct English but a jargon of bad grammar and worse idiom with little or no thought to sustain them. I shall now make a few observations on the teacher of English, on reading, writing and the dictionary.

THE TEACHER OF ENGLISH.

The English teacher must be an adept in simple, suggestive speech. Verbosity is the grave of thought. Look at the proverbs and

parables. In them is the purpose of language fulfilled. For they not only give us truths but also prompt us to be searchers after truth. Let the teacher of English ponder deeply the lesson of proverbs and parables and then he will know that to use one word too many is to stray from the straight road that leads to true understanding. Let his words kindle to life the thought seeds that the Creator has scattered on every mind even as, when the rain falls, manifold forms of life shoot to the surface. Brevity is not only the soul but also the parent of wisdom.

READING.

And now to come to reading. There is no lack of reading among the students nowadays. But there is woeful lack of understanding. They read endless books to no purpose. They look at penny-dreadfuls and shilling-shockers with languishing eyes. They roam the pages of books in search of voluptuous pleasure. Books that give them thought and make them think bore them. They will burn the midnight oil to pore over Reynolds' novels. They read only to confound their brains and to vitiate their emotions. We must stop this solemn nonsense, this arrant display of pseudo-self-endeavour and call the straying cattle home and let them into the sunny meadow of true literature whose appeal is to the higher nature within us. Let them browse upon it at leisure. Let them drink deep the Pierian spring.

WRITING.

English composition is the despair of the teacher. He curses his soul for its chaotic character. "This is past endurance" he exclaims. But I may tell him that he has himself to thank for it. In this case at least I can assure him that he can be the architect

of his destiny if only he cares. *Let him fly the class-room by the holy stream of simplicity. Let him accept nothing but the pure gold of simple sentences.* If they have nothing to say let them not write at all. If they have anything to say let them say it without ado. Let the teacher banish bombast, swear by simplicity, insist upon perspicuity first, last and always. When clearness is achieved, correctness will follow. There is no use hammering at grammar. Well-assorted thought is always both good grammar and good language. The wise physician strikes at the root of the disease instead of vainly battling with symptoms. Vain would the teacher try to inculcate the grammatical sense into his students before he gets thought-sense in there. Let his war-cry be "Simple Sentences." For simplicity in expression helps clarity of thought. Let the pupils think and strike a vein of ideal. They will if they think. Then let them patiently collect them, arrange and express them. "All this is more easily said than done" some may say. My answer is, "No pains, no gains." Is there a royal road to knowledge? This psychological folly of spoon-fed schooling, of pre-digested education must no longer be left at large to play drake and ducks with the fortunes of the growing generation. Throw it to the winds. Let them have hard things at least on occasion to grind between their ivory molars. Let not their digestive system get out of gear under an over-done solicitude. "Teaching is not filling a bucket. It is lighting a lamp." And in teaching a language the teacher has to grasp this truth with hoops of steel.

THE DICTIONARY.

And last but not least comes the Dictionary. Who was that French writer who wrote a panegyric on the Dictionary? Anatole

France? But whoever it was, no writer ever chose a happier theme to lavish his genius upon. Teachers have not yet fully realised the tremendous utility that lies wrapped within the covers of this much neglected book. There is adventure in its every page and the adventure is extremely healthy, absolutely harmless. The Dictionary is the beginning of knowledge. It gives one wisdom and vocabulary with both hands. It makes one think. It enables one to understand. The High school boy without a Dictionary is an anachronism. *The Dictionary is the hinge of English teaching.* If I were asked to mention a few books for High School boys I will hand in this list without hesitation.

(1) The Pocket Oxford Dictionary of Current English, (2) The Bible (conscientious

objectors to the contrary notwithstanding), (3) Alice in Wonderland, (4) Peter Pan, (5) Robinson Crusoe, (6) Stories from Tagore, (7) The Golden Treasury, (8) Three Men in a Boat, (9) A Short History of the World (abridged) by H. G. Wells, (10) Lamb's Tales from Shakespeare.

One is of course entitled to one's opinion with regard to this list. But the Dictionary will always have its place of precedence in any right system of English teaching.

And let me close with an adjuration to teachers. Get thinking, more thinking and still more thinking out of those whom you teach. "Think hard, think fast, think long yourselves."

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WITH A FOREWORD FROM

The Hon'ble Sir A. P. PATRO, Kt.,

Minister of Education, Madras.

BY

K. R. R. SASTRY, M.A., L.T.,

Fellow of the Royal Economic Society (London); sometime Deputy Inspector of Schools, Dharmapuri and Pattukkottai Ranges; Author of "South Indian Gilds."

Opinion.

Indian Educator, March 1926 — The book enters the world armed with a befitting preface from Sir Patro, the Minister for Education. Mr. Sastry's racy style coupled with his affectionate sympathy for the village life makes the book highly interesting. All the details of village life are keenly appreciated and if the book is potent enough to turn the educational authorities to greater interest in rural education, I am sure it can be said to have achieved its object. Mr. Sastry is surely a pioneer in this line of action and we hope he has successors to follow him.

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THE SOUTH ARCOT DISTRICT TEACHERS' GUILD:

FOURTH EDUCATIONAL CONFERENCE.

The Fourth Educational Conference of the South Arcot District Teachers' Guild was held recently in the premises of the Pachaiyappa's High School, Chidambaram, with M.R.Ry. K. A. Nilakanta Sastriar Ayl., M.A., Principal, Sri Minakshi College and President of the South Arcot District Teachers' Guild, in the chair. Mr. T. K. Dandapani Ayyar, M.A., L.T., Headmaster of the Pachaiyappa's High School, Chidambaram and Chairman of the Reception Committee, in his Welcome Address, dwelt upon a number of educational subjects. He urged the need for united and persistent representation of the claims of the profession for adequate recognition. He pleaded for a healthy and liberal revision of the Grant-in-Aid Code. He thought that the scheme of studies for Secondary Schools required careful revision in the light of the present-day requirements. He was of opinion that the S.S.L.C. register as it existed at present was unnecessary. He wanted statutory recognition for the District Secondary Education Boards, which, in their present anomalous position, served no useful purpose at all.

The President then delivered his address *ex tempore*. He traversed the fields of Elementary and Secondary education and put forth his views in trenchant language.

The following Resolutions were passed:—

1. That in view of the fact that the rules of the Protection Fund as finally revised are found to be quite beneficial to school-masters, this Conference calls upon its members to immediately apply for admission to the Fund.

2. The following reforms be recommended in the S. S. L. C. scheme for immediate adoption:—

(a) That entries in the S.S.L.C. Certificate be for the 6th Form only, and the certificates be issued in the form of a sheet (instead of book as now) containing all necessary entries.

(b) That the practice of prescribing books for English Composition in the 5th Form be stopped and the quantity of matter set for the public examination be halved.

(c) That the syllabus in the B. subjects be lightened and instruction in the subjects be completed in the 5th Form.

3. That in carrying the D.P.I.'s circular on vernacularization, English be the medium of instruction in the following subjects in schools in the district:—

4th Form	... English and Algebra
	Geometry.
5th & 6th Forms	... English and one Co-ordinate subject.

4. That the question of reorganisation of Secondary education be referred to a Committee consisting of the President and other members with power to add, and that this Committee be requested to report on the subject to the Executive Committee a fortnight before the next meeting of the Guild.

5. That the following suggestions adopted in the revision of the Grant-in-Aid Code:—

(a) The amount of grants to aided institutions be substantially increased and ratio in relation to other heads of educational expenditure from provincial funds be raised in consideration of their large outturn of educational work in such institutions.

(b) That grants be assessed on the basis of a scale of salary to be set up for each grade and class of teachers so that the grant

paid on behalf of a teacher will increase with his years of service up to a limit.

(c) That special teaching grants be increased in amount and be paid on the principle of assessment recommended in (b).

(d) That Indian periodicals, expenditure on Boys' Scout organisations and equipment for medical inspection be treated as grantable expenditure.

(e) That equipment for commercial instruction, manual training and physical culture be held eligible for a two-third grant.

(f) That all expenditure eligible for grants be defined and standardized.

(g) That the endowment grants be restored.

6. That the managers of all schools in the district be requested to give immediate effect to the resolutions passed some two years ago in the Conference of Managers of Secondary Schools in the district regarding the scale of salaries of teachers of the secondary grade.

7. That fully qualified Pandits and Munshis or those who have been in service for 3 years or more in recognised schools be given the same scale of pay as trained graduate teachers working in High Schools and the same scale of pay as secondary grade teachers, if working in Middle Schools.

8. That the Government be requested to take steps to get the rate of interest on Provident Fund deposits raised to 6% per annum, interest being calculated half-yearly, without the need for the cumbrous and unsatisfactory method of purchasing cash certificates.

9. That the District Secondary Education Board be strengthened by raising the number of elected representatives of Secondary School teachers to 4.

10. That half the number of posts of District Educational Officers be reserved for recruitment from High School teachers of experience and ability.

11. That this Conference requests the Railway authorities to grant concession rates of fares to parties of teachers travelling for educational purposes such as attending meetings and Conferences like the present one.

12. That the University authorities be requested to permit *bona fide* teachers of at least 3 years' standing to appear for the University examination next higher to that they have already passed, without the production of attendance and progress certificates.

Three papers were read:—Prof. K. Swaminathan, B.A. (Oxon), of Sri Minakshi College, spoke on "Notes on the Pronunciation of English in South India." Mr. C. S. Rengasami Ayyangar read a paper on "Vernacularisation in Schools—a few problems." This paper was followed by a discussion. Mr. B. V. Ranganatha Rao read a paper on "Physical Education."

The question of reorganisation of Secondary education came up for discussion at the Conference and evoked keen interest. The question was referred to an influential Committee for report.

KARUNATARANGINI

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Reviews and Notices.

THE PAGEANT OF GREECE (ABRIDGED EDITION).
BY R. W. LIVINGSTON. (OXFORD UNIVERSITY
PRESS AND CONSTABLE CO.) Price 2s. 6d.

Students of the History of Greece often find very little mentioned in their text-books about those great literary movements in ancient Greece that profoundly altered social life. Battles and sieges, statesmen and warriors loom large before them but they have very little chance of knowing about the master-minds of ancient Greece. Homer they know to be the oldest and tallest oak in the literary park but what about others more or less famous—Sophocles the tragedian, Aristophanes the comedian, or Herodotus the father of History? To those who yearn to know about men and thought in ancient Greece, even this abridged edition of the *Pageant of Greece* will be invaluable. Besides selections from the greatest Greek writers, the book contains short sketches of their lives. "Any one who reads these pages will not merely read famous or typical extracts from the great Greek writers but will also follow in outline the most important part of that vast intellectual development which started with Homer and outlasted the Roman Empire." We heartily recommend the book to our students preparing for the Intermediate examination as it will serve as a very useful auxiliary to the History of Greece.

BY-GONE ENGLAND. SELECTED BY W. H. CORNISH.
(HARRAP & CO.) Price 2s. 6d.

This is a delightful little volume containing extracts from great historians such as Macaulay, Froude and Green and a host of others, intended to portray life and times in by-gone England. The illustrative pieces under the headings Country Life, Church and School, and Sports and Pastures of Merrie England are particularly inviting. This little anthology is really a useful adjunct to the study of history and no school-boy should be without this. An exhaustive course of exercises is also

added with a view to stimulate the imagination of the scholar and excite independent thinking on his part, eventually leading him on to higher research.

READINGS FROM THE GREAT HISTORIANS—Vol. III: BRITISH HISTORY 1714—1856, EDITED BY ROBERT L. MACKEE, AND VOL. VI: EUROPEAN HISTORY (FROM THE EVE OF THE FRENCH REVOLUTION TO THE EVE OF THE GREAT WAR) EDITED BY D. M. KETELBEY. (HARRAP & CO., LTD.) Price 4s. 6d.

Messrs. Harrap & Co. have of late been putting into the market a regular series of historical text-books, profoundly interesting to both the teacher and the taught. Of these none is more interesting than the series entitled 'Readings from the Great Historians.'

The object of these series, as the General Editor Robert L. Mackee, so aptly and correctly puts is to rebuild the bridge between the school text-book and the great 'literary histories.' A few years ago it was the fashion to advise the student to read the 'Sources' and Source books in place of the published agreeably to the prevailing tendencies of the times. Source-books of history had their own place in the curriculum of studies but must be confessed that they never delighted the student—the average secondary or college student—who felt himself bored by merely studying the sources. This new series of Harrap's contain no the raw-material from which the student has to interpret history but samples of the finished article, extracts from great masterpieces of history, little illustrative pieces that when once read whet the desire of the student and indeed of the teacher to read the whole of the 'master' from whose work illuminating paragraphs are culled. Unique in conception, the volumes in this series are bound to create a new taste and enthusiasm in the mind of the student for the study of history from the great masters. We commend the series to every library and student.

A HISTORY OF INDIA IN TAMIL, PART II, BY C. S. SRINIVASACHARIAR, PROFESSOR OF HISTORY, PACHAIYAPPA'S COLLEGE, MADRAS. (MACMILLAN & CO.) Price 12s.

This forms Part II of the series contemplated by the well-known publishers, Messrs. Macmillan & Co. The author, Prof. C. S. Srinivasachariar, with his characteristic ability takes up the study of regular history and brings it down to the advent of the English. The task of writing a proper text-book of Indian History has now become much more difficult than it was a few decades ago. We are to-day suffering from a plethora of materials and it taxes the brain of the best scholars to judiciously select their materials. When, further, we remember that the raw material is supplied in every variety by distinguished savants, the work of choosing the material becomes all the more difficult. The author has throughout avoided the temptation to lapse into a research scholar and has stated his views in a plain and straightforward manner. Still one wonders why the text-book writer should stick to century-old views, especially when modern research has done much to undermine, if not to destroy, old theories. The writings and researches of scholars like Pargiter, who maintain for valid reasons that India was the original home of the Aryans and the conclusions of Indian Professors who are equally certain about the indigenous origin of Dravidians, are entitled to consideration at the hands of text-book writers. We shall indeed be glad to see that an attempt is made to introduce correct notions about past events in such excellent text-books as the one under review. Absolute unanimity on matters connected with the early migrations of people is impossible to obtain, but when there is a growing volume of intelligent and critical opinion favouring the new view, we do not see any reason why it should not be incorporated in text-books.

Matter for the various chapters has been carefully selected and owing perhaps to the limitations imposed by the syllabus it had to be compressed, but the chapters have not lost in lucidity. The style throughout is uniform and easy reading. We have no doubt that the book is a valuable addition to the existing stock on the subject.

LEARNING TO READ A FOREIGN LANGUAGE, BY M. WEST, M.A. (PUBLISHED BY LONGMANS, GREEN & CO.)

The book is a brief exposition of some experiments made in Bengal with reference to the teaching of English in the Province, as well as the

theory underlying a series of class-books brought out by the author. There is reference to a larger book *Bilingualism* brought out by the author and published—perhaps to be published—by the Bureau of Education of the Government of India, to which frequent references are made in the booklet before us. We are not, of course, in a position to have a clear idea of the practical schemes of instruction, as well as the theory underlying them, in the absence of the original work to which this book forms, so to speak, an introduction. So far, however, as can be gleaned from the book under review, we see some important features in the work of Mr. West. In the first place, he shifted the centre of gravity from speech to reading in the matter of teaching foreign languages. While the reform school insists upon making speech, the starting point, Mr. West turns the tables in favour of reading; and he supports this view with very sound arguments. We are in perfect agreement with him in the matter, which deserves the serious consideration of the teachers concerned. Secondly, he shares with the reform school the aversion to Translation, though he permits its occasional use. Nevertheless, it seems that the general trend of expert opinion is more favourable to Translation, the usefulness of which in the Semantic field, as well as in the matter of furnishing adequate exercise leading to linguistic acquisition, remains yet to be explored. However, it is a matter that deserves to be taken up seriously for discussion by those actually engaged in teaching foreign languages. Thirdly, the author refers to some experiments conducted in Bengal on the lines of the author's distinctive plan; and the statistics furnished indicate very satisfactory results.

It is gratifying to note that a veteran educationist like Mr. West has taken up the task of improving the methods of teaching foreign languages on some distinctive lines of his own; and it is highly desirable that those interested in linguistic methods should take note of his suggestions and modify their views in the light of the principles he has laid down. Though the author makes it understood that the aspects dealt with in the book are likely to interest teachers and learners of foreign languages abroad, we are of opinion that it is worth while for Indian teachers also to note the general principles enunciated by the author and see how far they will be applicable to Indian conditions. In fact, the question is a very complicated and comprehensive one yielding room for much controversy and may not be easy of solution one way or the other and once for all. Mr. West's little book is a useful contribution to the literature bearing on linguistic methods.

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U. S. National Museum : Proceedings, v. 65 (1925).

Courant, R. and Hilbert, D. : Methoden der mathematischen physik, B. I.

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Annalen der Physik, 1824—1907.

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United States : Department of Commerce : Financial statistics of cities having a population of over 30,000.

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Proceedings and transactions of the 3rd Oriental Conference, Madras, December 22nd—24th 1924. 2 v.

Indo-Iranian Studies, being commemorative papers contributed by European, American and Indian scholars in honour of Shams-ul-Ullema Dastur Darab Peshotun Sanjana.

Catalogue of the Arabic and Persian Mss. in the Oriental Publ. Libr. at Bankipore, vols. 5 and 8.

American Association for the advancement of Science: Summarised proceedings, June 1921—25.

Annual Report of the Board of Regents of the Smithsonian Institution, 1924.

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OPINION.

Mercantile Miscellany. April 1926 :—The enterprising firm of Messrs. Srinivasa Varadachari and Co., Mount Road, Madras, have sent us a copy of Commercial Arithmetic for S. S. L. C. students which they have published. The book is a very useful addition to the existing literature on the subject and bids fair to be regarded as a Standard Text-book on the subject on this side. Needless to add that the book being written with a Commercial bias it should prove invaluable to all youths aspiring after commercial or business career. We congratulate the author, Mr. T. V. Subramania Iyer, and the Publishers for the neatly got-up little volume before us.

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The Educational Review.

It is significant that more than one Educational Conference held recently in this country should have passed resolutions offering a special welcome to the new Viceroy, His Excellency Baron Irwin. As we have pointed out more than once in these columns, since the departure of Lord Curzon, there has not been any Viceroy in charge of affairs in India, particularly keen on the advancement of education. It is true that new Universities came into existence in the time of Lord Hardinge, and Lord Chelmsford appointed the Calcutta University Commission, but even their Viceroyalties were not distinguished either by a vigorous expansion of educational work, or by a consolidation of the ground already won. Hopes entertained of coming Viceroys are often apt to end in disappointment at the end of the period of office, but we hope it will not be so in the present instance. Very heavy responsibilities exist before the new Viceroy with regard to practically every branch of education. Programmes of the expansion of elementary education have been initiated in more than one province, but they have been neither adequate nor worked with sufficient vigour. Secondary education has not received sufficient attention, partly because the improvement of the efficiency of secondary education does not dazzle the popular imagination and our politically intent ministers. There has been a rapid multiplication of Universities, but not a

commensurate advancement in the quality of the instruction imparted or of the facilities open to the student. It is true that education is a 'transferred' subject, but it is hoped that the Government of India is not going to abdicate all its functions in such an important direction of national activity as that of education, and some work will be accomplished under its auspices during the next five years. The suggestion has already been made that the time is ripe for the appointment of an educational commission, to review all stages of instruction in India, but even if it is not found feasible, it is hoped that the Government of India will not find it difficult to get the expert guidance necessary for work.

Special significance attaches to the

The Rt. Hon.
V. S. Srinivasa
Sastri.

movement to organise a reception in honour of the Rt. Hon. V. S. Srinivasa Sastri, on behalf of the members of the Madras University. It is a spontaneous outburst of appreciation, entirely unofficial in its nature and thus more valuable than any official recognition by the University itself. The Rt. Hon. V. S. Srinivasa Sastri has had a distinguished public career and has done not a little for the cause of education. It is fitting therefore that the members of the Madras University should think of honouring him. If sufficient support is forthcoming, it is also intended to endow a prize or lectureship at the University in his name for the advancement of political science. We recall with pride that the Rt. Hon.

Srinivasa Sastri was a school-master for some of the best years of his life and was at one time intimately connected with this journal.

Speaking at a recent meeting of the Classical Association in England, Lord Oxford and Asquith dwelt once

more on his favourite subject of the importance of the classics in education. We take the following extracts from the learned lord's speech :

There had been a growing, and as he thought a disputable, and even dangerous, tendency to look upon education from a utilitarian point of view. He himself had no fear that the study of the classics, both Latin and Greek, was in any danger of losing its hold upon the best intellects of the best and most promising men in each successive generation, but one could not regard without some amount of apprehension the growing tendency, perhaps natural and inevitable, to look upon other subjects—the study for instance of science in all its various and beneficent, as well as maleficent, applications, the study of history and other competing subjects—to enlist and absorb the ambitions of their younger men and women. Were the classics, apart from their intrinsic interest and their educative faculty put, and ought they to be put, into a secondary place? His answer was an unhesitating negative. It was quite true that Latin, which was once the *lingua franca*, the common language of all the educated people of Europe and the language of diplomacy, had passed for that purpose into a secondary place. Its place was taken for a considerable time by French and in future he predicted, without any hesitation or doubt, that it would be taken by English.

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But that did not in the least affect the importance of continuing to give, in our educational system, if not a primary, at any rate a prerogative, place to the study of Latin and Greek.

It is with profound regret that we record the death of Mahamahopadhyaya Pandit Ganapati Sastri of Travancore, well-known to the Oriental world as the discoverer of the plays of Bhasa. For nearly half a century, Pandit Ganapati Sastri served the Travancore State and won a great reputation for himself as a Sanskrit scholar and the Editor of the well-known Travancore Sanskrit Series. By a very happy accident, Pandit Ganapati Sastri discovered the manuscripts of Bhasa's plays, of whose existence there was only a tradition. We need not enter here into the controversy about the authorship of Bhasa's plays, but there can be no question of the Pandit's services to Oriental scholarship. In addition to the honour of Mahamahopadhyaya conferred upon him by Government, other honours also came to him unsought, the University of Tübingen bestowing upon him the degree of Ph. D. *honoris causa* only the other day. Pandit Ganapati Sastri's honoured memory will live for a long time in the world of Oriental scholarship.

It is gratifying to note the awakened interest in archæology on the part of the Government of India, but we must refer here to the complaints heard

Indian
Archæology.

in more than one quarter of the injustice of making the results of the archæological work available to foreign scholars long before they are published in India. On the occasion of the recent epoch-making discoveries at Mahenja-Daro, the first information appeared in the pages of the *Illustrated Weekly News* of London, in an article by Sir John Marshall illustrated with a number of photographs. Another article has recently appeared in the *London Times* by Sir John Marshall again, containing information which has not yet been made available in India. It is time that a protest was raised against this policy and people ensured the best use of the tax-payer's money in India, by seeing that the benefits of its expenditure came to this country. The seriousness of the complaint can be imagined from the circumstance that even an English paper like the *Pioneer* has found it necessary to protest against this. Here is a complaint in its columns:

It is to my mind very pertinent to ask why, in these days, when the Government attach so much importance to publicity in India, detailed reports of important discoveries in this country are almost invariably revealed first to English newspapers in England by the Director of Archæology himself. I indicate, for example, the number of times in which the "Illustrated London News" has been specially favoured by Sir John Marshall with photographs and articles. Only recently the London "Times" had, I believe, a signed article from his pen. Is this the Government's idea of publicity? From my own experience I know how little the Archæological Department encourages Indian journalists (whether of

British or Indian nationality). Yet it surely is of far more importance that India should have first-hand information of the discoveries made by the expenditure of funds to which she subscribes. In this matter Egypt is ahead of India. Keen as I am on this subject from the archæological standpoint, I do not see any disgrace in insisting that India should be enabled to benefit materially by the labours of the Department, and it surely is not suggested that the honoraria (if any) received for articles in the English press are likely to outweigh the value of, say, tourist traffic which could be encouraged as in Egypt or the better education of Indians themselves in the history of their past.

We are glad to find that the scheme for the encouragement of Indian Art by the founding of a Prize

The Prize of Delhi.

Delhi is gaining strength and is already developing into a proposal to establish a Central Art Institute at the Imperial capital. The fundamental idea of the latter proposal is the recognition of a broad national style underlying Indian art in the various provinces. By the establishment of a central institute at Delhi, it is hoped that specially promising students can go after they have graduated from the local schools of art, where they can rub shoulders with artists from other parts of the country, studying one another's methods and thus gradually breaking down the system of water-tight compartments which is at present retarding the development of Indian art, and where, in a word, they can pursue their studies on broader and more stimulating lines. Some dissatisfaction

faction has been expressed at the fact that the Government contemplates at present the inclusion of only two subjects, painting and sculpture, within the operations of the institute. But it may not after all be unwise to make such a modest beginning, as other subjects can easily be added as time and opportunities permit. It is understood that some of the Provincial Governments and Indian States have already promised co-operation and support and we hope that the Central Arts Institute at Delhi will be an accomplished fact at no distant date.

The absence of educationists of distinction and ability in our Legislative Councils is well-known and the consequence has been an utter neglect of educational questions. Concluding his admirable report on Education in Bengal in 1924-25, Mr. Oaten writes: "In short, education came before the Council in 1924-25 but little and when it did so, it figured purely as a pawn in the political struggle. In the meantime, the University remained unreformed; the secondary educational system continued to languish in anaemia; and primary education remained an unsolved problem." This may not be an unfair description of the state of affairs in many other provinces and Legislative Councils. The problem has of course been complicated by the present obsession of politics in the minds of many of our legislators who might be expected to take some interest in education, but educational interests would suffer even otherwise.

The latest report on Indian Education contains some interesting statistics, with regard to the distribution of scholars among arts and professional colleges which has a bearing on the question of unemployment in the various provinces. It must of course be understood that students in professional colleges do not get employed sometimes as soon as they leave college, any more than the products of the colleges of Arts and Science. The bulk of the students in the so-called professional colleges again are students of law who find it very hard indeed to eke out a living after entering the profession. The following table may be studied with usefulness with a knowledge of the limitations described.

Province.	No. of Students in Arts & Science Colleges.	No. of Students in Professional Colleges.
Madras	9,177	2,279
Bombay	5,896	2,712
Bengal	22,641	5,918
United Provinces	4,956	2,248
Punjab	5,527	1,641
Burma	871	155
Bihar & Orissa	2,600	534
Central Provinces	1,022	344
Assam	1,027	83
North-West Frontier Provinces	308	21

It may be dangerous to draw definite conclusions from this table, but the unduly large number of students in Arts and Science colleges in certain provinces is striking.

The Andhra University Act has come into operation and at least the Vice-Chancellor and the Registrar have been appointed. The public however has not yet heard of any developments in connection with the scheme, except that the District Board of Kistna has promised a donation of three lakhs of rupees and that the District Board of Guntur has generously promised the donation of another lakh of rupees. May we suggest to the authorities of the new University that they should adopt the practice of sending out periodical bulletins to the press chronicling the progress of the movement? This excellent practice was adopted in the case of some of the North Indian Universities in the early stages of their progress and was responsible for rousing much public attention and sympathy. The public for instance, would like to know whether any institutions are intended to be opened at Bezwada which has the unique distinction of being a University centre without a single college? Is it intended to create any professorships at all the University centres for purposes of research? What is being done to bring the various University bodies into existence? Mr. C. R. Reddi may be relied upon to attend to these affairs satisfactorily as well as expeditiously, but we have no doubt the

University has everything to gain by taking the public into confidence in these matters.

At a recent Students' Conference there was passed a resolution of some significance deserving of wider attention. It said that "Indian Universities cannot be expected to rise to their full stature and bring out the best faculties of their *alumni* until Indian degrees cease to be looked upon as necessarily inferior to foreign degrees." It must indeed be distressing for students endowed with high natural ability and working very hard for success in examinations to find that whatever their capacity and industry they cannot be considered to have done work equivalent to that of the products of foreign Universities. The best of our graduates have often to make room for people very much inferior in ability and accomplishment to them, merely because a foreign University has set its mark upon them. The European, anxious to maintain his superiority, set up this false and artificial standard to suit his convenience, but it is surprising that the injustice should often be perpetuated even under entirely Indian auspices. It is time efforts were made to put an end to this superstition.

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Education (Allahabad), March 1925.

The distinguished author of the book under review is one of the few enthusiasts in India who have taken to a systematic study of child-nature. The book embodies the results of close study by the author, not merely of the existing literature on the subject, but of the actual mental and physical growths of children, as witnessed by her in several schools in Britain and India where she has had the opportunity to work. Within a brief space of 200 pages, the author has contrived, in her plain, matter of fact, and at the same time, engaging style, to elucidate the various topics connected with child life such as the sense perception, play, the service of Hand in Mental Development, fatigue, exceptional children, measurement of Intelligence and the Kindergarten system; touching the various theories on these topics and supplementing them by her own views based on personal study and investigation. We would especially commend to our readers the beautiful and inspiring chapter on the system and system in which without going into technical detail, the author has surveyed the basic principles of the system and pleaded in accordance with these principles for the Indianisation of Indian education. We are sure that this little book will prove an excellent handbook for teachers as well as parents and others interested in the subject and kindle in them a deeper interest therein. It has been already recommended by the Academic Council of the Madras University as a suitable text-book for the students appearing for the L. T. Examination and we hope that other Universities will soon follow suit. We congratulate both the author and the publishers on this valuable publication and recommend every teacher to secure a copy thereof.

The Madras Christian College Magazine, January 1925.

The study of child-nature, is exceedingly important for both of the sciences of Psychology and Education. Its importance for Psychology is from the genetic point of view. In the child one is able to observe in simpler forms many of the processes at work which in adult experience become so complex as to make them difficult of analysis. Its importance for Education is too obvious to need extended notice, and yet there are some who are so short-sighted as to neglect it. Here in South India there are a great number of schools in charge of teachers who do not know the elementary facts about child-nature. But with the progress of education the time will surely come when it will be considered as dangerous to employ a teacher who is ignorant of child-nature as it is to employ a man for a physician who knows nothing of anatomy and physiology. Such a book as that which Miss Gordon has written will serve a useful purpose in hastening that day by putting teachers in possession of a primer which contains the fundamentals of the subject in a readable style. It is the type of book which we would like to see translated into our South Indian vernaculars, because it not only includes the principles of the science, but states them with special reference to the needs of Indian teachers.

A personality is the outcome of forces which are both hereditary and environmental so that child study must take account of both sets of factors. Much more is to be gained by teachers through the study of children for themselves than the mere perusal of books on the subject, however authoritative they may be. The trouble with so many students of child-nature is the evident desire to be spoon-fed. They desire to get their information handed rather than take the trouble to study for themselves. In many instances teachers have not the time necessary to observe intelligently. Very valuable, then, is Miss Gordon's chapter on 'How to Study a Child,' particularly for those who are beginners in child study, and it is a matter of vital concern as much for the parent as for the teacher.

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