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A SCHOOL MUSEUM.

BY

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A few years ago there was a photograph, in the Strand Magazine, showing the contents of the pocket of a School boy. He had in him articles varying from marbles to fish-hooks, Cigarette picture and postage stamps and from a monkey-spanner to a penny whistle. It was a matter for surprise that lots of such things were found. He was a walking Museum. He was rather ashamed of his collections at the moment he was found. He should have been proud of such a student. He is a great source of inspiration to the teacher. He has exhibited all the taste depicted in the various departments of the British Museum and certainly he should have worked up the collections with great zeal and with absolutely no personal vanity.

It is surprising that such students are still to be found even in our class-rooms. Almost all boys and girls are interested in some one or other of the various departments of a Museum and all that is required is the kind and sympathetic recognition of the same and a helping word, advice or some such thing

to develop this "*Instinct*", if I may so call it. In the hands of an able teacher the class will develop a Museum—which will also be interesting to the extreme. In Kalimpong at the foot of the Himalayas, for example, there is a school which is very famous for its practical and useful studies in Butterflies and Moths and even the "Imperial Institute of Agriculture in Pusa" go to this school at times for help. In S. India the great School in Thirupathi has gone far ahead of over some of the Colleges in the matter of Museum collections and Natural science studies. All the boys come out of the School with a great fascination for Natural science. There is no reason whatever why everyone of our Schools in S. India should not develop into such useful units, when a teacher guides them properly. Such a teacher will be always surrounded by his students for help about postage stamps, birds' eggs, butterflies, and a thousand and one queer things which no one can now think of. What can be more

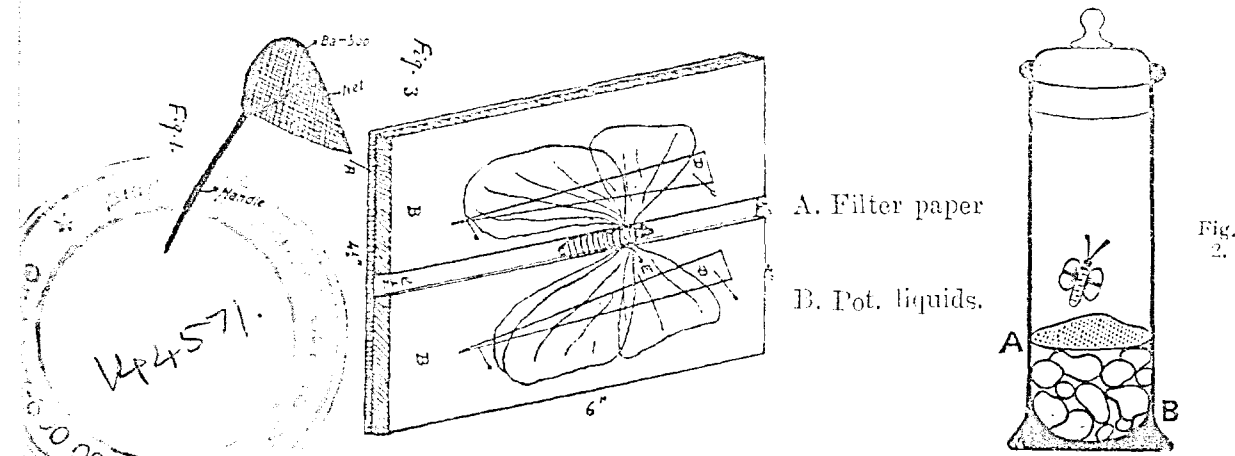
ennobling than to have one's heart throbbing with those of our young boys and young girls? Study will no more be a task for them. To be away from their studies will be a task then for them. We shall thus have reduced studies into a matter of pleasure!

Now let us see what we can do. In Geography, maps and relief models made in papiermache and finished in water colours will start the imagination of the pupils and then you can see what your geography department will develop into. If Philately also is tacked on to this department it will be found

to be a great help both to the teacher and to the student.

I have seen show cases in some schools filled by Exhibits which a small pocketknife and a pair mischievous hands were alone responsible for. Busts of great men like Napoleon, Jesus and Krishna, Scenes from Indian puranas, all the quadrupeds found in the locality and models of some of the great buildings of India, all done in wood were arranged very tastefully in the show case.

In the sphere of Natural science one can work wonders quite easily.



Let us take a school in Malabar, for example, which because of the good rainfall and other good conditions offer excellent opportunities for the Natural Science Teacher.

Butterflies and moths, tree bugs and waterbeetles and the "larvae" (young ones) of them can be added to the Museum. These insects can most of them be caught by a butterfly net (fig. 1). The insects have to be killed next and that too as painlessly as possible. For this a killing bottle (fig 2), easily made will help the teacher. When the animal is dropped into the bottle a few drops of Hydrochloric acid must also be put

in. This acts upon the potassium liquids at the bottom of the bottle, under the filter paper and the poisonous fumes thus evolved kill the animal quite easily and painlessly too. Now the insect has to be set. The wings and the feelers have to be placed in certain positions. For this one has to make what is called a butterfly board (fig 3). The body of the insect is placed in the groove in the middle and the wings spread well on the boards. The wings can be kept in position by paper strips fixed over the wings (fig 3). After about a week the butterfly or moth is ready for the show case and can be removed to it and can be pinned up. In big insects the

Viscera has to be removed. The technical name of the insect, the vernacular, the date and place of collection has to be put in a label. In a very short time one will have a very good collection of insects. Very often one comes across the caterpillar of an insect. These can be reared in soap boxes and fed upon the leaves of the plant on which it was found. Eventually they will make a closed bed-room and go to sleep for a very long time, weeks at times. One fine morning the bed-room is broken open and out will come a beautiful and majestic butterfly. If once a boy or girl sees this he or she will collect, rear and make a good addition to the Museum. The eggs will be found on the same tree on which the caterpillar was found. Eggs in a small tube, the caterpillar next, the cocoon the third and then the adult butterfly well arranged will illustrate the 'life history' of the Insect. This much for Entomology.

Another branch in which boys are particularly interested is "Birds." Birds' eggs are easily obtained by boys; they have a knack of getting these. These can be put in a case and then the different kinds of eggs can be compared. Very often the nest and also the bird stuffed can be put up in the Museum. This is rather costly and only schools with a big purse need try unless some of the teachers or the students are Taxidermists. Bird Galleries are some of our most popular departments. In this connection I have to strike a note of warning. In England and other parts of Europe the mania for birds and their eggs has gone so far that many rare birds are fast disappearing from the country. The authorities have found it necessary to check this nature-

pillage although they appreciate the interest which prompts them to do the same. In S. India there are many common birds that are very useful to the farmer and to the gardener. It would be a good thing not to hunt them down unnecessarily. If one is lucky, eggs can be found in the nests even after the young ones are hatched out. They may be bad eggs, but good for our purposes.

Reptiles are rather difficult to get and dangerous at times. It is, therefore, almost better for the teacher to collect snakes and lizards for the Museum. These have to be preserved in bottles in spirits.

Fishes can be bought from the market and each can be put in a bottle and a shelf can be set apart to "local fishes." If the school is near the sea nothing can be more ideal. Very often beautiful shells are thrown up on the beach. From the sacred Sank to the ordinary bivalve shell all forms can be easily collected. In many parts, sea anemones, star fishes and such other marine animals can be got. These also can go to enrich the Museum if they are preserved in 5 per cent formalin.

If the students take some pains the skeletons of some animals can also be brought in. A rat, or a cat, can be buried underground and after some weeks the bones can be picked up, put in order, mounted on a piece of board and then the whole thing will look very good.

In Botany we have another valuable field and the things are easily obtained. Who is not edified by flowers? Certainly children are if no one else and who hates a bunch of grapes, even if they are sour?

Shall we begin with seeds? In their daily perambulations the boys and girls can

collect thousands of different seeds. They have to be sorted and kept. Some seeds are brightly coloured. Others look like insects. Some others float in water. Yet some others have hooks on them and they eat some. "Surely there is something in these for those who ponder."

The different kinds of trees growing in the locality and used for the various purposes can be made the object of study. It would be a good thing to get blocks from the various kinds of wood of the same size and shape. These varnished and named and also the purposes to which they are put will afford an instructive part of the Museum.

In many schools there is a thing called a "Herbarium." It is only a collection of plants :

The plants, or rather their branches, with their flowers on, are first placed between sheets of blotting paper and pressed. Slowly the plants become dry. Every day the blotting sheets are replaced by fresh dry ones and the wet ones dried to be used next. After some days these plants are quite dry and then they have to be dipped

in a dilute solution of Mercuric Chloride. They are then pasted on paper and named and kept away. This is a Herbarium. Surely any school can do it. The flowers of some plants such as some palms are very beautiful and if they are preserved in spirit in bottles, the Museum will have a good addition. There are still other departments of Botany which the students themselves can develop and the Museum can be enriched indefinitely.

If one were to make a study of one plant such as the cotton and see what insects do harm to these a course in Parasitology is made. Why not we take up some domestic plant such as the Avarai "Dolichos labiali" and see what the various kinds of insects are that form the daily visitors to the plant. It will not be a bad thing to collect these various insects. When one plant is finished one can take up another like the sunflower plant.

I shall be very glad to help any body in the matter. Any reader can write to me C/o the Editor.

THOUGHTS ON PEDAGOGY

VI What is Education?.

BY

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

It is the fate of certain things to live on the lips of men but never really to enter their understanding. When a thing is most talked about it is, generally speaking, least understood. For there is little need for talk when knowledge is full. The word education in these days is an over-used coin of speech. One cannot live in the modern world a day but feels called to say something about education. Thus education has been committed to the care of quivering words.

What is this education which has set men's tongues loose? It has been described, defined and explained endless times, and still its heart remains hidden. We hardly know what it is except that it is something that must do us good but often does harm. It often does us harm because we hardly know what it is. We cling to it as if to an uncertain gleam in the dark because we believe that it would lead us to light. So we have been putting our trust no less than our hope on a riddle, and to some extent playing with it, perhaps unconsciously, and we have been thinking ourselves wise all the while.

The result is that there is no country in the world to-day which is satisfied with its education. More or less everywhere it is leading to unexpected results. It has brought new evils in its train while it cannot be said to have quenched the old. In several lands it is leading to disillusion and throwing up thorny problems to vex the brave hands that dare grasp them. The new systems of education that now and then

appear in battle-array to challenge the sanity of the old are a sign of the disappointment that the higher judgment of mankind has suffered in the so-called educational panacea. The desire for the evolution of a right education has begun to murmur imperatively in the collective aspirations of man.

Vain must be the attempt, however high-intentioned, to extract light from darkness of which we know nothing. If education has so far failed or at least fallen lamentably short of hopes, and no candid mind will deny it has, it is because we have been building on an education of which we had no clear ideas. The educational idea was invested in schools and colleges with the wild enthusiasm and extravagant hopes with which some people launch themselves on a commercial speculation. This educational venture has mostly resulted in little but a polished emptiness, a spluttering garb. Even the most ardent admirer of it will hardly gainsay the fact that, judged from the harvest, it does not pay.

If we expect anything from education we must first know what it is. This knowledge is essential, for without it we should not know to put it to such use as will benefit us, and we have no right to expect any definite good from a gamble in chance. Folks that deal with the forces of chance take what comes.

Our present ideas of education are of the cloudiest sort. We say that education must fit us for life as if life is a finished article

and we know what it is. Education is always defined in the most general terms, a certain sign that those who talk about it do not know it. These general terms have led us to fill young heads with all the component parts of the universe and to hope for the emergence of something wonderful from the ill-assorted collection. We have been expecting the rise of the perfect citizen, the ideal man, the highest type of human being from it, and when we find ordinary human beings with ordinary visages and ordinary outlooks, small-minded and self-intoxicated come instead, our disappointment naturally is bitter. If we are ever to realize our hope we must build not on vague ideas, less trustworthy than sand, but on some definite purpose.

Education should be a little more than a merely spectacular procession of time from birth to boyhood, from youth to manhood. What shall we feed the children with in their journey to mature life? That depends upon what we like the children to become when they grow up. We cannot have a multitude of irons in the fire with regard to the education of the young. To tell them all the things under the heavens in the hope of making them fit enough to meet the various contingencies that life may have in store for them is very often as good as telling them nothing. The necessities of growth will not put up with such thoughtless solicitude. They will march ahead practically untouched by all the efforts that this solicitude sets in motion. An over-loaded curriculum must be the death of real education. And if our education is to-day on the verge of collapse it is because for one thing it is overloaded and

is lacking for another in a vision of things within our reach and a clear purpose within our fulfilment. This pressure of a hundred subjects upon the young minds which by a curious lapse of judgment we call education cannot give us the man or woman of our educational dreams.

If education is to bear fruit it must be changed from the noisy activity which it is to-day, to purposeful action. We must will to give the educated man or woman certain things taking care not to will more than what we can give. Education must leave its testimony on us, its ineffaceable stamp, must kindle a light in us which shall not waver in storm or grow dim in gloom. Let the educated man go through life like a moving illumination and we cannot stop the uneducated from demanding to be transformed likewise. To-day we can hardly tell the educated from the uneducated. Both have the same stature, are lashed by the same passions, troubled by the same needs, inspired by the same motives which are seldom frankly owned, are equally happy and equally miserable, equally able and equally helpless. There is perhaps a difference after all, and it often consists in the cunning power of the educated, aided by which, he takes unfair advantage of the other. It is this selfishness often hiding its nature behind an embroidery of glittering lace that distinguishes to-day, if he is distinguished at all, the boastful and declamatory individual of education from the simple unsophisticated children of ignorance. We have been tilling the human mind to raise a crop of gold, but tares come into the field and grow as if our ploughshares have been turning the soil in such

manner as would make fit only for tares to grow.

There is perhaps a seeming exaggeration of evils in all this. But the evidence of known facts cannot easily be brushed aside. What has education done to eject selfishness, jealousy and rivalry from human conduct? What has education done to bring man nearer to man, to accord his conduct to the deep forces of kinship that altogether independent of our education and aspirations bind all these diverse, mutually suspicious and cantankerous peoples into one family? Why is it that there is little domestic peace in it to-day? It is not because that there is any element of natural irreconcilability in it, but because we have managed thus far to suppress the stream of harmony which flows in the deeper spaces from which its common existence springs. Our upbringing has been hostile to this great harmony. Dark disturbances shake the music, and we stand to-day as we have stood through the centuries parted from our destiny by seemingly unfathomable gulfs.

The educational idea most commonly finds expression to-day through the teaching of certain subjects such as languages, mathematics, science, and history. Nothing worth knowing is actually achieved in these subjects, not by any means in the school nor even frequently in the college. The students acquire, the teachers manage to give them, a vague confused superficial smattering in them and both are satisfied that the work of education is over. The students quickly get rid of this smattering at the examination where they spare no efforts to display it to the best advantage. Thus the two ends of the educative process nearly meet at the

same point, the end hardly showing anything great that the beginning lacked.

A young man at the end of his school education writes:

"My parents sent me to school thinking that it would make me fit to earn my bread. Now I find with my little experience of this world that there is no use of studying for government service. Therefore, I must return to the land from which I came and cultivate my small field and be content. Now I know bits of English, Science, Mathematics and my mother tongue. I am satisfied with what little knowledge I have gained after spending years and large sums of money. If I had spent these years usefully I might have been far better than I am. I must be thankful to my parents and the government for giving me *this* knowledge."

Another writes:

"When I was four years old my parents put me to school. I have been 11 years in it and now I am in the School Final Class. But till now I have not gained anything from this education. I had hoped to gain much and now I am disappointed. I do not know what the reason is."

A third bewails, "After all I have gained very little."

A hundred students write in this strain. They have gained nothing. They feel like guarded princes suddenly left to fumble in the fears of the dark. A silent sad disappointment has settled on the schools. Education has failed to speak to the growing generation through the school subjects. A momentary consciousness of mere information is not education. The school curriculum was based on its supposed educative

value. It was hoped that the teaching of certain subjects would, by some mystic action, lead to the education of the young, but far from leading to this devoutly-to-be-wished-for goal it has led to the encumbering of juvenile minds with dubious matter and even hindered the true educative process. The young have been stuffed instead of taught, their growth has been artificially arrested instead of aided through natural means. The institutions meant to spread education have mostly been tending an awkward parody of it. In the noise and confusion of spurious educational notions wrangling in schools and colleges true education has largely been forgotten if it has not actually fled to some hidden refuge.

Thus it has become imperative to recall and re-state the true function of education. If education is not a lasting illumination of mind and the inculcation of a habit of easy health, it is a hollow word producing troublesome sound. And the two must go together to make education. Mere illumination of mind without physical health is ineffective. Mere physical health without illumination of mind is harmful. The one is wisdom without the means of using it; the other is energy without wisdom to regulate it. The combination of wisdom with energy leads to beneficence, to active good, and that is education.

Whenever, then, wisdom is not found thus combined with energy, whatsoever things may be there, education is not. If the individual, claiming to be educated does not bear with him these two vital elements that go to make a happy and abundant life, be he an intellectual giant or a gigantic man we cannot admit his claim. Let us then insist that

education must give us wisdom and strength in equal measure. If men are strong and wise they will also be good, unselfish, innocent, and innocence, the mild majesty of the mind, transforms and ennobles those who come in contact with it. Thus the truly educated man is a light that kindles other lamps.

Can the school curriculum such as it is to-day yield this education? Unless it is made to include a programme of an effective physical education it cannot give that habit of health which we have said is one of the two great essentials in education. And regarding wisdom what can it do? Precious little as it has done so far in this vastly important matter, does it at all have the elastic power to produce better results. There is little doubt that if the subjects taught in the schools have failed to be productive of really educative results it is not because they themselves have no virtue in them but because in teaching them education has been forgotten. The greatest enemy of education is the examination system and it is a most invidious and unscrupulous enemy because it fights its battles in the name of education itself. It has practically succeeded in laying waste the realms of education and to usurp the throne. It is not, when one really thinks about it, an open conquest but a silent supercession that occurred overnight. When at some time the guardians of education flagged somewhat in their vigil the waiting enemy must have stolen into the king's chamber and throwing him quietly out of the window and putting on his image must have softly taken his place, and nobody was ever the wiser for this tremendous change of kings. The pretentious

thief has been scattering deceptions with both hands and filling the minds of men with the sparkling strong wine of a false and almost fatal allegiance. Thus it is that education has become a pageant of spurious spectacles.

This combination of education with an uninformed system of examinations has proved to be an error of the utmost consequence, has degraded teaching to a dull mechanical routine, has turned out a superficially polished generation bearing a little knowledge but without the power to tend it, and exercising strange reactions on the bearers. It is exactly in such circumstances that a little knowledge is said to be dangerous. It has shown its danger at least in the sphere of the material needs of life. A little knowledge has shown its insufficiency to make a living, and as this question of bread and butter is of paramount importance to existence the failure of education in this respect has been borne in upon us with particular poignancy. It has failed equally in other spheres also although we may not realise it with the same intense

and almost maddening disappointment. Education has failed because the real idea underlying education has hardly been given a chance. We have hardly been trying to attain either health of body or nourishment of mind. We never seriously bent our efforts that way. Just as in some religions certain ceremonies and observances, we find, have eaten up the meaning, so in education certain formulations and conventions have altogether overshadowed its essence. It is time that the living educational ideal was brought back to the schools. The greatest part of a nation's wealth is its collective energy, not the mere manpower, as the phrase goes, but the grand total of all the human capabilities it holds. The present so-called educational system has proved a tremendous drain on these very capabilities exceeding price. Therefore a careful survey of existing conditions and an anxious search for remedies have become imperative. And it is just because these two things appear to be so imperative that these thoughts could not remain unwritten.

There is no doubt that the schemes of examination do impose on the schools a certain type of schools to have little or no connection with the needs of any occupation they are likely to follow. This is true, despite the fact that the examining bodies have offered a number of options. For any remedy to be effect, there must be a *broadening* of the *knowledge* and *interests* of the teachers, extending outside the immediate duties of the school into the general affairs of the world, or some activity where they will be employed with other men or women belonging to different callings.*

*Mr. E. Salter Davies, Director of Education for Kent (Extracted from the New Era July '28.)

THE TEACHING OF INDIAN MUSIC

BY

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Now that Indian Music has formed its proper place in the curriculum of studies both of the school and the University it will be useful to ponder awhile about some of the peculiar problems connected with the teaching of the same. In the west, the teaching of Music is very well organised and there are definite syllabuses prescribed for the various grades. Further music teachers are given good training at the Academies and other institutions in the methods of imparting instruction in music. Here, in our country there is neither a training college nor an Academy to help the music teacher so that he or she is often left alone to devise his or her own methods according to the peculiar requirements of the different classes. Nor are there facilities for the music teachers scattered all over the presidency to meet periodically and to discuss the several problems. As a consequence the progress made is very slow. During the last fifteen years, several music conferences have been held in this Presidency and also in other parts of India, but not one of them bestowed any thought on this problem. That is because the teaching of music has hitherto been confined mostly to individuals. The systematic teaching of the theory and practice of Indian Music to groups of pupils is a thing of quite recent growth. The adoption of a common system of notation, the use of suitable musical instruments for the purposes of the drone and for accompanying the students, the ways of making the students

interested in music classes and the adoption of a common well defined syllabus for the varying standards, comprising both the theory and practice of Indian Music are some of the more important problems that demand immediate attention. I shall deal with these one by one.

Notation is the method of representing the various sounds that we employ in music by a system of letters, signs or symbols. It is intended to play the same part as the letters and characters in every language. In India, the notation that has been in vogue from time immemorial is the sa ri ga ma notation which with some slight improvements ought to be utilised in the educational institutions. This system of notation consists in representing the several principal swaras by the syllables sa ri ga ma pa dha ni. So, there is no need to go in for the foreign staff notation. In classes where there are either only Tamil students or Telugu students, the swaras might be written in either the Tamil or the Telugu script. Likewise for the other classes where a common vernacular is prevalent. But in the case of classes which contain mixed students who do not happen to be familiar with any one common vernacular script, the problem assumes a special nature. In such cases it is useful to employ the English script s r g m p d n for representing the seven swaras sa, ri, ga, ma, pa, dha, ni. This method of representing the seven swaras is nothing new for it has

been largely used in many useful treatises on Indian Music written in English.

It has been suggested in some quarters that the Devanagiri alphabets might be used instead. I am against the use of the Devanagiri script for practical reasons. Firstly, they have to be learnt. Secondly, it takes a longer time to write these scripts than the corresponding swara letters in the English alphabet. Thirdly, we can with the English scripts conveniently use the dots and lines for representing the sthayis (octaves) and speed but not so without a certain amount of confusion in the case of the Devanagiri scripts. Again at present the short and the long letters of the vernaculars represent swaras of duration of unit time and two units time respectively. This device might be retained even in the English scripts by using the small and the capital letters—i. e., s will represent the shadja swara of duration of unit time and S will represent the shadja swara of duration of two units of time and so on. Thus the music of the second of the Pillari Gitas by Sri Purandara Vittala will be as follows :—

Murahari Raga.
Roopaka tala.

Parent Scale No. 15.		Arohana		Avarohana	
		s r m p d s		s d p m g r s	
d p m g r s	r m p d m p	d r r s d p	d p m g r s		
S R R	d p m g r s	s r M g r	s r g r S		

For the last few years, it has been my special privilege to be teaching Indian Music to classes containing Tamil, Telugu, Malayalam and Kanarese and even Urdu girls in the different collegiate and secondary institutions and I have found that the system of notation mentioned above is quite successful and easily followed by the students. Therefore I would advocate that wherever possible the vernacular scripts be used—even the Devanagiri scripts might be used if all the students of a class are familiar with the same. In classes where the students are not familiar with any one common vernacular script, the English scripts be used as mentioned above. I shall deal with the other aspects of this notation in my next article.

Education should be in full association with the complete life of a man, economic, intellectual, æsthetic, social and spiritual.

Dr. Rabindranath Tagore.

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DURATION OF SCHOOL LIFE

BY

"Elementary Education."

The aim of education has been differently stated by several educationists who have written on the subject. Preparation for complete living, character formation, training in citizenship, are a few of those that have been declared as the aim of education. Though these may look different to a superficial observer, a closer examination will show that they are not opposed to one another but that they only state the object differently. Whatever it may be, all these enunciations of the aim of education presuppose the attainment of literacy, for under modern conditions literacy is the first step to education, and only the first step. If therefore a system of education does not materially help in combating illiteracy it stands self-condemned.

If we examine the position as regards elementary education in Madras, we find that the system now in vogue is hardly successful in removing illiteracy, may it does not even prevent people who become literate from lapsing into illiteracy later. The causes for this are not far to seek. They are due mainly to the short duration of school life in elementary schools. If we survey the position over a period of 20 years, we find that far from there being any progress made in this direction, we have actually gone worse, for the duration of school life which stood at 2·7 in 1908, declined to 2·2 in 1916 and to 1·9 in 1921. In the latter year the Madras Elementary Education Act of 1920 was put in to operation and great expectations were then raised that elemen-

tary education in Madras would ere long show considerable improvement in respect of expansion and quality. The experience of the seven years of the working of the Act has however shown that "practically no headway is being made against illiteracy." The duration of school life far from showing a tendency to rise has actually gone down to 1·8 where it stood at the end of the quinquennium 1922-27. These figures relate to elementary schools for boys. The position is however much the same with regard to schools for girls. In their case, the duration of school life which stood at 1·9 in 1916 declined to 1·7 in 1921 and has remained stationary since then. Of course, during this period of twenty years the number of elementary schools has vastly increased as also the number of scholars reading in them. It is also true that much larger amounts are now being spent on elementary education. But what avail is all this increase in numbers and expenditure when the schools contribute very little towards removing illiteracy and combating it successfully?

The question may also be examined in a different manner by taking the distribution of scholars among different standards. In the year 1925 there were 13,71,779 pupils in elementary schools for boys of whom 7,19,682 were in standard I, that is 52·4 per cent of the entire strength were in the lowest standard. The corresponding figures for 1927 were 19,85,617 and 10,46,442 respectively, the percentage being 52·7. This is undoubtedly a very extensive foundation

for the super-structure. Again, if we examine the wastage that occurs between standard and standard, we find that on an average the wastage between standard I and standard II is 60 per cent, between standard II and standard III 26 per cent, between standard III and standard IV 24 per cent, between standard IV and standard V 66 per cent, between standard V and standard VI 77 per cent. We thus see that a very large proportion of the pupils of elementary schools for boys not only remain in the lowest class but that a large majority of them also leave school after staying in that class for a year or more. The wastage between standard II and standard III as well as that between standard III and standard IV is not however so appalling, but that between standard IV and standard V is again exceedingly large, while that between standard V and standard VI is as much as 80 per cent. These facts show that even the small proportion of the boys who go beyond standard I do not complete their IV standard course. It is no wonder then that a very large majority of the pupils leave school in much the same position in which they were when they entered schools and that such of them as rise a little higher soon lapse into illiteracy.

This picture of the state of elementary education in the province, though it is very dismal, still does not seem to receive that attention that it merits. Of course, quinquennial reports of Public Instruction have uniformly bemoaned the decline in the duration of school life. But beyond this wailing no vigorous steps have so far been taken. The causes for this undesirable state of affairs are not far to seek. Firstly, there

is need for a stimulus to teachers to make them get children to the school, keep them sufficiently long there, and train them efficiently and satisfactorily. Prior to 1908, that stimulus existed in the system of payment of grants by results but when that was abolished no other stimulus replaced it and the consequence has been that we have had to pay very heavily in the form of a declining duration of school life. It is however too late now in the day to re-open the question of the results grant. What is more important now is the supply of a stimulus which will make the pupils stay longer at school and that stimulus has by the experience of all modern countries been proved to be compulsion. The introduction of compulsion to secure the attendance at school of all children of school-going age cannot therefore be deferred any further without courting disaster.

Another cause which has contributed greatly towards the decline of the duration of school life is the large number of ineffective single teacher schools that we have in this presidency. Politicians and administrators in their eagerness to dazzle the eyes of the electorate with astonishing figures regarding the number of schools and the number of scholars have been unsparing in making the funds available go to the farthest limit possible by opening almost all the schools with a single teacher. This has however been a tremendous waste of public money. Mr. Statham in his report on primary education considers this as the main cause of the short duration of school life and the great wastage that occurs between standard and standard. According to this estimate out of a total of nearly 47,000

elementary schools as many as 20,000 are manned by a single teacher; and he unceremoniously declares that the money spent on this class of schools is a huge waste, as the schools contribute very little towards the removal of illiteracy. With all good will and intention, it is humanly impossible for even the most ideal teacher to handle successfully two or more classes at the same time. When we have a very large number of elementary schools where a single teacher handles four or more classes at the same time, it is needless to say that his influence on his pupils for the better is absolutely nil and that the schools serve more as creches for keeping children away from mischief. The Indian parent, shrewd as he is, soon finds that after a stay of one year or so at school his child has become none the better for it and therefore withdraws him unceremoniously in spite of the incessant preaching of the benefits of education dinned into his ears from various quarters.

One other cause that contributes to make the present-day education unpopular with

the Indian parent, more especially in villages, is the unsuitability of the content of the elementary school curriculum. The charge has been levelled, and levelled justly too, that the education imparted in schools only creates a distaste in the pupils for their hereditary occupations and takes them away from their villages to swell the ranks of the army of the discontented unemployed in towns and cities. This fact also enters into calculation when the Indian parent decides to withdraw his child prematurely from school.

The problem of elementary education in Madras is not therefore merely one of numbers or agencies. It is one of effectiveness, and effectiveness is even much more important than either numbers or agencies. Once education is made effective, numbers will naturally follow. It is therefore fervently hoped that this aspect of the question will also receive the anxious consideration of the authorities and the public and that suitable and adequate remedies will be found and applied at an early date.

OUR IDEAL AND ITS REALISATION

BY

Mr. K. Sambandam Pillay, B. A. L. T. Assistant, Govt. Training School, Trichinopoly.

'A teacher without an ideal is a horse without a bridle' is an aphorism that lies underneath all thoughtful utterances on successful Pedagogy in all countries—Eastern and Western, and for all ages—Past, Present, and Future. It is the ideal that stimulates a healthy thirst for more knowledge—the mainstay of efficient instruction. It is the ideal that prompts the teacher to choose and apply the right methods of teaching which ensure the maximum gain at a minimum cost. It is the ideal that acts as a solvent of all impurities of body and mind and helps the teacher in presenting a fairly perfect model of right thought and right action to the youngsters placed under his charge. In short, it is the possession of the ideal that justifies the teacher's position as the pivot of the Educational system.

What then is this Ideal and what is its true note? The one question that dominates all thoughtful moods of the educated citizen—one who besides meritoriously passing through the different stages of proficiency, can lay claim to a modest degree of real culture—is how best to divert, in fruitful channels, the fund of experiences gained, how best to understand the needs of his country and to voluntarily contribute his share of service towards satisfying those needs. Living as he does in a world which, in the present age, is passing through the 'Vaisya Rule' and which is therefore steeped in competition, he thinks and feels that service is essential to produce Communal or

National Coherence. The 'Satvic' state so essential for the attainment of the goal of life is reached by the path of true 'Rajas', of service of the noblest conception. Is it not true that it is this service with which the teacher is greatly concerned? Is it not admitted on all hands that it is this conception of service that enlivens his very being, that ennobles his activities, great and small, and that soothes his wounded heart and worried mind? Yes this conception of service is all in all for him if at all he desires to be loyal to his profession. His ideal is service, self-minimised though not self-less service.

In service one should bear in mind a distinction between 'Vritti'—service rendered in anticipation of consideration, of material gains, and 'Svadharma'—real service which ignores the self and involves the pure idea of sacrifice.

The Teacher who cannot afford to neglect the economic condition of his family, should not be expected to forswear the former kind of service—'Vritti'. To suppress or attempt to suppress his protests against the starvation wages doled out to him, and his appeals for a living wage and for security of tenure would be an unpardonable sin. The Teacher like his brethren in other trades should first live if he is to serve. Individuals or organisations that direct their energies to the work of raising the status of this Depressed class are bound to have the whole-hearted and effective sympathy of the Public.

But, dear Brethren! there is the other factor which we cannot forget. While we are at perfect liberty to push forward in all possible ways our claims for maintaining our position as efficient members of society, shall we be unmindful of our duties? Shall we focus our whole attention on our rights and privileges alone? Shall we spend our forces in the never ending cries for the redress of grievances? Shall we sit with folded hands exasperated at finding our cries unheeded? Do we not feel that we are not for the principles and methods of Trade—Unionism? Do we not hear our “Inner Man” whispering unto us sentiments of a nobler kind? Do we not hear him very often vibrating that all-Divine chord of Duty, of sublime service which is our true Ideal? Are we to be indifferent to these nobler sentiments, these sublime vibrations? If so shall we not be denying that Divine spark in us, our Greater Self? Such a denial we dare not attempt. The Ideal we are to hold aloft is there. There stands ‘Svadharma’ in its serene beauty. It is ‘Svadharma’ that exalts our drooping spirits and refreshes our fading hopes. In its presence our grievances are forgotten. The Holy light emanating from it dispels the gloom within. In its absence we are in the grip of our never waning disconsolate moods which sap our energies and in the end leave us depraved beyond redemption. ‘Svadharma’ is therefore the only solace for us. Let the new life instilled into us, make us cheerfully realise that ‘to work alone we have the right but never to the fruits thereof’, that service is its own reward. Further, service rendered with sincerity and faithfulness will not go unnoticed. Adherence to ‘Dharma’ regardless

of results is sure to enhance the moral force and this enhanced moral force can never go to waste.

Having felt the need for this Ideal how shall we strive to realise it? Since action is the keynote of this Ideal let us with a religious fervour take possession of it. The trust imposed on us is great. Everyone of us knows pretty well that our profession is the noblest of all, that we shoulder the huge responsibility of making the citizen of the future, of providing him with right knowledge, at the right time and by right methods, and of stamping out the ‘Tamas’. in time. This great task of us, specially at this time of transition, economic, political, social, and religious, is a knotty problem. To successfully solve this problem, the efforts of an individual or a handful of individuals however genuine they may be, would be inadequate. Fortunately we are not entirely at the start. The possession of organisations, local and provincial is a great asset to us. Let these organisations, besides advocating the cause of their aggrieved members, take on hand the more vital, vital, the more inspiring work of solving problems, truly Educational. Let them arrange for pedagogic experiments and broadcast the resultant observations and inferences. Much of the dirt that is thrown on our heads in the matter of the inefficiency or insufficiency of instruction can be safely avoided. Let us before falling out with the system given to us, ask ourselves how far we fall in with the system, how far we have sincerely endeavoured to work it out. Again the shortcomings we can hope to get over only if we are supported by facts and figures. The evolution of a good system therefore greatly rests upon the activities of our organisations and upon us their constituent members. Let us shake off the torpor born of disappointment lest we should cause self-destruction. Let us rise equal to the occasion, equal to the dignity of our calling and maintain the high level of mental life expected of us. Let us stick to the Ideal. Let action, unceasing action alone be our watch word. Let us ‘raise ourselves by our own efforts.’

EDITORIAL NOTES

The Inspection Commission :—

The inspection commission appointed by the Syndicate of the Madras University seems to have finished its work in the Tamil area and we may take it that it is in a position to report on “the suitability or otherwise of establishing other universities outside the university limits.” When the question of the appointment of this commission was taken up for consideration in the Senate, there was a prolonged discussion. Many of the Senators doubted whether any useful purpose would be served by the appointment of the Commission. It was pointed out on behalf of the Syndicate that the appointment was necessary in view of the recent remodelling of the courses, and an argument was also advanced that the university should satisfy itself that the conditions on which application had been granted were fulfilled. A few Senators connected with the administration of Colleges who have found it difficult to induce the management to effect the necessary improvement felt that an expert commission of the proposed type would be able to bring to the notice of the managing body the glaring defects and urge it to provide the necessary funds. A heavy responsibility rests in the Commission and if it be really interested in the development of the university on sound lines, it should present an accurate picture of the conditions prevailing in the different areas. Its deliberations should not be allowed to be influenced by “Dakshinyam” to which a reference was made in the Senate at the time of the discussion. The public should know where we are in the matter of higher education. One important question that should engage

its attention during the inspection is the “overcrowding” in the general classes. Parents in our presidency do not ordinarily worry themselves about the suitability of the class rooms and they have not the least suspicion that on account of overcrowding in dark or ill ventilated rooms their boys are likely to become stunted and to develop a predisposition to tuberculosis. Many of the Colleges which are situated in the heart of the city and which do not have the advantage of a compound should be more carefully examined and the Commission will, we hope, furnish information regarding the capacity of the class-rooms and the number of scholars as accommodated therein. Any university that is anxious to maintain a high standard should also satisfy itself that, in the recruitment of the staff, academic qualifications are given prime consideration. The Commission will do well to find out whether the salaries paid to the staff are adequate and likely to attract men with academic qualifications. The financial resources of the colleges should be carefully scrutinised and the Commission should also see whether the salaries have been paid regularly and whether changes in the staff have been frequent. It is for the consideration of the commission whether in the interest of university education, it may not be made obligatory on the part of the managing body to select teachers from an approved list prepared by a staff-selection board to be appointed by the university.

The S. S. L. C. Scheme :—

The newly constituted S. S. L. C. Board recently met to consider, among other things, the course of study. The Academic

council of the Madras university has decided that the course of Study should include an optional group. It has also been decided that almost all the subjects in which instruction is given in the school will be included in the list of subjects for the public examination. We shall be crying in the wilderness if we should suggest that the question of secondary education should not be considered purely as a preparatory stage for the university. Knowing as we do the composition of the Board, we may be sure that the consideration of the curriculum will be chiefly influenced by the requirements of the university. Schools will offer only those courses which may lead to the university degree. The Board is now called upon to decide which of the subjects till now included in the B. group should be transferred to the compulsory group and which should be placed in the optional group. There is no doubt that the compulsory group will include English, Second language, Elementary Mathematics and Elementary Science. Opinion among teachers will certainly be for the inclusion of History and Geography in the compulsory group. The optional group will consist of Algebra and Geometry, Physics, Chemistry etc. from which the pupil has to select any two. The pupil who intends to join the university should be prepared to be examined in all the above mentioned subjects and it is clear that the strain on the pupil will be unduly severe. Cramming will become more common and will even be encouraged. The ground that can be covered in each subject must necessarily be limited and the pupil can gain only a smattering knowledge of the different subjects. The Board will do well to consider at the outset whether the provision of an

optional group is really necessary or desirable. We learn the Madras Teacher's Guild has suggested that the pupil be asked to present only one optional subject. The report of the Sub-committee of the Tanjore District Teachers' Guild which we published in our last issue seems to favour the deletion of the optional group from the scheme. The case of the Tanjore Guild will be stronger if it has not put in a special plea for Geometry and Algebra and if it has not assigned a subordinate place to the vernacular. We are confident that the course will lose none of its value if the optional group be deleted. It cannot be maintained that the proposed course with optionals will not be heavy and we hope the Board will make a suggestion to the Academic council to drop the provision for the optional group.

Discontented service :

The authorities may not be unaware of the fact that there is a strong feeling of discontent in the rank and file of teachers employed in schools under local bodies and under private managements. We have been repeatedly urging the Government to take steps to improve the conditions of service of teachers in non-government schools. We wish the authorities appreciated the significance of the statement made by the Rt. Hon'ble H. A. L. Fisher, on the occasion of presenting the educational estimates: "An anxious and depressed teacher is a bad teacher; an embittered teacher is a social danger." One can see clearly at the present moment in the educational services all the three elements of anxiety, depression and bitterness. We are sorry to be told that conditions are not better in government institutions. Members of the Subordinate

educational service have petitioned, and prayed. Their grievances have not been redressed. Deputations to His Excellency the Governor do not seem to have led to any improvement. The case of the members of collegiate grade deserves generous consideration. The scale of salary sanctioned for a member in the collegiate grade does not compare favourably in the modest scale offered in several of the aided colleges. An increment of five rupees and seven and a half rupees is not a thing of which any government can be proud. We do not believe that the scale of salary is kept low in government colleges with a view to prevent any increase in the scale of salary in aided colleges. In view of the fact that the government seems to be inclined to favour direct recruitment to the Madras Educational service, it is but fair that the scale of salary of the subordinate service collegiate grade be liberally revised. It will allay the discontent among the school assistants if the government should immediately abolish the selection boards.

Forward Policy :—

We learn that the District Teacher's Guild of Chingleput waited in deputation upon the Director of Public Instruction when he visited Conjeevaram. The Guild seemed to have invited his attention to the security of tenure, enhancement of the salaries, revision of the Grant-in-aid Code etc. The director is reported to have stated that the question of the security of tenure should be left to the good sense of the management and that the enhancement of salaries and the revision of

the Code would be discussed by secondary education re-organisation committee. The Director of Public Instruction and the Hon'ble Minister of Education have toured throughout presidency and we are sure similar representations have been made by other guilds. What should be the situation of the educational services if all teachers' associations consider it necessary to harp on the same points? Where is the need for Grant-in-aid Code, and Educational rules if the administration of the school can be left to the good sense of the management? Rules for recognition will have no place if the Government can count upon the common sense of the management. We are tired of re-organisation committees and we are surprised to see from the reply of the Director that the appointment of another committee is under contemplation. Why should public funds be wasted on committees whose decisions are never allowed to see the light of day? We cannot imagine that the government is not in possession of necessary information which will help it to arrive at a decision regarding the security of tenure and Grant-in-aid Code. What is sadly lacking in our presidency is a "Forward policy" which never seeks shelter in codes and manuals and committee. A ministry with a forward to maintain its new problems and will try policy welcomes position by the successful attempt it has made to solve those problems. Madras and "forward policy" are poles apart. The state of secondary education is very unsatisfactory and a Director or Minister can easily earn the undying gratitude of thousands of teachers by even a slight improvement in the conditions of service.

The proposed Chidambaram University:—

Sir Annamalai Chettiar has earned the gratitude and esteem of the South Indian people by his generous endowment towards the institution of a residential unitary university. The bill is expected to be placed before the legislative council next month. In the absence of the draft bill, it is not possible for us to say anything about the merit of

the scheme. We do not think it proper that people should question the wisdom of increasing the number of universities. We do not believe that university education has been given a fair chance. A university of the proposed type will lay special emphasis on the teaching side and its efforts will be directed towards making substantial contribution to the existing knowledge.

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NEWS FROM ASSOCIATIONS.

The Madras Teachers' Guild.

The 33rd Annual Meeting of the above guild was held on Saturday the 11th August in The Hindu High School, Triplicane. About two hundred members representing most of the institutions in the city attended. The Teachers' Association, Hindu High School was 'at Home' to the members.

Mr. P. A. Subramanya Aiyar, B.A., L.T., Headmaster, of the Hindu High School, while welcoming the members expressed his great pleasure at seeing such a large number gathered that evening. The proceedings of the meeting began after the social and Mr. P. A. Subramanya Aiyar, the President of the Guild took the chair. He referred to the lip sympathy on the part of the authorities and regretted that the promises made to the ear were steadily broken to the heart. He appealed to the members present to join the Protection Fund in very large numbers in view of the fact that that scheme was bound to do good to every member. He also put in an eloquent plea for the support of the South Indian Teacher, run by the S. I. T. U. The Guild then considered the recommendation of the council that a grant of Rs. 25 be made to the South Indian Teacher for the year 1928—1929, and unanimously sanctioned the amount. The recommendation of the council for the appointment of an honorary librarian was also accepted.

The annual report for 1927—28 was then presented by the Secretary, which showed a steady progress in all directions. There was a slight increase in the membership and the activities of the Guild, its council and sections had been given in full in the report.

The Annual Educational Conference of the Guild was opened by Mr. R. G. Grieve and the conference devoted its attention to a discussion of the S. S. L. C. Curriculum. The Guild had also found it possible to transfer its library to its official residence in the Singarachary St. and the finances of the Guild were also described as satisfactory. The Guild is very much interested in the work of the Guild Co-operative Society which has become a tower of strength to the parent body; A short report of the working of the Society is given below.

After the adoption of the report, the office beares for the year 1928—29 were elected. Mr. P. A. Subramanya Aiyar was unanimously

re-elected as the President of the Guild, Messrs. M. S. Sabesan and V. Rangaswamy Iyengar were also re-elected as Secretaries.

With a vote of thanks to the chair the meeting terminated.

The Annual Meeting of the Madras Teachers' Guild Co-operative Society was held on the 4th instant. The following is a statement of the progress of the Society up to 30th June 1928.

The Madras Teachers' Guild Co-operative Society, Ltd., No. 1361.

1. **Membership.**—The year opened with 210 members on its rolls. There were 35 additions and 17 withdrawals in the course of the year, thus bringing the strength to 223 on 30th June 1928.

2. **Share Capital.**—At the beginning of the year, the paid up share capital was Rs. 6,259 involved in 745 shares. 279 new shares were subscribed for and 71 shares were paid off in the course of the year. Hence on 30—6—28 the paid-up share capital of the Society was Rs. 8172, involved in 953 shares.

3. **Borrowings.**—On the 30th June 1927, there was a debit balance of Rs. 914-1-8 against us in the Central Bank. In the course of the year, we paid into the Bank a sum of Rs. 41,087-14-1, while we drew upon the Bank to the extent of Rs. 38,245-13-4; thus on the 30th of June 1928 there was a credit balance of Rs. 1927-15-1 in our favour with the C. C. C. Bank

4. **Deposits from Members.**—We started with Rs. 5,578, Rs. 684 and Rs. 6,260 in the Fixed, Recurring and Prov. Deposits. During the year, members brought in Rs. 12,733 1,314 and 3185 under these heads. But of these we paid off Rs. 6252, 659 and 651. Hence on 30—6—1928, we had left with us Rs. 12,059, Rs. 1,329 and Rs. 8785 respectively under the heads of Fixed, Recurring and Provident Deposits from members only.

5. **Deposits from Non-Members.**—The corresponding figures for non-members were:—

Rs. 10,540	Rs. 285	Rs. 60
11,480	246	22
9,693	372	—
12,327	159	82

The Guild and the S. I. T. U. continue to patronise us with their monies. The new

department of the Protection Fund has but added to our working capital. On 30-6-27 the current accounts showed as balance of Rs. 383-7-2. In the course of the year, there was an addition of Rs. 2391-8-6. Of this, a sum of Rs. 2,623 1 9 was withdrawn, leaving on 30-6-28 a credit balance of Rs. 561 15-11 in their favour.

6 Loans.—On 30-6-27, there were 149 ordinary loans outstanding to the value of Rs. 18,062-15-3, 10 salary loans for Rs. 179 and 49 P. D. loans for Rs. 1,640. During the year, we disbursed 232 ordinary loans for Rs. 40,177, 1002 salary loans for Rs. 16,924 and 185 P. D. Loans for Rs. 11,878. Of these ordinary loans, aggregating to Rs. 33,125, 923, salary loans, to Rs. 15,709 and 112 P.D. Loans, to Rs. 3132 were repaid. Hence on the last day of June last, outstandings under loans were:

Ordinary loans 191:	Rs. 25,114-15-3
Salary loans 89:	1,394 0 0
P. D. Loans 122:	4,386 0 0

We have still overdues in 16 salary loans of value Rs. 225 and 46 ordinary loans of value Rs. 718-15-3.

7 Income and expenditure.—The gross income for the year was Rs. 3074-5-0, while the total expenditure was Rs. 2,338 12-0 leaving a margin of Rs. 735-9-0 for net profit.

8 Our Investment.—On 30-6-27, the Society held Rs. 1050 in the Central Bank shares, and had fixed deposits therein to the value of Rs. 5,149-2-0. During the year, we invested in all Rs. 18,480 but had to withdraw Rs. 13,814-2-0. Hence on 30-6-28 on account of Provident deposits, there was an investment of Rs. 9,815 in the C. C. C. Bank. In the C. C. P. Works we put in an additional Rs. 9-10-0 and our share amount there today stands at Rs. 21-10 0.

9 On account of Reserve Fund, there is now an investment of Rs. 494-0-5, while we should have only Rs. 467-14-5.

[Eds. We heartily congratulate the Madras Teachers' Guild Co-operative Society on the opportunity it has been offering to the teachers to save money and thus make provision for the future.

North Arcot Secondary School Teachers' Guild.

The Fourth Annual Meeting of the Guild was held on the 4th of August, 1928, commencing at

2-30 p. m. in the Cobb Memorial Hall, Voorhees College, Vellore, with Mr. Thomas Harris, B.A. L.T., the President in the chair. Nearly 60 members, including 10 from the mofussil schools were present on the occasion. The President welcomed the members in a felicitous speech in the course of which he laid stress on the need for greater co-operation in order that the teachers may occupy their rightful place in society.

It was then resolved to record the audited accounts of the XIX Provincial Educational Conference as published in the report of the conference. The audit report for the year 1927-28 was next adopted and the budget for 1928-29 approved. Mr. Thomas Harris, B.A. L.T., and Mr. S. Srinivasa Aiyar, B.A. L.T. were re-elected for the third time as the President and Secretary respectively. Nine members were elected to the Managing Committee. Mr. K. Rangaswami Ayyangar, B.A. L.T., Headmaster, Sri Mahant's High School, was elected to the Executive Committee of the S. I. T. U. and Mr. T. K. Sundaresa Aiyar of Tiruvannamalai was elected as the delegate of the Guild to the ensuing XX Provincial Educational Conference.

Mr. K. Vaidyanatha Aiyar read a few poems from his book 'Songs of Devotion' and they were much appreciated by the audience.

The house next adjourned for lunch.

The house, re-assembling after lunch passed the following resolutions after a warm and lively discussion:—

1. Resolved that (a) in pursuance of the resolution V B. of the XIX Provincial Educational Conference this Guild do request the Municipal Councils of Tirupattur and Tiruvannamalai to immediately institute a scheme of Provident fund in the secondary schools under their management (b) that a deputation consisting of the President, the Secretary, and one member of the Executive committee do wait on the chairmen of the respective councils to press home on the need for the same (c) that a copy of the resolution be forwarded to the Director of Public Instruction, the District Educational Officer, North Arcot, Members of the Legislative Council representing North Arcot and the Hon'ble Minister of Education.

2. Resolved that, funds permitting, Office bearers of the Guild will, as far as possible visit such of the places in the District, as are in immediate need of propaganda work for starting

and strengthening Teachers' Associations and persuade them to affiliate such associations to the Guild.

3. If the S. I. T. U. has received the questionnaire from the Educational Enquiry Sub-committee of the Simon Commission, this

Guild recommends to the S. I. T. U. to submit a memorandum to the committee on the condition of Education with special reference to teachers, in this province.

With the usual vote of thanks the meeting terminated.

NEWS AND NOTES.

Exemption to Bona-fide Teachers'

We understand the following general principles have been framed by the Syndicate on the resolution of the Academic Council *re* conditions under which exemption may be granted to *bona-fide* certificated teachers:—

I. (i) That only those applications for exemption should be considered which come from certificated teachers employed in schools (also Training schools, provided the applicant is engaged in teaching ordinary school subjects and not professional subjects recognised by the Madras University and by the Directors of Public Instruction, Madras, Cochin, Travancore and Hyderabad, and the Chief Educational Officer, Pudukottah, and situated within the jurisdiction of the Madras University.

(ii) That applications for exemption should be made by those teachers with the permission of their Managements and that the Managements should certify that the applicants are *bona-fide* teachers in their respective institutions.

(iii) That certificated teachers applying for exemption should have been in service, after completing the Training Certificate, for not less than three consecutive years on the date of the application.

(iv) That every teacher should give a declaration when applying for exemption that he has adopted teaching as his profession and *has been in service as a Trained Certificated Teacher for not less than three consecutive years on the date of the application.*

II. *Matriculation Examination.*—In regard to applications from certificated teachers for exemption to appear for the Matriculation Examination it has been resolved—

(i) that applications be not entertained from Lower Elementary trained teachers:

(ii) that every applicant for Matriculation exemption should be at least a Higher Elementary trained teacher, and should further have completed a course of study in the Fourth Form.

III. *Intermediate Examination.*—It has been resolved (i) that applicants for exemption to

appear for the Intermediate Examination should be trained *certificated* teachers of the Secondary Grade and (ii) that they should either have passed the Matriculation Examination of the Madras University or have been placed on the S. S. L. C. Eligible list of that University.

S.L. Certificates of candidates issued prior to 1916 will be scrutinized, and each case will be decided on its merits.

IV. *B.A. Degree Examination.*—It has been resolved (i) that every teacher applying for exemption to appear for the B.A. Degree Examination should be a *certificated* teacher of the Secondary Grade and should have also passed the Intermediate Examination of the Madras University; provided that two years must elapse between the passing of the Intermediate Examination and appearing for the B.A. degree examination; (ii) that if he proposes to appear for a Science Group which requires a practical training in a Laboratory, he should produce a certificate of having done the prescribed laboratory work from the Professor of a Constituent or an Affiliated first grade College countersigned by the Principal of that College.

Note—The last dates for the receipt of applications for exemption in this office are the 1st October and 1st March preceding respectively March-April, and September-October Examinations of any year.

Applications from untrained teachers holding licenses granted by the Government of Madras, Travancore Cochin or Hyderabad will not be considered.

Matriculation Examination is held only once a year in the month of March.

All-India Federation of Teachers' Associations.

FOURTH SESSION AT BOMBAY.

3rd, 4th, 5th of November 1928.

It is proposed to hold the Fourth Annual Conference of the All-India Federation of Teachers' Associations in Bombay this year on the 3rd, 4th and 5th of November and the organisers of the session desire to devote a large part of the programme to the discussion of the major problems of education.

With this end in view after the first general meeting is over the conference will break into groups which will hold special meetings as is done at the Annual Conferences of the Science Congress.

The subjects proposed to be taken up for discussion up at these meetings are:—

1. Elementary Education; 2. Adult Education; 3. Health of School-children; 4. Secondary Education; 5. Colleges and Universities; 6. Technical Education; 7. Education of Women; 8. Education of the Defectives; 9. Education of the Handicapped Children, Untouchables Criminal Tribes &c.; 10. Education, an Agency to spread Communal Good Will; 11. Training of Teachers; 12. Training Colleges and Educational Research; 13. Exchange of Teachers; 14. Teachers' Status; 15. Teachers' organisations; 16. Parent-Teachers' Associations; 17. Bilingualism, etc. etc., etc.

The organisers are trying their best to make the Conference a large and representative gathering and request the educationists in India (officials and non-officials) to read papers or speak on some of the above problems in the solution of which their provinces have been making at present a special effort. This is an occasion in which the experts in different provinces can use for teaching others what they know themselves and learning a lot from others.

It might further interest all to know that the Bombay Presidency Secondary Teachers are holding their annual Conference in Bombay on the 1st, 2nd and 3rd of November and it is expected most of them will attend the All-India Conference also.

520, Narayan Peth,
Poona City.

M. R. PARANJPE,
Vice President,
All-India Federation of Teachers'
Associations.

The Child's Level.

Herbert McKay, writing under the above heading in the April number of the New Era, observes "the correct position in working with children is to have your eyes as nearly as possible on a level with theirs. That can only be done by sitting on a chair of the same height as those used by the children.....Children are so easy and natural when there is no dominating figure over them!.....Bending over a child gives him the impression of something outside an interference that is rightly resented.....The fact that the teacher is working with the children, doing the same kind of work, gives an altogether different feeling. Work is not something imposed from without by an apparent idler. It is a common activity in which the teacher has a natural and equal part. Simply to sit with the children and do the same kind of work they are doing is often the work of the teacher. I have found no way so useful for cultivating habits of careful work and industry. But where would be the use of it, if you were enthroned in solitary state a foot or so above your pupils? Half the secret lies in furniture.....Most teachers have to put up with school furniture supplied by people who have no intention of using it themselves. All sorts of people are consulted, except those who are directly concerned.....As teachers I think we are to blame for not being more insistent in matters of this kind that affect our work.....We have allowed committees to do for us what we alone can do properly. We know the books we want, we know the materials we want, we know the furniture we want. We shall get them when, as individuals, we are sufficiently insistent."

OBITUARY.

It is with feelings of great sorrow that we have to report the sad news of the demise of Mr. M. Krishnaswami Aiyar, B. A. L. T., Headmaster of the S. M. Hindu High School, Shiyali on Sunday the 29th July, 1928 at 11-30 A.M. The deceased was suffering from boils in the face which were operated upon. As the patient was suffering from diabetes that fell disease which has taken many a toll from the intelligent class, he would not heal and in spite of the best medical aid he died.

He was a very popular Headmaster both among his pupils and teachers and took great interest in his work. For a long period of about 20 years he presided successfully over the destinies of the Hindu High School as Headmaster, conducting its affairs to the appreciation of the management and public alike.

A special meeting of the teachers of the S. M. Hindu Educational Institutions was convened on 31st July and the deep sense of sorrow at the sad demise of the deceased was recorded and duly communicated to the members of the bereaved family.

OUR LETTER BOX

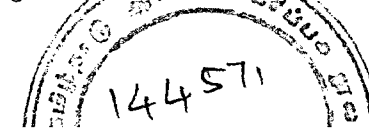
The Plight of Schoolmasters.

The plight of schoolmasters is really deplorable. In the various advertisements appearing in the Hindu, we find schoolmasters offered low salaries—L.Ts. 65 to 75 and S.S.L.C. Trained men 20 to 25. The law of supply and demand seems to have come into operation in the school world alone. At a time when the Lee proposal is being extended to the Excise Department (to which department alone till now it was not applied) this merry game of recruiting teachers on low pay has been going on unheeded and unchecked in the school world. A teacher in Government Service, if an L.T., rises from Rs. 75 to 250 and may if an S. S. L. C., from 45 to 65. There are many L. Ts. in private service who rarely get even at the end of their service a salary of 3 digits while the plight of the S.S.L.C., assistants is still worse. In most schools the maximum they get is the minimum which men of their qualification get in Government Service.

Not only are teachers required to serve on low pay but also their pay is kept in arrears for months together. It was some relief to see recently that the recognition given to The Edward High School at Connur was withdrawn and the management of the School handed over to the District Board on account of the pay of the masters being held in arrears for months together. To add to the hardship of low pay there is the difficulty of the teacher, having to do more work. Of late the tendency on the part of managements has been to give more work to teachers as they could not employ sufficient number of teachers for want of funds. Again there are some managements who give concession in fees to pupils seeking admission in it and have in consequence to under-pay teachers on account of the low fee-income. The present regulations for the S.S.L.C. scheme are such that a school preparing the pupils for the School Final Examination cannot be self-supporting even if all the boys paid full fees and the scale of salary, the pittance that it is now. How can managements be expected to give annual increments to teachers when even with the low initial pay they offer they meet with deficit? Under these conditions how can the best type of men be attracted to the teaching profession or even the men who are in it now by chance or deliberate adoption of the profession have their heart in the work. Despondency reigns supreme among the schoolmasters.

There are various reasons for the irregular payment to the teachers. There are poor managers who run schools merely with the fee-income. They are not able to pay teachers regularly for there is no fee-income during some months of the year. There are again managers who can afford to run schools in spite of the deficit but who unnecessarily withhold the pay for some days and pay it late in the month. Even Municipalities pay their teachers late on account of their slender resources. These would rather have the honour of owning and conducting the school than hand it over to financially better bodies. This is the state of affairs as regards pay. As regards work, the less said the better. A teacher in a private school is the most hardworked being of all. The Public Examination mark, the annual examination results, etc., are looked into by managers and explanation is called for if the average is low. Averages in the various divisions of the class are compared and adverse remarks are made though not a good word is said when good results are produced. Even D.E.O.'s make adverse remarks if the average happens to be less than the Presidency average though it is an impossible phenomenon for the averages of all schools to exceed the presidency average. The managers' sons, their relatives, and their friends' sons are all the 'ears' of the managers. All sorts of silly reports taken by these boys are believed and action is taken on them. The higher class work is taken away from a senior teacher because he does not hold so many special classes or does not dictate ready made summary and the work is given to the junior because he makes some show of work just to initiate himself into the manager's favour. Some boys cannot be punished though they come unprepared, and they must be promoted and they can do or undo teachers on account of their relationship with the management. The public are generally apathetic towards the grievances of the teachers. They however readily interfere in the so-called grievances of their boys. If a teacher is to cane a pupil or if the pupil is to tell the parent that the teacher is indifferent in the class the news is immediately carried to the manager. There are instances where managers have acted on the reports of the parents thus spoiling the discipline of the school.

Letting alone these, there is grave difficulty under which teachers suffer. It is the insecurity of tenure. The methods adopted by



managements in sending away teachers before the vacation, re-placing experienced teachers by youngsters to save expenditure, etc., are too well known to need recounting. To ensure their continuance in the school, the teachers have to brush aside their conscience and independence and do things which no self-respecting man will do. Dancing to the tune of Committee Members or persons wielding influence with the management, giving free tuitions to the pupils in whom the management is interested, doing canvassing work for the manager at elections and helping them in sundry ways are common occurrences in schools. The teachers are often blamed that they are silent, and suffer without giving expression to their grievances. If only the teacher should whisper or complain when the pay is in arrears or when he is asked to do this or that out of the way, he is immediately sent away. Will any teacher be bold enough to complain under these circumstances and are they in a position to afford to do it?

As if these difficulties are not enough the political feeling of the country is making the position of a set of teachers very uncomfortable. Several private managements and public managements like local bodies and Municipalities which are imbued with the communal virus carry that in the school affairs also. A non-brahmin junior teacher is lifted as Headmaster over the senior brahmin colleague of longer standing and greater qualifications. A non-

brahmin teacher appointed to-day is confirmed at once, while a brahmin teacher of several years service is not confirmed and is denied increments and benefits of Provident Fund. In Mission Schools the Christians are offered a better scale of pay than others. It is quite possible for a non-brahmin attender or a peon to cause uneasiness to the brahmin Headmaster if the management should be imbued with the communal virus.

There is no wonder that efficiency is going down and down under these conditions. The only way to reform Secondary Education is (1) to introduce the standard scale of salaries and to make its adoption a condition of recognition; (2) to make the Headmaster solely responsible for the proper conduct of the school, the manager least interfering in educational matters; (3) to create an appellate body to redress the grievances of teachers, the decision of the body being binding on the management; (4) for Government to meet the full net costs of Schools.

If this much needed reform is introduced then teachers will feel that sense of security that will conduce to good work. At present they are too much embarrassed and annoyed by petty troubles to concentrate their attention on work alone.

Will this reform come at any time at all?
Shiyali, }
 31-7-23. } V. Sethumadava Rao.

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REVIEWS.

The Dreams of a Teacher By N. K. Venkateswaran, B. A., L. T., Published, by S. Gnanaskanda Iyer, Tirvandrum, Price Rs. 3 now reduced to Rs. 1-8-0 for *bona fide* teachers.

This book is welcome more so as it is a new pedagogic venture of an Indian School-master in a line not as yet frequently approached by his compeers. Accustomed as we are to the flood of text-books, translations, notes etc, this pedagogic production intended for the public and the teachers, from the pen of a School-master should be felt by us with a surprise as agreeable as it is unexpected. The author's deep personal experience chastened with his reflections and his close study of pedagogic works of foreign countries have left their impress throughout.

The author starts his dream with a hope in the coming of a 'New School-master'. His mission has been happily set down to be to get men love his kind. Truly love is divine and he will there-with 'assuredly change the face of things.' Here, the author roundly condemns examination and its unholy ally, coaching. No doubt 'examinations often prove the ruin of many an ambition and ability, if occasionally also the exaltation of even unworthiness.' But one is tempted to ask if examinations will go? He next points out the various qualities with which the new School master must equip himself, *viz*, enthusiasm, Idealism, optimism, Patience, Eloquence, silence and Love, which he calls the pillars of Pedagoggy. It is followed by a reasoned plea implemented by an effective illustration, for the adoption of Dalton Plan with its principle of

freedom in Education. The problem of the right relationship between teachers and pupils, teachers and parents, teachers and Head master and the Profession and the Public is boldly tackled in the chapter on 'The Children's rebellion.' Here is a fervent appeal for all concerned to change their present narrow angle of vision and help to build the educational reconstruction of the country in true and effective co-operation. Education of girls and co-education are also dealt with and they have received their up-to-date modern treatment. The author has also added some chapters directly useful to teachers on his 'Hints to teachers.' 'The Teaching of History and 'The Teaching of English'. Rightly doth he conclude his book on the note 'Reverence the child' for throughout he has struck the chord of freedom and love in Education as the true sweet one. The book provides such comprehensive food for thought for all alike, the public and the teachers, that it is hoped it will enjoy the popularity it deserves.

V. J.

EXCHANGES.

The Indian Educator.
 The Educational Review.
 The Student.
 The South India Boy Scout.
 The Vaitrani.
 The New Era.
 The Cross-words Magazine.
 The Education.

The 20th Madras Provincial Educational Conference
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DECEMBER 1923.

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Sri Minakshi
College,
Minakshi College
P. O., Chidambaram,
S. I. Ry.,
5th August 1923.]

K. A. NILAKANTA SASTRI,
PRESIDENT.
South Arcot District Teachers' Guild.

THE DREAMS OF A TEACHER

BY

N. K. VENKATESWARAN B.A.

Written in eloquent language by a teacher of many years' experience and dealing with educational thought and practice, the book contains much fresh and stimulating matter useful to all teachers and to such others as are interested in the problem of education. It has been highly spoken of by teachers, headmasters and educational officers. It is neatly got up and covers 175 pages.

The Hindu Educational and Literary Supplement of the 7th December, 1927 in the course of a review of the book writes:—

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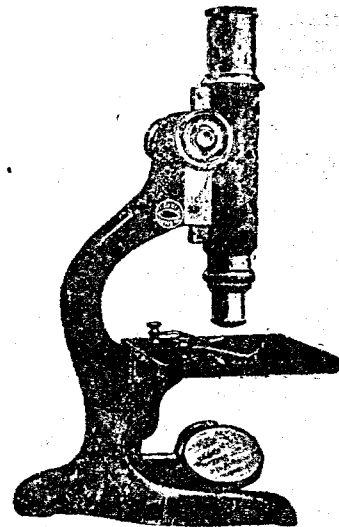
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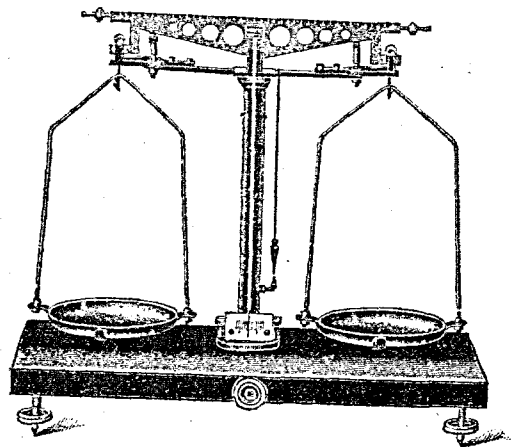
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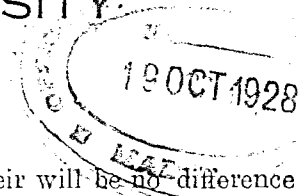
15th September, 1928.

[No. 8]

THE ANNAMALAI UNIVERSITY.

By

Mr. M. S. Sabhesan, Christian College.



The Madras Legislative Council took up this presidency. Their will be no difference for consideration at the last session of opinion with regard to the objects of this the Bill to establish a Residential and Teaching bill and it cannot be said that work along University at Annamalaiagar. We the lines indicated in the bill is unnecessary. gather from the statement of reasons appended to the bill that the object is to establish a Residential and Teaching University "in The proposed University will not be a revised edition of the old affiliating type which which teaching, study, research, and active lays undue stress on examinations. The social life will be pursued in an atmosphere contention that nothing will be gained by congenial to their growth along sound lines the multiplication of Universities at this and in which the training given to students period of unemployment is not quite relevant. As was remarked by His Excellency the Governor of Bengal, the problem of unemployment is a passing one. All those who are interested in the development of University education should welcome this Bill. It is gratifying to see that the Government has now at least seen fit to place the financial aid on a statutory basis, a principle which was advocated in vain at the time of the passing of the Madras University Act. The Government undertakes to contribute a sum of seven lakhs and a half towards buildings, equipment etc. and further to provide annually a sum of a lakh and a half towards

the recurring expenditure. There is also to be taken. The University should not be the promise that funds will be given as kept in leading strings and experience of occasions arise. The new bill contemplates the administration of other Universities in the establishment of a University which is. Our country does not show that their authorities directly responsible for the teaching of the ties have not administered the funds with a different subjects and it is therefore natural sense of responsibility.

that the Faculties should not be mere ornamental appendages as in the case of the Madras University. The Faculties are to have "the charge of the teaching, the courses of study and research" in the departments attached to them.

We are not sure whether the clauses of the Bill relating to the constitution of the authorities of the University and to the allocation of powers to the same, are in consonance with the objects stated in the bill. The bill is stated "to proceed in all important matters on the lines of the Acts incorporating the Dacca and Lucknow Universities. It is surprising that, wherever a deviation from the Dacca and Lucknow Acts is noticed, the change is generally for the worse and it may be even regarded as retrograde or reactionary. As we read the bill, we become conscious of a feeling of distrust and get the impression that the Government is not inclined to entrust the entire responsibility to the proper authorities of the University. It is but fair that the Founder should be given special privileges, and we can appreciate the sense of propriety in making the Founder the Pro-chancellor of the University. It is also appropriate that he should enjoy the privilege of nominating some members of the authorities of the University. But it may not be proper to invest him with any extraordinary power as contemplated in clause 12. There are some clauses such as those relating to the Finance Committee, to which serious objection should

Anything short of complete responsibility will hardly prove satisfactory and if the objectionable features be not removed, the progress of the University may be considerably impeded. It is hoped that the Select committee of the Legislative Council will see the reasonableness of throwing the entire responsibility for the administration of the University upon the authorities concerned.

The officers of the University:—The bill recognises the following as the officers of the University; the Chancellor, the Pro-chancellor, the Vice-chancellor, the Registrar and the Deans. His Excellency the Governor of Madras is to be the Chancellor and the Founder is to be the Pro-chancellor. The Deans are elected by the Faculties from among the heads of the departments of studies attached to them.

The authorities of the University:—These are the Senate, the Syndicate, the Academic Council, the Faculties, the Boards of studies and the Finance Committee. The Senate will consist of about 70 members excluding the life-members and donor-members. About 35 of these members will be ex-officio-members, 12 will be nominated members, and 10 will be elected by the Registered graduates. The Academic council returns 3 members and representation is extended to the District Boards of South Arcot and Tanjore and also to the municipalities in South Arcot. No representation

is given to Teachers in secondary schools in the district and it is not clear whether "in consonance with modern tendencies a considerable elective element" has at all been introduced as mentioned in the statement of objects and reasons. The ex-officio and nominated members will together form more than 50 per cent. of the strength of the Senate. The Senate is described as the supreme governing body and it is given the power to make statutes.

The Syndicate will consist of not less than fifteen members including the Vice-Chancellor, the Director of Public Instruction and the Deans who are all ex-officio members. The Chancellor will nominate four members and the Founder two. The Senate returns 3 members to this body and the Academic Council returns only one. The Syndicate is the administrative body and it is charged with the task of seeing that the affairs of the University are carried on in accordance with the laws of the University. An improvement on the Madras University Act is that the Syndicate is not given the power of making any laws.

The Academic Council will be roughly sixty strong, all of whom with few exceptions will be teachers of the University. The representation of the Senate in the Academic Council provided in the Madras Act is dropped in the Bill. The Academic Council is to advise the Syndicate on all academic matters and has got the power to make Regulations in respect of the courses of study, residence and discipline of students, admission to the University, etc.

The Constitution of the Faculties and Boards of Studies is left to be prescribed by

the statutes, a procedure which in the case of Dacca, Lucknow and Allahabad Universities has been extended to the Academic Council and the Syndicate. Each Faculty will have as its President, the Dean, who is elected by the Faculty from among the Heads of Departments of Studies attached to it.

The Finance Committee is a small but powerful body of five members. The Vice-Chancellor, the Founder, a representative of the Syndicate, the Secretary to the Government in charge of Education and the Secretary to the Government in charge of Finance constitute the Committee. There is no authority exactly corresponding to this Committee in Indian Universities like Dacca, Lucknow and Allahabad. There is an authority called the Committee of Reference in Lucknow and Allahabad, but the composition of this body is altogether different. The Finance Committee under consideration is intended to scrutinise the financial estimates prepared by the Syndicate and to make such alterations as it may deem fit. The estimates as passed by this Finance Committee will be presented to the Senate which may make modifications. The Finance Committee is treated with extreme indulgence when we find the clause laying down that the modifications proposed by the Senate should be placed before the Chancellor along with those of the Finance Committee.

Several of the clauses in the Bill require careful re-consideration if the University should make any real progress. One serious defect of the Bill is the creation of the authority known as the Finance Committee. A body of this type is superfluous in a small

University. Mere mention of the constitution will call forth a strong feeling of disapproval. People will come to entertain the idea that the Government has no faith in the capacity for work on the part of other authorities and that this body has been constituted merely to act as a check on the enthusiasm of the young University. The reason that expert financial guidance should be given at every stage is by no means convincing. It cannot be said that the members of the Syndicate will not be competent to understand the financial implications. Nor can it be said that the Syndicate and the Senate will not realise their responsibility. It is not clear whether the Government is anxious to have representation simply because it affords financial assistance. Are not the funds of the Madras University administered properly in the absence of a similar Finance Committee? If the Government be anxious to acquaint themselves with the details of administration, there is ample provision in the clauses dealing with the authorities. The Chancellor is no less a person than His Excellency the Governor. There are on the Syndicate several members who can be trusted to watch with care the administration of funds. The Director of Public Instruction is there and there are the four members nominated by the Government. Can it be said that under such circumstances, the Government cannot be in touch with the affairs of the University? The Syndicate is not a democratic body likely to be swayed by any consideration for votes. It has an official complexion and it will be really surprising if the Syndicate happens to show any enthusiasm. The Finance Committee will be dominated by the spirit of the Secretariat. The Secretariat is more often looked upon as a

body that criticises and picks holes in a scheme and it has never laid any claim to creative work. The two secretaries will in their ordinary official capacity be frequently called upon to deal with the papers received from the University relating to grants, and they will have to advise the Government. Is it fair to the Senate that its proposals should be considered along with the proposals of the Finance Committee when two of the members of the Committee are in a privileged position to advise the Government? This body will cause unnecessary friction if the Syndicate be strong. If the Syndicate happens to be tender, and accommodating the Committee will take away the initiative and the grants will not be spent. Experience of other Universities shows that it takes a long time to bring round the Secretariat to our way of thinking. When the Syndicate of the Madras University applied to the Government for grants in respect of the Oriental Institute, the Government, probably on the advice of the Government Departments, could not make up its mind to sanction the whole scheme as approved by the Academic Council and the Senate. There was a disinclination to provide money for Sanskrit and Islamic studies. The Syndicate undertook to find the necessary funds from the general revenues of the University. Again in connection with the Research Institutes in scientific subjects, the Government could not see its way to sanction funds for the Botanical Institute in view of the fact that there is a well equipped laboratory in the Agricultural College. The Syndicate however persuaded the Senate to allot a definite amount for the Botany section from the University funds. Can any one imagine such a thing to be possible if an

authority like that of the Finance Committee be allowed to have a control over the Syndicate. The Committee of Reference which in the Lucknow and Allahabad Universities is given the power to deal with only items of new expenditure, consists chiefly of the members of the Senate and it cannot override the Senate. So long as there is a super-authority like the Finance Committee, the Senate and the Syndicate can never feel that the responsibility for the administration and development of the University rests in their hands. The University will be a residential and teaching University, only in name.

Secondly this Bill makes the Syndicate unduly large and the provision for nomination of so many as six members by the Chancellor and the Founder is not desirable. The members of the Syndicate will be either officers and teachers of the University or Government servants. The three members elected by the Senate will more often be ex-officio members of the Senate or teachers of the University owing to the large number of ex-officio and nominated members. The presence on the Syndicate of a few persons not connected with the University is necessary, particularly in a University whose jurisdiction is very much restricted. It may be necessary to reserve a few seats for non-officials who are not servants of the University. The bill requires the Syndicate to present the financial estimates as revised by the Finance Committee and it will be difficult for the Syndicate to persuade the Senate to accept the estimates for which it is not wholly responsible. The Syndicate should enjoy all the powers which an executive body requires for the efficient discharge of its duties and these powers may be exercised

subject to the general control of the Senate.

Then, the Senate is the supreme governing body, only in name. The Senate of the Annamalai University is not so supreme as the Senate of the Madras University. It is not for this Senate to review the action of the Syndicate and other authorities. Nor can the Senate consider the annual accounts and reports and pass resolutions. In the case of the Madras University the Senate makes all possible modifications in the Budget and these alterations have to be carried out by the Syndicate. The Senate of the Madras University shall under the Madras Act have an opportunity to consider annual reports and pass resolutions which are binding on the Syndicate. The Senate in the proposed bill is a smaller body many of whose members will be ex-officio members. Why should there be any hesitation in making the Senate really supreme.

There is not much to be said about the Academic council but there is a meaningless and vexatious provision which requires the opinion of the Syndicate to be obtained before any Regulation is passed. We cannot understand the significance of this provision unless it has been introduced with a view to placating the Syndicate.

The election of the Deans from among the heads of departments is likely to create unnecessary bitterness, if the teachers of the University be not inclined to take the results of the election in a sporting spirit. It is hoped that the teachers will build up an academic tradition of a high order which will always set its face against canvassing. We are not sure whether it is desirable to

have the appointment of the head of a department decided, under certain circumstances, by the Vice-Chancellor on his own responsibility. He may be required to come to a decision after considering the recommendation of the faculty.

Clause 12 entrusts the Founder with the extraordinary power of calling from the Vice-Chancellor for papers relating to any matter, concerning the University. Even the Chancellor in the Madras University does not enjoy this power and the chief Executive officer of the University may be spared this humiliation. If the Founder should have any powers, he should be allowed to have them as Pro-Chancellor and the office of Pro-Chancellor is no new thing in the University world. Nothing will be lost if this clause be dropped. It is one thing to extend to the Founder the privilege of nominating members of the authorities but it is quite another thing to entrust him with special powers. This will bring down the prestige of the Vice-Chancellor and teachers of the University.

Clause 13 dealing with the appointment of the Vice-Chancellor is also open to objections. The only consideration which should

weigh with the Government in respect of the appointment of the Vice-Chancellor is competency. Generally the judgment of a body like the Senate is apt to be more accurate than that of an individual. If will be in the fitness of things if the Senate is given the power to suggest a panel of persons. It is not fair to the Founder that he should be made to take direct part in the details of administration and the appointment of officers.

The proviso in clause 4 is unintelligible and requires to be re-drafted.

The idea of establishing a Residential and Teaching University will have remained only as an idea but for the generous and spontaneous offer of Sir Annamalai Chetiar. The Tamil Nadu should feel grateful to the Founder. The Government have also responded generously and we have the bill before us. Neither the Founder nor the Government will ever be a party to any section which may directly or indirectly result in restricting the freedom and initiative of the authorities. It is hoped that careful consideration will be given to what may be regarded as objectionable provisions so that the University may start its work in a favourable atmosphere.

THOUGHTS ON PEDAGOGY.

VII The Three Great Lamps of Teaching.

BY

Mr. N. K. Venkateswaran, B. A., L. T., S. M. V. School, Trivandrum.

To one that is born with a talent for the profession, the greater lamps of teaching come unsought. They will have to seek them for long who are not thus born. However, every willing teacher can be a good teacher as well.

If it is bad to stuff a child with food it is worse to stuff him with easy rudiments, mere information, or even with learning. The mechanism of physical well being will not long bear the strain of excessive food. Likewise, the heaping of information on the child-mind must retard its growth and diminish its strength.

He teaches trash who 'stuffs' his pupils, but it is a sad temptation, and few really overcome it. Many do not know that there it is to battle. With a species of enthusiasm that lends them an air of righteousness they pile inert matter upon the tender minds because the idea has not simply occurred to them that it may not be quite the right thing to do. It is a cunning enemy that takes us captive without our knowledge.

If teaching is to be steered clear of this danger, teachers must be wise. Wisdom is the first great lamp of teaching. It may seem at the first blush that if this is the thing we want it may be next to impossible to find it. The quantity of wisdom that lurks in the unfashioned immensity of the universe is ever so small. The wise among the race of men are but a mere handful and

their services are needed elsewhere than in the class-room. It may, therefore, be feared that the profession of teaching will have to be content with something less than the illumination of wisdom's lamp. But although wisdom is like a needle in a pottle of hay every one comes into the world with the instinct of wisdom. And if this instinct generally languishes in the course of growth we must quarrel with ourselves, not with our Creator. It is the prime duty of the teacher to nourish this inborn instinct of his so that he might be able to show the way it might be nourished to those who come 'to sit at his feet.' The teacher must be wise before anything else. He cannot enter the enchanted realm of children's thoughts without first getting hold of the lamp of wisdom.

If the teacher is not wise the class is either crushed under his dominance or abandoned to the confusions of indiscipline. Both are best-feared enemies of education. He that is not wise is often invincibly unwise, and although the effects of the teacher's imperfections may not be so immediately visible as those of some other people's, more prominently placed in society, they touch human welfare not less. The teacher must cultivate his instinct of wisdom and grow it into a shining lamp if teaching is to bear worthy fruit.

Wisdom rises steadily from the experiences of the physical and mental senses of man.

Wisdom is the child of abundant life. It is not to be got from ordinary renunciations, from ordinary inhibitions that we sometimes like to impose on ourselves. The narrow outlooks, the curious obsessions, the obstinate obliquities that we often come across at every turn spring from restricted experience, from limited life. The teacher whose job is to tell others the way to live must have a view of things embracing the whole of life in all its aspects. He must have a sense of the diverse experiences that fall commonly to the lot of men. It is from such sense that wisdom rises.

But the teacher is most commonly the one who has often the least of this sense. He most commonly puts on the man of retired life, shuns observation and is even loth to observe. He often lives, as it were, in a kind of backwater away from the living currents fed by the eternal forces of life. He does not usually know that abundance of life which comes from broad sympathies and wakeful impulses. He usually lives an exclusive life, and often cherishes, in a manner of speaking, a communalism of intellect which is not always intellectual. It must seem strange, if one thinks about it, that the work of preparing youngsters for life is entrusted to elders whose knowledge of it is often so little.

It is a false theory that would have the teacher live unmingled with society, unmingled with the great incessant vibrations of life. He has greater need than others to know these fully because his lot is cast in an atmosphere where these vibrations are mostly absent, because he is expected to introduce the new arrivals to these very vibrations. The sectarianism, to which the teacher either

affectionately clings or to which he is indifferently relegated, is most markedly injurious to education. The teaching profession has got to live where the great mass of men live, aspire and do, or suffer and die, and gather from there that neglected old lamp which is the lamp of wisdom.

We can experience most aspects and attitudes of life without having to go through them ourselves. Imagination, the flying ship, can bring us the prizes of the most daring cruises. Through it we can see such facets of life as are hidden from the physical eye either by wide distances or by blind walls. And if imagination is not enough and if opportunities are none too many to enter into the thick of that throbbing conflict of unities, which we call life, there are those who, having shot their glances to the outermost frontiers of life's experience, have preserved for us in all its freshness that very experience we seek. It is by living as simple a life as possible, by thinking as audaciously as possible, by listening as eagerly as possible to the words of the immortal souls, who surely knew life, that culture comes, that character puts forth its finest shoots, that we are enabled to live in the golden felicities of wisdom.

That lamp of wisdom without which teaching must largely remain dim may fill us with a certain gloom because it must seem to lie somewhat out of our reach. It is the inherent nature of good things to cover themselves with rough garbs. If the profession can convince itself of the use of this lamp it can get it also. There is not a school-teacher but can live more fully, think more daringly and read more eagerly. There

is not one but can aspire to a larger share of the great heritage of knowledge, of that wondrous book of experience, whose alphabets have been fashioned by time. There is really not one that does not keep alive, in some hidden recess of his mind, a desire for culture, for wisdom, and for that power of moving minds, which culture and wisdom give. It is in fact for the lamp of wisdom that we are stretching out our hands; but if we would have it, we must go nearer it before we begin to stretch out our hands.

Why should we light this lamp of wisdom in the temple of learning? Why should the teachers of the very young be so wise, so rich in the possession of knowledge and of the varied experience of life? They cannot use these high things in their classes for the young. Why then should they be asked to soar so high and ride the clouds? We have already said that stuffing a young mind with information is worse than stuffing a young child with food. It is the mother that has little to give, that gives superfluous and unassimilable food to her child. It is the teacher that has little to give, that effectively suppresses the young mind with excessive stuff. Knowledge that has struck roots in a man's being, cannot be given away like a handful of gold. It is from such knowledge of the realities of things that true teaching, like a fragrance framed in a flow of bracing air, arises. It is such knowledge mellowed by reflection, that can impart to the young those impulses of growth and development which, in common speech, we call education. It is in the digressive powers of deep knowledge that true instruction lies. When the teacher lacks the strength and inspiration of living

experience he must needs burden himself with endless bits of unorganized information from day to day, and manoeuvre himself pretentiously before his class. It is thus that opportunities are squandered, and teaching becomes an approved tyranny to harass the young with.

We must then wind up somewhat in the manner we began. The teacher has need of the mild-hued light that falls from wisdom, the first great lamp of teaching. And he will not come by it unless he consents to become an ardent student of life, unless he continually pushes forwards the borders of his interests. He is the interpreter of the eternal, ever-changing panorama of life to the young, and on his acceptance of the meanings of things largely depends their future. He must eschew nothing from his intellectual domain, not even the controversies of politics, which some would like the teacher not to touch. He must read and imbibe, observe and understand, meditate and *grow wise*. It is only thus that he will be able to rise above the complications of the passions that surround him, and attain that calm strength which is no less useful in the class-room than in the chambers of kings and rulers of men. In the eye of society to-day, the teacher may be an insignificant figure, but he cannot get a larger space in it by simply asking for more. He must rise to his true dignity, reach his true stature, hold uprightly the great lamp of wisdom in his hand first, and then perhaps he will have little need to measure his proportions in the eye of the society. If he achieves the wisdom we have been contemplating, if he seizes that shining lamp, he will have acquired his 'place in the

sun and in the scheme of great common things.

If the teacher has come by the lamp of wisdom he must also come by the lamp of love. Wisdom is the product of the reactions of our senses acting on the world of things. Love is the product of our humanity acting upon our garnered wisdom. Wisdom lightens the subtle mysteries that surround us. Love enlightens us on the great mystery of our inner nature. Where the light from the lamp of wisdom mingles with the gentle illumination of the lamp of love, there is born that understanding which holds the beginnings of all great things. Let these two lamps be kept burning on either side of teaching to keep all reproaches away, to quench the fatalities that now encumber education.

The genuine lamp of love is extremely difficult to come by. Snivelling sentimentalisms go about shouting love's language. It is easy to import some of those spurious things into teaching and fancy that it has been got and kindled. Love is not weakness but the essence of those high resolves that dwell in the inner conscience of men. Love is not the quavering cry of emotional appeals but the conquering voice of good purposes. Love presupposes understanding. The teacher must get to know his pupils to love them. If he does not do this, he cannot love them either, in the only effective way his love of his pupils can function, that is, in the way of making them better, of helping them to see themselves. Every teacher of sorts usually indulges in the love-jargon and practises a kind of imitation of love. Such love is often worse than hatred. It

only injures the ideal of education. It only helps to make the young slipshod, which is about the greatest danger that can overtake them. There is nothing more easy than to insinuate injurious notions into the young in the early blush of promise. Adolescence and the years approaching it are tossed by many errant gales and we cannot trust maudlin sentiment to steer young boys and girls safely through them. If love is apt to make the teacher weak instead of giving him additional strength and reinforced resolve, it is best to keep that lamp unlighted. The weaker variety of love is fraught with danger to its object. A school treated with such love becomes a turbulent assembly of educational ineptitudes.

Real love seldom speaks. At any rate it acts more than it speaks. It does not preach, nor does it profess itself. It is often even stern, and punishes with seeming severity. Love shows determination, courage and strength first, last, and all the time. It is the fear of love that can most effectively pull up the origin of most school offences and put in the seal of brave and noble actions in its place. Where true love rules, offences seldom get a chance of life. It is the false love, infirm of purpose and shrinking from trouble, flying from fear, that truckles and sneaks and leads children along altogether wrong and dangerous tracks. When, therefore, the teacher sets alight the lamp of love, he has the greatest need to make sure that it is the right lamp that he thus honours.

The third lamp without which the teacher can hardly attain his true stature is the knurled lamp of work. There is a lurking danger in the teaching profession, and it

is that it provides opportunities to those who like to avoid work without appearing to do so. It sometimes gives an air of virtue to what is not really different from vegetation. It sometimes covers private indolence with a look of disinterested public service. Every great ideal which the high-souled among mankind has given us is in some degree hospitable to spirits that nurse a kind of secret animosity to it. Thus, in the teaching profession which calls for the utmost powers of the toiling man, are often found individuals with a certain aversion to work, with a certain hankering after idle safety. This is perhaps more or less true of every co-operative effort touching society at large. But the teaching profession is in a special degree kind to 'backsliders' seeking the time of their lives.

Teachers must be workers in the highest sense, because the happy useful life, to which it is their duty to take the rising generations, is itself purely and completely a product of work. It is the worker who is happy and for whom the world has use. It is only the worker who can inspire the young with the spirit of work. Therefore, the teacher who shuns work is like an idle camp-follower hanging on the army of progress. He is an impediment, not a help.

Then again work is the great purifier of life, the destroyer of passions, the bringer of inward peace. If the schools of to-day are not free from the jealousies and envies of low natures, it is because there are evading elements of idleness in them, which stealthily rouse men to evil hostilities. Each idle teacher must sooner or later shrink into a 'sect' and look upon his brothers with

suspicious eye. If a school contains some teachers of this type, it must be said to live in a calamity.

In teaching, perfection is not easily attainable. The tree of knowledge has many branches and it grows new ones day by day. The ancient tree with its ever-increasing branches beckons to him, and the more the branches that he gets hold of, the better his teaching would be. The wider his reading, the higher his teaching would be. It is the full mind that easily enables others to fill their minds themselves. The teacher must really read voraciously, catch the echoes of the human drama as it unfolds itself from day to day and the murmurs of the past from which he draws so much of his intellectual riches.

It is not to the askers that things are given but to the workers. If, therefore, the teacher wants to teach well, he must work. If he wants to make himself happy with himself, he must, again, work. If he wants a larger share of the good things of the world, then also he must work. Let the old rough-shapen lamp be taken and lighted, for, in its light, is the teacher's best sustenance.

Wisdom, love and work are the primary lamps of teaching. Their combined lights must illuminate education if it is ever to rise from the mechanical transformation which it has undergone in modern times.

To the small-statured, code-bound, examination-controlled and little-esteemed teachers of to-day, it might seem as if the ideal has been pitched too high. But teachers must first recognise that their teaching has, in the main, proved to be a failure, and,

may we not say, that they themselves have proved to be 'failures.' From just enough labours and pious expectations, from modest desire and secluded life, a melancholy dissatisfaction and bitter discouragement have sprung up, especially in India. To aspire high is perhaps to go a long way from safe but high aspirations, and set determinations are a pre-condition of progress rich in gifts and generous of goal. The settled gloom cannot be dispersed without renewed hopes, new stimulations and fresh efforts. Teaching, in its general sense, is quickening, kind-

ling, courage-giving, inspiring. We cannot dole out mental food and expect good results. 'Rationed' education must lead to a knowledge worse than ignorance, to a sense of knowledge that intensifies the mad moments to which mankind has always been subject. The conscience of the time demands broader outlook, greater courage and a deeper understanding of human relationships. Unless the teachers make themselves overflow with these conceptions it is difficult to see how education could be rendered in a manner worthy of its name.

REAL PUBLIC SPIRIT

Of the various educational endowments in Scotland, two deserve special mention, the Dick Bequest and the Milne Bequest. The first of these consisted of a gift of £ 100,000 to the counties of Aberdeen, Bangg and Moray. It was made in 1827 by James Dick, a native of Moray, who made a large fortune in Jamaica and London. Its purpose was to subsidize the very meagre salaries of teachers in these counties without relieving the heritors or others who had certain responsibilities in connection with education. It was also meant to encourage schoolmasters to elevate the literary aspect of the parish schools. It was a wise and most useful object that Dick aimed at. Parochial schoolmasters in his day were miserably paid, and, although the addition to their salaries secured by this bequest might seem small in our day, it was a very substantial one then, and did more for education in these counties than anything else that had taken place in the educational history of Scotland. Schoolmasters in the Dick Bequest Schools, as they were called, were appointed by examination, and the standard was so high that the graduates of Aberdeen University are known to have failed. The Milne Bequest was on similar lines but it was confined to the county of Aberdeen. It was gifted by Dr. Milne, President of the Medical Board of Bombay in 1841 and it amounted to £ 48,000. Its object also was to add to the *Salary* and to improve the position of the county teacher and to induce men of ability and education to enter the profession. The two bequests have borne remarkable fruits. The Schools which were benefitted by them became the leading parish schools in Scotland, and they did more than any changes in the curriculum or the addition of new chairs to make the University of Aberdeen, so far as the Arts Course was concerned, the premier University of Scotland.

MAHILA VIDYAVARAM.

Sherman Memorial Girls' High School, Chittoor.

BY

Mr. M. S. Sundareswaran M.A., L.T.,

When I took leave in August last, the idea suggested itself, that I might spend a portion of it in studying the working of some of those few schools of a non-conventional type with a view to seeing those characteristics that distinguished them from schools of the ordinary type. Having had occasion to hear before of the earnest attempts made successfully at the Sherman Memorial Girls' High School, Chittoor, to give the girls there education in its widest sense, I decided to commence my study with that school. I accordingly visited it on the 28th August, when Miss. C.C. Wyckoff, Principal of the school, was kind enough to show me round, explain all those points that one should notice there, and furnish such other information as I required. When I left the school, the impression that was left in my mind was that here at least was a school which aimed not merely at instruction but at education in its fullest sense, an education moreover which recognised the broad distinction of sex and attempted to develop to full fruition all the potentialities of human bi-polarity. In the full desire that others placed like me should visit this school at the earliest opportunity, I give below a brief description of the working of the school.

Prior to 1924, there were a Girls' High School at Ranipet and a Training School for Women at Chittoor, known as the Beattie Memorial Training School, under the management of the Arcot American Mission.

In that year, the Management transferred the Girls' High School to Chittoor and established it there with forms I to VI, leaving standards I to V to form the model School of the Training School for women. The High School is called Sherman Memorial Girls' High School, as the money for the construction of its building was given as a donation by Miss. Conklin who got it as a legacy from Miss. Sherman.

A visit to the High School leaves, in the mind of one, the impression that no better place could have been chosen for the location of an institution of this type. Chittoor is agreeable for living for more reasons than one. It possesses an equable climate and has all the advantages of both town and village life without their disadvantages. The buildings of the school are laid out on a spacious compound situated on the outskirts of the town at a distance of one mile from its centre. The place is free from the bustle and contamination of town life. The school which is a residential one, has a large hostel attached to it. Its strength on the date of my visit was 147 of whom 132 were boarders, which was in excess of the number for which provision is made in the hostel. As soon as we get into the compound, we come across a spacious and well-ventilated school-building constructed in a quadrangular form with a large open courtyard in the centre. The walls all round rise to only half the height, while the other half is occupied by the

masonry pillars and expanded metal sheets placed between them, which serve both as walls and windows. At the front of the building is a large hall used for assembly, drill, and other purposes with the library at one end, and the laboratory at the other. The other three sides of the quadrangle are divided into class-rooms separated from each other by walls but entirely open towards the courtyard. This plan makes the building well-ventilated. At some distance from the school building, we find five cottages constructed on either side of a road running from the gate to the house of the Principal. It is these cottages that give the institution its individuality and mark it from others of its kind. These cottages are used as boarding homes for the girls of the High School. One of these cottages is reserved specially for Hindu girls, while the other four are intended for the Christian children who form the majority. It was said that as many as 15 Hindu girls were living in the hostel some time back, but on the date of my visit the number was only four. The Management is anxious to place the facilities provided by the school at the disposal of as many Hindu girls as possible and is willing to make special arrangements for them. It may be observed in this connection that Mrs. N. L. Hasabnis, a Hindu lady, is a member of the School Council. It is therefore hoped that Hindu girls will resort to this institution in future in much larger numbers.

The girls of the High School are divided into five groups, each of which is housed in one of the five cottages. Provision is made in each of these cottages for twenty girls and a teacher. But, owing to the increasing

popularity of the school, it has been found extremely difficult to limit the number to this figure. The Management has therefore, under contemplation, a proposal to construct two more cottages to accommodate the increasing number of girls that seek admission into the school.

Each cottage has a store-room, a kitchen, and study-rooms on the ground floor, while the dormitory on the upper floor provides space for open-air sleeping. A teacher is placed in charge of each of these cottages to guide the girls and supervise them in their work. The girls of each cottage purchase their provisions, prepare their food, and do all other work connected with the cottage. For this purpose they are divided into several groups which take the several kinds of work in rotation. The Manager of the school periodically inspects these homes and assesses the value of the work of the various groups as regards the degree of perfection attained by them. There is a small hospital at one end where beds are provided for the sick, and small ailments are attended to. There is also an isolation block where girls suffering from contagious diseases are kept. Cases requiring expert medical advice and treatment are sent to the Government Hospital. In front of the cottages and the school building is a thatched Mandapam which serves as a Prayer Hall.

According to the prospectus issued by the Management of the school, "the purpose of the school is to give the girls of this region the opportunity of receiving Christian Education. This includes training of the body by exercise and hygienic living, development of wider knowledge and the power to think, and the formation of character which shall have, as its ideal of

purity and service, Jesus Christ, who came 'not to be ministered unto, but to minister.' A study of the actual working of the school will convince any one of the genuine endeavour made by the Management and the staff of the school to realise the high idea which they have placed before themselves. The staff consists among others of a European Principal who is also the Manager of the hostel, and a European Vice-Principal. The curriculum followed is much the same as that prescribed for Girls' High Schools in the Madras Presidency, but as instruction forms only a part, and a secondary part too, of the training given to girls in this school, it is not so much the kind of instruction imparted as the nature of training given, that merits our attention. Forms I and II are worked under the class teacher system, while Forms III to VI go to the several subject rooms which are in charge of specialists in those subjects. The medium of instruction is the Vernacular (Tamil and Telugu) in Forms I and II, and English is used from Form III upwards. It is, however, understood that Vernacular will be made the medium of instruction in Form III also next year. The school offers instruction in Chemistry, Algebra and Geometry, History, Vernacular, Botany, Physiology and Domestic Science under Group C of the S. S. L. C. scheme, and pupils can take two or three of them. The need for moral and religious training is not lost sight of, and provision is made for very thorough instruction in the Bible, care being however taken to see that the teaching of the Lord is presented with all possible freedom from sectarian or Western interpretation. Adequate attention is paid to physical training and every girl is required to undergo a thorough physical

examination and to take part in drill and out-door games under the supervision of a trained teacher. Defects in constitution are noticed and steps taken to remedy them by means of corrective exercises and by encouraging the formation of healthy habits of life.

Attached to the school is a Literary and Debating Society which holds its meetings on Fridays in the last period. There is a branch of the Y. W. C. A. for the girls of Forms III to VI, and meetings are held every week. The younger girls have C. E. Societies and Girl Guides. The girls of the school stage a play or two from English or Tamil literature every year. Sport contests are often held between cottages and training in social service is given through the Y. W. C. A. village Sunday schools and other means.

This brief description of the working of the school must convince anyone that it "is a social community which reflects and organizes in typical form the fundamental principles of all community life" and aims at giving an all round education to the girls. The training in cottages prepares them for life by enabling them to become good housewives. There is a matron in common for all the cottages who is in charge of the stores from which the girls purchase their provisions. The girls of the cottages have to prepare a budget of their weekly requirements and buy their provisions with the money given to them by the manager. It is understood that this work of the hostel occupies only an hour a day on an average for each girl with some extra time on Saturdays.

To make the training in community life complete, the school also affords efficient training in Self-Government by the institution of a Court of Justice. This Court con-

sists of the five Ranees elected by the girls of each of the five cottages, the five teachers in charge of these cottages, the Vice-Principal who acts as the adviser, and the Maharanee who is elected by the school at large and presides over the Court. Laws for the conduct of the inmates of the hostel are proposed by this Court and these on approval by the *Pothu Jana Sabha* or General Assembly of teachers and girls have the force of law. The Court also decides all cases of breach of discipline and awards punishment, which ordinarily takes the form of black-marks. Girls are periodically classified as citizens of the First, Second, and Third classes according to their general conduct in the school and the hostel, and it is considered a mark of dishonour for a girl to be placed in the Third class. This system of Self-Government develops in the girls, responsibility, self-reliance, co-operation, and self-control.

Besides the practical training given in the hostel, other forms of practical training closely related to home and hostel life are given. The girls rear a garden, the products of which are used by the boarding homes. Poultry farming is also attempted, though some difficulty is experienced in making it a complete success owing to the fact that arrangements for the care of the birds cannot be made during the recess. The girls also receive training in nursing and dispensing, as they are required to attend the hospital in rotation. Sewing is a compulsory subject of instruction and all girls receive sound training in it. It is thus evident that not one side of education is neglected.

For the excellent work that the institution is doing and the sound education that it is imparting the fees demanded do not seem to be high. The fees charged for each girl which include fees for tuition as well as for boarding are Rs. 80 per year for the girls of Forms I to III and Rs. 90 per year for those of Forms IV to VI, payable in ten monthly instalments. These rates are, however, the maximum, and the majority of the girls pay much less than these amounts. This is because separate scales varying according to the position in life of the parent have been prescribed in respect of the girls coming from the Arcot American Mission area. These rates vary from annas eight to Rs. 7-2-0 per instalment. This difference in the rate of fees payable by the girls does not, however, mean any difference in treatment as regards work or other conditions of life in the school and in the hostel, and all girls are treated alike in these respects.

The total annual expenditure incurred on the maintenance of the school is nearly Rs. 22,000, of which fees contribute Rs. 2,000, donations Rs. 2,000, Government grants Rs. 6,500 and the Management Rs. 11,500.

The last two decades have witnessed considerable changes in educational principles and ideals and the old order is changing rapidly giving place to the new. Education is now understood in a much broader sense than before and instruction or passing an examination is considered only as a secondary object. Schools are coming to assume more and more the responsibility of the home also, for, under the existing complicated conditions of modern social life it is becoming increasingly difficult for the average parent

to discharge satisfactorily his responsibility to his children in the matter of education. But all schools cannot serve this purpose fully, and institutions like the Sherman Memorial Girls' High School, Chittoor, can alone be considered as satisfactory for the purpose. This school by preparing its pupils for life and full citizenship can well be trusted to take full charge of the children admitted into it.

Though educational ideals have been changing, they reach out slowly Indian Schools and Indian educators, and even when they reach them, only a few make real attempts to put them into practice. Of the few experiments that are now being made in this

Presidency on advanced and up-to-date lines, the one made at the Sherman Memorial Girls' High School, Chittoor, is, without doubt, very sound and eminently successful, and the reason for this success lies in the fact that the management and the teachers take an abiding interest in the school and in school-life, and live in close and immediate contact with the girls.

In conclusion, I must express my thanks to Miss. Wyckoff and her staff for their kindness in showing me round the school and for permitting me to publish this article for the benefit of the teaching profession.

Some time ago, in the matter of a wrongful dismissal of a teacher which came up for consideration before him, the Lord Chief Justice (of England), after reading a notice addressed to the teacher to the effect, "You are not to attend again at—school until further orders from the Committee," requested to know if that was the usual form of communications between teachers and educational committees. "Considering the profound importance of the task of public teaching", Lord Hewart went on to say, "it seems a highly improper manner for an Educational Committee to address its teachers in that way."

'WANTED—AN IDEAL FOR EDUCATION IN INDIA'

BY

Mr. G. Sundaram Iyer, B.A., L.T., Head Master, High School, Devakottai.

These are days when people talk of re-organisation and re-construction. But our reformers have not yet begun to think seriously of our Ideal in Education. What should be the aim of our Education? What should be the nature of its influence on the boys and girls?

There is no attempt made to discuss seriously these questions.

Looking backward, we find in a Despatch of 1827 from the Court of Directors that the work of 'raising up educated natives of high moral character for the discharge of public duties' has been mentioned as '*the last highest object of education*' and this ideal has been repeated later in 1854, in Section 73 of the famous despatch. Our educational system has been planned from the outset with a view to supply qualified men for Government posts. It must be said to the credit of every one concerned that our educational system has produced a lot of men, who have been able to hold their own in the various rungs of the ladder of Government service and have compelled admiration from every one. Few have been found wanting in any post.

The supply of recruits to the government service cannot continue to remain the ideal of the educational system in any country. A few great men who had much to do with the shaping of our educational system were however able to foresee that the new educa-

tion was bound to affect the thought and life of the Indian Youth. It is evident that English education in India began with a distrust of Indian National culture and India's past achievement. I make no apology for quoting from Macaulay, his well-known remarks on Indian Literature:—

"I doubt, whether Sanskrit Literature be as valuable as that of our Saxon and Norman Progenitors. The question now before us, is simply whether, when it is in our power to teach the language (*viz.*) English, we shall teach languages (*viz.*) Sanscrit and Arabic, in which by universal confession there are no books on any subject, which deserve to be compared with our own."

The great Macaulay had neither the time nor the mind to study Sanscrit and Arabic Literature and compare them with his own. Who could measure, at this distance of time, the terrible loss that this country has suffered owing to his ignorance of our culture.

Macaulay goes further and says "that literature (Sanskrit) inculcates the most serious errors on the most important subjects" and thus he talks of the Sanskrit books as 'books which are of less value than the paper on which they are printed while it was blank.'

So according to the founder of the present system of Indian education, India possesses a literature which is not only of little value

but which is erroneous and therefore positively injurious to the youth of the land.

It is no wonder that, in such an atmosphere, the schools tended to ignore indigenous culture.

A positive ideal has been held up. Says Macaulay: "We must at present do our best to form a class of persons, Indian in blood and colour but English in taste, in opinion and in intellect".

Sir Charles Trevelyan describes the means of achieving this ideal in the following words: "Educated in the same way, interested in the same objects, engaged in the same pursuits with ourselves, they become more English than Hindu." And so this was the metamorphosis that has been attempted with the help of our money.

I should also quote Mr. Charles Grant who gives expression to his hopes in these words: "It might be too sanguine to form a wish, an idea, most pleasing and desirable in itself, that our religion and our knowledge might be diffused over the dark portions of the globe—this is the noblest species of conquest." So we should remember that a cultural or a religious conquest too has also been planned.

The question is how far have Macaulay's ideal, Trevelyan's plan and Grant's hopes been realised? I take the testimony of

Sir W. W. Hunter, Director General of Statistics in 1872. He estimates the products of the new English Schools in these words:—

"No young man whether Hindu or Muhammadan, passes through our Anglo-Indian Schools, without learning to disbelieve the faith of his fathers. The luxuriant religions of Asia shrivel into dry sticks, when brought near the realities of Western Science."

Swami Vivekananda, who remarked that our present education was not a man-making education, has said:—"The child is taken to school and the first thing that he learns is that his father is a fool, the second thing is that his grandfather is a lunatic, the third thing is that his teachers are hypocrites, the fourth thing that all his sacred books are lies. By the time he is sixteen, he is a mass of negation."

So, this is what we mean when we say that the present educational system is not national in the true sense of the term. It has begun with the work of negation, with the work of making the pupils unlearn the Country's traditional learning. It mainly aims at anglicising the Indians in regard to culture and it results in the loss of the deep spirituality of the nation wherein lies its life and soul. The first step in educational reform should therefore start with the promulgation of the true ideal in unambiguous terms.

EDITORIAL NOTES.

The Question of Questions.

His Excellency the Governor of Madras delivered the address to the graduates admitted to degrees at the convocation of the Senate of the University of Madras on the 23rd August, 1928. The address is very brief and reference is made to one or two important problems of the day. The relation between the University and Industry is touched briefly and there is an appeal to the graduates to avail themselves of the opportunities for service on behalf of their less fortunate brethren. We are particularly impressed with the following passage in the address: "But no man, unless indeed he has a heart of stone, can occupy the position I do here to-day, or indeed the office of the Governor of this Presidency, and see as I have for five successive years this hall crammed with students upon whom I have conferred degrees, without asking himself the question what is the next milestone on the way of life that these graduates will now set out to pass, what is the final goal they hope to reach, and what is the equipment with which they are furnished for their long journey." These questions which His Excellency has asked himself, go to the root of the entire problem of education. There is no indication in the address itself as to how the educational system as administered in our presidency has impressed His Excellency. But it is not unlikely that the passage quoted above is intended as a broad hint to his educational advisers that education should not be regarded as a matter of routine to be administered in accordance with mechanical rules laid down in manuals and codes. Education, as understood by His Excellency, is a vital

problem that should engage the unceasing attention of the authorities. We wish the authorities including the Hon'ble Minister for Education ask themselves every morning the questions which His Excellency has asked himself. What is the real significance of these questions? They amount to nothing less than a clear recognition of the fact that the equipment and training of the youth are of inestimable value to the state and that no state which is anxious to maintain its place in the scale of civilised nations can afford to be indifferent to the kind of education imparted to the youth. We do hope that, in the coming years, it may be possible for the authorities to furnish an answer to the question of questions.

Duration of School life.

The article on "Duration of School-life" published in our last issue showed that a large number of pupils lapsed into illiteracy a few years after leaving the school. The writer explained the seriousness of the situation in our presidency and expressed the hope that steps would be taken to remedy the defect. We understand from a message published by the Associated Press some days back that this disquieting feature is not confined to our presidency alone. The report on Education in India for 1925-26 states that the duration of school life in the primary classes continues to be distressingly short and it also makes a reference to a statement in the reports from all provinces that the problem of stagnation in the lower classes is a pressing one. It is not enough to increase the number of elementary schools. Attempts should be made to improve the

staff and equipment of the numerous elementary schools in our presidency and to frame courses of study suited to the needs of the locality.

Vernacularisation.

We gather from the scanty reports that appeared in the press that the Academic Council of the Andhra University considered the resolution for the acceptance of the recommendations of the Vernacularisation committee. The trend of discussion showed that there was nothing new or original in the line of argument adopted by the opponents of the scheme. It is rather funny that the members who spoke against vernacularisation should try to make others understand that they agree with the principle underlying the adoption of the vernacular and do not lack sympathy for the vernacular. We are surprised that the argument should be advanced that vernacularisation should not be seriously pressed because the change would disappoint the Muslims. The Academic council seems to be living in a world of its own and it does not perhaps feel called upon to provide for the needs of the times especially when there is nothing objectionable from the academic point of view.

We regret very much that many of the speakers found it convenient to forget that English would still continue to hold a prominent place in the educational system. It is difficult to convince those who refuse to be convinced. Yet we venture to invite the attention of all those who are not yet convinced of the soundness of the position of the advocates of the vernacular, to the exhaustive recommendations of the

Departmental Committee of the Board of Education with regard to Welsh in education and life, published elsewhere in this issue.

Second Language in the S.S.L.C. Scheme.

We understand that the S.S.L.C. Board has made it obligatory on all S.S.L.C. candidates to present the vernacular as the second language. This decision will lead to the deletion of Sanskrit from the course of study in Secondary Schools. When the Academic Council of the Madras University considered the necessity for making provision for the compulsory study of a second language, in the college classes, an attempt was made to restrict the student to the vernacular, on the plea that all the students should acquire proficiency in the vernacular. It appeared strange at that time that this argument was made by persons who were known to be rather indifferent to vernaculars in general.

The practical difficulties that will arise as the result of the adoption of this new suggestion were pointed out and the Academic Council decided by a large majority that the second language part should comprise alternatives such as Sanskrit or any other classical language or any modern European language. The position taken up by the Academic Council is not illogical in view of the fact that the second language will, in the case of the majority of pupils, be the mother tongue. The provision of an alternative will not prejudice the interest of the vernacular since a course in Sanskrit is obviously more difficult. A similar provision should be made in the S.S.L.C. scheme. Such a provision will give an opportunity to a

few students to acquire proficiency in Sanskrit without in any way prejudicing the cause of the Vernacular. If a change be not made and if all the pupils be compelled to take only the vernacular as the second language, Sanskrit will cease to be taught in schools and colleges. No one who is interested in the Indian culture can be a party to this scheme. The S.S.L.C. Scheme will not become any the less important if Sanskrit be allowed to remain as at present. At the present moment students who take Sanskrit under group A have to answer a paper in Vernacular composition and Translation. This ensures a reasonable degree of proficiency. We would strongly urge the S.S.L.C. Board to reconsider its decision and restore to Sanskrit the position it holds in the S.S.L.C. Scheme just now.

Education in the All-Parties' Conference Report.

In the Indian Political world of to-day, the All-Parties' Conference report is destined to play an important part. It has already been received with enthusiastic praise in all quarters. The moderation and fearlessness of its reasonings and conclusions, its learnedness and wisdom, are apparent on its face. Its references—passing in one instance and specific in another—to education are interesting. On the question of distribution of the Provinces on a linguistic basis, the learned authors say: "It is well recognised that rapid progress in education as well as in general culture and in most departments of life lies in language. If a foreign language be the medium of instruction, business affairs and the life of the coun-

try must necessarily be stunted. No democracy can exist where a foreign language is used for these purposes. A democracy must be well-informed and must be able to understand and follow public affairs in order to take an effective part in them. It is inconceivable that a democracy can do this if a foreign language is largely used. It becomes essential, therefore, to conduct the business and politics of a country in a language which is understood by the masses. So far as the provinces are concerned, this must be the provincial language."

"We are certainly not against the use of English. Indeed from the necessities of the situation we feel that English must, as at present, for some time to come, continue to be the most convenient medium for debate in the central legislature. We also believe that a foreign language, and this is likely to be English, is essential for us to develop contact with the thought and Science and life of other countries. We are, however, strongly of opinion that every effort should be made to make Hindustani the common language of the whole of India as it is to-day of half of it. But, granting all this, provincial languages will have to be encouraged, and, if we wish a province to make rapid progress, we shall have to get it to do its work in its own language."

There is possibly not much that is educational in these passages. But the insistence on the study of the mother tongue is noteworthy. The impossibility of progress, political and otherwise, without rapid advance in Indian languages as media of expression of all thought has been rightly emphasised. And this Presidency—shall we say its four linguistic babes to be born?—will have to

take this advice very much to heart, and see that education is rapidly vernacularised. It is idle to say that we shall have to proceed slowly, stage by stage. Andhra Desa does not think so. Hyderabad has been insisting on the vernacular medium in its University for nearly a decade. Why should the Tamil Nadu, the Kerala, the Karnataka, repeat the old shibboleths and preach caution? Why should our universities be indifferent to this problem?

The second reference to education is in connection with the appointment of a committee to investigate and report on the introduction of general primary education and the grant of special educational facilities to backward classes. The importance of free compulsory education has only recently come to be recognised. When Gokhale fought for the rapid spread of primary education two decades ago, the official members of the Imperial Legislative Council poured scorn on the idea and said that financially, any such attempt would be madness. Times have certainly changed since, and we find that earnest attempts are being made to make education free and compulsory. After all, how far do they go? It will still be very long before we can hope to have a school for every village. Those with less than 500 inhabitants are quite numerous in this Presidency; while even those with 500 and more inhabitants have not all got a school yet. Again the education given in many of them does not amount to much. There is very little of it and even that is not of the right sort. The whole affair often strikes one as a huge amount of energy wasted. Reform is urgently necessary; and

it is well that our leaders have recognised it sufficiently to give it a prominence in their report on the Indian constitution.

The Annamalai University.

The bill to establish a Residential and Teaching University at Annamalai nagar has been referred to the Select Committee. Members of the Legislative Council seem to be generally in favour of the bill. We publish elsewhere an article on the "Annamalai University Bill" which deals at length with the various clauses of the bill. The writer objects to the provision made in the bill for a new authority known as the "Finance Committee" and attempts to make out a case that this authority will certainly reduce the other authorities to figure-heads. We are anxious that the conflict of authorities should be avoided as far as possible and that the authorities like the Senate and Syndicate should be made entirely responsible for the administration of the University. We can appreciate the need for safeguards but we are unable to understand the reason for depriving the senate of the powers enjoyed by the corresponding authority in other Universities. It is not proper to suppose that the bill under consideration is a matter in which only the Government and the Founder are interested. The interests of the public are not to be ignored and the clauses of the bill should be framed so as to promote the healthy and vigorous development of the University on sound lines. Any provision which is likely to hamper this progress should be deleted. We hope that the Select Committee will consider carefully the clauses of the bill to which objection has been taken.

The S. I. T. U.

We are grateful to the Secretary, South India Teachers' union, for the appeal he has made to teachers and Teachers' associations to extend their support to the SOUTH INDIAN TEACHER. We desire that our journal should be made available to as large a number of teachers as possible so that they may know what is going on around them. If all the schools in our Presidency and in the adjoining Indian States should become subscribers, the first step will have been taken towards the creation of an *esprit de corps*. The authorities and the management will find it more convenient to deal with a well regulated and properly organised profession. We appeal to the headmasters and other teachers to take the fullest advantage of the opportunity offered by the journal. Now

that the time of the Provincial Educational conference is fast approaching, it will be good if teachers take up important questions for discussion in the columns of the journal. We publish elsewhere the letter received from Mr. Srinivasa Aiyar of Vellore, and hope that the matter referred to in the letter will receive careful consideration. It is for the large body of teachers to determine what the constitution of the union should be and what steps the union should take to place the journal on a sound basis.

We are thankful to the District Boards of Nellore and Trichinopoly for the sanction they have accorded to the secondary schools under their management to subscribe to copies of our journal. We earnestly hope that other District Boards and local bodies will extend us their support and patronage.

NEWS FROM ASSOCIATIONS.

The Ramnad District Teachers' Guild, Virudhunagar.

The Quarterly meeting of the above Guild was held on Saturday the 25th August at 11 A.M., in the premises of the Kshatriya Vidhyasala High School, Virudhunagar, under the Presidentship of M. R. Ry. A. David Massillamani Avl. M.A. (Chicago), the President of the Guild.

Members from eight affiliated associations and some individual members were present on the occasion. All the delegates were the guests of the Teacher's Association, Virudhunagar.

After prayer, the Chairman welcomed the members and exhorted them to persevere persistently in their noble task, keeping in their mind the great truth that in their work alone depends the destiny of a great nation, and as such their work is imperishable and sacred.

Then the house went into a subjects committee, and the resolutions to be taken up for discussion in the evening session were read out and discussed. The morning session came to a close at 1 o'clock.

The house reassembled at 3 P.M., and passed the following resolutions after discussion.

In the end, a toast to the members of the Teachers' Association, Virudhunagar, was proposed by M. R. Ry. D. G. Moses Avl. B.A., L.T., Headmaster, S. B. K. High School, Aruppukottah; and after the concluding remarks of the chairman, the meeting came to a close.

The following resolutions were then passed.

1. Standardisation of Salaries.—This Guild resolves that the resolution on the standardisation of Teachers' salaries passed by the S. I. T. U., in its XIX Provincial Educational Conference held at Vellore, be accepted and given effect to at an early date.

(a) This Conference repudiates the opinion of the Minister of Education that the relation between the teacher and the Management is the same as that between the Employees and the Employer governed by the Law of Supply and Demand; it is of opinion that the policy of Government as defined in the various Educational Despatches and resolutions of the Government of India makes it obligatory upon the Government to promote the interests and efficiency of all non Government institutions by granting them liberal financial help.

(b) In view of the fact that some of the provinces in India have introduced standardised scales of salaries for teachers and also in view of the fact that teachers of all grades in non-Government schools should be assured of a career, this Conference once again urges the immediate adoption of standardised scales of salaries as given below and recommends that adoption of standardised scales be made a condition of recognition and aid:—

Scale of Salaries.

L. T. S.	...Rs. 100 5-200
Trained Intermediate	...Rs. 60-4-140
Trained S. S. L. Cs.	...Rs. 40-3-100
Senior Pandits ...	...Rs. 60-4-140
Junior Pandits ...	...Rs. 40-3-100
Drawing and Physical	
Instructors ...	...Rs. 40-3-100
Manual Training and Com-	
mmercial Instructors	...Rs. 60-4-140
Higher Elementary	...Rs. 35-2- 75
Lower Elementary	...Rs. 30-2- 70

N. B :—Allowance for head-masters according to the nature and size of the school."

2. Authorised Vernacular Equivalents of Technical Terms.—Whereas some of the schools in this Presidency have begun to teach non-language subjects in the vernacular, this Guild requests the Government in consultation with the University to prepare, and publish authorised Vernacular equivalents of technical words in those non-language subjects.

3. Special Teaching Grant.—Since the conditions preceding the sanction of the Special Teaching Grant namely (1) The contribution from the management and (2) the distribution of the grant as definite increments, to be spread over the year in anticipation of sanction at the end of the year, are generally found to be impossible to be satisfied, this Guild urges again the Government to adopt the remedial measures suggested by this Guild in its resolution passed in its quarterly meeting held on 12th March 1927.

Viz (1) Not to insist on the contribution from the management.

(2) To allow the grant to be distributed as bonus;

(3) To define the amount of grant to each grade of teachers beforehand as so many rupees per month per teacher and on that basis each school be allowed the amount due to it.

4 Provident Fund.—(a) In view of the progressive reduction in the rate of interest on Post Office Cash Certificates and also in view of the inability expressed by the Government to increase the rate of interest, this Guild requests the Government to raise its contribution from $\frac{1}{2}$ to $\frac{3}{4}$ of the amount to the credit of the subscriber.

(b) This Guild requests the Government to see that the sums due to the teachers under the Provident Fund Scheme for teachers in non pensionable service are disbursed at least before the expiry of three months after the retirement from or termination of their services in full settlement of their accounts.

(c) This Guild requests the Government to sanction loan to the extent of 50% of the amount standing to the credit of a teacher even though the amount does not come up to his six months' salary.

5. Teachers' Associations and M. L. C's. This Guild resolves that Teachers' Associations be requested to meet the M. L. C's. in and about their locality as often as possible and move them to redress their grievances by suitable interpellations in the Legislative Council.

6. Sons of Teachers as Free Scholars.—This Guild requests the managers of schools and colleges to admit sons of teachers into schools and colleges as free scholars and requests the Government to make provision in the grant-in-aid code to meet this demand.

7. S. S. L. C. Board.—(a) This Guild requests the S. S. L. C. Board to publish any contemplated changes regarding Secondary education beforehand so as to invite the opinion of the S. I. T. U. and the various District Guilds concerned.

(b) This Guild requests the Government to increase the representation of teachers of secondary schools in the S. S. L. C. Board.

8. Minimum Dress for Teachers.—This Guild is also of opinion that the minimum dress of respectability for teachers is a dhoti, a shirt, and angavastram and requests the Government to incorporate the same in the Madras Educational Rules.

9. Untrained Teachers in Elementary Schools.—This Guild requests the Government to consider untrained teachers employed in Elementary Schools for over ten years as trained teachers for purpose of grant.

10. Scale of Salary for Teachers Employed in Local Bodies.—This Guild re-

quests the Government to make the local bodies adopt the scale of salary as laid down in Rule 72 of the Madras Educational Rules, for teachers employed in schools under their management.

11. The Ramnad District Educational Council and the Teacher Managers' Representation.—This Guild requests the District Educational Council, Ramnad, to give representation to teacher-managers in the Council at an early date.

12. Teachers and Leave Regulations.—This Guild requests the managers of schools to grant the teachers employed by them leave as it obtains in the vacation department of the Government Educational Service.

13. Strength of a Class.—This Guild requests the Government to incorporate 30 as the maximum strength of a class in a secondary school, in the Madras Educational Rules, and to make a suitable grant to aided institutions so as to enable them to give effect to it.

Virudhunagar,
30-8-28.

A. DAVID MASSILLAMANI,
President.

P. SUNDARAJAN,
K. V. NARAYANAN,
Secretaries.

* * *

The Madras Teachers' Guild.

A meeting of the English Section, Madras Teachers Guild, took place on the 4th September 1928, when Miss C. Gordon delivered an address on 'Education in South Africa' with Mr P. A. Subramania Aiyar in the chair. The Chairman, in introducing the lecturer, said,—

Friends,
At a meeting of this kind it is usual for the Chairman to introduce the lecturer to the audience. But I propose to do nothing of the kind to-day. Miss Gordon stands in no need of introduction to a gathering in Madras. But I feel I should be failing in my duty if I did not on this, her first appearance on a public platform since her return from South Africa, offer to her a most hearty welcome in the name of the Madras Teachers' Guild and of the citizens of Madras. You are no doubt aware that last year she and Dr. Kichlu of the United Provinces went to South Africa as educational experts deputed by the Government of India to assist in the work of the Indian Education Commission that had been appointed there.

Her work as such has been acclaimed by all competent people, Europeans and Indians alike, as splendid. The various entertainments got up in their honour on the eve of their departure to India are eloquent proofs of the soundness of their work. Speaking at one of these functions, the Rt. Hon. Sastri said "For seven months Miss Gordon and Mr. Kichlu had given their labour to South Africa and had proved of the greatest assistance to the Natal Education Commission, which recently concluded its labours. After service in Natal they went to the Transval to inquire into education there, so that they could now be said to have done what they were deputed to do, namely, to assist to the best of their abilities the local Government to put Indian Education on a sound basis." In one of his private letters to a friend Mr. Sastri says, "Miss Gordon and Mr. Kichlu leave to-morrow night. They have done very well. Mr. Kichlu's Memorandum is looked upon here as a document of much value Their work here does them full credit,"

If thus her work as an educational expert has been splendid, her work by way of helping to bring about a change of heart amongst the Europeans in South Africa has been equally splendid. In certain high and well-informed circles both in England and in South Africa a new word has recently come into use. It is the word "Shastricise." This word is understood to mean to convert an enemy into a friend, 'to transform bitter antipathy into warm and active sympathy.' At the time when Miss Gordon went to South Africa this work of *Shastricising* had been going on apace. This work, as the word itself suggests, has been due to the moral height and noble endeavour of that great and good man of whom India will ever think with gratitude and pride, the Rt. Hon. V. S. S. Sastri. Now Miss Gordon seconded his efforts very ably. "She has been a great social success here," writes he in

another private letter of his. Miss Gordon, you must remember, is neither an Indian, nor a Missionary. She is a representative of one of the most bureaucratic Governments in the whole world, and to South Africa she went as such. Now the Europeans in South Africa naturally looked upon her as one who possessed, or at least ought to possess the characteristics of the bureaucrat. Otherwise how could she possibly belong to the bureaucracy? These Europeans could understand an Indian praising his country and his race. What else could he be expected to do? They could understand a Missionary also doing it, for a good Missionary always manages to see good even amidst most sordid surroundings. But when they saw Miss Gordon enthuse over things Indian—Indian literature, Indian arts, Indian culture, Indian civilization and so forth, they rubbed their eyes and wondered. "Perhaps this lady is right," said they to themselves, "she but confirms what we have come to feel after seeing and hearing Mr. Sastri." Thus it is by way of hastening and strengthening the process of *Shastricization* in South Africa that she has been of help and we all feel grateful to her. I will ask her to deliver her address

[The subject matter of Miss C. Gordon's lecture will appear in our next number.—Eds.]

Teachers' Association, Islamiah High School, Melvisharam.

The inaugural address of the Teachers' Association, Islamiah High School, Melvisharam, North Arcot, was delivered by Mr. S. Srinivasa Aiyar, B.A. L.T., Secretary of the District Teachers' Guild, on the 19th August, at 5 p.m., in the School hall when Mr. Thomas Harris, B.A. L.T., President of the Guild, presided. Thanks to the untiring efforts of the Headmaster, Mr. K. R. Venkatachala Aiyar, B.A. L.T., the Association was recently formed and it will be shortly affiliated to the District Guild.

NEWS AND NOTES.

Extracts from the Recommendations of the Departmental Committee appointed by the Board of Education to inquire into the position of the Welsh language and to advise as to its promotion in the educational system of Wales :—

(Report published in 1927.)

I. To the Board of Education.

(1) That a chapter on the teaching of Welsh be included in the Board's "suggestions for the consideration of Teachers" as soon as practicable.

(2) That Inspectors make special reference in their reports on individual schools to the teaching and position of Welsh.

(3) That a member of the Welsh Inspectorate be charged with the supervision of Welsh teaching in all grades throughout Wales, with functions analogous to those of staff Inspectors of the Board.

(4) That the President of the Board be asked to approach the Treasury with a view to obtaining a grant of £ 560 a year for 5 years for the preparation and publication of books suitable for the use of University students in Welsh.

(5) That the Board should be prepared to recognise representations from Education authorities, as to the necessity for a more generous allowance of teachers in the case of duplication of classes in some schools.

II. To Universities and Colleges.

(1) That the teaching staff in the Welsh Departments of University Colleges be increased.

(2) That elementary classes in Welsh for non-Welsh speaking students, as a temporary measure, be provided.

(3) That at least some of the work in such departments as Hebrew, Greek, Philosophy, Economics, and Agriculture be conducted in Welsh.

(4) That the University bring together the extra-mural teachers who use Welsh in their classes, for conference on matters connected with their work and for the discussion and elucidation of difficulties.

(5) That the use of Welsh in Adult Education classes of all types and particularly in the summer schools connected with Tutorial classes, be greatly extended.

(6) That the university approach the Treasury University Grants Committee with a view

to obtaining a non-recurring grant for the publication of books suitable for the use of University students in Welsh.

(7) That the University Press Board act as an Advisory Publication Board to guide publishers and to encourage authors in the publication and production of Welsh books for children.

(8) That, as suggested by the University, a Committee be set up to deal with orthography and similar matters, including the introduction of new words with a view to the compilation of a technical vocabulary.

(9) That all reports issued, whether by the University or the Welsh Departments of the Colleges, on the work in Welsh be published in Welsh as well as in English.

III. To Training Colleges and Training Departments.

(1) That in every Training College or Training Department in Wales, provision be made for well graded courses in Welsh language and literature. For this purpose a whole-time Teacher of Welsh will be necessary in each college or department.

(2) That every student in a Training College follow a course in Welsh language and literature.

(3) That Welsh be the medium of instruction not only in Welsh lessons but in other subjects wherever possible.

(4) That Training Colleges give training in the best methods of language teaching as applied to Welsh and that a study of the problems connected with bilingual teaching be included in the syllabus.

IV. To Local Education Authorities.

(1) That more adequate means be devised to secure that schemes for the teaching of Welsh are carried out, and that due co-ordination be secured from stage throughout the schools in the area.

(2) That each authority set up a Curriculum and Schemes sub-committee for Primary Education, consisting of members of the Authority, Teachers and Members of the Board of Education, to examine periodically schemes for the teaching of Welsh, and Welsh books.

(3) That Authorities provide courses for teachers, who have had no tuition in Welsh and no training in the best methods of teaching Welsh, and refresher courses for teachers already trained.

(4) That arrangements be made to enable teachers to visit schools where exceptional work in Welsh is being accomplished.

(5) That each authority have a complete, up-to date, and carefully graded specimen Library of Welsh text-books, reading books and apparatus, available for inspection by Teachers or Parents, and that teachers be kept constantly informed of recent additions.

(6) That a supplementary allowance be made by each Authority for the provision of books and equipment for the teaching of Welsh.

(7) That authorities encourage experiments in the teaching of Welsh in their schools and give wide publicity to records and results of experiments.

V. To Teachers.

(1) That all teachers of Welsh should have a firm grasp of modern methods of language teaching. Every staff library should contain a certain number of Manuals on this subject for the use of Welsh teachers.

(2) In Secondary Schools we recommend that pupils with a good colloquial knowledge of Welsh should, for Welsh lessons, be segregated from pupils who do not know the elements of the language.

(3) We consider it possible to make certain modifications in the time devoted at present to the teaching of Arithmetic, History, Geography and Nature Study so as to ensure more time for the study of Welsh.

(4) That periodical conferences of teachers of all types be held for discussion of continuity of Welsh instruction between school and school.

VI. To Welsh Societies.

(1) That the Societies appeal for funds for the publication of Welsh books.

(2) That local Welsh societies co-operate to secure that Welsh classes and courses of Welsh study are provided.

VII. To Churches and Theological Colleges.

(1) That a much wider use of the language as a medium of instruction in Theological Colleges in suitable subjects other than Welsh desirable.

(2) That all students who follow the Preliminary Arts course to any stage should include Welsh as a subject of that course.

(3) That those Churches which have no Theological Colleges in Wales arrange for their students destined for service in Wales to take a course in Welsh at a Welsh College.

VIII. General.

(1) That 20 of 27 Henry VIII (forbidding the use of Welsh in Courts of Law) be repealed.

(2) That a statutory form of both Oath and Affirmation be provided and Welsh versions be also provided for certain other statutory forms.

CORRESPONDENCE.

Our Journal.

"The South Indian Teacher" has been started as the official journal of the only Provincial Teachers' Organisation, the South India Teachers' union, with the object of providing a medium through which the members of the Teaching profession in Southern India can express their considered opinions on matters professional and educational, without fear or favour. No journal can be called an official organ unless an arrangement is made in the constitution of the association itself by which the journal could reach its members and every member could have access to it. The members of the South India Teacher's union

are mostly Teacher's associations attached to the several educational institutions in this presidency and in order to fulfil the objects of the journal, it should reach every one of these teachers' associations.

Teacher's associations are now affiliated to the South India Teachers' union generally through District Teachers' guilds and in some cases directly in Districts where guilds do not exist. In the case of those associations that are directly affiliated to the S. I. T. U. the affiliation fee to the union should be fixed at Rs. 3. per year and a copy of the journal supplied free to such associations. Similarly, the constitution of the S. I. T. U. should be revis-

ed so that every District Teachers' guild shall pay to the S. I. T. U., instead of the present subscription of Rs. 15., an affiliation fee calculated at the rate of Rs. 3 per year for every association affiliated to the guild and the journal supplied free to each association. If this suggestion is adopted every association affiliated to the S. I. T. U. either directly or through a District Teachers' guild will get a copy of the journal and be in touch with what goes around and abroad.

In the case of Districts where there are guilds, this affiliation fee shall be paid to the S. I. T. U. by the guild which in its turn will collect it from the several affiliated associations. Every guild may levy an affiliation fee of Rs. 5 or more from each affiliated Teachers' Association and will remit Rs. 3 thereof to the S. I. T. U. and may keep the balance for its working expenses. In all cases which we are aware of the official journal of the corporate body is supplied free to its members but the rate of subscription is so fixed as to cover the cost of the journal also. One need only instance the cases of the Madras Provincial co-operative union and the Royal Asiatic society (London). If the suggestion is adopted we are sure that the journal will be more widely read and appreciated and will be the medium by which teachers in several schools and colleges can express what they feel on various educational and professional problems and can hear what others have to say on the subject.

It may be contended that this may adversely affect the finances of the S. I. T. U. But we are sure that it will not. At the present rate of Rs. 15 per annum only a few District guilds and fewer individual Teachers' associations pay their subscriptions regularly. Under the proposed scheme every guild or association will have an incentive to pay up its subscription regularly and some guilds will pay more. Further the S. I. T. U. can save a good deal of the cost of postage and printing by printing all its circulars and information in the journal itself.

It is earnestly hoped that this aspect of making "the South Indian Teacher", the *real* official journal of the S. I. T. U. will receive the consideration it deserves at the ensuing XX provincial Educational conference Vellore.

Vellore. S. SRINIVASA Aiyar, B.A., L.T.

* * *

Non-Collegiate Study for Teachers

The authorities of the Madras and Andhra Universities have rightly deserved the grati-

tude of the teaching profession of this province in so far as they have, at least, thought it fit to grant some concession to the *bona fide* teachers, similar in character to those which have been in existence for a long time in the Premier University of India. Though late, they have given proper consideration to the claims of the members of the 'sorriest trade' of some standing and exempted them from College attendance, thereby enabling them to improve their academic qualifications.

This new concession, while obviating for the teachers the necessity of migrating to other Universities as non-collegiate students or spending large sums of money and long periods of time as regular students of the College, has not deprived the schools in which they are employed, of the benefits of their long experience in the profession.

I wish to bring to your notice and earnest consideration one or two points which show clearly that what has been done so far is not complete to wipe off the discontent from the ranks of teachers. They are:—

(i) Only teachers declared to be eligible for the collegiate course are allowed to appear privately for the Intermediate Examination. What about those whose S. S. L. Certificates procured admission for them into the Secondary Grade training without satisfying the rules of eligibility which have come into existence at a much later date? Some of them have considerably long service as trained teachers in Middle Schools and High Schools. Are they now to be considered as unpassed men? There cannot be a greater injustice than that. What would be the plight of those who selected teaching as their profession and not knowing that some time later a system of 'eligibility' would come into being to declare them ineligible, got themselves trained in the Secondary grade? If it is not possible to do away with this invidious distinction between eligibles and non-eligibles among the trained teachers whatever be the year during which they appeared for the S. S. L. C., it is highly desirable that such distinction should be given up at least in the case of those who passed S.S.L.C. before this eligibility system was dreamt of *i.e.*, all the teachers who finished their High School course before 1916 (the year in which eligibility was declared for the first time) and got themselves trained for the teaching profession before or after that time, should now be permitted to sit for the Intermediate Examination, if they satisfy the other conditions regarding service etc., This

seems to be fair and reasonable to all right-thinking men.

(ii) Graduates working as teachers, if they satisfy certain conditions are permitted under the new rules to appear privately for the L. T. and B. Ed. Examinations. The conditions are that they must have undergone Secondary Grade training and have put in not less than three years service as teachers, that a period of at least two years should elapse after graduation, before appearing for the L. T., or B. Ed., Examination and that the service should be in a High school.

Secondary grade training qualification and the conditions regarding the minimum service as teacher and the interval after graduation all seem to be just. But I do not see much justification for the last condition that the teacher should be working in the High school department. If it is strictly intended to benefit only the teachers in the High school department, what about the unfortunate Secondary Grade trained graduates whose lot it is to work as head masters or assistants in the training schools, middle schools and higher elementary schools? Are they to be denied the privilege of improving their technical qualifications by passing the L. T., or B. Ed., Examination? I believe this restriction is not due to the fear on the part of the authorities that the trained teachers may not properly understand the subjects of the Collegiate Training Examination

with which they are already familiar to some extent. That this cannot be the reason is plain from the fact that the teachers are allowed to study for themselves subjects with which they have no acquaintance whatever like Logic and Ancient History in the Intermediate Examinations and Economics and Politics in the B. A., degree examination.

For secondary grade trained graduates working, as stated above, in schools other than High schools (Training, Middle, and Higher Ele. schools) it is not easy to get into High schools as they require under the existing rules only L. Ts., for the higher forms. Hence the concession to them with this grave limitation that they should be working in High schools, practically ceases to be of any advantage, to the teachers holding such qualifications with the exception of a small percentage.

Madras and Andhra Universities must make the necessary amendments in their regulations if they really desire as they seem to do, to improve the prospects of the teachers by creating facilities for further study. The removal of these two limitations will serve as a great incentive to study and improvement of culture to many a poor teacher.

A sympathiser.

E. D. S. [So far as we are aware, the general exemption to *bona fide* teachers referred to in this letter applies only to examinations under the Arts course.]

THE S. I. T. U. PROTECTION FUND.

List of Members—(continued).

Regd. No.	Name.	Designation.	Place.
189	Mr. S. Khaja Sahib	B. H. School	Koilkuntla
190	" J. Sathyanarayana	"	Do.
191	" K. V. Narasimham	"	Do.
192	" R. Doraisawmy Iyer	B. H. C. H. School	Trichy
193	" A. Sundaresa Iyer	Caldwell H. School	Tuticorin
194	" A. Subramany Iyer	H. H. School	Triplicane
195	" V. Rangasawmy Iyengar	T. T. V. H. School	Madras
196	" L. V. Rana Sastry	B. M. School	Attili
197	" K. R. Subbier	H. H. School	Triplicane
198	" P. Subramanyam	Do.	Do.
199	" P. Srirama Iyengar	Do.	Do.

Regd. No.	Name.	Designation.	Place.
200	" E. Bhasyakacharlu	H. H. School	Triplicane
201	" T. C. Raghavachary	Do.	Do.
202	" K. Srinivasa Rao	Do.	Do.
203	" S. Rajagopala Iyer	Do.	Do.
204	" K. Madhava Nayar	Middle School	Karaparamba via Calicut.
205	" V. Parthasarathy Iyengar	H. M. Corporation School	T. P. Koil St., Madras.
206	" G. Appu Iyer	S. M. H. School	Tirupathi
207	" T. P. Veeraraghava Sarma	Do.	Do.
208	" N. Ramasawmy Iyengar	T. T. V. H. School	Madras
209	" M. V. Doraisawmy Iyer	Do.	Do.
210	" K. S. Subbier	S. P. G. Middle School	Sawyer puram Tinnevely Dt.
211	" C. John	Kellett High School	Triplicane
212	" M. P. Sitaraman	Govt. Training School	Mint Buildings Madras.
213	" J. Peterling	Kellett High School	Triplicane
214	" K. S. Krishnasawmy Iyengar.	H. H. School	Do.
215	" M. Arumugum Chetty	Rajah's H. School	Sivaganga
216	" R. Narayanan Servai	Do.	Do.
217	" K. N. Srinivasa Iyer	Do.	Do.
218	" V. S. Gopala Iyer	Z. H. School	Kattuputhur
219	" P. Subramania Pillai	Do.	Do.
220	" V. A. Ramachandran	P. S. H. School	Mylapore
221	" M. Venkata subbiah	Bd. H. School	Koilkuntla
222	" J. C. Raghavacharlu	"	"
223	" P. Vaidyanatha Swamy	T. T. V. H. School	Madras.
225	" V. R. Gopalan	Hindu Nadar's Victoria High School	Siva Kasi.

The accounts of the fund for the year 1928 are being audited by Mr. G. A. Srinivasa Iyer, M.A., L.T., of the Presidency College.

Members are requested to write their names legibly in M. O. coupons and quote their Reg. No. in all their communications to the Secretary.

I have received a few communications from Secretaries of Teachers' Associations and from individuals, requesting me to answer some questions relating to the Protection Fund. The following is published for the information of teachers. I am sorry to be told that the propaganda work in connection with the fund is not easy in as much as many of the teachers have not read the rules. The rules which will naturally engage the attention of teachers are those relating to (1) Membership, (2) Calls, and (3) Amount of Benefit. It may be necessary to

state at the outset that the Protection Fund of the Union has no special endowment from which the amount intended to be given as benefits can be drawn. The benefit is given from out of the amount realised as Fixed and Emergency calls from the members themselves. The amount of benefit cannot, therefore, appear extravagant on paper. Members should however see whether the Rules provide for the payment of a decent amount irrespective of the fluctuations in strength. It is generally forgotten that all teachers cannot hold the same view with

regard to any Rule, and that it may not be possible to satisfy all the members. The Rules that are now in force have been adopted at a meeting of the subscribers and it is always open to subscribers to modify the same, whenever necessary. It is hoped, therefore, that teachers will join the fund in large numbers and try to bring round the general body to their way of thinking. The following are some of the questions sent to me for explanation.

(1) Will vacancies in the Fund be filled up?

(2) Can you give a guarantee that each member will get what he has paid as calls?

(3) If the strength be far below 1,000 at any time, will not a member lose much?

(4) Why is "Fixed call" made when there is no need?

(5) How is the interest of those who happen to stay long in the fund safeguarded?

(6) Is not the amount of benefit too low?

It is clear that the Fund is viewed from different standpoints by teachers. They should understand what the Fund seeks to do. It does not undertake to pay a very large amount as benefit but it must be admitted that the amount of benefit will prove valuable to several poor families. The fund is primarily intended to promote professional solidarity and to afford relief to destitute families. It should not be regarded solely in the light of a bank. Our fund combines the principles of co-operation, insurance, and professional solidarity. As we gather experience it may be possible to revise the rule relating to the amount of benefit. In the framing of the Rules, the promoters have to bear in mind the interest of the members as well as the stability of the Fund. Members should be prepared to take a less amount if the finances of the fund should be placed on a sound basis. Promoters have had the advantage of consulting a few workers in this field and it is their opinion that our fund is sure to make good progress.

Now for explanation. The rule regarding membership puts a limit only on the maximum strength of a branch, and any vacancy will certainly be filled up at once. It is not the office-bearers alone who should be interested in filling up the vacancy. Every member helps himself when he induces his friends to join the fund. The success of the fund depends upon the spirit of co-operation among the members, and the Board expects every member to see that the full strength is maintained. There are over 10,000 teachers in this presidency and it

should not be difficult to maintain the full strength. Hence the fear of teachers that the strength may fall are groundless. The normal loss by death and retirement will be easily made up by fresh admissions if teachers are alert. Attention of members is invited to Rule 18 on Fixed calls and to Rule 11 on Reserve Fund. If they read these rules carefully, they will find that care has been taken to provide for any extraordinary contingency. In the beginning, the Board may not have to meet many claims and the amount collected as Fixed calls will accumulate. The accumulated amount is constituted into a Benefit Fund which will in ten years, or so increase considerably. The Board may draw upon this fund and upon the Reserve Fund under extraordinary circumstances. A business organisation cannot be expected to furnish further guarantee. Even if it holds out a guarantee, it can have no value, so long as there is no other external source of revenue to which the Board can have access. Members who object to the levy of fixed calls will now see the necessity for the same. Under the rules, only 24 calls can be made during the year, whether Fixed or Emergency. If the fixed calls be deleted from the scheme, it may become necessary for the Board to issue a larger number of calls. Further there will be no provision for any extraordinary contingency, and members who have been in the fund for a longer period may have to get less. The Rules provide for the award of benefit in the event of death, or in the event of retirement from the fund after a period of membership for 25 years in the fund, or in the event of retirement from the Profession after a period of membership for 10 years in the fund. The third provision is intended to cover cases of persons who leave the profession. It is not open to a member to be in the profession and to retire from the fund before he puts in a membership of 25 years in the fund. The reason for this safeguard is obvious. Even in the case of those persons who leave the profession at any stage for any cause, the Rule permits them to continue membership, if they choose, and to earn the benefit.

Teachers are requested to look round and see what is needed to strengthen the profession. Here is a scheme which brings teachers of all grades together irrespective of caste or creed and makes it possible for members to help one another. To hesitate is to overlook the interest of the profession. It is not the object of the fund to hit hard any teacher and it rests with teachers to make the fund an important organisation to which the teachers can confi-

dently turn in times of need. Is it fair on your part to imagine that the responsibility for the running of the fund in the interest of the teaching profession devolves only upon the office bearers of the fund. Should you not put your shoulder to the wheel so that the profession may command the respect of the public. Will it be too much if the Board should count upon your love for the profession and your desire to promote its interest. Your interest is bound up with the interest of the profession and it is for you to see that by the time we meet at Chidambaram, we shall have got 1,000 to the fund.

S. MADHAVA RAO,
S. I. T. U. P. Fund.

OUR UNION LETTER.

The following Guilds and Associations have sent the sums noted against each towards their affiliation fees:—

	Rs.	A.
The Madras Teachers' Guild	15	0
The Kurnool District Teachers' Guild	15	0
The North Arcot " " "	15	0
The Trichinopoly " " "	30	0
The Salem " " "	15	0
The Madura " " "	15	0
The Tinnevely " " "	15	0
The Coimbatore " " "	10	0
The Anantapur " " "	5	0
The Chittor " " "	5	0

The Secretaries of the other guilds and affiliated institutions are requested to send to the Treasurer, S. I. T. U., their affiliation fees, along with arrears, if any.

The Provincial Educational Conference is to be held in December 1928. Suggestions are being received with regard to the desirability of revising the rules of the S. I. T. U. A copy of the rules now in force has already been sent to every institution. Members are requested to send their suggestions before the 15th October, so that the Executive Committee may consider them and prepare a report. The President of the South Arcot District Teachers' Guild has been kind enough to issue two bulletins re the Conference to be held at Chidambaram, and I understand that they have been sent to all institutions in the presidency. Teachers are requested to co-operate with the Reception Committee in their efforts to make the ensuing Conference and Exhibition a success.

Attention of the Secretaries of District Guilds and of intending subscribers to the Protection Fund is invited to Rule No. 7 of the

S. I. T. U. Protection Fund, which lays down that any teacher desiring to become a member of the S. I. T. U. Protection Fund, should be certified to be a member of the S. I. T. U. or of any of its affiliated Associations. Every application for admission into the fund should therefore be countersigned by the Secretary of the District Guild or by the Secretary of the S. I. T. U. as the case may be, who should also certify that the facts stated in the application are true to the best of his knowledge.

Teachers may be aware that two members of the Protection Fund who died in the month of July 1923, were given about Rs. 95 each. It would have been possible to have helped their families more substantially if the strength of the Protection Fund had really been 1,000. A membership of 1,000 is, by no means an impossible number in our presidency with more than 10,000 teachers. The response from the Southern Districts is not as satisfactory as may be expected. Teachers, it is hoped, will realise the usefulness of the Protection Fund and join it before it is too late. The concession *re* age will have force only up to January 1930, and I trust that the fullest advantage will be taken of this concession.

The attention of all the teachers in the presidency is invited to the letter from Mr. Paranjpye, Vice-President of the All-India Federation of Teachers' Associations *re* 4th All-India Educational Conference, published in our Journal in August 1928. Further information *re* the Conference can be had of the Secretary, S. I. T. U.

M. S. SABHESAN,
Secretary, S. I. T. U.

15 Sept. 1928.

Exchanges.

1. The Educational Review.
2. The Indian Educator.
3. The Student.
4. Rural India.
5. The South India Boy Scout.
6. Our Home Magazine.
7. Vaitrani.
8. Vidyapatrika.
9. The Bhupindra, an official organ of the Boy Scouts, Associations Patiala.
10. The Teachers Magazine, Cochin.
11. The Cross-words Magazine.
12. The New Era.
13. The Education.
14. The Xian College Magazine.

The XX Madras Provincial Educational Conference.

DECEMBER 1928.

Bulletin No. 2.

The Executive Committee of the Guild have made arrangements to hold the XX Madras Provincial Educational Conference at Chidambaram in December 1928. It has been resolved to invite and concentrate discussion on the following, among other subjects:—

1. (a) The ideals of Secondary Education and how far our Secondary School-system Conforms to them.
- (b) Has Elementary Education under the present Act been a success?
- (c) The Teaching of Science in Schools.
- (d) Discussion and adoption of resolutions on the interests of the profession and other matters.

May I request all teachers to be good enough to contribute papers to help the discussion of the subjects?

Sri Minakshi
College,
Minakshi College
P. O., Chidambaram,
S. I. Ry.,
5th August 1928.

K. A. NILAKANTA SASTRI,
PRESIDENT.

South Arcot District Teachers' Guild.

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BY

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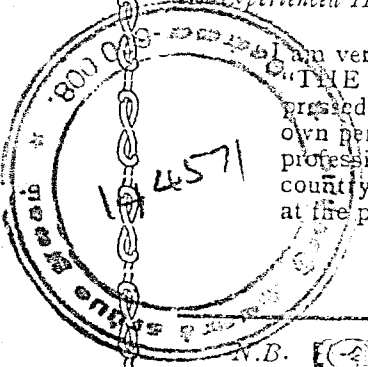
The Hindu Educational and Literary Supplement of the 7th December, 1927 in the course of a review of the book writes:—

"The central idea that runs through these essays is that 'Teaching is not the filling of buckets but the lighting of a lamp.' The different aspects of education which this conception involves are elaborately treated..... There is an appeal to the teacher on the one hand and in the other there is an earnest appeal to the public. The defects of the present system of education.....are clearly pointed out.....The author is not content with merely pointing out defects. He calls upon the teacher to realise the responsibility that rests on his shoulders. There is useful information in the essay on 'The Pillars of Pedagogy,' and teachers may find food for thought in the essays on the teaching of history, the Indian schoolboy, the question of co-education and the upbringing of girls. The bearing of such essential characteristics as enthusiasm, idealism, optimism and patience, on the work of the teacher is emphasised clearly. The essays on 'Liberty in Education' and 'The teacher and society' will be read with interest both by teachers and public men.....The author is voicing forth the feeling of all teachers when he puts in a strong plea for complete freedom in academic matters....."

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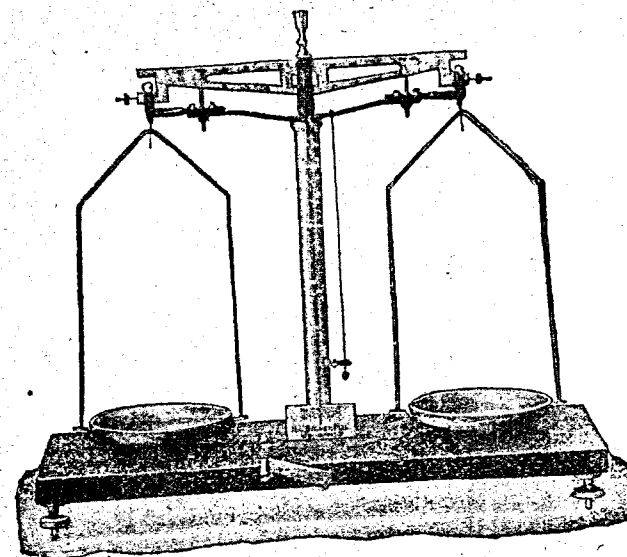
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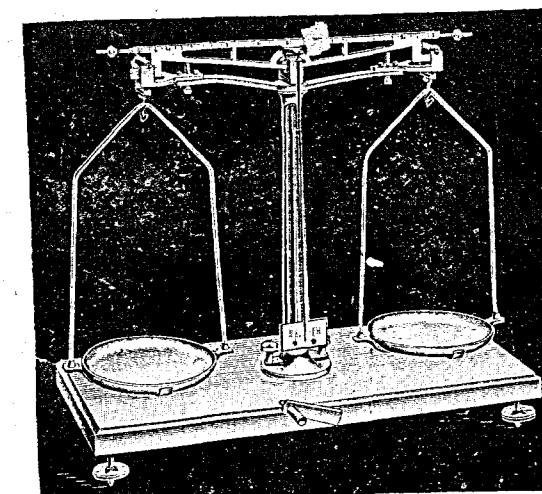
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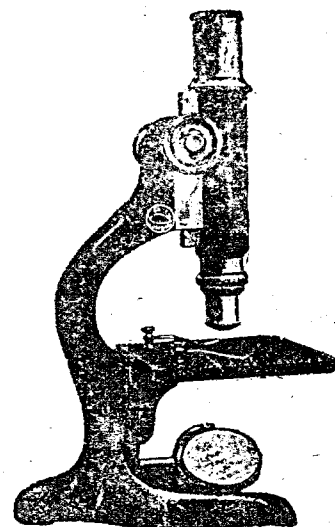
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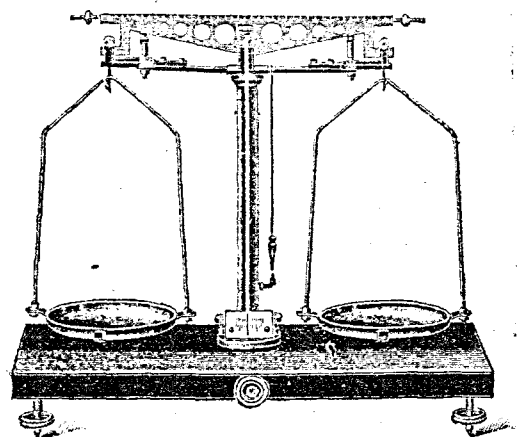
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