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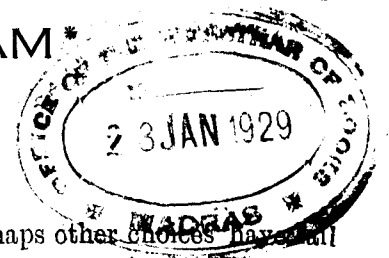
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[No. 11

EDUCATION—A DREAM

BY

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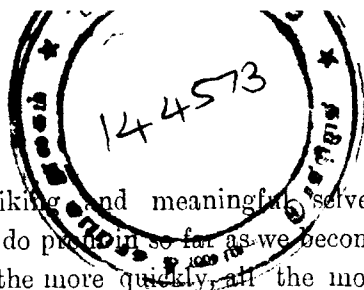
FRIENDS,

First let me say quite frankly that I wonder how you came to think of me for so distinguished an office as President of the fourth session of the All-India Federation of Teachers' Associations. Naturally, I am much honoured at being dragged forth from what, I feel, is well-deserved obscurity; and I hope it is unnecessary for me to say that I am profoundly interested—in my own way and according to my lights—in education, in which field I have spent some of the most interesting and certainly some of the happiest years of my life. But it is no mere figure of speech, such as in pretended modesty many speakers employ, for me to say that I wish you had been able to induce someone, worthier than I, to speak with an authority I do not possess, upon some of the immediate problems confronting you in your everyday work, someone who has had recent practical experience of the problems of Indian

education. Perhaps other choices have called you and at length you came to my name on your list of possibles. At any rate I am thankful to be here, and I can only hope that what I have to say may be of some small interest.

I am going to be straight with you. I am going to tell you just what I think about education. I am not going to quote authorities. I am tired of authorities. I am going to be my own authority, my own ancestor, as it were, as regards my educational principles. Of course, the labours of others in our educational field may be of deep interest, may be of no little value; but the supreme gift of a teacher to the vocation to which he has been called is to be his very best and biggest self, and not a lifeless imitation of someone else, however wonderful that someone else may be. We may profit from the fact that some others have contributed to the growth of education some very

* Presidential Address at the Fourth Session of the All-India Federation of Teachers' Associations held at Bombay, 4th to 6th November 1928.



unusual, striking and meaningful. But we only do this so far as we become ourselves all the more quickly, all the more definitely, because of the example they have set.

We must travel along our own roads. We must come to our own conclusions. Our educational lives must be full of our own life, of first-hand life, and not of second-hand life or of third or fourth-hand life. We may agree with others, but then we must make that which we accept part of our own lives. It must become part of us. It must be ourselves. It will not even matter if we forget its origin. Emphatically has the teacher to be himself to the utmost of his power, even though he must needs live within the confinement of a system. The best he can give to his pupils is himself, not someone else, is what he himself says, not what someone else says. He must not be a gramophone record. He must not be an imitation. He must not be a parrot. He must be himself. The pupil needs his fire, his light, his life—his own fire, his own light, his own life. Nothing less. The teacher must be positive, definite, eager, full of ideals, full of endeavour to bring them down into the actual. This is why the vocation of the teacher is so onerous. He must be worth sharing with his pupils. There must be in him the power to inspire his pupils to become all that they will desire to be. There must be nothing small about him, nothing dead, nothing indifferent, nothing automatic or machine-like, nothing of hopelessness or despair, every-thing of joy and of assurance. He must be a fire so that his pupils may catch fire. He must be a Light, so that his Light magically summons to shine the Light which is in his pupils. He must be as our

Lord, the Sun, shining more and more unto the perfect day, unto his own perfect day and unto the perfect day of those temporarily entrusted to his care. What indeed is a teacher but a Sun in miniature? What is his duty but to shine upon his pupil-suns as the great Sun himself shines upon us all? What is any subject of the curriculum, every aspect of the whole science of education but Light? What is its teaching but the causing of its light to shine? What is a school or college but an abode of sunshine in which those who enter it shall find their own sunlight, shall know themselves to be as suns, and shall learn to shine with ever-increasing power and splendour? What should a home be but this? What should an office be but this—though you will laugh at me for saying this? What should a nation be but this? What should the world be but this? We differentiate between suns and planets, but there is nothing in heaven or on earth which does not shine. Even that which appears dullest, this table and this chair if you like, shines as it can and treads to the measure of its own appointed *dharma* the Way of Sunlight. When a teacher veritably glows with his Light and Life and Fire, when he shines in all possible brightness, when he radiates himself in such majesty as he is able to achieve, he is fulfilling his mission; and what he teaches, the subjects he presents, are naught but the channel whereby his Light and Life and Fire radiate out upon his pupils that in them may be awakened, stimulated, stirred, the Light, the Life, the Fire, that is theirs. As a teacher shines, he achieves. The more he shines, the more he achieves.

What then is the object of education? A definition that suits my purpose for the

present address is that its object is to enable the individual more and more to absorb such Light as there may be without, so that his own Light may gain in brilliance, so that he too may shine upon his surroundings, bring Light to his, to the world. Education is to the end that he may shine more and more abundantly. In truth, there is no essential difference between the Light within and the Light without. There is naught but Light. All is Light. Light is the substance of Life. But just as in the case of an electric arclight the two poles must approximate in order that the hidden may appear, so must come together the Light without and the Light within that the Radiant Unity may manifest in glory. Is not, then, the mission of the teacher to help to make these contacts, bringing nearer and nearer the splendid goal of Unity becoming self-conscious and self-expressed throughout diversity. Our subjects of the curriculum, all our elaborate paraphernalia and methods and plans and systems, all our technique whatever it may be, our examinations, our orthodoxies and conventions—all are fundamentally to this end in fact, though I fear we often lose sight of the splendid picture-to-be as we muddle about with the paints. The wood is obscured by the trees.

To these exalted ends I would venture to demand much from the teacher, even though I know full well that all too little is given to him. I demand in the first place Truth. I demand that he shall be true to himself above all else. I demand that he shall not be a slave but a master. I demand that he shall stand upon his own feet fair and square, and not lean upon others, whoever those others may be. If he do so stand, if thus he

be true, then my next demand will of a surety be satisfied. I demand that, knowing his own truth, he realises in immeasurable intensity that a teacher's supreme gift, if one can call it a gift, to his pupils is abundant facility to discover their own truths for themselves and to rejoice in them. The teacher's truth by no means necessarily fits his pupils, is the truth for them, their truth; and the true teacher is well aware of this fact. The true teacher will say: "I am myself. Be yourselves." He will not say: "I am myself (or possibly an imitation of somebody else). Be like me (or like that which I try to be like)."

I demand that the teacher shall fully realise that every part of the material of education is a means to Truth, is a step in the direction of Truth, and *nothing more*. History, as we have it to-day, is not the last word in history. It is at best true so far as it goes, and to no small extent it is not true even as far as it goes. Geography, mathematics, science, literature, philosophy, and all other aspects of the great Evolutionary Process, are not, as we have them, the last word, are, in many cases, little more than a lisp, are all inadequate and partial, are more or less untrue, or at best are but aspects, shadows, of the truth. They may be the best we have. They may be good in their way. But we must not declare them to be ultimate Truth. We shall say that in such and such a science we have got so far, and that the so-far must be known in order that we may go farther, but only in order that we may go farther, not that we may stay where they are. No science dogmatises. It only suggests, and says "as at present advised". Hence the dogmatic must be left out of education, for

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it interferes with the truth. I am afraid that our methods of teaching and our whole system of education tends to establish something in the form of a Procrustean bed. We are far too bumptious and cocksure. We do not illumine with our light, such as it is. We blind. We say: "Fit this Procrustean bed, or be damned to you. This is the light. It shall enter you and become your light, for you have none of your own. If it enters, well and good. If not, so much the worse for you. You remain in darkness. If you show that that which we declare to be light has entered your system—this is done by means of an examination whereby you exude that which has been poured in—then you deserve well of us, and we will alphabetise you at the end of your names. Either you can reproduce what we record upon you or you cannot. If you can, you have succeeded. If you cannot, you have failed, and God be with you, for we shall not." There are, of course, some whose gorges rise at being fattened for the examination market as chicken are fattened with forcing pumps for the corpse-eaters' tables. There are some who "fail". And among these, while many may go under, crushed by the pitilessness of conventional uniformity, a few will live to thank God they failed, to thank God they rejected the system and all its evil works. Now please do not go away with the impression that I condemn all systems. I know well the part systems have to play in educational life. We cannot altogether do without them. But let us ever be on the alert to subordinate the system to the end, to subordinate the form to the life, ever to honour independence, originality, freedom, above all that is slavish, unfree, subservient. I infinitely prefer

intractability, provided it be constructive and original, to weak-kneed fawning docility. We may be committed to mass-production, but let us be more than thankful when something tears itself away from the mass and develops to its own exclusive, and, I would hope, revolutionary, pattern. Nay more. Let us be watchful for any material which shows signs of departing from the beaten track, however it departs and, I will venture to add, whatever the havoc it creates by the abandonment of the broad road that leads so very slowly to salvation.

I demand that the teacher shall be tentative about the truth he may know for himself, that he shall always keep open a broad loophole for the escape of the adventurous from the fetters of the *status quo*. I demand that he shall not demand belief, compliance, but rather enquiry and challenge. I demand this from the teacher especially in those subjects which tend to tryannise—in history, in philosophy, in religion, in ethics. I demand that the teacher shall only suggest that, at best, dogmas and doctrines are working hypotheses, to be accepted or rejected, of course after due enquiry, as may seem wise to each individual. No true teacher will say: "This is true. That is false. This is final. That is unchallengeable. You blaspheme if you reject this. You are lost if you assert that." He says: "This is as far as we have got at present. I am sure it is full of personality and prejudice and ignorance, but there is nothing else or better to offer you for the moment." We cannot help teaching even the utterly inadequate, as we know much of our teaching to be. The pupil comes into the world from we may not, perhaps, know where. He must be put *au fait* with, wise to—as our American

brethren so graphically say, the kind of world into which he enters. We must acquaint him with all that has been going on during what we will call his absence. We must bring him up to date, however poor the date may be. But we must make very clear the fact that we know little enough and that the more we learn, the more, as a rule, we find we have to unlearn or at least modify. Education is not a standard to which pupils have to conform but an inspiration to which it is hoped they will re-act. And please note the word 'inspiration'. I demand that pupils shall inspire, and to this end they must surely be inspired.

We must never lose sight of the fact, the supreme fact above all other facts, that our educative process is to help our pupils to find their own truths whatever these may be, however different these may be from conventional truths, from the truths which are ordinarily current in the world of men and women. A teacher may hold up his own ideals. He may hold up the ideals commonly accepted by the majority. He may ask that these be looked upon. But better, far, far better than another's ideals are one's own ideals, even if it be obvious that these fall very far short of these other ideals. Far, far better, a rebel than a slave. And, will you allow me to say, far, far better a devil than a fool. Your own best is so much better for you than any other best. The work of the teacher is to encourage, and perhaps to accompany, his pupils in their voyages of self-discovery, and all his teaching is to this end and to this end alone. What he teaches is to this end. His personal service is to this end. And the pupils must discover themselves, not their teachers or anything else. Their teachers, and all that

their teachers bring, is to help them to discover themselves.

For this, I demand that the teacher shall take infinite pains to relate every subject of education to the pupil himself. There is no subject which is not related to the pupil, which does not form a part of his own individual growth, which sooner or later he will not need. History is part of his own growth. Geography is part of his own growth. Science is part of his own growth. Religion is part of his own growth. Philosophy is part of his own growth. Mathematics is part of his own growth. They are intimately connected with him, help him—as part of his very being—to discover himself. And this is their splendid and wonderful value. This is what should make each one of them tremendously fascinating to each pupil. It is only when they are left unrelated that they become dull and lifeless. The teacher must have the magic to achieve what to some of you may seem little short of a miracle, though in fact it should be an educational common place. If each pupil sees himself reflected, expressed, in all he learns, learning will become a matter of personal joy and delight.

I demand further that the teacher shall realise to the full that in so far as a pupil is helped to enter into his own inheritance of glory, in so far, that is, as he is helped to become all that there is of him to become, so far is all being done that can be done. There is no failure where a pupil walks steadily forward, no matter how, to His supreme Self. He may walk through what the world may call failure, defeat, disaster. Yet if he is walking to Himself there is triumph at every step. The object of education is not to shield from difficulty and

trouble, from defeat and failure, but to vitalise in all possible ways the will to walk forward at whatever cost. I am a believer in that old Spanish proverb which says that God sends us walnuts when we have no teeth to crack them. I do not mind the walnuts so long as they produce the teeth. Indeed I welcome the walnuts within reasonable limits. I demand that the teacher, therefore, shall avoid the word "ought" to the utmost of his power, that he shall avoid the word "must" as he would the plague, that he shall be infinitely chary of the word "duty". Let him fulfil his own "ought" if he has one. Let him have his own personal "must". Let him have a sense of "duty" if he must, though I think I would rather he did not. Let him be his own example, and leave it at that. Coercion is the absolute negation of education, as is punishment, as are orders, rules, yes. And I leave to the thoughtful the task, which need not be so very difficult, of reconciling the absence of coercion *et hoc genus omne* with the need for rules and certain limitations. In other words, I leave to the thoughtful the duty of recognising the truth that order and freedom are complementary terms. A teacher who has to fall back upon the crutches of authority, of whatever kind, for the effectiveness of his teaching is, to my mind, no teacher at all. He may be a hammer. He may be a straight-waistcoat. He may be a prison-warder. He is not a teacher. He is only a teacher if his teaching compels all that it should compel—I am a little nervous about this word, yet it is right—by reason of his obvious sincerity, of a divine blend of self-fulness and selflessness.

I now go a little further in my demands from the teacher than some perhaps would

venture. I demand that he shall recognise with the fullest possible implications that his pupil is an immortal soul, with a past of perhaps infinite magnitude stretching behind him, with a present leading to a future the glorious nature of which can but dimly apprehend. The science of Astronomy justifies this demand. The life in which he finds himself to-day is but a step on his pathway, is but a partial consummation of his past and a dim foreshadowing of his future. The child is not a child save in body. He is an immortal soul, no less majestic, perchance far more majestic, than those who have the poor advantage of years. I demand, therefore, real reverence from teacher to pupil, from pupil to teacher—though the latter cannot, of course, be a matter for insistence. The child should not remain childish longer than is necessary, though I rejoice in childlikeness in us all. Let the teacher be above all else the friend of the soul and the adjuster of the body to the requirements of the soul, if he has the intuition to be able to find these out. Let us by all means have regard for the age of the body, but let us have equal regard for the age of the soul. And let us realise that the body is but a vehicle for the soul, a means to the soul's great ends. The teacher thus becomes the link, the most important link, between the age-old soul and the vehicles which take the soul once more into this outer world. He is the soul's ambassador, the soul's friend and comrade; and because he is this he may have sometimes to annoy the body for the sake of the soul, provided he knows the soul, and takes care that he is not annoying the body for the sake of his own soul, to force it into line with his own standards of rectitude. We talk of

freedom in education. There is only one true freedom—the freedom of the soul, which is the purpose, as I understand it, of evolution. The freedom of the body—it would, of course, be a false freedom, may well be the imprisonment of the soul. And I am prepared to deny the body for the sake of the soul, if I am sure of what the soul demands. And because I may often be quite unsure, I will deny freedom as little as possible to the body, though relentlessly where the voice of the soul speaks unmistakably into my ears. I am concerned with the soul, and with the need, the urgent need, that the soul shall gain with the least possible delay complete control over the body. That is what I am a teacher for. I supply what otherwise would be, but for parents, of course, the missing link. The teacher has to know souls when the rest of the world is content to know bodies and probe no further.

I demand that the teacher shall not hesitate to encourage his pupils to set out on a voyage of discovery both as to their Whence and as to their Whither. Let imagination, intuition, reason, all help. Let hypotheses be formed and temporary conclusions be reached. Let the Whence be a source of inspiration. Let the Whither be a source of inspiration. Let the present be urged on into the Future by the propulsion of the Whence and the attraction of the Whither. Education must really help its subjects to know all there is to know of themselves under existing circumstances, to become acquainted with things as they are at the present stage of evolution. If education and the teacher cannot offer a suggestion or two, through the medium of the material at their disposal, as to the way in which the nature of the Whence and the

Whither may be sought, just as they lead us to a knowledge of the Now, they fall lamentably short of their duty. At least they must encourage enquiry and must take care that crystallised dogma does not stand in the way. Let the pupils know, no matter what they know. Let them establish schemes of things. Let them meet problems with solutions. Their schemes may be faulty. Whose are not? Their knowledge may be poor. After all, whose is not? Their solutions may be inadequate. But whose are not? To be groping, to be aspiring to know, to be discontented with what for the moment passes for knowledge, to be dissatisfied with stock answers and conventional reactions, fearlessly, even, to pass beyond the barriers of the proprieties in search of the Real, infinitely to prefer Truth to conformity—these are signs of education successfully at work leading out the soul to become master of its kingdoms.

Examinations, professions, careers, difficulties, obstacles, defeats, disasters, the cramping effect of the inevitable planning of the educational system to fit an average size of pupil, with the result that there must be more misfits than fits—all these we must, I fear, take in our stride. They must not be ends. That at least I feel I have a right to demand. When they are ends they are mischievous. When they are means they may perchance be helpful. I hate examinations. I hate the way in which pupils are kneaded and compressed into careers and professions. I hate the cramping effect of the generalised system of education especially upon those who might have become leaders and Pillars of Fire but for the system, or who will have to become leaders and Pillars of Fire in spite of the system. But one must

take things as they are, at all events for the present, hoping, of course, that pioneers are at work throughout the world, cleansing such parts of our educational stable as may partake of the nature of its Augean prototype. Let nothing, however much supposed to be an end, be taken by the wise teacher as anything more than a mere beginning, as a mere means. Let him work in the light of larger and nobler vistas, taking the lesser things as they come in the justifiable assurance that a pupil who is full of life will probably be able to pass examinations in the third class even though one who is full of facts may achieve the first class. Life will stand him in infinitely better stead in the future than facts which are more often than not the antitheses of life. Moreover it is not unknown that failure, even in examinations, has been the open sesame to great achievement in after life. And is it not far more important to be able to answer, to one's own satisfaction at any rate, the problems of life rather than the problems of the question paper to the satisfaction of the examiner; though I admit that the latter seems very much more paying than the former?

If education were for living and not merely for livelihood, if education were for joy and happiness and not merely for temporal success, if education were for self-expression and not so exclusively for imitation, if education were as much for eternity as it is for time, if education were as much for service as it is for self-seeking, if education were as much for wisdom and truth as it is for so-called facts, if education were as much for the soul as it is supposed to be for the mind, then indeed would the younger generation be well-equipped for Life. But education tends to be static. Only here and

there, and now and then, is it dynamic. It makes its pupils far more respectable than real. By reason of the fact that this is an age of Mind, education, concentrating on the mind, has practically forgotten, if it ever knew, the emotions, and is only now remembering the physical body. Yet of infinitely greater importance are the emotions than the mind, and of no less importance than the physical body. Were the emotions educated as they should be educated many of the world's acutest problems would cease to be. The problems of war, of sex, of poverty, of disease, would, I make bold to say, be far nearer to understanding, and therefore to solution, than they are to-day. The right education of the emotions is the direct route to brotherliness, to the spirit of unity, to all that makes for generosity and compassion, to happiness and peace. To neglect the emotions is to leave brotherliness to its fate, to grow as best it can untended, to make unity of the slave individuality, to exalt competition above co-operation, to cause self-sacrifice to yield to self-seeking, to force happiness and peace to make room for worry and anxiety. Without the co-operation of the emotions the mind becomes hard and narrow, just as without the co-operation of the mind the emotions tend to become aimless and uncontrolled. Freedom I demand for mind, for emotions, for physical body, that true freedom which is ordered because it is loftily purposeful; and that these may be thus ordered purposefully they need education, that is unfoldment, wise nurture, noble direction from within aided by understanding sympathy from without.

May I now turn to education in India? No more splendid background is there in the

world for education than India, where is the true home of education, where the deepest principles of education lie imbedded in her eternity for those to find who seek for the Real in regions eternal rather than in regions of time. I look over the world and I see education everywhere in the melting-pot. I see everywhere problems, everywhere plans and methods, schemes and projects. I see education extending sway over the pre-natal, delving into psychological temperament, penetrating almost up to the very soul itself specifically in the works of Mr. Edmond Holmes. But is it not all largely tinkering? Is it not all largely taking the child as he is, as a child, as an emptiness, more as a vase to be filled than, as Madame Montessori so truly wishes him to be, a spark to be fanned into a flame? What is really understood to-day of the child's eternal nature, of the great pilgrimage of life at a particular stage of which he stands before us? What is known of the many-coloured spectrum of human diversity as the manifestation of the white Light of Divine Unity? Who is able to assign to a child his individuality-colour with all its wondrous significance? What is known or surmised as to the reason why a child is born in this country or in that, in this faith or in that, in these surroundings or in those? What is realised as to the differing notes of the various faiths, of the various nationalities, of the various temperaments, in the great harmony of Life Universal? What is perceived as to the true relationship between the various kingdoms of nature—human, non-human, super-human, and as to the need of recognising the obligations of such relationship for co-operative and therefore for mutually helpful

living? How little do we realise that education is everywhere, is the universal process of Life, is the very expression of Life itself, and that there is no isolation in education, that education at one point affects education at all points, that education here or there is affecting education everywhere. Do we not need to realise that just as all life must grow together, and does grow together, so should all life as far as possible be educated together, so that it may grow beautifully together. That word 'Together' might well be a watchword of modern education. How long shall we be before we realise that where the younger kingdoms of nature are neglected the human kingdom must inevitably remain stunted. Nothing can grow at the expense of, apart from, other things. Nothing can grow through tyranny, through cruelty, through neglect through indifference. And the suffering of one member of the family is the weakness of the rest. You may, if you will, carry the implications of what I am saying to what you will regard as ridiculous lengths. But short of caricature there is no limit to the length to which you may not carry the implications of that universal brotherhood which enfolds all Life. You and I are one with the trees, the flowers, the shrubs, the very weeds themselves. We are one with the hood work, the bricks and the stone work of this hall. We are one with the rocks, the earth, the stones. We are one with the waters and the seas. We are one with Gods and Angels and men. For all is Divinity in process of achieving self-consciousness, and the ladder of growth is unbroken from unconsciousness in the mineral kingdom, to wakefulness in the human kingdom to full

consciousness in glorious regions beyond the human. Oh that education could give us, thrill us with, such truths as these through its facts and figures, through its subjects and schemes! Oh that education could put its votaries in the way of understanding the major problems of life, instead of leaving them most carefully alone! That it could strengthen its votaries against all fear, evoking in them their natural heritage of courage! That it could take away from them the fear of death by disclosing to them the true nature of death. That it could take away from them the fear of failure by demonstrating all absence of failure where effort still remains! That it could make life more than endurable, delightful, by showing that pain and suffering are but the birth-pangs of power and joy! That it could draw the veil which separates present from future and disclose the splendour of our Destiny! Why should not education do these things, or at least move in the direction of doing these things? Not, perhaps, so much education of the mass variety, but certainly education in the hands of pioneers, visionaries, fanatics of the right kind. Let books be written on education's larger issues. Let public opinion be aroused to demand from education that it shall show the way to wisdom as well as travel on other roads of lesser import. Education needs to be idealistic if it is to be wisely practical. Education needs to be full of beauty if it is to be true. Education needs to be full of vision and Eternity if it is to serve the true purposes of time.

What an opportunity you have here in India, an opportunity that I am afraid the existence of an alien spirit in education

causes us most terribly to miss. In every truth you have but to lift up your eyes unto the hills whence cometh all help to know of what nature Indian education should be. I am guilty of no flight of fancy when I say that in the glorious Himalayas, the root-base of eternal India, we have the keynote to the whole of Indian life, and therefore to the soul of Indian education. Does not India draw from these mighty mountain Beings much of the faith in which a large majority of her peoples live? Does she not draw from them almost her whole science of art and of beauty? Does she not draw from them her protection? Does she not draw down from them much, very much, of her material well being? True, we have among us our Mussalman brethren whose life immediately came from Arabia where their great Prophet stood out in such unique magnificence. True, we have our Parsi brethren whose life is more immediately traceable to Persia, and our Christian brethren who come as it were from Palestine. We have our Buddhist brethren, but they are of our own land. Yet will not all surely reverence the Himalayan Mountain Brotherhood for a grandeur which, though physical, must come from some inner power of which the Brotherhood is the outer form? For what do the Himalayas stand so far as regards education? Above all, they stand for Power, for Unity, for Lofty Purpose. They are a very embodiment of all these, and because of these India is. Because of these India has endured. Because of these India like the phoenix is rising to-day from the ashes of her past, those glorious ashes yet smouldering, which the devotion of her children shall fan into a

fire more splendid than has ever been. And our education, therefore, must be Himalayan education. We do not look, we need not look, let us not look, to the west for power in our education, for unity in our education, for lofty purpose in our education, for truth in our education. Let us cease to believe that the education of the west is the ideal for the east. Far from it. Let us look into the India of bygone days, let us look into the splendid culture of our Mussalman brethren, itself the father of much of the culture in the west, let us lift up our eyes unto the Himalayas, and we shall find ourselves listening to the song India has ever sung, the song she shall sing to-day, the song her children must learn to sing with all their hearts. For some parts of the *body* of our education we may well go to the west. But for the *soul* never. Indeed, I boldly and emphatically say that the soul of all education throughout the world is to be sought and found in this ancient land of ours, and that, only as our educational brethren of the west gain the wise humility which will turn their eyes to the east, shall they begin to find the solutions of many of the problems which perplex them to-day. But if great things are to be done in the educational field in India there must be, I am sure you will all agree, unrestricted freedom. Under a foreign system of education no youth of any land can truly grow. Only with an education full of Indian ideals, full of Indian spirit, full of Indian power, full of Indian unity, full of Indian simplicity, full of Indian purpose, full, that is, of Indian life,

can Indian youth grow into Indian manhood, can India be herself. You ask: "Where are these Indian ideals, where is this Indian spirit, where is this Indian unity, where is this Indian purpose, where is this Indian life?" I say it is everywhere; overlaid by foreigndom, but there. And I say that you have but to look up to the Himalayas, the Guardians of India, to know that all these things still live, are at the worst asleep, are to awake once more to the glory of the Mother of all lands and to the peace and happiness of the world.

For the moment we may only be able to aspire, to hope, to dream. For the moment all these splendours may be beyond what is called the region of practical politics. You may have thought my address to be hopelessly impractical. But unless we dream, unless we aspire, unless we long, we shall not achieve. Therefore do I long. Therefore have I dreamed with you this morning. As our conference proceeds we shall deal adequately with education in point of time. I pray I have not been grudged my glimpse into education in point of the eternal, in point of the Utopian. If you and I will dream to-day, though we find our dreams but dreams, others shall come after us who, because we have dreamed, shall realise our dreams, or dreams more splendid still. In the midst of time, then, let us dream of what shall someday be. Perchance a shadow from our dreaming shall bring some what of the future down into the very present.

THE TEACHING OF INDIAN MUSIC

BY

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II

In the previous article, it was pointed out that the short and capital letters of the English alphabet might with profit be utilised to represent the Hrasva and dirgha swaras of the Indian scripts, denoting duration of unit-time and two units time respectively. The present method of

(1) Representing the tara sthayi and mandra sthayi notes by placing dots above and below them,

(2) Adding a comma or a semicolon to denote increase in the duration of the note by unit time or 2 units time,

(additional duration of the note being denoted by the required combination of commas and semicolons.)

(3) Placing a line over a note or a group of notes to reduce the duration of the note or the group to its half

(quarter notes and one-eighth notes being represented by two lines and three lines respectively placed over the notes)

(4) Denoting (a) the drutam by the sign of the moon thus ; ° (b) the anudrutam by a crescent — (c) the laghu by a vertical line |

Parent scale 29.

Dhira Sankarabharana.

Bilahari raga-Adi tala

{ srgpd's
snpdpmgrs.

N.B.—The only accidental note in this raga is the kaisiki nishada.

	4		0		0
S,r	GP	DS	ND Pd p	mgrs rsnd	Sa;
ra. ra	ve nu	gopa	Palara gita	sadguna Jayasi	la.

Might all well be retained. The above signs are by themselves complete and self-sufficient. To represent the a nu-mandra sthayi and atitara sthayi notes, which are sometimes met with in obsolete compositions like the Prabandham, resort might be had to two dots being placed below and above such notes respectively. The five kinds of the laghu might be denoted by placing the numeral indicative of its time-value next to the laghu sign. Thus, Tisra laghu = | 3 chatusra laghu = | 4 Khanda laghu = | 5 Misra laghu = | 7 and Sankirna laghu = | 9. The accidentals (foreign notes or anya swaras) might be denoted by an asterisk and the vowel extensions in the sahityam by as many dots. The gamaka *kampitam* might be represented by placing a wavy line over the note concerned. In written musical compositions, the name of the raga and tala should appear at the top; the arohana and avarohana of the raga at the top right-hand corner and the number of the melakarta from which the raga is derived, at the top left-hand corner. Thus the famous swarajati composition in the Bilahari raga is written as follows :—

The scheme of notation sketched above is thoroughly sufficient for the purpose of teaching Indian music in schools. Signs for the other gamakas and out-of-the-way time-measures have been omitted here as they are useful only in the advanced stages of musical study.

Class Accompaniment.—What is the musical instrument that is to be used for accompanying the music of the students in a class? Certainly an instrumental accompaniment is quite essential, since it serves not only as a helpful and correct guide to the students but also prevents them from committing mistakes. There is such a thing as *class habit* and the formation of such bad habits is avoided by good instrumental accompaniment. The accompaniment also serves to keep the students always reminded of the sruti or the key-note and prevents them from going out of tune. The thambura is the only instrument that is fit for drone accompaniment and the harmonium should neither be used as a music accompaniment or as a drone accompaniment in the classes. The music-teacher will do well to train one or two promising pupils in the class in the art of playing the thambura, so that they might, in every class, give the drone accompaniment, while the teacher might give the music accompaniment with the help of some other instrument like the violin, veena, gotu-

vadyam or the sitar. As the tone of the violin is relatively strong and loud compared with that of other stringed instruments and is audible to every student of a class consisting of 25-40 pupils, it is desirable that this instrument should be used for class accompaniment. The Madhyamasruti system of tuning might be adopted where the class consists of girls and the ordinary or the panchama-sruti system of tuning adopted where the class consists of boys. Vocal accompaniment is no doubt good, but then the teacher is precluded from noticing the mistakes committed by the pupils in singing. The formation, by the pupils of a correct musical taste, should be aimed at by the teacher from the very beginning. Their sense of rhythm should also be developed. For this purpose the teacher might sing some songs, not known to the students, and ask them to keep time by the clapping of hands. At least 5 minutes out of every period allotted for music, should be spent in the practice of swaragnanam exercises. The cultivation of swaragnanam is of great importance. Students should learn to appreciate the rise and fall of the pitch of the notes. The method of teaching musical compositions in the class, the utilisation of the 40 minutes' period to the maximum advantage, and the grouping of students in the class for the common advantage of all, will be dealt with in the next article.

CENTRAL CONTROL OF EDUCATION IN ENGLAND

The consolidation of all forms of English education under one central authority is not yet complete. In the first place, a very large, though unknown, number of private schools exist outside the jurisdiction of the Board of Education. Reformatory and industrial schools, together with the children who are employed in mills and factories, are still controlled by the Home Secretary. The Local Government Board inspects the premises and general arrangements of Poor Law schools, although the Board of Education supervises the educational work of these institutions. The Board of Agriculture, has placed upon it the responsibility for the organisation of farm institutes and the agricultural work of Universities and Colleges, but it works in very close co-operation with the Board of Education in directing the agricultural education of the country. Army schools for soldiers and their children fall within the jurisdiction of the War office. The Admiralty is the central authority for a complex system of navy schools, giving elementary education, not only to children of mariners and persons in Admiralty employment, but also to boys in training, in sea-going ships, and in the mechanical training establishment at Portsmouth and Devonport, and to mariners and blue jackets in service either at home or afloat. The powers of the Charity Commissioners, who formerly controlled the endowed secondary education of England, have practically all been transferred to the Board of Education. The grants to Universities and University Colleges are paid direct from the Treasury and not through the Board of Education while the

Customs and Excise Residue grants are also paid direct to the various local education authorities.

The Board of Education.—With these exceptions, and on the whole, they are minor exceptions, the Board of Education may be said to be the central authority for English education. This Board was created in 1899, although its origins can be traced back to two sources—the Committee of the Privy Council formed in 1839, and the Science and Art Department, officially created in 1853, but dating back to 1835. The Committee of the Privy Council was transformed into the Education Department in 1856, the Science and Art Department being placed simultaneously under the same administrative head. Dual control seldom works well, and so it proved in this case. The Bryce Commission on Secondary Education, reporting in 1895, showed that a unified, central authority was essential to any scheme of educational reform in England, and recommended the constitution of a department of the executive government, presided over by a minister, responsible to Parliament, to whom elementary, secondary, and other forms of education should be entrusted. Their recommendations were carried out almost to the letter.

The Board is composed of a President, the five Secretaries of State, the first Commissioner of the Treasury, and the Chancellor of the Exchequer but such are the perversities of English constitutional system that it has never met and probably never will. It simply provides phantom legal colleagues for a single minister who is res-

ponsible to Parliament, and, through Parliament, to the country at large.

Parliament is as yet but mildly interested in education, although there are signs of awakening. It has, however, definite control over education in two ways; firstly, by the control of finances, which are voted upon each year (in the Budget), and secondly, through the President of the Board, who has a seat in the cabinet and is responsible to the people for the proper conduct of his Department. The President of the Board who is thus the Minister of Education, is appointed by the king. He is usually a layman and therefore needs the advice and service of experts. This is obtained through the civil service. While the general rule for filling positions in the civil service is by open competitive examination, those in the Board of Education are filled by nomination. Such a method of appointment is clearly open to abuse. Yet it has not seriously been abused. Most of the appointments can be justified on purely educational grounds, although there is a feeling that Oxford and Cambridge graduates have a monopoly of positions under the Board. Quite recently the elementary teachers of the country have forced the Board to appoint several of their number to positions in the elementary school inspectorate. The minor positions of the Board should certainly be filled through the channel of the open examination, if only to allay fears of possible favouritism and appointment through social or family influence.

The officers of the Board holding civil service appointments are of two main kinds—examiners and inspectors. Examiners may be described as the central office staff; ins-

pectors as the field staff, who work in the various inspectorates of the country.

Examiners attend to the routine work of the Board. They compile statistics, receive and edit inspectors' reports before forwarding them to the local authorities, and determine the amount of grant earned by each school under government control. In addition, and often with the co-operation of inspectors, they prepare the annual reports, codes, regulations, suggestions as to method of teaching, circulars, memoranda, and blanks for statistical and other returns.

The office of inspector has long been held in high esteem, and the fact that it could claim the life services of a man as distinguished as Mathew Arnold speaks for itself. The majority of inspectors, in spite of their somewhat unusual method of appointments, are well qualified for their tasks and have enough sense to let well enough alone. Their whole aim and object is to encourage the best in education wherever found, so that experimentation with new methods or curricula finds in them warm supporters. Through inspectors the Board aims "to organise efficient sources of educational information and to disseminate in convenient fashion results, criticism and suggestions derived from continuously recorded observation of educational experiments and of the daily work of the various kinds of schools and teachers." Such observations, to be authoritative, must in the case of each kind of school be made over to a wide area.

Accordingly the whole country is divided for inspectorial purposes into nine areas.

In each area, inspection for three divisions of education is instituted—one for

public elementary schools; a second for technical and continuation schools; and a third for secondary schools and pupil teacher centres.

The standing of English Inspectors may be judged from the emoluments they receive. The salary scales are as follows :—

Chief Inspectors	£1000—£1200
Divisional Inspectors	800— 950
Staff Inspectors	800— 900
Inspectors.....	£400—£800 or 850
Sub-Inspectors	£195—440 or 520
Assistant Inspectors	£200— 400
Junior Inspectors	£200— 400

They are therefore fairly well paid. They enjoy a secure appointment for life, an assured social position in the community and on reaching the age of sixty-five they retire upon an adequate pension.

The powers of an elementary school inspectors, though invariably used with discretion, are nevertheless extremely wide. He may visit a school as frequently or as infrequently as he likes, providing one visit is paid each year; he must approve the curriculum and the time table; and he must report on the teaching and the condition of the school premises and equipment. No annual parliamentary grants are paid on behalf of a school unless the report of an inspector is satisfactory. But the inspector seldom tries directly to improve the work of the teacher. He may discuss and offer suggestions on the syllabuses drawn up by the Head Teacher, and he may confer with the teachers on shortcomings in their methods of instruction, but for purposes of improvement, the relations are not sufficiently sus-

tained. The whole difficulty arises from the fact that it is uncertain whether or not an inspector should exercise supervisory as well as inspectorial functions. The Inspector should confine himself to inspection as broadly interpreted; supervision is undoubtedly a matter for the local education committee.

The task of the secondary school inspector is still a delicate one. Head masters of secondary-schools, especially those of schools of ancient foundation and tradition, have a great dread of anything in the nature of a bureaucratic interference, or of any attempt to impose upon their schools uniformity of methods and curriculum. Consequently the inspectors have had to tread warily to avoid wounding susceptibilities. It speaks well for them that they have given general satisfaction, and that secondary schools now numbering over 1090, have placed themselves under state inspection in return for state grants. Since 1903, many private secondary schools have requested examination by the Board's Inspectors and wherever they have measured up to standard have been certified as "efficient" although, of course, they receive no parliamentary grants.

The work of the secondary inspector is of two kinds—district and full inspection. District work deals with every side of local administration and educational policy which touches secondary schools. The full inspection is distinctive of the work of the secondary inspector. It takes place at intervals varying from four to six years. Due notice is always given and from two to eight inspectors attend. The inspection lasts from two to five days, never more. At the close,

there is a conference between the Inspectors and the governing body of the school, to which the head-teacher is always invited. The full inspection is thus an educational stock-taking, followed by recommendations for improvement, both of equipment and teaching. So far as the writer is aware, nothing approaching the friendly intimacy of these full inspections, is to be found in any other country. It is England's method of promoting reforms through individual channels, and it undoubtedly works well. Connected with the Board are two agencies which have a less direct effect upon education than inspection and the distribution of parliament grants, yet their influence is nevertheless most potent. These are the Consultative Committee and the Department of special Inquiries and Reports. The Consultative Committee consists of twenty-one members representative of every educational interest in the country. There is, however, no statutory guarantee that such an excellent balance of interests will be preserved in the future, since new appointments are filled solely by the President of the Board. The main duty of the Consultative Committee is to report upon any matter submitted to it by the Board. The committee's reports are excellent in every way and have no doubt given that scientific direc-

tion to English education which has been so fruitful during the present century. The department of special Inquiries and Reports has an even freer hand. Whereas the Consultative Committee is restricted to domestic policies, the department of special Inquiries and Reports can take the whole world for its province. Dr. Sadler, the first director, interpreted his mission in a broad catholic way. Consequently the reports prepared under his direction have become world famous and justly so, for since the time of Bernard's *Americal Journal of Education* no treatment of educational problems has been quite so comprehensive or reliable. Sadler completed eleven volumes, his successor has completed seventeen more, but the later reports have failed to maintain the high standard exhibited by the earlier ones, and have become decidedly more provincial in character and local in tone.

Enough has perhaps been said to show the great importance of the work delegated to the Board of Education. Developing from a committee of the Privy Council which controlled no schools and only disbursed a yearly grant of £ 30,000, it now controls thousands of educational institutions and assists in their maintenance with grants which amount to upwards of £ 14,000,000.

From 'Comparative Education.'

THE MADRAS SEVA SADAN.

An experiment in the education of adult women.

BY

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

Few experiments in education are of such importance and absorbing interest in the present condition of the development of education in this Presidency as the one which aims at educating the grown up girls and women who have had some or no education, and preparing them for the teaching or other professions. That there is at present a large amount of women power which is allowed to run to waste and which, if utilised, can be made to satisfy the great demand that there is for qualified women teachers and nurses, is a fact which cannot be controverted. The splendid work done in this direction by the Poona Seva Sadan is familiar to many and the people of Madras have every reason to congratulate themselves on the Council of the Poona Seva Sadan Society having established a branch of the Society at Madras. The institution is still in an infant stage but nobody can gainsay the fact that it has a great future before it. With a view to giving publicity to the institution and placing before the public the laudable objects which have prompted its promoters to establish it, I propose to give a brief account of it in this article.

The Madras Seva Sadan is not quite a new institution. Some work in this direction had already been done by Mrs. M. E. Cousins and it was the Women's Home of Service started by her some five years ago, which was taken over by the Council of the Poona Seva Sadan Society and deve-

loped into the Madras Seva Sadan. When Mrs. Cousins visited the Poona Seva Sadan a few years ago, the idea struck her that she should attempt to do work of a similar nature at Madras. She therefore discussed the question with Mr. G. K. Devadhar, Honorary Organiser and General Secretary of the Poona Seva Sadan, and started the Women's Home of Service under the auspices of the Indian Women's Association. She was assisted in her work by a local committee. The Home aimed at giving instruction of a vocational nature to the destitute women admitted into it so that they might be enabled to lead an independent life and thus become self-reliant. The subjects of instruction were weaving, sewing, embroidery, lace-work and rattan work. In addition, instruction was also given in English and Music. Besides the inmates of the Home, some women of the well-to-do classes also attended the industrial classes and the special classes in English and Music. The Home also served as a place where girls and women coming to Madras from the mufassal for education or work, might stay on payment of the fees prescribed for boarding and lodging. There was also a Baby Welcome Centre attached to the Home which provided baths and supplied simple medicines to the babies and poor children of the neighbourhood. For this purpose a midwife on a monthly pay of Rs. 35 was employed and she also attended to maternity calls in the neighbourhood. At the time of the transfer of

the Home to the Council of the Poona Seva Sadan Society there were about ten inmates and two or three boarders in the Home. The annual recurring expenditure on the institution was nearly Rs. 7,000 which was being found by Mrs. Cousins by donations and subscriptions raised from friends and sympathisers.

It must be admitted that the Home did good work in its own way during the five years of its existence. Seeing how very difficult it is to start and maintain institutions of this kind, it will be no exaggeration if I say that Mrs. Cousins has placed the people of Madras under a deep debt of gratitude by starting the Home and running it at considerable personal sacrifice and inconvenience for a period of five years. But Mrs. Cousins had undertaken to go on a long trip to Europe and she was therefore very anxious to see that the Home was entrusted to a body which would conduct it efficiently during her absence. She was anxious also to develop it still further if possible and make it attract and serve a larger number of women. As no suitable body could be had locally, she opened correspondence with the Poona Seva Sadan Society. Mr. Devadhar who happened to be at Madras then as a member of the Committee on Co-operation appointed by the Madras Government, visited the Home with Mrs. Janakibhai Bhat, his colleague in the work, who had come to Madras in connection with the exhibition held during the Congress week, and settled the terms for the transfer of the management of the Home to the Council of the Poona Seva Sadan Society. It was agreed that the Poona Council should take over the management of the Home and pay to the

Indian Women's Association a sum of Rs. 750 as consideration for the property of the Home handed over to the Seva Sadan. In April last, Mr. Devadhar and Mrs. Bhat were specially deputed to effect the transfer and assume the management, and the management was formally assumed on the 20th of that month.

There were about ten women and a few paying boarders in the Seva Sadan. As the summer vacation followed closely, it was not possible to do any solid work by way of re-organising the Home. Mr. Devadhar, however, succeeded in securing the co-operation and help of the leading ladies and gentlemen of Madras in the matter, who very readily offered their advice and also gave decent donations. Mr. Devadhar and Mrs. Bhat came again in July last and worked hard to develop the Home on the lines of the Poona Seva Sadan and secured further financial support and aid. Meanwhile, the number of inmates also gradually increased and the building in the Mylapore High Road where the Home was located, was found to be inadequate for the growing needs. It was therefore transferred to the spacious building in North Mada Street, Mylapore, formerly occupied by the P. S. High School. Though the premises cannot be considered ideal for the purposes of the Seva Sadan, it is still sufficient for its present needs, and as the Seva Sadan grows and develops, the Council will certainly provide it with a habitation of its own.

Mr. Devadhar, a great educationist as he is, realised that there was little use in giving these uneducated women of the poor and middle classes merely industrial training which would not take them any further.

He therefore discussed the question with several ladies and gentlemen while at Madras and finally resolved to make the Seva Sadan the training place for future teachers and nurses mainly. To this end the Seva Sadan provides general education up to the standard of the middle or higher elementary school. As, however, the women admitted into the Home will have had education of some kind before and as, owing to their developed intellect, they will be able to go through the course in a much shorter period, the general education classes are divided into four grades, and the women are taken into the grade for which they are found fit. It is expected that they will be able to complete the course in a period of two or three years. After the completion of this general education course, those who are willing to take to teaching will be trained as teachers of the higher elementary grade, while those who are desirous of taking up the nurses' course will be given an additional year's training in English and other subjects, so that they may reach the Fourth Form standard, and will then be sent to the hospitals in the city for training. Such of those as may be anxious to pursue their studies further and as are likely to profit by such a course will be sent to the Girls' High Schools in Madras for a High School education. Alongside of these general education classes, there are also industrial classes which are attended by women who are anxious to receive only training of an industrial nature to enable them to become independent wage-earners and lead an honest and independent life. Instruction is given in these classes in silk and cotton weaving, sewing, embroidery, lace-work, rattan work, etc. The women who attend these classes

attend the general education classes for an hour a day. Similarly, those who attend the general education classes attend the industrial classes for a part of the day and receive training in at least two subjects. Provision is also made for giving instruction in Indian Music, vocal as well as instrumental.

The management of the Seva Sadan have under contemplation a proposal to employ a trained lady graduate as Superintendent and also to appoint as many teachers of the secondary grade as may be necessary. For the present there are a lady Assistant Superintendent and two teachers, one for each of Tamil and Telugu. There are also teachers for teaching the several industrial subjects mentioned above. An experienced Matron from Poona is in immediate charge of the Home subject to the supervision of the Assistant Superintendent and the Honorary Superintendent. There are at present over 30 women residing in the Home and receiving instruction in the general education classes or the industrial classes. These classes are also attended by a few day-scholars. Two women who have come to Madras for higher education are also staying in the Seva Sadan as paying boarders. Admission into the Seva Sadan is open to all women irrespective of class, creed or community. Only destitute women are admitted free, while those who can afford to pay are charged about Rs. 25 per mensem which may be reduced in special cases. The women in the Home manage all the work connected with it by turns. This gives them training in house management, co-operation, etc.

For the management of the Seva Sadan a representative Governing Board with the

Hon'ble Mr. Justice M. Venkatasubba Rao as President has been formed. It is assisted in its work by an Executive Committee whose Honorary General Secretary is Mrs. M. Venkatasubba Rao.

Considering the great demand that exists for qualified Indian women teachers and nurses, this institution must be welcomed and encouraged by all those who have the well-being of the country in their hearts. As it is, we have but a few Indian women teachers and fewer nurses. For lack of qualified women teachers most of our girls' schools are staffed with men teachers. These should be replaced as quickly as possible and women teachers must also be found for our elementary schools for boys. Experience all the world over has demonstrated the superiority of the woman over the man as a teacher of infants and children and we should not lag behind in this regard. As regards nurses, the absence of any large number of Indian nurses makes it extremely difficult for many to secure their services when they need them. Indian nurses can understand the needs of an Indian patient better. If the Madras Seva Sadan is enabled to achieve these two objects, a great boon will have been conferred upon the people of Madras. That Madras is not lacking in brains or workers is shown clearly by other institutions which are now flourishing. The Lady Willingdon Training College which adorns the Marina near the Ice House

in Triplicane is an instance in kind. From a small widows' home started and worked by Sister R. S. Subbalakshmi, it developed into a Girls' High School which, by its growing popularity, soon became the best of the institutions of its kind. The taste for education fostered by this institution soon created a demand for higher education for girls and the opening of the Queen Mary's College was the result. The opening of the College encouraged the starting of more and more High Schools for girls to staff which qualified women graduate teachers were found necessary, and the Lady Willingdon Training College came in to supply the demand and meet the need. The Widows' Home and the School have been a work of love with Sister Subbalakshmi who was encouraged and assisted greatly in her work by Mrs. J. L. Drysdale who was, first Inspector of Girls' Schools, Madras, and later, Deputy Directress of Public Instruction. These were aided in their efforts by the Government who very readily provided them with the necessary facilities. That such workers will readily come forward and bring the Seva Sadan to a high level of efficiency and that the Government too will very gladly and readily recognise the institution and aid it liberally can therefore be safely anticipated.

May the institution thrive and grow and confer everlasting benefits on the people of this province!

THINNESS AS A MENTAL CHARACTERISTIC.

BY

Mr. Arcot Shamanna, B. A. L. T.

Almost ever South India does certainly differ from other parts of India in very many important features, cultural daring, business push, affectation of manners, and last but not least, social tyranny.

We hear of Research work, which by its very name connotes an output of energy and its alliance with amazing fertility of mind, being conducted by eminent scholars with ardour, in other parts of India. In these enterprises man's mind releases itself from the bondage of lethargy, and like the famous explorers embarks upon a career of daring adventure. As the mind, free and unchoked, skips merrily over the waters of adventure, it has a joy and thrill peculiar to it. It welcomes all hidden rocks, either tries to steer clear of them or in the vigorous attempt to smash them, gets smashed.

There is a glory, a romance in perishing thus. Man, the ever-conquering animal, is always on the alert to widen his sphere of activity, assemble the various parts of hidden truth, marshal them, and suck from them the oxygen of their valuable lesson, and then go in quest of further facts. If, in this noble attempt, man is obliged to battle with stubborn elements which refuse to yield even an ounce of truth for all the squeezing imposed upon them, if, in a word, failure is to result, then man is glad to have had an opportunity to break a lance with those grim items of truth. It is a failure, but a grand failure.

The very attempt thus heroically made, scrubs away the rust of conservatism and

lethargy and lends it the dazzle of optimism the thrill of merriment, and a sense of triumph. We, in South India, know the excellent value of mind-efficiency. We are alive to the possibilities of an expansion of the mind embracing in its sweep a great many things. We are sensible enough to appreciate the niceties of distinction between one theory and another, to assess each at its proper worth. None is more forward in singing the praise of the industrious scholar whose one merit, among many others, is the emancipation of his mind, than we, South Indians. The volume of eloquent tribute, under propitious conditions, streams only from South India.

And yet strange, we do not seek such laurels with such a gifted mind! The greatest difficulty in us is to exercise the mind. We allow our minds to master us and never perceive that such a factor exists only to be employed. We are creatures of our minds, drifting wheresoever they propel us, until, finally, the minds develop such a sway and extend their dominion to such limits, with their denseness, that our systems become one thick bed of ignorance. Emancipation becomes difficult, if not impossible, and overpowered by the oppression of ignorance, we resign ourselves to our fate and cease to struggle. We have rightly earned for our province the name "Benighted."

Is this to be the crushing fate of a whole province? Are the people of a whole pro-

vince so mind-ridden and so weighed down as not to be able to throw off the gripping yoke of the conservative mind? Can a whole population never hope to catch a gleam, faint though it be, of freedom? Should it be perpetual damnation and eternal slavery?

We are not, luckily for us, without our own comforts. A scholar here, a scholar there, cheers us up. He promises with better readiness than is warranted by his performance, to produce an undying work, which would at once lift up the ban imposed upon a whole race and crown him with glory. A single volume appears. It is hailed with advertisements and reviews. Trumpets are sounded, bugles blown, and bells chimed. So intoxicated with the flush of success does this Moses become, that he believes he has achieved an immortal name, is content to receive the homage of the thirsting admirers, and is pleased to rest on his oars. The promised volumes do not appear, until at last, blasted with expectation the eager populace silence their curiosity and in course of time forget their quandom hero.

Are the reasons for this stupendous enterprise far to seek? Is this feat inexplicable? I hope not.

The scholar in a fit of scholarship blazes into promises, achievements and heroic endeavours. He has for the nonce harnessed his mind or rather, to be accurate, released himself from the hereditary bondage. Liberty is a thing unknown to him. The cheerings keep up for a time his drooping assertiveness. He fades, sinks, relapses into his former self, and finally perishes, a victim to his age-long master, and a dupe to his lack of daring.

So the Scholar finds his disreputable grave and on his grave is found the following epitaph:—

"Here lies one who promised, but could not promise long; who strove, but could not strive long; who died, and died deep in debt to his master. May his soul have peace and liberation from tyranny of any sort, especially of a dense mind."

In my next article I propose to examine the other aspects.

EDITORIAL NOTES.

University ideals:

The address which Dr. C. V. Raman delivered at the convocation of the Andhra University contains many valuable suggestions. Knowing as he does what excellent work the South Indian Student can do if properly trained, he has taken care to dwell at length on the ideals and functions of the University. A University that concerns itself mostly with the manipulation of the laws relating to examinations does not at all appeal to him. "The essence of university work is that it marches with the frontiers of human knowledge. You require for it men who are explorers in the unknown territories and sailors on the uncharted seas of knowledge." As stated elsewhere in his address, the university should "discover men of tireless energy and enthusiasm" and "furnish opportunities for their work." It is therefore appropriate that he should emphasise, the supreme need of organisation. He holds that the university may, with advantage, take into its own hands the teaching work of the Honours and pass courses. He is not unaware of the fact that, in universities of the affiliating type, such as the Madras and Andhra universities, there will be a number of colleges which will have to be allowed to continue to give instruction as at present. With a view to bringing such colleges under the control of the university, a suggestion is made that the Colleges be managed by a Board in which the executive of the university should be represented. We are afraid the question is not so simple as it appears. Those who are now managing the Colleges will consider this suggestion as revolutionary and impracticable. Opinion may differ with

regard to this particular suggestion of Dr. Raman but we are sure many will agree with him in the view he holds regarding the allied question of the grant-in-aid to Colleges. He desires that "all money spent by the Government on Collegiate teaching should pass through the University budget, so that the University may have an effective voice in the distribution of available funds. It would certainly make for improved efficiency if all the grants to the Colleges are made on the recommendation of the University." We are glad that this particular question of the grant-in-aid has been raised at this stage. There cannot be serious objection to the distribution of the grant on the recommendation of the University, provided the University can be persuaded to formulate a set of definite rules. But it seems to us that this does not go far enough. The difficulty which all the aided Colleges have been facing all these years is the lack of funds to effect the necessary improvement in equipment. As matters stand at present, it does not seem to be the concern of the University to acquaint itself with the financial resources of the Colleges. It has been revising the different courses which, in many cases, make fresh demands upon the slender finances of the Colleges. New schemes like the compulsory physical education are intended to be given effect to, when the management is unable to find out the ways and means of balancing the budget. We understand that the Colleges which have made provision for honours courses have not received any special consideration in the matter of grants. It is not enough to let the grants be distributed on the recommendation of the University.

What is more important is that it should be competent for the University to urge on the attention of the Government the necessity for the enhancement of grants and to make it possible for the Colleges to cope with the exacting requirements of the University. We have no doubt that the Government will consider representations from managing bodies favourably if they be backed up by the University. Now that the Inspection Commission appointed by the Madras University is about to finish its work and to prepare its report, we hope it will examine this aspect of the College administration and frame suitable recommendations.

* * *

Look Sharp!

We are glad that the Andhra University conferred the degree of the Doctor of Letters on His Excellency Lord Goschen at the time of the last Convocation. In the course of his speech, His Excellency wanted to make it clear that a solution of the problem of the head-quarters of the University must be found immediately. It seems to be his desire to take the University into his confidence when he placed before it a few points with regard to the general administrative policy. His Excellency is reported to have spoken as follows. "They (Government) are also anxious, so far as their resources permit, to deal equitably with the Andhra University; but may I point out to you that these resources are limited, that there are many competing claims and that Government cannot indefinitely keep funds which could be devoted to numerous other public purposes in reserve for schemes which year after year fail to materialise." No objection can be taken to the sentiment expressed

by His Excellency. He has put in a nutshell the principle that should be borne in mind by those who are responsible for the preparation of the budget. The object which the preparation of a budget beforehand seeks to secure is frustrated if, year after year, provision be made in the budget for a scheme which, in all likelihood, may not be given effect to in the ensuing year. This remark of His Excellency cannot be considered to have a purely local interest. We have no doubt that it will apply with equal force to the University of Madras. Let us take the case of the Research laboratories in science subjects (Zoology, Chemistry, and Botany) to be instituted by the Madras University. The Government has been providing in the budget more than a lakh and half towards the Research laboratories. The Madras university has undertaken to provide from its funds a lakh towards the same. We understand that "in their Memo No. 6105 dated the 8th April 1927, the Government requested the Chief Engineer to arrange for the early preparation of detailed plans and estimates for the construction of the Research laboratories." The reply to an interpellation at the last meeting of the Senate shows that plans have been received but detailed drawings, estimates and specifications are awaited. We are also told that the question of suitable foundations is being examined. It is clear that no attempt has been seriously made to give effect to the scheme even though provision is made in the budget. There is again the library building. A sum of nearly 13 lakhs earmarked for the library is lying idle and the question has been before the Syndicate for over 12 years. It is certain that the local Government has contributed

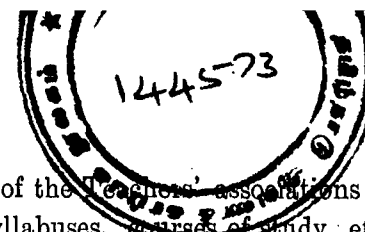
a fairly large amount from its general revenues towards the construction of the library building. We further hear that the Government was approached for an extra grant of 2 lakhs towards the library building. The delay in the construction, it has to be noted, is not due to the unbusiness-like nature of an unwieldy deliberative body, the Senate. The Senate has given the Syndicate complete freedom in respect of the library building and we have had salaried full-timed Vice-Chancellors. Will not His Excellency be justified in giving this gentle hint to the executive authorities when they are found to be not keen on utilising the amount provided in the budget?

* * *

The Old and the New.

What is wrong with our educational system? Should not the education of the children fit them for life? Can differences in individual capacities be ignored? Such questions are frequently asked in the press and on the platform. Even in Western countries a keen controversy is still going on between the advocates to the "liberal education" and those of "vocational education." The system of education in our Presidency is more of the "liberal education" pattern whose defects are becoming more and more patent every day. The "liberal education" pattern exalts the system while it leaves the individual severely alone. No educationist who is interested in the welfare of the children entrusted to his care can shut his eyes to the realities of the situation. At the present day the tendency becomes more marked among thinking teachers that they should "cease to think of education as something extrane-

ous to the person educated and to regard the school curriculum as a *procrustean* bed, to suit the dimensions of which the child's mentality can be extended or truncated as required." It has been the fashion till recently to cry down vocational training. Thanks to the distinguished workers in America, the opinion is growing strong that work-experience is an important factor that can play a prominent part in the real education of a large number of children. In our presidency, the "problem of vocational education" is only a convenient theme for discussion at the conferences. Ministers and politicians may, when it suits them, speak of unemployment and point out the importance of vocational education. But they always find it convenient to forget the claims of education at the time of the budget. We are glad to commend to the notice of our readers the little book of "Procrustes," by Mr. M. A. Pink. Here the "liberal education" basis is carefully examined and a case is made out for the revision of our educational system on such lines as to "fit the average person for the work of the average person." Here is his criticism of "the liberal education." "Idealists of a certain sort, however, will brush aside the sordid controversy about commercial values and will put up a hard fight for the principle of a 'liberal education', an all-round training that will provide an outfit for life. They will continue to maintain that the traditional modicum of classics, mathematics, science, and the modern tongues, provides the best training for a lad, whether he is to become a clerk, an engineer, a company-promoter, or a pork-butcher. They will recoil in horror from the mere mention of vocational training.



But this liberal education theory involves many fallacies. In the first place an education completely divorced from the requirements of a vocation is a luxury appropriate only to a leisured class or a class free from economic pressure. It is, in fact, a legacy from the independent families of the upper classes or the well-to-do middle classes who sent their children to the public schools and the old grammar schools, knowing that the question of bread and butter was not an urgent one. Now in the changed conditions of the twentieth century, we still complacently take boys from working class homes, give them a liberal education until they are sixteen or eighteen, and turn many of them adrift to become clerks, grocer's assistants, laying the flattering unction to our soul, as we say farewell, that they will add their figures or cut their rashers all the better for having tasted the sweets of poetry or wrestled with the problems of geometry."

* * *

S. S. L. C.

The change in the S. S. L. C. scheme, which is to come into force presently, is nothing short of a metamorphosis. The name of the S. S. L. C. continues to exist, presumably to make people imagine that the essential features of the original scheme are retained. It should be stated at once that the new scheme is a reversion to the old Matriculation. We do not feel that this change is in the interest of secondary education. This change has escaped the notice of the public. As for the teachers, they have been, rightly or wrongly, hoping for it. It will not be a matter for surprise if there be no credit given to the work in the school. We are receiving the recommenda-

tions of the Teachers' associations regarding the syllabuses, courses of study, etc. They present a bewildering variety and the S. S. L. C. Board will have a hard task before it. Unless it takes the teaching profession into its confidence and cares to examine the recommendations of the associations, we are sure its decision will prove unacceptable and benefit neither the university nor secondary education. Teachers' associations are beginning to realise that it is difficult to provide for an optional group in the new scheme. A recommendation for the provision of an optional group is made in certain quarters with a view to enable a number of students to study technical and commercial subjects. The Board will have to examine this question of the optional group with care. If, on consideration of all aspects of the case, the need for an optional group be clear, it will be enough if students be asked to study only one optional subject. The course will certainly become heavy and unworkable if pupils be expected to study two subjects from the optional group. We appeal to the Board to recommend to the Academic Councils that one optional subject alone be insisted on for the purpose of eligibility to university courses. We understand that expert sub-committees are busy with the preparation of the syllabuses in different subjects. These syllabuses may be, each of them, good in itself but it is necessary that the recommendations of the sub-committees should be considered together as parts of a general scheme. We hope that the Board will find it convenient to arrange for the coordination of the recommendations of the sub-committees so that the scheme as a whole may not prove objectionable. We wish to invite the attention

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of the Board to one other point, the minimum. We cannot forget that the subjects which have been till now included in the B. group are intended to be prescribed for the public examination solely with a view to prevent neglect on the part of the pupil. The strain of the public examination will not be heavy if this point be remembered while framing the syllabus for Elementary Science, History, etc., and fixing the minima.

Lala Lajpat Rai.

The death of Lala Lajpat Rai removes from our midst one of the most outstanding figures of Modern India. We are concerned not with his politics and the important part he has played in the making of the India that is to be, but with his educational activities. He was one of the few public men of our country who had realised the signal fact that education is at the bottom of all national progress, and he tried his best to place before the nation a well-thought out scheme of national education. Barring Dr. Beasant who, with her characteristic generosity, tried the rather costly experiment of national education, we do not know of any other person who, while being a politician of importance, had bestowed attention upon education as well. Even the late Mr. Gokhale who spent the best part of his life as teacher and who was responsible for the unsuccessful attempt towards making elementary education free and compulsory was not devoting as much attention to problems educational as was in any way commensurate with their importance. Lala Lajpat Rai's Book on "National Education," which embodies the results of his observations of the systems obtaining in other parts of the world is one of the most stimulating books

upon the subject and we commend a perusal of it to our readers.

Educational week.

To set apart one week in the year for a particular problem, to carry on intense propaganda in connection with it during that week, is an idea which we have borrowed from the West. We are now having the Health Week, the Animal Week, and so on. We have resolved to celebrate an Educational Week. We are afraid, however, that beyond passing resolutions upon the subject at the last Annual Conference we have done nothing in the matter. It may be partly due to the fact that the idea is novel and perhaps enthusiasm on the part of teachers necessary to enable them to carry on a vigorous propaganda for 7 days together is non-existent. But we can observe the spirit of our resolution in another manner. Every year we meet together for our annual conference and that week may be converted into a sort of educational week where concentrated attention may be paid to all aspects of education. As it is, we have many organisations which deal with particular aspects of education. There is an Elementary Teachers' Association which concerns itself mostly with elementary education. True it is that even in our provincial conference we often put on a plea for elementary education, discuss problems connected therewith and there are many elementary teachers who took part in the deliberations of the annual conference. But still compared with other subjects elementary education receives very little attention at our hands. Similarly with the University education, vocational education and other aspects of national education. There is an

educational section of the non-gazetted officers who also hold their conference. Missionary bodies engaged in education hold their conference occasionally. It would be a grand thing if all these conferences could be arranged to take place in one locality and during a particular week in the year and all thinking on educational problems and the formulation of all schemes for improvement could be concentrated, leaving it to the various organisations merely to carry on during the year following the work chalked out in these big meetings.

We had the pleasure of reading a book published in England dealing with the proceedings of conferences held in London in the University Buildings during what we may call the Educational Week. There were more than 50 educational institutions each dealing with a particular aspect of education but all these met together in one place and in one week so that their deliberations were not frittered away but were concentrated. The proceedings of these various conferences published in one volume give us a conspectus of the whole activity of the English educational world. The S.I.T.U. is willing to make its conference week an educational week and would extend its hearty invitation to all the educational organisations, official and non-official, to come to the place where we are having our Provincial Educational Conference and do their deliberations so that

a joint report of the activities of the presidency might be published. We commend this suggestion to the careful consideration of our readers so that effect may be given to it if not this year at least in the next.

Women's Activities.

One of the most encouraging signs of the times is the intelligent interest taken by our sisters in the matter of improving their lot and more especially in matters educational. Missionary ladies, English and American, have always been taking their own share in the activities, educational and philanthropic. We refer to the enthusiasm evinced by Indian ladies. The Indian Women's Association started and run by Mrs. Cousins and Mrs. Jinarajadasa is now in the hands of a capable Indian lady and this is as it should be. They are having the annual educational conference wherein they try to formulate certain views and these are repeated at their district conferences, a fact which we would do well to appreciate and imitate. We have always bewailed the fact that very scant attention is being given in this country to women's education and that few schemes such as there are, are all framed by men. It is most encouraging, therefore, to find ladies themselves coming forward with clear schemes of female education, and we hope ere long they would send their representatives to the Provincial Conference so that our deliberations may have the benefit of their advice.

NEWS FROM ASSOCIATIONS.

COIMBATORE DISTRICT TEACHERS' GUILD.

The half-yearly meeting of the Coimbatore District Teachers' Guild was held in the Government College Hall, Coimbatore, on Saturday the 24th instant under the presidency of M.R.Ry. K. S. Patrachariar Avl., M.A., L.T., President of the Guild. There was a large attendance of representatives from almost all the Secondary Schools in the district. The President in his opening remarks assured that he would have his College Teacher's Association affiliated to the District Guild before the annual meeting to be held in April next.

The conference began with an inspiring discourse on the 'Teaching of English, by M.R.Ry. M. S. Doraiswami Iyengar Avl., Lecturer in English, Government College, Coimbatore. The lecture was followed by a very interesting discussion. Then M.R.Ry. V. Srinivasan Avl., B.A., L.T., 1st Assistant, Sri Sankara Vidyasala Kodumudi, read a very instructive paper on "The Cinema Committee Report and our duty." This was followed by a lecture on "District Secondary Boards, their scope and functions," by M.R.Ry. G. Vaithyanathaswami Iyer Avl., B.A.L.T., 1st Assistant, Mahajana High School, Erode.

A great sensation prevailed over the question of the Guild nominating candidates for the Headmasters and Staff Constituencies in the ensuing elections to the District Secondary Education Board. As it was considered to be a suicidal policy for the Guild to nominate candidates, the question was dropped to be decided by the good sense and professional consciousness of the electorate. The following resolutions were then passed:—

RESOLUTIONS PASSED AT THE COIMBATORE DISTRICT TEACHERS' GUILD.

- I This Guild expresses its deep sense of loss to the country by the sudden death of Lala Lajpat Rai, a great patriot and a veteran educationist.
- II That the jurisdiction of the Coimbatore District Teachers' Guild be extended to the Nilgiris District.
- III This Guild resolves that the South India Teachers' Union be invited

to hold the Provincial Educational Conference in this district next year.

- IV That 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 Teachers' Guilds before giving effect to them.
- V This Guild requests the S.S.L.C. Board to furnish the Headmasters of Secondary Schools with copies of question papers, set in the Vernacular for the non-language subjects in the S.S.L.C., and requests the Provincial Education Conference to appoint a Committee to draw up the Vernacular equivalents of technical terms in all subjects of school curriculum.
- VI This Guild reiterates the resolutions passed at the last conference relating to the Grant-in-Aid Code, standardisation of salaries and the security of tenure, and urges the early attention of the Government.
- VII This Guild requests the Government to incorporate in the M.E.R. 'Leave regulations' for the benefit of teachers of public and private schools in accordance with the Fundamental Rules of the Vacation Department.
- VIII This Guild is of opinion that, in view of the vital need of spreading education among the masses, the members of the teaching profession in this district must take vigorous steps to start schools to organise series of lectures on educational topics, arrange exhibitions and to institute circulating libraries in their respective localities.
- IX That excursions and educational trips for the benefit of pupils should be made compulsory in all recognised Secondary Schools.
- X This Guild, while refraining from an expression of opinion on the politics of the Nehru Report, heartily

endorses the sentiments relating to the media of instruction and the clauses in the Declaration of rights of the well-known Nehru Report relating to (1) the right of employees to form an Association for their improvement, (2) the right of every child to free elementary education, and (3) the conscience clause.

- XI This Guild while reiterating the resolution passed at the last conference on the District Secondary Education Boards, insists that it should be made obligatory on the Board to arbitrate in all cases of disagreement between Teachers and managers, and that the finding of the Board should be binding on both the parties.

TANJORE DISTRICT TEACHERS' GUILD.

Report on the Improvement of Secondary Education.

INTRODUCTION.

In pursuance of a resolution passed at the last meeting of the Guild, appointing a Subcommittee to draft a report suggesting methods for improving Secondary Education, a meeting of the said committee was held on Wednesday the 9th May, at the Native High School, Kumbakonam, at which the subject was discussed in all its bearings for over two hours, and the following report embodies the results of the deliberation.

The Urgency of the Reform of Secondary Education.

The Committee do recognise that the standard of Secondary Education in the Province is at a low ebb, the general knowledge of the pupils being woefully vague and superficial, and their thinking capacity very poor. Everywhere there is a stir and a considerable dissatisfaction is expressed in all quarters with regard to the state of Secondary Education. Now that the report of the Committee appointed by the Government for the re-organisation of Secondary Education is before the Government and the S.S.L.C. scheme itself is in the melting pot, the Committee believes that the suggestions made by the Guild will in a way be helpful and contribute

towards the solution of the problem of Secondary Education.

Curricula.

The Committee is strongly of opinion that specialization has done more harm than good and therefore ought to be given up and the curriculum should be lightened in order to give greater scope to the pupils for original thinking and physical activities. In the opinion of the Committee the following shall be the compulsory subjects of study:—

- (1) English, (2) Vernacular Translation and Composition, (3) Elementary Mathematics, (4) Vernacular or a Classical language, (5) Elementary Science, (6) History and Geography, (7) Drawing and Manual Training, (8) Physical Exercise and Games.

The Public Examination.

In the light of the above, the Committee suggests the following scheme for the Public Examination at the end of the High School course:—

- (1) ENGLISH:—English I Paper:
Text and Grammar ... 2½ Hrs.
English II Paper: 2½ "
- (a) General Composition.
(b) Translation from Vernacular to English.
(c) Reproduction of passages.
(d) One question from a prescribed Non-detailed Text-book which should be of the standard of an adapted classical novel like Scott, Dickens, etc.
- (2) VERNACULAR TRANSLATION AND COMPOSITION: ... 2 Hrs.
(a) (A Tamil prose Text to be prescribed for Non-detailed study) ... 2 "
(b) A Vernacular or a Classical Language (Detailed study) ... 2 "
- (3) ELEMENTARY MATHEMATICS: 2½ "
(Of the same standard as now.)
- (4) ELEMENTARY SCIENCE: ... 2½ "
(a) Physics (b) Chemistry. Provision must be made for all boys for Practical work in the class; There need be no Practical Examination.

(5) HISTORY AND GEOGRAPHY:

2 Papers Each ... 2 Hrs.

- (a) Outlines of Indian History and English History. (Questions on Indian Administration to be included in the Paper).
- (b) Outlines of World Geography and Indian Geography in detail:

Though specialization is to be discontinued the Committee thinks that in the case of pupils who after completing the S.S.L.C. course aspire to specialize in Mathematics in the Intermediate course, some special training in Geometry and Algebra in the V and VI forms is necessary and therefore recommend that such boys may be given special tuition in theoretical Geometry and Algebra, while at the same time the other pupils will learn commercial subjects or undergo pre-vocational training in such crafts as, wood-work, rattan work, book binding, smithy, spinning and weaving and mat-weaving. Drawing and games are of course to be compulsory for all.

It is suggested that, as far as possible, the evening hours may be devoted to drawing, games, debating societies, scouting and other similar activities.

School Hours and Holidays.

The Committee strongly recommends that the school work must be conducted as far as practicable in the cooler hours of the morning, the same being more conducive to the sustained work on the part of the boys. In our country the summer is very severe and long, and further teachers must have a sufficiently long vacation to enable them to undertake trips for the purpose of recouping their health or improving their stock of knowledge. Therefore the Committee strongly recommends that the summer vacation should be at least 10 weeks, and for the winter holidays the schools must close before Christmas and re-open only after Pongal. The Committee expresses strong disapproval of the practice of cutting down the summer vacation to 6 weeks, which obtains in some schools.

Medium of Instruction.

In consonance with the public opinion at present and with due regard to efficiency, the Committee urges that Vernacular must be made the compulsory medium of instruction in all non-language subjects to the end of the High School course. The practice of prescribing non-detailed text books in English for forms below IV must be given up, as of no practical utility.

School Examinations and Promotions.

The promotion is at present unduly lax owing to a variety of causes and that is one of the main reasons for the deterioration in the standard of Secondary Education. Therefore the Committee urges that the annual promotions should be more strict and based on definite principles. They further suggest that the promotions must be regulated by the Headmaster invariably in consultation with the staff and the class teacher's opinion must play an important part.

VIVA VOCE examination in English is necessary in all forms and must be complementary to the written test which, after all, is an uncertain and inadequate one.

Eligibility for Admission to the College Course.

The Committee suggests the following rules for candidates being declared eligible for the college course:—

(a) To be declared eligible, a candidate must secure at least 35% in English, 30% in Elementary Mathematics, and 35% in the Second language and 35% in the aggregate.

(b) If a candidate gets at least 50% in any one of the three subjects English, Elementary Mathematics and Second language, a deficit up to 5% in any one of the other two may be condoned and he may be declared eligible, provided, of course, he gets 35% in the aggregate.

(c) The Candidates who offer Geometry and Algebra as a special subject, must, in addition to the above, get at least 35% in that subject to be eligible for the Mathematics group in the Intermediate course. But a failure in this subject shall not disqualify him for admission into any other group of the Intermediate course.

THE PROCEEDINGS OF THE GUILD MEETING HELD AT TANJORE ON 20-10-1928.

A meeting of the Tanjore District Teachers' Guild was held on Saturday the 20th instant at the St. Peter's High School, Tanjore, M.R.Ry. Rev. N. G. Ponniah A.V.L. presided. The report on the Improvement of Secondary Education submitted by the sub-committee appointed at the last meeting of the guild was discussed at great length and finally adopted with some important amendments.

Mr. Narayana Sastri of Mayavaram delivered a lecture on "A Statistical survey of secondary Education in the Tanjore District in which he brought out the following points:—

(1) The salary of a secondary grade teacher is unduly low when compared with that of a graduate.

(2) Aided schools receive much less help from the Provincial Funds than the Public institutions though, in point of efficiency, they compare very favourably. He also strongly pleaded for the standardization of salaries or teachers in Secondary Schools and clearly demonstrated that the objections raised by the Government to this much-needed reform could not bear a moment's scrutiny.

Mr. Venkatachalam Pillai of Tanjore delivered an interesting lecture on "The Place of vernaculars in Secondary Schools" in the course of which he dwelt upon the woeful neglect of Tamil study in schools and the unsuitability of text-books. He observed that an Additional Examination might be held in Secondary Schools in the middle of the year in order to enable the plucked boys to go up to the higher class in the event of their showing satisfactory progress in the subjects in which they failed in the previous examination. He also suggested various means to improve the teaching of Tamil in secondary schools.

Mr. Raghava Aiyangar M.A.L.T., of Mayavaram read a very thoughtful and interesting paper on "The relation between the School and the Home". He dwelt upon the threefold aspect of the functions of a school and pointed out in detail how the parents could co-operate with the authorities of the school with a view to make education more popular and practical. He further suggested the advisability of enlisting the sympathy and co-operation of the parents by means of parents' Associations, scouting, exhibitions and such other measures. This paper was followed by a lively discussion.

After the passing of a number of resolutions the meeting terminated at 6 P.M., with the usual vote of thanks. In spite of inclement weather, the attendance was fair.

N. KALYANARAMA AIYER, B.A.L.T.,
Joint Secretary.

Tanjore District Teachers' Guild.

RESOLUTIONS PASSED AT THE MEETING OF THE GUILD HELD AT TANJORE ON 20-10-1928.

1. The Guild places on record its deep sense of grief at the sad demise of Mr. N. Krishnasami Aiyar, late Head Master, Mudaliar's High School, Shiyali, who was for a long time a zealous member of the Guild.

2. The Guild conveys its most sincere congratulations to the proprietors and Editor of the Hindu, the premier Indian daily, on its attainment of the Golden Jubilee and records its deep sense of admiration and gratitude for its brave and uniform championship of the cause of the Country in general, and of Education in particular. The Guild further prays that God may, in His bounty, vouchsafe to the 'Hindu' many more years of usefulness to the nation at large and a life at beneficent activity on behalf of the teaching profession.

Improvement of Secondary Education.

3. The report of the Sub-committee was adopted with the following amendments:—

(i) Under 'The Public Examination' read item (2) as follows:—

(a) Vernacular Translation and Composition (A Tamil Prose Text to be prescribed for Non-Detailed Study) ... 1½ Hrs.

(b) A Vernacular or a Classical Language (Detailed Study) ... 2 Hrs.

Under 'The Public Examination' read item (4) as follows:—

(a) Physics } ... 2½ Hrs
(b) Chemistry }

(Provision must be made for all boys for practical work in the class; there need be no practical examination);

Under 'The Public Examination' read item (5) as follows:—

(a) Outlines of Indian History and English History. (Questions on Indian administration to be included in the paper). ... 2 Hrs.

(b) Outlines of world Geography and Indian Geography in detail ... 2 Hrs.

(ii) Page 2. Omit from 6 up to 'Games etc.' in line II.

Read the remaining part of the para thus:—

'It is suggested that, as far as possible, the evening hours may be devoted to drawing, games, debating societies, scouting and other similar activities.'

(iii) Under 'School hours and holidays' omit the words 'especially in District Board' in the last line and substitute 'in some.'

(iv) Under 'medium of instruction' change 'up to the high school standard' into 'to the end of the High School course.'

An Appeal to the Academic Council.

4. The Guild reiterates the resolution passed at a meeting held on 15-8-27, further appealing to the Academic Council of the Madras

University to recommend to the Syndicate to exempt graduates of three years' standing who have undergone Secondary Grade training and are working in recognised schools, from the production of the necessary certificates of attendance, thus enabling them to appear privately for the L. T. degree examination.

S.S.L.C. Public Examination.

5. The Guild reesolves that, considering the hardships the candidates are put to, at the time of the examination, the S.S.L.C. Board be requested to arrange for the holding of the public examination only one session everyday;

Manual Training Instruction.

6. The Guild recommends that only duly qualified teachers who have further undergone a course in manual training should be appointed as manual training instructors.

The South Indian Teacher.

7. The Guild strongly recommends that all the affiliated Associations may subscribe for the South Indian Teacher the official journal of the South Indian Teachers' Union.

The District Secondary Education Board.

8. The Guild reiterates a resolution passed at one of its previous meetings strongly disapproving of separate electorates for the Headmasters and the staff, in as much as the interests of both are identical.

The Protection Fund.

9. The Guild resolves that Messrs. N. R. Subramaniya Aiyar, Ratnachalam Aiyar, and N

Kalyanarama Aiyar be requested to visit all the affiliated Associations in the District with a view to canvass subscribers for the Protection Fund and that their actual travelling expenses be met by the Guild.

Rules of the Guild.

10. The Ex-Committee do revise the rules of the Guild and make a report at the next meeting. The Teachers' Associations and individual members are requested to communicate their suggestions to the Secretary *before the end of November*. The Ex-Committee shall circulate their draft report to all the affiliated Associations.

Guild Meetings.

11. The Guild resolves that unless invited by any affiliated Association or individual member, the meetings be held at one of the following centres in rotation—Tanjore, Kumbakonam, Mayavaram, Tiruvarur, Mannargudi—and that members bear their own expenses. The local Teachers' Associations will be requested to render all possible help to the members attending.

The Provincial Educational Conference.

19. The Guild nominates Messrs. Rao Bahadur P. V. Seshu Aiyar B.A.L.T. retired Principal and R. Swaminatha Aiyar, B.A. L.T., Retired Headmaster, Town High School, Kumbakonam, for the Presidentship of the ensuing Provincial Educational Conference at Chidambaram.

N. R. SUBRAMANYA AIYER,
N. KALYANARAMA AIYER,

30—10—1928.

Joint Secretaries.

OUR UNION LETTER

The perfect ideal of organization of our profession would be that in every Educational institution there should be a Teachers' association; all such associations of a district must join together into a District Guild and the S. I. T. U. should be the apex organisation to which ordinarily these district guilds alone should be affiliated. But alas perfection is not possible in this imperfect world and we have therefore to take things as they are. We should however, like to draw the special attention of our readers to one aspect of district organisations. In many of the districts in the mofussil we have elementary schools, secondary schools, technical and vocational schools, and colleges.

The District Guilds are manned mostly by teachers of secondary schools, because elementary schools have an organization of their own and colleges are too few to be of any great power in the scheme. But even amongst the secondary school teachers we find that in certain districts all of them are not brought into the Guild.

Thanks to the new impetus given to education by District Boards in many districts, we have a large number of board schools and the teachers of these institutions band themselves together and make the district guild a purely board school organisation. We are prepared to admit that there are many points which teachers

under a common management have to discuss and urge upon their masters. But at the same time there are very many more points, of equal importance if not more, which these board school teachers will do well to discuss in common with teachers of other private institutions. The District Guild therefore should not be in any way a narrow institution but should keep its doors open to secondary school teachers under all sorts of management, nay, to all kinds of teachers. This ideal should be steadily kept in mind and worked up to.

To show that we are not merely finding fault with a hypothetical organisation for certain imaginary defects therein, we should like to point out a concrete instance, the District guild of Salem. Time was and that not long ago when Salem was educationally backward and there were only two or three high schools in the district. The District Board launched a policy of educational expansion and is now running many secondary schools, complete and incomplete, and the Salem Guild is dominated by the board school masters. The Municipal College, the London Mission High School, and The Mahajana High School, Salem, the V. C. Secondary School at Omalur, institutions that are older than most of these board schools, are practically keeping out of the organisation. Not that they are kept out at all; the doors are wide open, but the fact is that they are not in it and we hope that in Salem and in other districts also where such a state of affairs may prevail, prompt action would be taken to see that all institutions are brought under the central organisation of teachers of the district.

One important lesson that we have to learn from some of the chief political organisations in our country is the way in which our active work for the year is to be carried on and the resolutions of our Conference to be given effect to. The National ideal is that the profession as a whole should meet once a year and voice forth its grievances and resolve to do something to get them redressed. We should also chalk out a constructive programme of improvement in the educational system as a whole so far as it lies in our power as to the method of teaching, selection of text books etc.

The work of the year should be mainly to give effect to these resolutions and that is best done by reiterating them in district meetings and to take stock occasionally on such occasions as to how far progress on the lines indicated has been achieved.

That would be possible if the central organisation which is expected to co-ordinate and correlate the activities of the district organisations could be kept informed of the activities of the constituent associations and be given an idea of the agenda of their meetings. Then the S. I. T. U. would be in a position to give better guidance to these district organisations in the matter of inclusion or exclusion of a particular item. Reiteration of the main resolutions of the provincial conference and the discussion of peculiar local problems should be the work of district organisations in their conference. If as a result of following such a procedure which would eventually knit the whole profession closer together we succeed in speaking upon any problem such as the re-organisation of the secondary schools or the revision of the Grant-in-aid code with one voice as it were, our counsels will have greater weight than they are able to command at present at the hands of the powers that be. A definite plan of action on some lines as above is to be thought out and when accepted, loyally adhered to.

Many a Mickle makes a Muckle.

We should like to invite the special attention of our bretheren to the significance of this well-known Scotch proverb with regard to the South Indian Teacher, the official organ of the S.I.T.U. We have run the journal these 10 months and more and it is for our readers to judge of its usefulness and how far we have been able to come up to the ideal we had set forth before ourselves. With all its defects and imperfections there is no denying the fact that it has knit us all together. The publication in its pages of the progress of the Protection Fund and the finances of the S.I.T.U. has had, especially in the latter case, a very beneficial effect. For the first time in the history of S.I.T.U., we have been able to collect arrears from the district organisations and also to get ourselves affiliated to the All-India Teachers' Organisation.

In order to carry on this work with greater success we must have at least 2,000 rupees a year.

We have a practical plan with regard to the encouragement to be given to the Journal and we commend it to the consideration of our readers and the members of our profession who have not yet become subscribers. There is no teacher, at least in secondary schools, who is so poor that he will not be able to spare *half-an-anna a month* for the sake of the profession. I

8 such teachers join together and make themselves responsible for 4 as a month, they can subscribe for a copy. In many districts there will be teachers who would be willing to subscribe for the Journal in their own names. But even the poorest amongst us can by combination encourage this enterprise as indicated above. *Half an anna per month!* If every teacher makes up his mind to set apart this amount the success of the South Indian Teacher is assured. We hope this appeal of ours will be enthusiastically responded to by the mem-

bers of our profession all over the Presidency.

Subscriptions have been received from the following.

	Rs.	A.
District Teachers' Guild Chittoor ...	14	12
" " Coimbatore. 15	0	
Teachers' Association B.H. School Bapatla ...	4	0

S. K. YEGNANARAYANA AIYAR
President.

THE S. I. T. U. PROTECTION FUND

AMENDMENTS AND RESOLUTIONS.

AMENDMENTS TO THE RULES OF THE FUND
(FROM THE TANJORE DISTRICT TEACHERS' GUILD)

- I Rule 14 line 3; change 10 years into 5 years.
- II Rule 14 (b) add (1) for membership of 5 years, 30 per cent of the amount so calculated. Renummer 1, 2, 3 as 2, 3, 4 respectively. Amend (2) thus:—
For membership exceeding 5 years but not 10 years an additional 2 per cent of the amount so calculated for every completed year in excess of 5.
- III Amend (3) thus.—Change 2 per cent into 2½ per cent.
- IV Amend (4) thus:—Change 2½ per cent into 2 per cent.

I hereby give notice that I intend to move the above resolutions at the ensuing meeting of the Protection Fund.

I also wish to move that the Fund be registered either under the Indian Companies Act or the Co-operative Societies Act whichever is more feasible and economical.

Yours sincerely,

N. KALYANARAMA IYER,

Secretary, Tanjore District Teachers' Guild,
and Member, P. Fund, (Rg. No. 233.)

II

(By Mr. S. T. Ramanuja Aiyangar).

1. Rule No. 5, Finances;—
Delete (fixed and emergency).
2. Rule No. 8 Branches;—
Delete 1,000, substitute 1,200.

3. Rule No. 10 Admission;—

Delete "and the fixed call of Re. 1, for the month in which he is admitted.

Substitute "and a fixed call of Re. 1, each month for the first year in which he is admitted."

4. Rule No. 11, Classification;—

Delete entirely; recast as under.

The *Reserve Fund*, shall consist of Registration fee, the 12 fixed calls, and 10 per cent of death calls and balance of retirement calls minus retirement benefit to be drawn upon at the discretion of the board for safeguarding the claims of members in case of abnormal fall in membership or of abnormal increase in the number of calls in any one year.

The *Profession Fund* shall consist of the annual subscription to be utilised for carrying out objects specified in 3 (b) Supra.

The *Working Fund* shall consist of annual contributions and shall go to meet working expenses of the Fund.

The *Benefit Fund* shall be the call money less the percentage due to the reserve Fund and it shall be utilised for making benefit payments.

Rule 12 calls;—

Delete existing rule—substitute the following:—calls shall be of three kinds—fixed, death and retirement calls.

- (a) Fixed calls of Re. 1 shall be payable for the first twelve months of membership.
- (b) Death calls shall be made on occasions of death at Re. 1 per member.

(c) Retirement calls shall be made on the retirement of a member at Re. 1, per member on roll as per rules governing retirement benefit.

The number of death or retirement calls or both calls shall not exceed 2 a month. Notice of a death and retirement calls shall be sent by the Secretary to every member at his registered address.

N.B.—Retirement in clause C of Rule 12 means permanent retirement from the profession whether by reason of (1) Superannuation as per Government Provident Fund Rules (60) (ii) certified physical disablement (iii) enforced withdrawal from the Teaching profession due to dismissal or unsought unemployment.

Rule 14 Amount of benefit;—

Delete existing rule—substitute the following:

The benefit due from the Fund is payable on the death, or retirement of a member from the Fund.

The amount of benefit in the case of death shall be 90 per cent of death-call—amount collected at Re. 1 for each member on the rolls

The amount of benefit in the case of retirement shall be according to the following scale calculated at Re. 1 per member on roll.

For membership of 5 years or less in the Fund, 25 per cent of the amount so calculated.

For membership exceeding 5 years but not 10 years, 50 per cent. of the amount so calculated.

For membership exceeding 10 years but not 15 years, 70 per cent. of the amount so calculated.

For membership exceeding 15 years but not 20 years, 80 per cent. of the amount so calculated.

For membership exceeding 20 years, 90 per cent. of the amount so calculated.

Rule 18 (b) Payment of calls;—

Delete "emergency call"—Insert "death and retirement calls."

Add at the end.

"If default is due to temporary unemployment the period above stated may be extended at the discretion of the Board and re-admission may be made without payment of registration fee and fines.

Rule 20 Loans;—

Add; such Loans shall be returnable in monthly instalments not exceeding 20 after re-employment.

Resolutions.

Resignation or Expulsion;—

(1) Any member resigning his membership or being expelled from the Fund shall forfeit all his rights of membership and no refund shall be made of any money paid by him to the Fund during the time he was member of the Fund.

Audit;—

(2) The accounts of the Fund shall be audited by certified auditors and a balance sheet shall be appended to the annual report.

Insert;—

(3) The Secretary shall keep with him a sum not exceeding Rs. 30 for contingent expenses of the Fund. All Funds in excess of this amount shall be deposited with the bankers of the Fund.

(4) Death or retirement report.

Should reach the office of the Fund within 30 days from the date of death or retirement of a member.

Change of address;—

(5) Any change in the address of members must be notified at once to the office of the Fund.

(6) Registers;—

The following registers shall be maintained by the office of the Fund.

- (a) File of applications.
- (b) Members' register—names, address and nominees.
- (c) Ledger.
- (d) Defaulters' register.
- (e) Cash book.
- (f) Register of death and retirement.
- (g) Minutes book.
- (h) Receipt book.
- (i) Correspondence book.

(7) Registration of the Fund.

The S.I.T.U. Protection Fund shall be registered under the Trade Union Act.

(8) (a) That the Secretary be authorised to address D.E.O's of all districts in the presidency, re-fund and get from them.

(a) lists of electoral rolls of staff—(Assistant) and Honorary in the presidency.

(b) That the rules of the Fund and application forms be sent to every member on the electoral roll.

(Signed) S. T. RAMANUJA IYENGAR,

13-11-1928.

CORRESPONDENCE.

A QUERY.

A certain District Educational Officer has all of a sudden taken into his head to circulate the rule 58 of the Madras Educational Rules to all the Head-masters who are serving in schools under his jurisdiction asking them to prescribe books only after they have been approved. Some of the veteran Head-masters in the District feel surprised at the sight of the circular and some others want to know the answer to the following query

The very same District Educational Officer asked the Head-masters in one of his memorandum issued in the month of April 1928 to prescribe some books that were not approved then and the wonderful part of it is that the District Educational Officer asked them to prescribe a book which was not even printed then and which has not seen the light of day even now.

Will the readers of this valuable paper enlighten me whether District Educational Officers have power to go against the rule (58 M.E.R.) mentioned above enabling them to ask the Head-masters to prescribe books that have not been approved and books that have not ever been printed?

Even supposing that the District Educational Officer has prescribed some books in anticipation of sanction by the Text-book Committee has he any right to recommend books which he has seen only in manuscript?

Have the members of the Text-book Committee delegated part of their powers to the District Educational Officer in this matter? and if so when?

Truth.

University Lecturers on the Technique of Library Organization and Management.

DEAR SIR,

I am glad to inform you that the Madras University has arranged for a course of Six Lectures on "The Technique of Library Organization and Management". The Lectures will be delivered at the Sri Meenakshi College, Chidambaram, by Mr. S. R. Ranganatham, M.A., Librarian of the Madras University, who has made a special study of the subject in Western Countries. The following is the provisional programme of the lectures:—

27—12—28. 8-30 to 9-30 P.M. The first and the second law of Library Science (Lantern Lecture).

28—12—28. 3 to 4 P.M. The third and the fourth law of Library Science.

29—12—28. 3 to 4 P.M. Book-classification.

30—12—28. 3 to 4 P.M. Cataloguing.

31—12—28. 8-30 to 9-30 P.M. Library routine (Lantern Lecture).

1—1—29. 3 to 4 P.M. Library work with children and school Libraries.

The lectures are open to all those interested in the Library movement. All Local Bodies, schools and other agencies interested in the maintenance and management of libraries are invited to depute suitable persons to attend the lectures. The names of persons so deputed may kindly be communicated to me for information.

Yours sincerely,

K. V. KRISHNASAWMI AIYAR,

President, Madras Library Association.

REVIEWS.

An introduction in Chemical Theory by R. Viraraghava Sarma, Publishers. P. Varadachari & Co. Madras.

The Study of theoretical chemistry presents some difficulties to the beginner, and especially to the Intermediate students, the majority of whom enter colleges with practically no equipment in chemistry.

This book is very well designed to meet the needs of such students. The author shows signs of an experienced teacher, and a keen sense of the students' difficulties in the treatment of the subject. The selection of material is excellent, thoroughly exhaustive and covers the entire theoretical matter mentioned in the syllabus.

We heartily commend this book to the use of Intermediate Students.

Rajah's High School Teachers' Association.

I am sorry to report the sudden demise of Mr. N. Sundaram Iyer Teacher, Rajah's High School, Sivaganga, at the age of 54 after serving the institution for a continuous period of 28 years. He was simple in his habits, pious in his outlook and sincere in his work. He has saved nothing but his provident fund and the benefits of the Protection Fund, the only source of sustenance to the large bereaved family he leaves behind?

SIVAGANGA,
7—12—1928.

RANGASWAMIER,

Secretary.

XX Madras Provincial Educational Conference And Exhibition, CHIDAMBARAM.

27th December, 1928 and the following days.

M.R.Ry. Diwan Bahadur L. A. Govindaraghava Iyer, Avl., B.A.B.L. High Court Vakil, Madras, has kindly consented to open the Educational Exhibition to be held on the 27th December, 1928 along with the XX Madras Provincial Educational Conference.

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The South India Teachers' Union Protection Fund.

NOTICE

The first annual meeting of the South India Teachers' Union Protection Fund will be held at Chidambaram along with the Provincial Educational Conference on the 28th December, 1928.

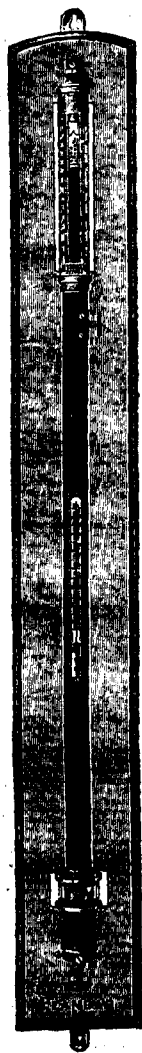
AGENDA

1. Annual report & Financial Statement.
2. Election of office-bearers for the year 1929.
3. Amendments to byelaws & resolutions, (Vide December issue page 360.)

41, Singarachari St.,
Triplicane, Madras.
15th October, 1928.

S. M. RAO,
Secy. S. I. T. U.

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