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THE SACRED SIGN OF PEACE.

By H. E. PROF. NICHOLAS ROERICH,
The Himalayas.

RECENTLY we deplored the destruction of paintings of Goya and of ancient church treasures in Spain as well as the perishing of temples in Russia since the revolution, then we heard of the burning of the valuable Shanghai Library and now we read in the newspapers that the presidential palace in Havanna was looted by a mob. Thus, besides war-destruction we notice continuous vandalism. Can one keep silent, knowing about such destructions? Can we admit that the future generation shall know that we negligently allowed barbarians to destroy that which can glorify the high culture of mankind? Our duty is to reiterate persistently the imperative need of safeguarding precious treasures from annihilation through crass ignorance. People give themselves little account what united measures should be undertaken to avoid the new saddest accusations against our present age.

Let us look into the essence of things and let us not be distracted by petty details. Usually just these trifles hinder the perception of actual facts. Our

banner dedicated to the protection of all true treasures of humanity is at present much discussed. There are many new proposals. Someone is against open manifestations—let it be so. Others do not like exhibitions, lectures and pilgrimages in connection with this idea. Someone states that one should but whisper about destructions which take place, as if we could hide such public shame. Others again say that not only culture but even civilization is endangered. And there are even voices suggesting the immediate construction of a new Noah's Ark. Is it possible that even civilization is already in danger?

Let us hope it is not so.

Someone suggests many new names for the banner, so long that it should contain all adjectives; but we know the danger of such long definitions when a short commanding S. O. S. should sound.

Someone suggests the sale of our banner everywhere for spreading it. Others again want to keep the banner and all considerations around it, in a hidden vault. Some want to see the sign of the

125804

banner in the button-hole of every thinking man. Others want to hide it and expose it only during some new extraordinary mishap. Some consider the wide interest and inquiries about the banner as a most beneficial sign. But to others this seems for some inexplicable reason as a sign of extreme danger. Some consider that the banner should be applied only during war-time and preferably limited to Europe. Others justly affirm that the treasures of Egypt, Persia, India, Japan, China, both the Americas and of the whole world require immediately the same protection. Some think that the League of Nations is an organization which decides for the whole world, others point out that its jurisdiction does not even cover half the globe. Such is the diversity of opinions.

Some propose that during all international exhibitions this banner made up from flags of all nations should be shown. But others believe that even in private premises it is impossible to keep this banner, as it may hinder warfare. To some it appears as a threatening sign of impotent "pacifism." To others the banner appears as a glorious defence of the dignity of mankind. Some regard it undeferrable to insist openly everywhere on the safeguarding of cultural treasures. And others again want to postpone all discussion until after some law, which they themselves do not know from where to expect. As "Deus ex machina."

What mean all these apparently contradictory but insistent advices, sugges-

tions and even demands? They simply signify the great interest in this banner, which cannot but call forth the response of the human heart. We have to be accustomed to this diversity of expressions of human minds.

One must know that no world matter was ever decided without the raising of all kinds of symbols. In every procession are being carried manifold placards and emblems, which, however, in their inner essence serve the same ideal. Thus if even someone becomes angry over the pact and banner—this is already good. Let him be excited, but let him in his anger still think of the protection of treasures by which the human race evolves.

It has been said often that an open enemy is still closer to the truth, than an indifferent fool, who is neither hot nor cold, and, according to all cosmic laws, will finally disintegrate. But life itself shows the whole undeferrability of the battle against vandalism. Every newspaper, every daily record shows directly or indirectly the same need. If anyone suggests to speak about this in a subdued tone, we shall tell him: "When at home someone is ill, when the heart is shaken by grief, wouldn't it be inhuman to demand the tone of icy indifference?"

When something is near to our heart, we cannot speak about this in freezing terms.

Everyone in this world who has loved someone or something, knows that it is impossible to speak of the beloved in

petty expressions. The human spirit during such occasions of high tension always finds the thundering vocabulary of enthusiasm and vigour. No graves, no fire-extinguishers can choke the fire of the heart, when it feels truth. From where came attainments and martyrdom, if not from realization of the great truth? Where was generated that unbreakable daring, that inexhaustible resourcefulness, which humanity remembers even from school books? The lovers of icy words should forgive the enthusiasm of others who exist on its life-giving, strengthening fire. But let all suggestions be heard, for one cannot undo that which already exists. To those who propose to speak in freezing terms of the most precious concepts, we shall say: "Alright, we shall also listen to you. We shall whisper, but it will be such a thundering whisper that reaches every human heart."

Even silence may be louder than thunder, of what so beautifully relates the Old Testament. But how can we forbid the human heart to pulsate for that which for it is essential and dear? How can we cease all songs, both earthly and celestial? To destroy the magnificence of the human creative songs would be like hardening and finally killing the heart. But where is that phenomenal individuum, which can boast that in everything and always it can do without the heart?

If in our hearts we shall call the banner of peace a beautiful banner, then this short denomination will of course resound

in the heart, but it would be inapplicable in life, because people are ashamed to speak of the beautiful.

Similarly people act when they come across great realities. That which they dare to ponder over in the quietude of the night, appears to them in daylight inachievable and even shameful. When we look over everything already published and written about the pact and banner, everything that came in response from distinguished personalities and from unknown workers, we want to be with these enthusiasts, who were not afraid to sign their name in full to affirm the protection of human treasures. There are before us thousands of letters received from both the Americas, from Europe and Asia. One would like so much to quote the multitude of names who have become friends through their expressed noble feelings, but this would take many pages.

According to old traditions a whole city was once spared because of one righteous man. When, according to letters received, we mark on a map the places of their despatch, then we obtain a remarkable design of places where people were thinking of the preservation of the world's treasures, beyond boundaries of nations and creeds. And how many more have not yet been asked! Many new friends come continuously from far away who only casually heard about the banner-protector. Therefore let us not prevent any scattered and lonely seekers to reach the One Light. They

all in their own way strive for constructive good.

In far-reaching whisper let us tell all those who come about love and friendliness; they did not come from egotistic motives, but they came in the name of spiritual treasures; in the name of everything beautiful that is spread in creative labour and cognizance. If someone wants to shout, let him do so. If someone wants to whisper, let him whisper. But let us not compel any human heart to keep silent, if it opens up for beauty and good. With all care let us attend the manifold expressions of the human heart. If the peculiar vocabulary of attention and good-will turns out to be more voluminous than we thought, then let us only rejoice at this and let us continue to call for the preservation of the true treasures of the world. May our banner be that sacred symbol of peace, which, by its presence, will remind humanity of its evolutionary destiny!

I rejoice that in Washington friends of peace, beauty and knowledge will gather to affirm the laws of the Spirit!

If the Red Cross flag protects the physical health, then let the Banner of Peace preserve the spiritual health of mankind!

THE ROERICH PACT.

(*Washington Convention of the Banner of Peace, November 17, 1933*).

Prof. Nicholas Roerich, world renowned artist, philosopher and archæologist, to whose art a skyscraper museum has been dedicated in New York and who is the founder of many cultural institutions, conceived the great salutary idea of the protection of artistic and scientific achievements of humanity as far back as in 1904, when he advanced the first proposals in this respect to the Russian Imperial Government. In the beginning of the Great War, Prof. Roerich again emphasized the necessity of the same idea and finally in 1929 he proposed to the nations to establish a pact for the preservation of the treasures of art and science of the world. This proposal was made public in the U. S. A. through the *New York Times* and at the same time, Prof. Roerich commissioned Dr. Georges Chklaver, Doctor of Laws and Lecturer of the Paris University, to draft the legal form of this pact.

The pact in 1930 was submitted to and unanimously approved by the Museums Committee of the League of Nations. In the same year were founded the "Committee of the Roerich Banner of Peace" in New York and the "Comité pour le Pacte Roerich" at Paris. The next year saw the foundation of the "Union Internationale pour le Pacte Roerich" under the presidentship of M. Camille Tulpinck, with its seat at Bruges, Belgium. Prof. Nicholas Roerich was

elected Honorary President of all these three bodies and the President of the Hague Court of International Justice, M. Adacti, accepted the Protectorship of the Union in Bruges.

Two International Conferences dedicated to the promulgation of the Roerich Pact were organized, both in Bruges, the first in 1931 and the second in 1932, at which delegates of over twenty countries participated.

At the time of the second Bruges International Conference, an Exhibition of Art Cities took place, at which twenty-three countries were represented.

At the same time, on M. C. Tulpinck's initiative, the "*Foundation Roerich pro Peace, Arte, Scientiae et Labore*" was inaugurated in Bruges.

All three Banner of Peace Committees held lectures, published reports and arranged many manifestations, as for instance, the Pageant of the Shakespearean Association of the Roerich Society in Central Park in New York.

Enthusiastic response came in from all parts of the world and thousands of letters of appreciation and endorsement were received from Governments, scientific and artistic institutions, women's organizations and leading statesmen. These opinions were published in the form of Vol. I of the *Roerich Pact Book*. Almost all leading men in the world of culture have expressed their appreciation and enthusiasm for the pact, and we find in this list of adherers such prominent names as H. M. King

Albert of Belgium, President Masaryk, Mrs. Franklin D. Roosevelt, Marshal Lyautey, Maurice Maeterlinck, Dr. Rabindranath Tagore, Sir C. V. Raman, Sir Jagadis C. Bose, Secretary H. A. Wallace, Senator Copeland, Senator Ricci, Baron de Taube, Prof. A. Bustamente, Prof. R. Altamira, Prof. Louis Le Fur, H. C. the Duchess of Somerest, Prof. Anesaki, and a long row of other such similar names of international standing, followed by a list of academies, headed by the Academie Francaise, and by the world's Universities, museums, etc., etc.

The first lady of America, Mrs. Franklin D. Roosevelt, writes about our pact: "I think the ideals represented by the Roerich Pact cannot help but appeal to all those, who hope that the best in the past may be preserved to guide and serve future generations."

Leon Dabo, the renowned artist, in endorsing the Roerich Peace Banner said: "If we can have this banner accepted by all nations to protect the beautiful, the precious, the exuberances of the human soul as expressed by the brain and hand of man, it will be the greatest contribution of the spirit of humanity and the spirit of culture which man has introduced into the world in the last thousand years..." "A nation is judged by its poets, its artists, and scientists, not by its captains of industry."

In emphasizing the great spiritual power of Nicholas Roerich, Dr. Charles Fleischer, distinguished writer and lec-

[Dec. 1933]

turer, said: "You must have noted how consistently each one of the tributes read to us by the Chairman sounded the same note of spirit, in trying to describe Nicholas Roerich. Indeed, I feel that Roerich himself symbolizes the dominance of spirit. He is absent to-night in body, yet he is just as really present as though he were here sitting on this platform; so dominant is his spirit."

Dr. Fleischer cited the Roerich Museum and its affiliated institutions as just so many fruits of the creative spirit of Roerich's genius....."Just so many shining proofs that his spirit is omnipotent and omnipresent, all-powerful everywhere."

The present year sees the inauguration of a Convention at Washington, U. S. A., on November 17th, which will be an important milestone for the Roerich Banner of Peace, which is already unfurled over several institutions.

The banner as such represents three spheres within a circle, in majenta colour, on a white back-ground.

Naturally, such a banner is needed not only in times of war, but at all times, because innumerable vandalisms and destructions of irreparable treasures take place almost daily. Thus the banner is an epoch-making sign of culture.

Remarkable is also the concluding passage from the consecratory sermon,

which Dr. Robert Norwood in New York held during the solemn festivity of Peace Day:

"We shall have peace, Beautiful Flag, and it will come to us one day. We send you thus forth on your mission at this moment. We send you forth, and we pledge ourselves that we who touch your folds, that we look upon your whiteness, shall consecrate ourselves, our souls and our bodies, to the adoration of Good in the Highest, the height of human hearts. And so it shall come to pass that Peace shall come at last to Humanity through the victorious folds of your whiteness, the challenge of your colour and the completeness of your symmetry. Go forth and conquer in the name of Love, and we who are Lovers here this afternoon, lay our hearts upon your folds, and wish you good luck in the name of the Highest!"

This Banner of Peace, similarly to the flag of the Red Cross, is intended to protect all centres of art and science, religious monuments and all the world's cultural values. As the founder Prof. Nicholas Roerich states in his address:

"What the Red Cross flag is for the preservation of physical health, our Banner of Peace is as protector of the spiritual health of humanity!"

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THE ROERICH BANNER OF PEACE

BY MR. FRANCES R. GRANT,
New York.

The ideal of the Roerich Pact must appeal to all those who hope that the best the past may be preserved to guide and serve future generations." With the sensitivity which has endeared her to the American people, not only in her role as First Lady, but also as one of the cultural leaders of America, Mrs. Franklin D. Roosevelt expresses her conception of the Roerich Pact and Banner of Peace.

And it is this concept which gives to Nicholas Roerich's creation—the Roerich Pact and Banner of Peace—one of its major potencies as a peace solvent and a new step in the understanding of the nations.

At this time, a consideration of Nicholas Roerich's plan for peace through culture takes on especial significance because on November 17th and 18th of this year, in the city of Washington, will be held the Third International Convention for the Roerich Banner of Peace, when it is expected that new world sympathies and advocacy for this plan will be effected.

The project for the Roerich Pact and Banner of Peace has assumed amazing momentum since it was set forth in America in 1929 by Nicholas Roerich. The plan provides that "educational, artistic and scientific missions, personal property and collections of such insti-

tutions and missions, shall be deemed neutral and as such shall be protected and respected. Protection and respect shall be due to the aforesaid, in all places and without any discrimination as to the state of allegiance of any particular institutions and missions." To insure the fulfilment of this ideal for the protection of all works of art, science, education and other fields of culture, a Banner of Peace was designed by Nicholas Roerich, which would fly over such monuments and cultural sites—museums, Universities, libraries, cathedrals, historic and other cultural sites, and proclaim their inviolability during war and peace.

As all things, which are seemingly inevitable in the cultural relationships of nations, the Roerich Banner of Peace had its inception, long before its presentation in 1929. The plan had long gestated in the spirit of Roerich—and one feels that it was born in the moment of his boyhood's first archæological excavations. Because there is no doubt that from these early years, Roerich has had a passion for the preservation of beauty and of culture. His essay on the Stone Age bespeaks this concern that the heritage of culture is inviolable and that in a common vigilance against its destruction, the nations will find a mutual accord, a united cause which will eventually serve to unite the spirits of nations.

In bespeaking of the birth of his idea, Roerich has given a highly interesting concept of the origin of the Banner of Peace. "The idea of protection of cultural treasures of humanity preoccupied me since the very beginning of my activities. Already in 1904, in addressing the Society of Architects and Artists in St. Petersburg, I outlined the idea, calling attention to the tragic condition of many state architectural monuments. My extensive travels to ancient monasteries and historical cities, also the archaeological excavations in such important places as Novgorod and other regions linked with the most ancient traditions gave me rich material to affirm the undeniable necessity for urgent measures to protect cultural treasures. Afterwards, in 1914, following the destruction of the Library of Louvain, I made similar request to the late Commander-in-Chief, Grand Duke Peter. Both reports met with great sympathy and only such extraordinary havoc as the war prevented its immediate development. Then, as President of the Exhibition of Allied Nations where Flemish, French, British art and other allied nations were beautifully represented, I again had happy opportunity to propound this idea and was convinced that sooner or later the protection of cultural treasures would become a sacred reality in the world."

Nicholas Roerich's historic expeditions through Asia, added their force to his belief in the necessity for some measure which would forever stay destructive hands from the desecration of the world's

culture. When, in the inmost recesses of Asia, he found irreparable treasures hacked by reckless hands, he exclaims: "What would we of the West do, if the frescoes of Benozzo Gozzoli were so hacked to pieces that we would have to go to London to see the head and to Italy to find the torso?" And this desecration inspired him on his emergence from Asia in 1929 to send forth the plan for the Roerich Pact and Banner of Peace.

The few years since its first promulgation have already indicated that the plan is an imperative need—a necessary corollary of the Red Cross which may be regarded as the testimony of the feasibility of Nicholas Roerich's plan.

In 1930, the Roerich Pact and Banner of Peace was unanimously endorsed by the International Museums Committee of the League of Nations. This was followed by numerous expressions of advocacy and endorsements from the governmental and cultural bodies through the world. The diversity of the endorsers of the Roerich Pact alone attests to the universality of the measure and the manner in which it has appealed to such varying bodies. Thus we find the French Academy, the General Federation of Women's Clubs, the International Red Cross at Geneva, Pope Pius, King Albert of Belgium, President Masaryk, King Alexander of Yugoslavia, Maurice Maeterlinck, Rabindranath Tagore, and thousands of others rallying to its support,

Official action towards the world-wide endorsement of the Roerich Pact and Banner of Peace received added impetus in 1931, when the First International Conference for the Banner was held in the City of Bruges, under the Protectorate of Dr. M. Adatci, President of the Permanent Court of International Arbitration at the Hague, and with Camille Tulpinck as President. Once again it was the city of Memling that was the scene of the Second International Conference the following year—for already the Union Internationale Pour le Pacte Roerich had been founded in that city to further the plan, which expressed so great a hope to the art centres of the world. At this second congress, a parallel exhibit of international cultural monuments enlisted twenty-three nations, with the result that a permanent Roerich Foundation for Peace, Art, Science and Labour was established in the city.

With the Third International Convention in Washington, the Roerich Plan returns to the country of its birth—for it was in America that this epochal thought was conceived, in 1929, by Roerich. The holding of the Convention for this ideal, based so fully altruistic and humanitarian, seems to answer a profound and deep necessity of this hour for America, as for the world—an hour fully expressed in the words "New Deal"—which encompass this thought of a new human consciousness towards those things which deal with the right and happiness of all men.

XXXIX—104

It is this aspect of Roerich's plan which must especially be emphasised—and which lends to it an inherently volatile transmuting force, one which holds concern for the past—but still greater hope for the future. This is its aspect as a measure not for war but against war. It is true that the Roerich Pact takes into consideration circumstances which attend wars, as they attend all moments of violence and passion, the desecration of those values of culture which humanity has gained with great travail and which it prizes most dearly. And the protection of the works of culture in this moment is also a part of the Roerich Pact. But it is its prophylactic aspect, its sensitizing force in international life, which seems to hold the most impelling significance. Thus, in addition to signaling all monuments of culture by the Roerich Banner of Peace—thus calling out their inviolability and their prowess to the world, the Pact provides for the definite cataloguing and recording of the world cultural monuments as a permanent record to posterity. It provides for peace education in the schools through greater international cultural appreciations. It aims to gather the cultural forces of the world around this symbol of the essential oneness of human purpose—that of spiritual evolution—despite all seeming national diversity. As Maurice Maeterlinck says: "Je suis de tout coeur avec les signataires du Pacte Roerich.....Groupons autour de ces nobles visees toutes les forces morales dont nous pouvons disposer." It is this united vigilance for the protec-

tion of the common patrimony of earth, which can bring men eventually together in a new realization of a common human destiny.

It is this aspect which has won for the Roerich Pact and Banner of Peace its unusual support—so diversified as to be startling. Thus, H. E. Hubert Lyautey, Grand Marshall of France, perceives it from its military authority as: "In the present circumstances, so critical which traverse the world as more opportune than ever." International law is represented in such figures as Dr. Adatci, Dr. Bustamente, of the Permanent Court of International Justice, Prof. Albert de la Pradelle, Prof. Le Fur, Dr. Georges Chklaver. Such leaders in the arts as Tagore, Stokowski, Dreiser, Dabo, French; in science, Bose, Einstein—and so on through a list of thousands, all attesting to the eagerness of a world, long harried, for a plan which promises new cultural solvents and new understanding.

"With participation of 32 nations Convention to-day unanimously passed resolution recommending adoption Roerich Pact by America and world nations Stop Convention brilliant success and splendid addresses Stop Numerous delegates of nations pledged adherence Stop Convention resolved hail creator Nicholas Roerich also resolution thanks his great address Stop Permanent Committee organized by Convention Stop Japans hoisting flag acclaimed Stop Resolution includes nations can adopt Pact by acclamation.

"Secretary Wallace, Professor Magoffin (New York University), Dr. Borges (Director-General, Pan-American Union), President Roerich Museum Horsch presented President Roosevelt resolution, who was most responsive and expressed thanks Professor Roerich's message."—From a Cable received from Washington, U.S.A.

Thus, Roerich's plan for the Pact and Banner of Peace are based upon the ideal subscribed to by all who labour for a new world consciousness—the contagion of good-will spread through an ardent and enthusiastic passion for culture and consecration to its cause.

As Roerich says: "*Verily the protection of treasures of culture belongs to those unifying foundations which permit us to gather in friendship without petty feelings of envy and malice.*"

"*We are tired of destructions and negations. Positive creativeness is the fundamental quality of the human spirit. In our lives everything that uplifts and ennoble our spirits must hold the dominant place. The milestones of the glorious path must from childhood impel our spirit to the beautiful future. Be assured it is not a truism to speak about the undeferrable and urgent strivings of culture.*"

QUO VADIS.

BY MR. B. MUKERJI, M.A., B.L. (CAL.), M. EDN. (LEEDS),

Cuttack.

I DO not know who is responsible for the commonly believed story that is current in our country about teachers that in a certain country (the story is fastened upon France—perhaps the most volatile of the European states) they are not eligible for being summoned as witnesses, if they have been teaching for twelve years. I do not know if at all true this is meant to be an affront to teachers and am rather inclined to look upon it as a compliment. The ideal teacher—and teachers, of all other people in the world as the popular demand is, must be ideal persons—is certainly not of the race that should have either time or tendency to flirt with law courts. If the courts do not want him, as is the story, far less should he want to have anything to do with them. The Editor will, therefore, excuse me for my attempt to offer something to regale his readers, belonging as I do to the race of teachers, if I do not curry the favour of any other Muse than that of education, even though I may run the risk of the deprivation of the right of adducing evidence in a law court.

To education, then, I shall turn for a moment, for an excursus into the possibilities or otherwise of its potency for anything that stands for the better ordering of the world we live in. "Quo Vadis?" (whither are we going?) is a penetrating question that can be raised and put forward for solution in philosophy and science, art and education alike. "Quo Vadis?" we ask in education. Has education produced the expected results? The complaint is often heard that education

has failed to solve the problems that are its most obvious task. That might as well be said, perhaps, of religion. It is one of Mr. Wells's sayings. Nothing in education is "thrashed out and established." The feeling is intensely growing upon everybody that education has been little short of a failure except perhaps in certain technical, practical subjects, with respect to which, also, the universal unemployment, and dislocation of business at the present time has shaken people's faith.

Not at all trying to be too much idealistic or ultra-universal in out-look, and confining ourselves to our own country, is it not a fact that the most pressing evils and needs of the day are all most manifest amongst the civilized and intellectual classes of our countrymen? The unsophisticated village peasant, ploughing his honest furrow and still in the Vedic simplicity of life, what shall we call him? Illiterate, uneducated, rustic and the like are terms used of him,—only short of abuse and vituperation. But does he not call forth the theme of the poet when he sang: "Where ignorance is bliss, it is folly to be wise" with which one falls into sympathy, even though realising that anything like an expression of such an opinion is nothing short of back sliding and retrogression and a lapse to superstition and irreverence for knowledge.

Where has education failed? The superficiality of modern education is but patent. Take physique. Does our education develop it? No. Intelligence? Well,—um—um—no

definite reply. Interest, initiative and character? Not quite. Critics of modern education find that it has failed in developing capacity.

The acid test of education is the out-turn, *vis.*, what manner of man the process brings forth. Too much stress perhaps is being put on the word *Citizenship* these days. This is, perhaps, making the idea of education of man as man pale into insignificance. The virtue of citizenship is alright but the constricted idea in which it is viewed in education robs it of its essential and inherent virtues. In our country, unfortunately, even the narrow citizenship ideal is neither understood nor acted upon in education.

The training afforded by present day education tends to make one attach more importance to show than to reality, think more of what people, perhaps, will say or think of one than of one's own convictions and to be moulded and guided more by other people's remarks and observations than by the natural and proper requirements of one's own inner self. Present day education is also apt to make its votaries self-centred. It arrests and thwarts, perhaps, the growth of the higher faculties of man and forces into premature maturity, by stimulation, and the application of forces like competition and suggestion, the aptitudes and faculties on the lower plane, so that the ego views in itself in this apparently glorified form more of its petty self than of its whole and nature-ripe true self. Perhaps modern education is also sensualizing its products. Methods of self-discipline are not so much in practice and in vogue as the non-descript *laissez-faire* in education which incapacitates the pupil from controlling his passions and desires and

perhaps prompts him to glide down the path of least resistance in which he finds it so easy "to allow his lower desires and passions to draw to himself too much of the rising sap of his life."

Present day education has perhaps also been eating into the vitals of mutual tolerance, racial good-will and fellow-feeling and the true and catholic sense of patriotism or love of country. The system with its attendant evils is such that more attention is paid perhaps to externals and involves teacher and taught in an atmosphere which engenders insincerity and care more for show than reality. The baser motives of the child have to be constantly appealed to by the stimulus of rewards and punishments. The competitive instinct is made too much of. It is undoubtedly a natural instinct and has its place in the economy of human nature but competition and competitive selfishness are different things. After all, as this instinct, perhaps, belongs to the lower nature of the child, in school and college, a very judicious stimulation and use of it is necessary in the educative process. At any rate, the ennobling antidotes of the nobler instincts of sympathy and comradeship must be equally, if not more strongly, emphasized. The canker of disunion, intolerance, rancour and hatred, ill-will and jealousy between man and man in the same country and different parts of a country must be eradicated by the outgrowth and proper nurture of the higher and unselfish instinct.

"What can education do and achieve to this end?" it is asked. Educators and others responsible for the up-bringing of the younger generations must look upon their work as a sacred trust, not as a mere job to be got done

anyhow. They are responsible to see that not the mere bookish education of fashion (and not even of ordinary material utility) is given—an education of intellectuality and not of useful productivity. What is wanted is an education of self-expression, of many-sided activities, training not only the intellect but also the imagination and the sympathetic instincts. The times and their evils cry for a different type of schools, institutions for the village, the heart of India being the heart of our humble and rural areas, not merely to teach the ability of reading, writing and cyphering but for doing that in the childhood of its people, which life will not and cannot do in their adolescence and maturity, *vis.*, to teach to use their wits as well their hands as much as the head, for after all it is not the head only that counts in the human system. We imperatively need growth in our educational institutions wherever they may be, in cities or in villages. The surest way to conquer the enemy of self-aggrandisement and selfishness is self-realisation in the true sense of the term. In the true growth, the lower self is left far behind and its clamours, like those of the spoilt child for this and that, are lost in the forward march of the child echoing to its proper growth.

The word "growth" is apt to be misunderstood. It does not imply the sense of advancement, "getting on," as it is more commonly called. In these days of materialistic civilisation, I was going to say automobile civilisation, when the owning of a motor car is looked upon as the ideal of life, the significance and implication of the term "growth" is apt to be lost sight of as it is never thought of in its proper setting which is "Nature." I view "growth" and "nature" as being correlative terms and one explains the other. Believing in the goodness of the Great

Creator, perhaps it is not wrong to hold the view of the school of optimists that in the new born babe is present the innate goodness, the ideal nature of man, true manhood. Education has to foster the growth of what is naturally treasured in the child and the extent to which education, by yielding to the insistent demands or the cry of the material world for tangible values, for production, for material goods, and benefit, for "results" in one word, warps the child nature and mind by a constant appeal to and use of its instincts on the lower plane to the sacrifice of the ennobling ones, to that extent do we add to the production of selfish, self-seeking men and women, parochial in outlook and with hatred and jealousy as their motive working forces. What I mean was aptly put forth by our "Sir C. V." in his first Inaugural Address to the newly formed Bangalore Educational Association on August 5, 1933, when he said: "We can make a nation of full-blooded men and women, and it is the duty of the teacher to produce these full-blooded men and women. To-day the educational system wholly ignores the human aspect and this has to be grappled with and overcome."

Education and the system have been, it will be seen from what has been said above, the subject of much comment and criticism—unfortunately so far, more negative than constructive. Verily, the time has come when education, instead of deepening differences, must develop the common qualities in all of us to the highest point. Rightly has it been said: "The idle brain is the devil's workshop." What is there in education to-day to provide for and fill the vast amount of leisure, which all classes of people in our country, high and low, rural and urban, do have more or less? Often have I thought

within myself that the Gandhian cult of the Charka as a purposive "do-something" type of activity is, educationally, not at all an unsound leisure recipe for the vast masses of our rural folk with nothing to do, sometimes for whole seasons in the year. Apart from that, if earnestly taken up, it has its other attendant features, *viz.*, the pride of work, dignity of labour and a training in self-discipline. Work is the panacea of all evils just as "No work" breeds and engenders a lot of troubles, mental and physical. The need of the hour seems to be a system of education broad-based on work and service. I think a net-work of schools to be called Village Welfare Schools, right in the heart of our rural areas with a happy combination of work and study, might revolutionise the existing unproductivity and comparative barrenness of education as a constructive agency. The "full-blooded" citizen cannot be a product of mere books and the result of a process of mere intellectual whetting. Starting from the village, and right upwards through our educational course, on a proper foundation of education must be had the school which avoids lopsidedness and aims at a harmonious balancing of the fundamental human qualities to fit the boy and the girl for just being a man and a woman. Reading lately a book on Education by the famous educationist, G. H. Thomson, in which he gives an idyllic, but not the least unreal, picture of the Shetlands, it strikes me that it has an appeal and a force for all and sundry who think of education. Says he: "Here in the Shetlands, for example, and at a distance of four hours' sail from the capital of those islands, while there is an increasing dependence on communication with the outer world, the communal life still sufficiently resembles what it must have been when that

communication was almost nil, (and continues) to be very instructive. All the men are skilful boatmen, quite good carpenters,... knowledgeable in both sea and burn fishing, farming a small croft, plucking sheep, cutting and drying peat, repairing houses. One has to inquire who repairs shoes, for he is not outwardly discoverable; and even the driver of one of the few but increasing motor cars can be seen digging in a croft with the curious shetland spade...or fishing in the Voe for a good part of his time. The school teacher and the minister are almost the only specialists, and in the season, the sail-maker. And the general impression is of greater happiness than in an industrial city, where there is much division of labour, and where there might be greater plenty if the produce were shared." Yes, the panacea lies in work and there is plenty of work to do in our country. Let our aim be turning out "full-blooded," and, I would add to Sir C. V.'s dictum, work-minded, citizens. Let the beginnings be laid in the villages in a net-work of institutions called the Village Welfare Schools, and we could perhaps gradually work up our way. An education based on work and study is needed, both the studious and the innate capacities of the child must be developed to eliminate the evils of lopsidedness. And when we have work, of which there is plenty and the mind and the education for work, we shall not be fighting our neighbours or blacken our heart with the dye of malice, racial envy and petty jealousies. Education based on a happy combination of work and study will discourage vanity and selfishness and foster a spirit of comradeship, sympathy and love between pupil and pupil and through pupils between province and province. The problems of life and the world must be solved in the school room, lest childhood should grow to manhood and harden into maturity.

MASS EDUCATION IN INDIA.

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I PROPOSE to divide this essay into three parts and to endeavour to answer in them respectively the following questions with regard to Adult Education in India:—

1. Where do we stand?
2. What is our goal?
3. How shall we reach it?

I. WHERE DO WE STAND?

According to the latest census figures, there are five times as many literate males as there are literate females and on the average the literate population in India is about nine per cent. of the total. Of course, the percentage will be considerably lower when the adult population alone is taken into account.

It will be freely acknowledged, too, that the mere ability to read and write does not, by itself, constitute the necessary minimum of education which every adult in a progressive modern state should have attained. When, therefore, from the meagre nine per cent. is deducted quantities proportionate to the vast numbers of literates who are not really educated in the higher civic and cultural senses, and when further the percentage is calculated with reference only to the adult population, it is certain that authentic mass education would be shown to have made very little headway indeed. Such a state of affairs is all the more inexplicable, because, the people who have had the managing of our affairs for nearly two centuries are themselves in the very vanguard of educational progress and efficiency. Something enormously compromising seems to lurk behind the fact that

whereas more than ninety per cent. of the English are educated, a tantalisingly negligible fraction of that figure alone represents literacy in India.

Let me give some more suggestive figures. The literate male population in India was six per cent. of the total in 1881, eleven per cent. in 1911, thirteen per cent. in 1921, and, as we saw already, fifteen per cent. in 1931. This is not a pace of progress we could congratulate ourselves upon. As for the literate females, the figures are even more grimly disappointing and depressing. In 1921 it was just less than three per cent. and in 1931 it was just over three per cent. The average has increased from eight per cent. to nine per cent. in ten years of educational self-government under the ill-starred Montagu-Chelmsford Act.

To those who have had the privilege of exploring into the dim vistas of ancient Hindu history and mediæval Mughal history it must be doubly a source of extraordinary distress that India has now lightly relinquished her leadership in the realm of thought and is in fact one of the most backward countries in the world. To explain how this has been brought about, it is advisable—it is even necessary—to make a brief survey of education in British India from the very beginnings down to our own day.

THE BEGINNINGS.

From the outset what emerges from the heavy mass of facts and dates and minutes and reports is the persistence of a strife

between two fundamentally antagonistic policies of education. The Englishman in India and the Indian under British rule have alike had to face the question: Is India to adopt a wholly westernised system of education with English as the medium of instruction, or is she merely to revive the study of Sanskrit and Persian and impart general education with the various mother tongues* as the media? The historian of education in British India has merely to trace the vicissitudes of this strife between policies and to comment on the reactions on educational progress at various stages of nearly a century and a half.

During the last decades of the eighteenth century, the representatives of the East India Company cared little or nothing for the education of the people under their dominion. Presumably, the Governors and Governors-General were aware of the appalling state of ignorance that prevailed then, thanks to the progressive demoralisation in all departments of public activity after the death of the last great Mughal king, Aurangzeb. But the British administrators, even when they were well-meaning and conscientious, were without any spontaneous interest in Hindu culture and Oriental learning and hence they did not boldly tackle the problem of illiteracy among the masses for whole decades together. Occasionally, endowments were granted to indigenous institutions engaged in teaching Sanskrit and Persian. It is also worthy of note that Warren Hastings founded and liberally endowed the Calcutta Madrasa in 1781. Besides such quite inconsequent things,

* I prefer the term 'Mother tongue' to 'Vernacular' for obvious reasons, though in certain places the more common word is also freely used.

the early British administrators just did nothing.

Meanwhile, the researches of Sir William Jones were getting talked about and the Asiatic Society of Bengal was founded in 1784. Seven years later, Jonathan Duncan started the Sanskrit College at Benares. About the close of the century one of the Directors of the East India Company, Charles Grant, urged the necessity of introducing immediately a western type of education in India in order to tone up the morale of her people. The Court of Directors considered the matter in all seriousness but thought the step too premature and let things drift. This was the situation till 1813.

FIRST PERIOD, 1813-35.

Things changed slightly for the better in 1813 when the British Parliament ordered that the East India Company devote a lakh of rupees for the "revival and improvement of literature, the encouragement of the learned people of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories of India." It is needless here to follow the niceties of the controversy that raged interminably over the meaning of the phrase "knowledge of the sciences" in the above Act of 1813. Rightly or wrongly, the Directors of the Company decided that the phrase could not refer to western sciences and in any case the sum of one lakh of rupees was insufficient to enable them to embark on any massive programme of scientific education. Thus, in spite of Charles Grant's "Observations" and Lord Moira's "Minute" and the formation of the Committee of Public Instruction in 1823, things still drifted with pathetic helplessness. And it is not easy

to say how long the corrosion of such uncertainty would have been allowed to eat into the very vitals of our intellectual life had not three factors suddenly emerged, which with their innate impulsions and the vehemence of their mutual impacts acted as a splendid solvent of the doubts and perplexities of the situation and defined with unmistakable clarity the course of education for future India.

These were: (1) the new intellectualism among the Indians as symbolised by Raja Ram Mohan Roy, (2) the perseverance of the Christian missionaries, and above all, (3) the metallic ability and conclusiveness of Macaulay's English prose style.

Raja Ram Mohan Roy and his Brahmo and other friends had tasted in abundance the fruits of Western literature and culture and naturally they contrasted the West at its best with the degeneracy and decadence of Indian civilization. They were seized by a spirit of intolerance and immediate reform. They lost all faith in merely repeating old formulæ and wished to cut themselves asunder from the shoe-strings of tradition. They felt convinced that only out of the consumption of prevalent rubbish obscurantisms by the fire of a new culture can a new and glorious civilization emerge, like the young Phoenix from the flames. Action more than meditation, science more than the humanities, language as a medium of vigorous expression and not as a play-ground for grammatical gymnastics and subtleties, education to fit one for citizenship and a profession and not to isolate one from one's countrymen, these were some of the main objectives pursued by Ram Mohan and his friends. The solution they suggested and helped in large measure to translate into

practice was a system of Western education with English as the medium of instruction.

In his endeavours, Ram Mohan found unexpected allies in two Englishmen, David Hare and Sir Edward Hyde East. In due course, the Hindu College, later to develop into the Presidency College, was inaugurated at Calcutta. Beginning with 100 students in 1817, it gradually attracted more aspirants to scientific and accurate training along Western lines and by 1835 the college had as many as 400 students on the rolls. In Bombay and Madras, however, people with the conviction and energy of Ram Mohan were wanting and these provinces were content then—as to some extent even now—to follow in the footsteps of emotional, energetic, ever experimenting Calcutta.

The second factor which determined the colour and direction of education was the advent and activities of Christian missionaries. The ultimate aim of these latter has ever been proselytization of the Hindu, Moslem and other non-Christian communities in India. And yet nothing but simple prejudice will belittle the pioneering and extensive work of the missionaries in the fields of education and medical service. The Serampore College was founded in 1818 by Carey, Ward and Marshman and is to this day a very flourishing institution. Other missionary schools and colleges were started from time to time all over India,—Bombay, Madras and other provinces, as usual, coming a considerable way behind Bengal. English was generally the medium of teaching in these missionary schools and Western curricula and methods were more or less transported wholesale to make Christian liberal education possible.

Notwithstanding the new intellectuals and the zealous missionaries, opposition to Western education was still effective, and it is more than probable that without the timely help of Macaulay's invincible rhetoric, a hitherto undivined force, the orientalists and obscurantists may have carried the day and altered the curve of educational progress in India a good deal. As it was, Tom Macaulay intervened at the very nick of time. As President of the Committee of Public Instruction, he wrote his celebrated 'Minute' urging that it was necessary and possible "to make natives of this country good English scholars and that to this end our efforts ought to be directed." Lord William Bentinck perused the 'Minute' and his former perplexities vanished for ever. He hesitated no longer; obviously, Macaulay's was the last word on the subject. At last, on March 7, 1835, the Governor-General in Council gave official imprimatur to Macaulay's policy by resolving that "the great object of the British Government ought to be the promotion of European literature and science among the natives of India, and that all the funds appropriated for the purpose of education would be best employed on English education alone." With that a new era in education opened ostensibly.

MACAULAY AND THE FILTRATION THEORY:
1835—1854.

The fascinating glare of Macaulay's rhetoric hid many dark patches in his system, but they were there nevertheless. The most unfortunate of them from the point of view of mass education was the great insistence he laid on what has since been called the "Filtration Theory." The new education was to be confined to a select few; in other words, education was to be of a secondary and collegiate character. As for elementary and primary education of

the masses,—they were to take care of themselves. Probably, the young men* who received higher education at the hands of the Government would return to their villages and set up schools themselves and confer the blessings of the new education on the masses. Thus from the higher and intellectual classes culture was to filter down—slowly, perhaps, but surely and inevitably, out of sheer gravitation—and in a decade or two the Utopia of Macaulay's dream was to be within sight. The indigenous institutions of 1835 were to be ignored by the Government and allowed to die lingeringly; all available funds were to be conserved on the issue of secondary and higher education; and the products of the new education were to enter Government service or take to teaching in turn.

It all sounded conclusive enough on paper. On the contrary, the tangible results of the actual working of the Macaulayan scheme were precisely the opposite of what had been forecast as regards the diffusion of knowledge to the masses. The number of Anglo-Vernacular schools grew from year to year. The general policy of the Government to make English gradually and eventually the language of public business had decidedly far-reaching results and Lord Hardinge's Resolution of 1844 that selection for Government service was to be restricted to those candidates who had received an English education held out a bait which a new generation of needy and pushing lads found nearly irresistible. The educated Indians made efficient teachers and patient clerks. They drew a commendable monthly salary too. But the other side of the medal

* Like Jatadharan in Mr. K. S. Venkataramani's story. (*The Madras Mail Annual*, 1931.)

is not less important and is in fact far more sinister. The newly educated Indian grew more and more into an absurd copy of his Western contemporary. His voice became "an echo, his life a quotation, his soul a brain and his free spirit a slave to things."* The educated community evolved into a superior caste apart, and speedily lost touch with the masses. The false culture—false because it was in disharmony with Indian processes of experience—the youths imbibed made them hanker after urban life and made them incredible anachronisms in their own once happy homes. A chasm separated the ideals and modes of living of the new generations from those of the old. Parents and their children, even husbands and wives, traversed fundamentally different avenues of thought and activity. With such clumsiness in their own homes, it was no wonder the new educated community could do nothing to change substantially the colossal ignorance among the masses.

Thus under the Macaulayan dispensation between 1835 and 1854 primary education—especially mass or adult education—was scandalously in default. Things had to be literally begun with a clean slate.

THE DESPATCH OF 1854 AND AFTER.

Sir Charles Wood's Despatch of 1854 is justly famous in the history of education in British India. Its good points were both positive and negative—positive in so far as it emphasised upon mass education and female education and University education, and negative in so far as it sought to remove the Macaulayan ban on vernacular education and grant-in-aid private education. On the

* S. Radhakrishnan: *Philosophy of Rabindranath Tagore*, p. 204.

purely administrative side, the Wood Despatch recommended the creation of a Department of Public Instruction in each province to be in full charge of all items of educational activity. While on the one hand the Despatch paid a high tribute to the glory of Indian culture and the greatness of the Indian classical languages and went so far even as to affirm that England had no desire to displace the Indian dialects with English, it also unhesitatingly declared, on the other hand, that the key to European knowledge lay with a study of English alone. Sir Charles Wood was clearly aware that 300,000,000 people scattered in hundreds of thousands of villages in a vast sub-continent like India could not be ever Anglicised to any appreciable extent. Accordingly, his Despatch laid down that the medium of instruction for the masses was to be the respective mother-tongues, though preferably the teachers themselves should be tolerably well equipped in English. Finally, the Despatch extended the meaning of the term 'education' to include the imparting of "useful and practical knowledge" to the rural as well as the urban population of every administrative district in India.

The Despatch of 1854 is generally looked upon as a sort of Magna Carta in the sphere of education. The problem was in all conscience a vast one, but the Despatch faced it boldly and in a spirit of sincere enquiry. In essentials the present structure of education in India—"inverted pyramid" as it undoubtedly appears to be—is a direct evolution from the one more or less definitely outlined in the 1854 Despatch. It is not a satisfactory structure; there are a hundred cultural, practical and psychological drawbacks; it needs immediately a thorough and

drastic remodelling; and yet, even as it is, it does represent an honourable redemption from the cramping bars and choking air of the Macaulayan educational prison-house.

Regarding the immediate results of the Wood Despatch not much could be said. The Inauguration of the Madras, Bombay and Calcutta Universities in 1857 is of course an important event but it is almost irrelevant to the history of adult education. What however is far more significant is the great stride that education in the mother-tongues took during the quarter of a century after 1857. It may be mentioned here, in passing, that in this matter Bombay and Madras rather forged ahead of Calcutta with surprising enthusiasm. In the Madras Presidency, Sir Thomas Munro and his followers spared no pains to extend indigenous education by opening many schools for teaching Tamil and Telugu. Missionary schools and private Government-aided schools sprang up also in various places. As for Bombay, it is on record that even in 1854 as many as 12,000 pupils attended vernacular schools, against the paltry 1400 in the 33 schools of the Bengal Presidency. The first stirrings of female education, the indistinct though undeniably growing demand for a national cast of education, the comparatively liberal pooling together of Government and private resources on the educational issue amounting in 1880 to about one and a half crores of rupees, the beginnings of English and vernacular journalism in India, the nebulous early manifestations of professional and vocational education, in these directions the new educational impulse found interesting and fruitful activity. But things were still in their nonage, hampered on every side either by

the demon of reaction or the tubercular nibbling of financial stringency.

THE HUNTER COMMISSION OF 1882.

After more than 25 years of hesitant and partial adherence to the recommendations of the Wood Despatch, it became increasingly evident that all was not exactly satisfactory with education. It was agreed on all hands that something had got to be done urgently. As usual, in all such cases, a Commission was appointed in February 1882. Sir William Hunter was the President and among the members were Sir Sayyid Ahmed, Sir William Lee-Warner, Dr. William Miller and Maharajah Sir Jotendra Mohan Tagore. The labours of the Commission extended to over one year and the Report itself ran to more than six hundred folio pages. Leaving aside resolutions referring to departmental minutiae, the chief conclusions the Commission arrived at were: (1) Primary education was to be "that part of the whole system of Public instruction which possesses an almost exclusive claim on local funds set apart for education and a large claim on provincial revenues." Moreover, it was desirable, considering the economic conditions and general needs of the people, to make elementary education of the masses—its provision, extension and improvement—the main basis of the educational system and therefore the State was to make strenuous efforts towards implementing this decision, indeed with more perseverance and conviction than ever before. (2) The State was to relinquish its direct control over secondary education; and secondary education itself was to be more utilitarian than literary. The scope of the grant-in-aid system was to be enlarged and the grant was to be regulated according to the results of examinations. The number of

Government secondary institutions was to be restricted and it was suggested that not more than one model school in each district was to be maintained.

The most sensible comment on the Hunter Commissioners will be that they were honest-men imbued with prudence as well as foresight but that they were not—could not be—infallible. In the insistence they laid on the paramount necessity of mass education they were absolutely right. That was the main resolution and it is to their glory that posterity can now justify their view-point. But when they recommended that it would be within the competence of private schools and colleges to levy lower tuition fees than those in Government institutions, they little imagined to what monstrous rottenness this might ultimately lead. Competitions between school and school or private management and Government, dilapidated buildings, ill-paid teachers, and a score of similar evils followed in the equipage of that innocent recommendation. Again, the provision that grant was to be calculated on the basis of annual promotions and passes was fraught with serious consequences and in practice the worst fears of the sceptics proved too true indeed. This curious system has been tried in England, in India and till recently in Ceylon, and rightly discredited everywhere and every time. The Hunter formula was of course very convenient to calculate grants to a mathematical nicety. But education when passed under the razor edge of mechanical rules will quite shiver into fragments. It is a good thing that now the impossible method of reckoning grants on the number of passes has been almost universally abandoned.

The recommendation of the 1882 Commission held the field for more than two decades.

Education did not still reach the masses; it but bashfully grazed on the far distant fringe. University education in its graduate-producing aspect functioned with malignant competence. Secondary education caught between private enterprise and Government indifference got twisted and straightened and twisted again. Only in primary education the results were nearly commensurate with the rosy expectations of the Commissioners. Though primary schools did not multiply in any sensational manner, it was evident that there was greater efficiency. Primary education became a five-year course and generally pupils who underwent the course acquired a fair mastery of the three staple R's as also of the rudiments of nature study and elementary science. Female education too progressed rapidly and by 1904, the next landmark in the history of education, there were nearly six hundred thousand of girls studying in all India.

CURZON AND GOKHALE.

Curiously enough the names of both the imperialist, Curzon, and the nationalist, Gokhale, are important in a survey of mass education in India. Embodying the results of a personal investigation of the subject, Lord Curzon's Resolution of 1904 declared: "The Government of India fully accepts the proposition that the active extension of primary education is one of the most important duties of the State. . . . In so far as District or Municipal Boards are required to devote their funds to education, primary education should have a predominant claim upon their expenditure." The very next year, the annual Imperial budget was increased by 35 lakhs of rupees and a fair proportion of it was diverted to irrigate the dry fields of primary education. Schools and scholars increased gradually and by 1907 there were more than 100,000 schools in the whole of India, nearly 75% of which were privately

managed. The Curzon Resolution also recommended the giving up of the notorious system of "payment by results" and thereby a good deal of chicanery and fraud vanished and mere mechanistic memorising was dethroned from its dizzy eminence.

The veteran Gopala Krishna Gokhale's Resolution of 1910 and Bill of 1911, both moved on the floor of the Imperial Legislative Council, bring us into real grips with the problem. Gokhale wanted the Government to introduce free and compulsory primary education in British India in those areas where a third of the male population between the ages of six and ten years was already at school. The cost of such education was to be borne by the Government and the Local Boards in the ratio of two to one. Unfortunately, the Resolution had to be withdrawn; but in 1911 Gokhale moved the Bill which he thought would be more acceptable to the powers that be. His speech was a marvel of lucidity: "The Government of India are committed to a policy of mass education and the rate at which we have been going on for the past sixty years is hopelessly slow. Even at the accelerated pace of the last ten years, it will take enormously long periods for every child to be at school. Moreover, this does not take into account the natural and necessary increase of population in the country. What then is to be done? . . . the State must resort to compulsion in order to secure universal education for the people." That very admirably hits the nail on the head and yet spares the finger. But the hyppopotamus-like movements of the Government of India shoved the Bill into the "Circulation" and "Committee" stages and finally rejected it, because there was no spontaneous demand for compulsory education and anyhow there was not enough money to put the scheme through. Gokhale's Bill

was, to speak impartially, highly restricted in scope; it was to apply, in the first instance, only to boys and moreover only in those centres where, from the actual numbers of pupils in schools, the demand for education was most easily demonstrable. Gokhale had provided checks enough to placate the timid men who would not dare to see one inch beyond their noses. And yet,—such is our tragedy—the Bill could not go into the Statute Book.

THE RESOLUTION OF 1913.

However, the spread of primary education received a timely impetus during the visit of His Majesty the King Emperor to India in 1912. In one of his pronouncements, His Majesty remarked: "It is my wish that there may be spread over the land a network of schools and colleges, from which will go forth loyal, manly, useful citizens, able to hold their own in industries and agriculture and all the vocations of life." The grant for primary education was further increased and the Resolution of February 1913 adumbrated a fairly comprehensive scheme for the extension of mass education. Education in the primary schools was to include rural science, drawing and physical drill. The possibilities of District Board schools were explored and other ways and means devised to double the number of scholars within a very short time. Minor make-shifts of either administrative or legislative character were in evidence during the years immediately after 1913. Undoubtedly there was progress in mass education. Schools increased in their hundreds and scholars in their thousands; in 1917, there were over 58 lakhs of pupils studying in about 142,000 primary schools costing altogether nearly 300 lakhs of rupees. Still, even in 1920—though there were more than 155,000 primary schools with a total of over 61 lakhs of pupils and an expenditure of

over 400 lakhs of rupees on primary education alone—the total number of pupils in all schools was only three per cent. of the entire population of India compared with about ten per cent. in Ceylon and much higher percentages in Japan, America and Europe.

An important fact that must be emphasised here is the wastage and futility of much of the effort towards the extension of primary education. The curriculum of studies in force in most, if not all, private schools barely touched upon anything beyond the Three R's and no conscious endeavours were pursued to correlate education with the conflicting lineaments of multitudinous life. Either primary education was just a stepping stone (and no more than that) to secondary and collegiate education or it was a passing fashion like sentimental love which one must necessarily succumb to and soon forget all about. That primary and mass education was an indivisible whole in its own right which to a citizen in a modern commonwealth is as life-giving as his own breath,—this was not perceived by the educationists and certainly not put into practice. Mr. L. F. Rushbrook Williams was perfectly right when he wrote: "Primary education, which has so far been dragged behind the chariot of secondary and higher education is not merely defective in quantity, but is also unsatisfactory in quality. Investigations show that the majority of children attending primary school are under instruction for between three and four years; and for the majority of that time, four out of every five linger in the lowest class. The natural result is a tendency to relapse once more into illiteracy, after the painfully short period of instruction comes to an end."* It has been estimated that the wastage in primary education comes to about forty per cent., surely, a dismal state of affairs!

* India in 1922-23, p. 234.

COMPULSORY PRIMARY EDUCATION.

Though the Government of India in 1911 had shelved Gokhale's Bill towards the introduction of compulsory primary education, the principle still held the field. Imperial enquiries told the Government that despite the liberal grants since His Majesty's Durbar speech, no effective battle had been given to the ominous monster of illiteracy. If schools increased, the percentage of pupils in schools fell disconcertingly. The increase of pupils on the rolls was commensurate with the increasing numbers, who, after a brief spell of education, relapsed into illiteracy. It was therefore agreed on all hands that if education was to be voluntary, no headway whatsoever could be achieved. In compulsion alone lay the hope of the future. Accordingly, since 1917, various attempts have been made in the provinces to harmonise compulsion with expediency. The Five-Year Programme in the Punjab during 1918 to 1923 was fruitful of excellent results, thanks to the zeal and foresight of J.S. Richey and Sir George Anderson. The end of the five-year period saw an increase of 44% in the number of boy scholars and an increase of 21% in the number of girl scholars. In other provinces more or less similar schemes have been tried with varying degrees of success. The new legislatures that came into being after the introduction of the Montagu-Chelmsford Act of 1920 tackled the problem of compulsory education squarely and devised tangible experiments for the removal of illiteracy. The tale is still one of timidity, hesitancy and nervousness. The Governments left the initiative to the Local Boards and Municipalities and these handled compulsory primary education as if it were dynamite. Compulsion will require more money and money will have to be raised by fresh taxation. But the local functionaries have ever been loathe to propose fresh taxes. The electorate will be furious and point to extravagances in many spheres of municipal activity and call any fresh taxation on the face of the glaring insufficiency and incompetence of local administration, simple scandal and extortion. Thus, compul-

sion is very far from being yet an active and living principle, giving the life-bread of the essentials of education to the seething, hungering masses of India.

Gullible individuals may have laid the flattering unction to their souls that once the conduct of education was vested in the hands of an Indian Minister the Erewhon and Utopia and New Atlantis of the dreamers and prophets of old would be indeed within realisation. But the history of education in British India during the past ten years and more is the rudest possible shock to the complacencies and sish-sash sentimentalities of that view. The Education Minister has often been a helpless figure in the provinces trying, like the fabulous owner of the donkey, the impossible task of pleasing everybody—the Finance Department, the electorate, the party, the apologists of University education, the propagandists of secondary and adult education and lastly the prohibitionists. If the excise revenue fell, education received a serious set-back; if all Madras went wet to the core, rupees in their lakhs poured into the treasury and liberal grants flooded the channels of education in all regions. The masses had either to be starved out of liquor as well as education, or be given both to a liberal extent. The Education Minister has therefore distinguished himself no better than the Director of Education during the earlier dispensation. Politicians will say that all this is due to the pernicious defectiveness of Dyarchy; Independence-wallahs will assure us that Free India can be made literate in a trice; Sanatanists will say that Varnashrama Dharma alone, in its pristine purity and rigour, can solve the problem. But to the sincere enquirer the difficulties seem so colossal that he is afraid that nothing short of a radical change in the attitude to education and ways to be pursued to achieve it can meet the situation. In the circumstances a courageous and confident Mussolini-like Director of Education can do more to eradicate the evil of illiteracy than a host of democratically fashioned Councils and Committees and Bureaus, wrangling interminably over points of procedure and precedent, while the masses in their stupor and ignorance are every moment under-

mining the intangible *elan vital* of India, that has for the glory of her culture and civilization persisted through the ages miraculously, but would certainly cease to be if with a will we do not immediately bestir ourselves and enable our unfortunate brothers and sisters to realize the Infinite and the Beautiful and the Good in themselves and in everything around.

LATEST STATISTICS.

The above remarks are not blindly made. One is conscious that everyone is doing his bit, and education under the direction of the Ministers has been undeniably ascendant during the past decade. But one cannot help being intolerant of the slow progress. One almost thinks that desperate cases cry for equally desperate remedies. Such of them that appeal to me I will elaborate in detail later in this paper. I will now conclude this part by giving some suggestive figures for recent years culled from the official reports and graphs. Compulsory education of a primary nature was in force in 132 municipalities and 3137 rural areas during 1929-30. The number of "depressed" class pupils reading in all schools in India was 1,035,883, showing an increase of nearly 3000 over the number for the previous year. The total number of scholars in all schools and colleges in 1929-30 was 10,256,914 males and 2,258,212 females. The total expenditure amounted to Rs. 27,42,82,018. Reference to detailed figures for the different provinces shows how progress, though slow, is unmistakable and embraces all kinds of education—not excluding even University Extension activities, these latter being very much restricted at present. During the ten years between 1920-30 the number of scholars in primary schools has increased from about 58 lakhs to nearly 95 lakhs; the number of primary schools has increased from about 142,000 to over 200,000; the expenditure on primary education alone has increased from about three hundred lakhs to about eight hundred lakhs of rupees; and the number of female scholars has increased from about 14 lakhs to about 21 lakhs. These are significant facts. If they are not very exhilarating, neither are they unduly depressing.

(To be continued.)

MENTAL ARITHMETIC.

BY MR. S. BUCHANNA PANTULU, B.A., B.ED.,

Cocanada.

IT is my humble opinion that listlessness and inattention which are fatal habits in pupils and which diminish their thinking powers should never be encouraged, but on the other hand should be nipped in the bud. I hope a suggestion may not be out of place in this connection. What is it? It is the never-to-be-forgotten topic, mental work, which removes certain disabilities from the pupils, improves them mentally and may even convert a dull boy into an intelligent boy of 116 I.Q.

It is a matter for deep regret that very little attention is paid to mental work. The amount of pleasure which a child will find in such mental work is a thing to be actually experienced by a teacher, but not to be told. As I am a teacher of mathematics, and as I have undertaken this colossal work of rescuing millions of poor students from the clutches of the dare-devil which I alone cannot do without the assistance of my co-workers in the field of mathematics, I confine myself to mental arithmetic.

Mental arithmetic has a place, an honoured place, in every class, from the first class up to the sixth form, with this difference that the time allotted to it gradually decreases. It needs no mention that total or partial absence of mental arithmetic is partly, if not wholly, responsible for some of the defects noticeable in pupils. It is heart-rending to watch a mathematics class, especially in the lower forms, and to see that there is nothing for boys to do except to bend down their heads and scribble some figures in the books. When elementary mathematics is taught to pupils, not experi-

ment and observation are cultivated, not the mathematical temper which refuses to accept anything on authority but the unlovely and unlively side of it which is nothing but slavish cram.

Investigation goes to show that the introduction of a new topic is poorly handled. Very little attention is paid to mental arithmetic. In the lower forms, at least two periods should be devoted to it. In the first period let the teacher introduce the new topic by the catechetical method; let him frame a number of problems orally and ask the pupils to work them mentally. He should proceed from the simplest principle to the most complex. In teaching "Profit and Loss" in Form I, let the teacher inject "Profit and Loss" carefully into the minds of his pupils by examples; let him ask the pupils to solve mentally simple problems of the type 'I bought a chair for Rs. 8 and sold it for Rs. 10. What did I gain?' 'By selling a table for 12 rupees I gain 2 rupees. For how much did I buy it?' In this way the teacher can frame any number of problems varying in quantity and quality. He should, under no circumstances, be satisfied merely with the word answers of pupils who are generally prompted by neighbouring students unaware of the havoc that it will work. The teacher should elicit from them the reasons. It is then and then only that a teacher can understand fully the strength of the mental fibre of his pupils and can devise means and methods to strengthen it if it be found weak. In the second period, *i.e.*, on the very next day, the teacher must make the

pupils frame problems, first unconditionally and later on conditionally involving the principle or principles already taught on the previous day. The pupils thus frame a number of problems and solve them orally.

It is an incontrovertible fact that success depends partly, if not wholly, on the modes and methods adopted by the teacher. A teacher should create an atmosphere of his subject in the class. A teacher of mathematics should create an atmosphere of mathematics in the class. The atmosphere of the class room should be saturated with mathematical principles, mathematical formulae and mathematical images. Let the pupils live in an atmosphere, a mathematical atmosphere, that had a glorious tradition in the past, a triumphant existence in the present and a brilliant prospect in the future. With this object in view a teacher should enter the class. I would venture to suggest a method. Divide the class into two groups. A pupil of one group frames a problem and a pupil of the other group solves it orally. Then a pupil of the other group frames a problem and a pupil of the former group solves it. This goes on till the end of the period. (This method may be applied to every subject, say English.) This procedure, if adopted with sincerity and earnestness, produces fruitful results. This procedure should be followed to the very letter in the lower forms and with some changes in the higher forms, all depending on—what? Tell me, gentlemen—the ingenuity of the teacher. The pupils leave the class-room with the entire satisfaction of having thoroughly understood the subject and with their minds full of new images and new principles. The teacher may now and then make constructive remarks on the attainments of the pupils to evoke from them zeal and devotion to the subject.

Then the teacher may ask the pupils to frame problems conditionally. He may suggest terms 'Profit,' 'S. P.' and 'annas' and ask them to frame a problem based on these terms. This question should be put to the class as a whole so that the pupils may vie with one another to achieve glory. In this way a teacher can enlist the activity of the pupils and can create an atmosphere of alertness in the class, which is the most vital condition of the success of a teacher of mathematics, nay, every teacher, in whatever sense the term 'teacher' is used.

It is a truism that rewards attract pupils and throw a halo of interest on the means and make the thing interesting. So, a teacher should bring the marks register to the class and give marks in proportion to the intellectual attainments of the pupils. To secure the coveted prize the pupils strain every nerve. Thus we see, gentlemen, that the flood of new principles and new problems overflows the narrow channel.

The general tendency in pupils is to prompt each other when the teacher puts questions. If a teacher asks a pupil a question, his neighbour slowly whispers the answer and the poor student, unaware of the consequences, gives out the answer with the air of one who has thoroughly understood the problem. It is in such cases that a teacher should play his part well. He should check this evil tendency, otherwise, ambition and curiosity will die out or pass into a state of suspended animation with the result that problems which could be easily tackled will become objects of indifference. This mentality still remains in all its brutal frankness. Such a tendency should be nipped in the bud; otherwise it would be a colossal hindrance for the upheaval of a

nation, for, you know, "the students of to-day will be the citizens of to-morrow."

It is deplorable to note that mental deterioration is rapidly increasing day by day in India, in both boys and girls. Ravana had new heads popping up as soon as the old ones were cut off. If we once succeed in dealing with the root of the mischief, there would be no more repetitions of the yearly slaughter at the altar of elementary mathematics. One of the factors producing this deplorable state is total neglect of mental arithmetic. Mind is an organism. It has growth. It requires nourishment. The primary function of a teacher is to supply the nourishment and it is mental arithmetic. The teacher should make the pupils frame and solve problems mentally. In the early stages the pupils may find it difficult to do so, but later on they find the task pleasant. This mental arithmetic should be introduced in the first class and that by stages. The teacher should not be ambitious. In the early years, we cannot expect the pupils to do as much mental work as would be done in later years. It is admitted on all hands that a child's span of attention is small and so they should not be engaged for hours. Further, the mental fibre of children is very weak and tender and so there should not be much strain. The mind can bear only a certain amount of load and if it be more, the fibres break and the results are disastrous. So, the teacher should not overload the tender minds of children by too many oral sums, especially problems of a complex nature.

Besides strengthening the mental fibre, mental arithmetic develops the powers of imagination. What is imagination? It is the consciousness of objects not present to the

senses. If a pupil puts on paper Rs. 2-4-0 and Rs. 3-6-0 and adds them, they are seen by the physical eyes and so are present to the senses. This task is easy and does not strengthen his powers of imagination. The pupils should cultivate from the beginning the faculty of forming mental images. These images are different from the images formed through physical eyes. The pupil sees Rs. 2-4-0 written on the black-board and an image is formed. If, on the other hand, a teacher simply reads Rs. 2-4-0 instead of putting them on the black-board, the pupil can no longer see them with his physical eyes and so the writing (Rs. 2-4-0) is no longer present to his sense. The question that arises at this stage is "whether the pupil can see the object or not?" My answer is an emphatic 'Yes.' He can see the object with his mental eyes and the image so formed is called a mental image. It has been the opinion of some that this way of forming mental images is a creative faculty of the mind. I beg to differ. It is simply a constructive faculty. No one can form a mental picture of a colour which he has not seen, a taste which he has not met in his experience or a smell which he has not encountered before. It is really the process of the rearrangement of ideas already in the mind. If a child never saw with his physical eyes the number 2, he cannot form a mental image of 2. What do you say, gentlemen? The teacher should have this fact, this psychological fact, in view in introducing mental arithmetic. This way of forming mental images is applicable to every subject.

Mental arithmetic saves time. Instead of asking the boys to work problems on paper let them be made to do them mentally. Ask a pupil to read a problem. He reads it. Then ask him to give the procedure. He gives it.

If he goes wrong, ask his neighbour to correct him. In this way, in a short period, a pretty large number of problems may be done. Let each pupil be given a chance. Proceed from the first boy to the last, thus giving every boy an opportunity to develop his intellectual powers. By following this procedure, almost all the problems given in a text-book may be worked. It is an indisputable fact that the greater the number of problems a pupil works the more will be the advantage he derives, provided he does it with a true mathematical bent of mind. In the short period at our disposal it is not possible to make the pupils work out all the problems in the class. On an average, a teacher can make a pupil work three problems a period in the class. I do not think, as I have reasons to believe so, that it is enough for him to acquire mastery over the principles which object can be achieved only by the method suggested above, a method which enables a pupil to reason out things mathematically, a method which enables a teacher to peep into the mathematical minds of pupils, a method which stirs up the sleepy and uninstructed spirit, a method which gives ample scope for pupils to develop their powers of independent thinking and logical reasoning, a method which is an antidote to the poison injected into the minds of pupils by static methods. The method suggested above should not be followed to the very letter. The when, where, why and how of the use of that method is left to the ingenuity of the teacher. Gentlemen, let me digress a little and assert, rather dogmatically, that a teacher is born but not made, and to make suggestions to such teachers is like carrying coal to Newcastle. After eliciting the several steps, let the teacher ask the pupils to work the problems at home. Let the teacher inspect that work the very

next day and, if necessary, remark on it. The teacher is there to guide the pupils, and to serve as a beacon-light. His character acts on their character. If he is peevish, they also become peevish. For this reason, he should not make caustic remarks, remarks that paralyse the mentality of pupils. Gentlemen, when the stream is tainted, can the water be pure? What is your answer?

Besides saving time, mental arithmetic enables pupils to acquire mastery over the principles, properties and formulae. They are made to repeat them. By dint of listening and watching, the pupils come to follow the trend of what is being said to them, and understand the gist of what they hear. Repetition, as veteran educationists put it, is the mother of learning. If a principle be repeated by a pupil, it leaves a deep impression on his mind and his mind would then be faithful to reproduce that principle whenever summoned. For experimenting on this, a good text-book is required, not the text-book which gives cart-loads of examples with irregular gradation and improper arrangement, not the text-book which omits the general procedure of attacking problems, not the text-book which contains inadequate and haphazard explanations of points of common difficulty, and lastly, not the text-book which neglects critical remarks that play an important part in checking the blunders that pupils generally commit, but a text-book which is psychological in its treatment of the subject matter. As the time allotted to me is limited I cannot indulge further on the text-book which I will take up later. If the problems of such a book be worked mentally by the students, then the principles and properties and formulae involved in them become part and parcel of the pupils' intellectual store.

Mental arithmetic sharpens the perceptive faculties of pupils. Seeing is different from perceiving. When we perceive a thing, we not only see but we do something more. We understand it. The mind of the pupil who does mental work is in a dynamic state. It is awake to receive, tenacious to retain and faithful to reproduce. Such a pupil easily grasps what the teacher teaches in the class, and he is always ready with his response.

One of the psychological concomitants of mental arithmetic is concentration. The pupil concentrates his attention on the particular problems and he has before his mind a number of mental images formed through the data of the problem. Any mental process requires a greater amount of concentration than any written process. The greater the concentration the greater the attention on the part of the pupil. As we direct our attention to a particular object, a certain amount of interest follows but it is not enough. For example, if a pupil sees a peculiar name written on the black-board, he may attend to it with fixed concentration. The more he attends, the less interesting it becomes, because the force of the stimulus is not enough to secure the interest of the pupil. On the other hand, if a teacher puts on the black-board a short method of multiplying any number by 11, say 34×11 (insert in the middle 7, the sum of the digits 4 and 3 and we get 374), the pupil attends to it with maddening concentration. After a minute, let the teacher rub it off. The pupil still continues to attend to it. The more he attends, the greater becomes the interest. There are some boys who forget hunger and thirst when they are engaged in such problems of a truly mathematical nature, problems which call forth all their inner capacities, problems which secure

their interest, problems which stimulate the spirit of inquiry and last but not least problems which promote self-activity in pupils. Such problems are meat and drink for them. Though veteran educationists say that we cannot with equal truth assert that interest follows attention, in this case it actually follows attention and it needs no remark that all depends on the force of the stimulus. So, let teachers of mathematics, assistants in the lower forms in particular, have in view the above psychological fact and supply the necessary food for the mind of their pupils. What a wonderful thing is concentration! It is lack of concentration in pupils that begets inattention and indolence, it is lack of concentration in people that shuts the doors of independence and freedom of thought against them; it is lack of concentration in teachers of mathematics in particular that has allowed the hydra-headed mathematics to lay its icy hands on the throats of millions of our pupils; and lastly it is lack of concentration in the schools that has multiplied the evils of the present education. If concentration, taken in the noblest sense of the term, be given a place, an honoured place, in the field of education, spirit of inquiry and alertness may be established where slavishness and morbidness now prevail.

If teachers introduce a new topic without creating occasion for mental work, it is bound to topple down in the end like the rising tower on a wrong foundation. A pupil should first form images of the principles of the new topic. I will explain myself better by an example. In introducing the topic 'Profit and Loss' in the fifth class, let not the teacher, at the outset, jump into the ocean of written work. Let him slowly introduce the terms 'Cost Price,' 'Selling Price,' 'Profit,' and 'Loss' by

examples taken from the pupils' daily experience. These leave deep impressions on their minds. The teacher may bring into the class-room anna coins and conduct experiments to explain the terms. The pupil handles the coins and the articles and sees them, first with the physical eye and later on with the mental eye. He forms mental images of C. P., S. P., Gain and Loss. The teacher may then proceed to build up the edifice of Profit and Loss and the edifice so built would be strong and could withstand any powerful storm like that in October 1923.

It is first necessary to know how strong the enemy is before organising a campaign against him. So, in the introduction of mental arithmetic, a teacher should guard himself against over-enthusiasm and over-hastiness. It is the primary duty of a teacher to know the apperceiving mass of his pupils. Psychology teaches that the mind advances to new knowledge on the basis of what it knows already. A teacher should know how deep a pupil's knowledge is. He should never frame problems above his comprehension. It is an undeniable fact that a knowledge of L.C.M. is necessary for the addition of fractions. So, before introducing fractions, let the teacher make pupils solve first mentally problems on L. C. M. such as "find the L. C. M. of 8 and 6; 14 and 21; 6 and 9, etc." It is then and not till then that the results will be fruitful. Even in setting a paper in mental arithmetic an examiner should not give problems involving principles not taught in the class.

The introduction of mental arithmetic has a miraculous effect on the pupils, as it produces considerable changes in the I. Q.'s, changes for the better. Intelligence Quotient is the ratio of the mental age to the chronological

age. In this connection, a note on intelligence tests—what they are, how they are applied and why they are applied—is necessary. As every artificer likes to know the material with which he works, so a teacher should know his pupil well. The capacities of pupils should therefore be measured. The intelligence tests propose to fulfil this function. Need to secure a class of uniform intelligence drove educationists like Professor Aelred Binet to devise a number of tests. These tests which showed whether one had the same mental age as chronological age or not, were later taken up by Prof. Terman of Leland Stanford University, California, and systematised. He introduced an Intelligence Quotient which gives the method of measuring the deficiency or the surplus. As for the application of the method, a time value is given to each test and the tests are arranged in a systematic scheme. As the essay is becoming lengthy and as I do not like to digress any more, I abruptly close the topic without going into details. On the basis of the I. Q., pupils are classified, the I. Q. for a pupil of average intelligence is $x\%$ where x lies between 90 and 110. Thus we see, gentlemen, that the idea of Intelligence Tests was first conceived in the brain of Prof. Binet and was later on nursed by Prof. Terman. Let the pupils be given plenty of mental work in the class; let them be made to argue in the class; let them be made to give the steps orally (never mind the product as the process is more important than the product); let the teacher find the I. Q. of pupils before the above procedure is adopted; and let him find the I. Q. of those pupils after the above procedure is followed. What does he observe? To his intense surprise and to the intense surprise of the pupils and, I may even say, to the intense surprise of the on-lookers he finds an increase in the I. Q.

One should avoid the fatal mistake of starting with high hopes without being sure of the foundation. The ambition of a teacher of mathematics, whether senior or junior, is to produce mathematical geniuses. Can he succeed without the apt introduction of mental arithmetic? Can he succeed without furnishing the intellect with strong food for its rapid and sturdy growth? Can he succeed without developing in pupils powers of thinking independently and reasoning logically? For a signal success in that direction, the teacher should carefully introduce mental arithmetic and should have in view the maxims of methodical procedure. What are they? Proceed from the known to the unknown, from the simple to the complex, from the easy to the difficult, from the empirical to the rational, from the concrete to the abstract. Problems on percentage should precede problems on profit and loss. Unless percentage in all its aspects is fully grasped and unless mental images of the principles are clearly formed by the pupils, the introduction of gain % loss %, etc., would do more harm than good. It is his look-out to see whether it was taught in the previous form or not. For this, there should be co-operation, hearty co-operation, between the mathematics assistants. This co-operation checks the mind on the brink of precipitate and indiscriminate conclusion. Gentlemen, let me digress a little and say that a Mathematical Association achieves the object in view.

The intellectual growth of a nation depends upon the healthy growth of its children into adults full of potentialities for diverse capacities demanded in them in after-life. If teachers introduce mental arithmetic, if teachers properly nourish the minds of pupils, if teachers create opportunities for mental work,

if teachers cultivate in pupils habits to think independently, if the minds of pupils be made to stand on their own legs, if the intellectual lameness in pupils be removed by the early introduction of mental arithmetic, if the mental fibres of pupils be strengthened by a proper use of mental arithmetic, India, the motherland of the Aryan peoples, would be in a still more flourishing condition with her head crowned with the Himalayas, with her feet bathed in the waters that wash the shores of Tuticorin, with her left hand stretched to Burma and Assam and her right hand to Baluchistan and Kathiawar, and she would bring forth many more Mahatma Gandhis, Rabindranath Tagores, Babu Surendranath Banerjees, Swami Vivekanandas, Aurobindo Ghoses and Srinivasa Ramanujams. It is a truism to say that Modern India, nay, any nation, for its development in every sphere of life, is primarily indebted to the teacher. As Babu Surendranath Banerjee put it: "The students of to-day will be the citizens of to-morrow."

It is a truism that heaven helps those who help themselves. The intellectual progress of a pupil does not depend entirely on the teacher. The teacher is there to guide him. It is the primary and responsible duty of a pupil to follow the instructions of his teacher to the very letter and to develop the powers of working problems mentally by himself devoting some time at home. It is an indisputable fact that practice makes perfect. It is the task, the responsible task, the joyous task, the soul-enrapturing task, of the teacher to secure the attention of pupils in his subject of mental arithmetic and to sow seeds of interest in the minds of pupils. Before the seeds are sown, the ground must be ploughed. After the seeds are sown, the teacher should

supply the nourishment to the plants that germinate. The teacher alone can do nothing substantial. The pupils should co-operate. There should be mutual distribution of labour between the teacher and the taught. The teacher should give the pupils sufficient home work, a detailed study of which would be made later. The pupil should try his level best to solve mentally as many problems as he can. It is then and then only that the imaginative faculties of pupils are visible to every eye like the lustre in a diamond which is applied to the lapidary's wheel.

Nothing is more arresting to the thought and aching to the heart than the indifference shown by some schools and the step-motherly treatment given by some other schools to mental arithmetic. Such schools, in my humble opinion, cannot progress well in the field of mathematics, and if such schools have shown some progress by topping the presidency average, which is the standard unit to measure the efficiency of a school, I think, as I have reasons to believe so, that it may be due to the strenuous efforts of the senior assistants and it needs no remark that the junior assistants would be rendering immense service to the students, the poor victims of elementary mathematics, if they pay special attention to mental arithmetic. Ignoring mental arithmetic in the teaching of elementary mathematics is as unfruitful as beating the air. The fact that even veteran educationists have over-looked this, has given a shock, a terrible shock to me and has plunged me, nay, everyone who sees the deplorable state of elementary mathematics in uncontrollable grief. With the minds of pupils atrophied, if not also partly deformed—all this by the neglect of mental arithmetic in the lower

forms in particular,—to talk of progress in the field of mathematics would be a mockery and the appeals, the incessant appeals, to the S. S. L. C. Board to be liberal in valuation and to set simple questions (let me digress a little and say that the problems are as simple as they should be) have really no justification. Every mathematics assistant, instead of making such imprudent appeals, should forge new weapons for dealing with the critical situation. It is not the S. S. L. C. Board that is wholly responsible for the yearly slaughter. We, teachers of mathematics, have been contributing, sometimes consciously and sometimes unconsciously, our quota of work.

It is gratifying to note that in some schools mental arithmetic has the same status as written arithmetic. A special paper is set on mental arithmetic. The questions are printed on a paper and the pupils have to answer a certain number of questions in a certain number of minutes, the quantity and quality of questions varying with different forms. The pupils are not allowed to carry paper or books with them. They have to work the problems mentally and put simply the answers on the question paper against each question. The pupils, from the third form downwards, have to answer special papers in mental arithmetic. Be it said to the credit of such schools that they always top the presidency average, because they strive to keep up and improve the standards of efficiency. The form does not so much matter. What really matters is the substance of mental arithmetic. Let not an already embittered situation be further embittered by further neglecting mental arithmetic. Let the teachers of mathematics narrow the gulf between mental arithmetic and written arithmetic and let them

remember that they would be courting unnecessary pain and misery by neglecting the one at the expense of the other.

If I were to look over the whole educational world to find out the school most richly endowed with all the intellectual wealth, power and beauty that nature can bestow, I should point to the school where mental arithmetic is given due prominence. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered over the greatest problems of life and has found solutions of some of them which well deserve the attention of the distinguished ornaments of literature, I should point to the school where mental arithmetic and written arithmetic go hand in hand. If I were to ask myself which school has produced the intelligentsia of a country—its poets, its orators, its dramatists, its scientists, its artists, its philosophers, etc.—again I should point to the school which has realised the importance of

mental arithmetic and has introduced it from the lowest form upwards.

In conclusion, if special attention be paid to mental arithmetic in every form, if papers in mental arithmetic be set not only for the lower forms but also for the higher forms, if mental arithmetic be treated as one stream instead of a tributary of a big stream, if the lower and higher form teachers co-operate to carry out the scheme successfully, if mental arithmetic be considered as the foundation of the edifice of mathematics, if mental arithmetic be introduced with a psychological eye, if an atmosphere of mental arithmetic be created in the class-room, an atmosphere saturated with mathematical principles, good feeling and commonsense may be established where bitterness and conflict now prevail. Every consideration of prudence, self-interest and teachership points to the immediate introduction of mental arithmetic. In a word, the day is not far distant when mental arithmetic may place at the disposal of man forces so strong that the hydra-headed elementary mathematics that is devouring millions of boys and girls may be annihilated almost at the touch of a button.

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THE MESSAGE OF MATTHEW ARNOLD AND ITS SIGNIFICANCE FOR INDIA.

BY MR. P. R. SRINIVASAN, B. A. (HONS.),
Guntur.

I

THE tradition in modern England and especially the England of the nineteenth century has been the devotion of literature to reform. Whether mystic, idealistic, romantic, realistic, or utilitarian, the serious purpose to teach, to improve, to elevate, to reform had been the guiding principle which directed the imagination. As the century grew older, as modern civilisation displayed itself, this purpose became more distinctly reformatory." What Prof. A. H. Thorndike here says of the nineteenth century literature in general is eminently true of the writings of Matthew Arnold. Both as a man and writer, M. Arnold was characterised by the virtues of 'high seriousness and sincerity.' Sir Arthur T. Quiller-Couch describes him as "a serious man who saw life as a serious business." "Matthew Arnold's work," says Mr. Brownell, "is from first to last informed with the high sincerity of a consistent purpose." M. Arnold was, from the beginning, conscious of having something like a mission to his country and it was the desire to fulfil it that inspired his writings. To awaken the Englishmen to a sense of danger, to open their eyes to the various evils prevalent in the country, and to set them on the right path—these were his lofty aims as a writer. He sought to accomplish them by inspiring men with new ideals and by permeating society with new principles of thought and action. He used literature as the instrument for achieving this object and made his prose and verse the constant vehicle for his ideas 'on

man, and on human life.' His writings thus possess a permanent and lasting value. Age cannot wither nor custom stale their charm and usefulness, because in them lies enshrined a message not merely to the Englishmen of the time but really to men of all ages and climes. It is the purpose of this article to consider the teaching of M. Arnold in its special relation to India and show that it can be of great help to us in this critical period of the history of our country.

II

M. Arnold affords us the best example of true patriotism. He was certainly a patriot to his innermost fibre, but he was also at the same time a most unsparing critic of his own countrymen. He was very critical of their tastes and tendencies and he judged them by very rigorous standards. He never hesitated to condemn the various national abuses and evils in strong and unequivocal terms. He did not spare any class or section of society; but, with his characteristic urbanity and calmness, he gently lashed all of them and laid bare their shortcomings and defects. He laid his finger on the besetting sins of the aristocracy, the middle class, and the populace of the time and assailed them all boldly in his writings. 'The idealness of aristocracies, the vulgarity of the middle class, the immaturity of the lower class,'—these inspired very many of his articles and letters and spurred him to some of his most successful literary efforts. "The whole of M. Arnold's life-work must," as one of his recent biographers points out, "be regarded as a criticism

Dec. 1933.]

MESSAGE OF MATTHEW ARNOLD.

841

of Victorianism; its aristocracy, its middle class, its lower class, its religion, its commercialism, its ugliness, its ignorance, its press, its taste, its pleasures, its leaders, its foreign policy, its industrialism, its whole fabric....The Victorian age produced its own critic and is for ever truly photographed in his pages." M. Arnold thus furnished a remarkable proof of how it is possible for a man to be genuinely patriotic and at the same time be severely critical of national life and spirit. In one of his letters, he speaks of 'his affection for that foolish old country—namely England' and these words clearly reveal him as the best representative of the truest kind of patriotism. The study of Matthew Arnold is bound to exercise a wholesome influence on the minds of men and disabuse them of their false notions of patriotism and duty to their mother-country. It will certainly bring home to them the truth that patriotism consists not in shutting one's eyes to all the defects and deficiencies of one's country, not in glossing over national evils, but in recognising them boldly and making strenuous efforts to remove them. Patriotism, therefore, is not at all incompatible with an intensely critical attitude to national life and character. The true patriot should not be an apologist of all the national abuses and evils or a blind worshipper of all national customs and traditions. Patriotism ought not to be confounded with prejudice in favour of everything national. It is patriotism of the type, exemplified in men like Matthew Arnold, that India needs to-day. Patriotism in these days is not seldom identified with an adulation of everything national and engenders therefore a very uncritical attitude towards national institutions and customs. It makes a man prone to justify and admire all the institutions and practices that have

come down to us from ancient times and have about them the halo of antiquity. This "patriotic orthodoxy" is not wholly bad but it is not thoroughly sound, so long as it is not governed by the spirit of reason. What is wanted is not this purely emotional attitude towards the spirit and traditions of the country but 'the sympathetic application of critical and scientific methods to national life and thought.' As Arthur Mayhew points out in his book on "Indian Education," educated young men in this country should devote themselves to a rational and systematic study of Indian ideals and institutions, and thus bring to bear on the study of national life a critical spirit. It is only men who are imbued with this spirit and characterised by this attitude that will be able to render some real service to the country and make a real contribution to the future.

III

M. Arnold was one of the deepest spiritual influences of his time. His conception of life was essentially spiritual and he never exalted material over moral values. His letters and note-books bear witness to the deeply religious disposition of his mind. He fully recognised that 'conduct was three-fourths life,' and that moral development was the essential condition of progress along all lines. The bracing of the moral and religious fibre was the very foundation of national strength and the source of its prosperity. "The national character," he says, in one of his letters, "is the base of the only real grandeur and prosperity." Spiritual perfection must be the goal to which the activities of the individual, the society or the nation should be directed. Thus, in an age of materialism and mammonism, M. Arnold

came forward with his message of spiritual and moral perfection. Though living 'in a brilliant centre of civilisation,' he was not in any way dazzled by its outward glamour and splendour. He, like Carlyle, discerned clear signs of unsoundness in the civilisation of the time. He raised the banner of revolt against what he described as the mechanical and external civilisation of the time and, boldly but calmly, decried its aims and tendencies. Like Edward Carpenter, the author of 'Civilisation, Its Cause and Cure,' M. Arnold also held that the life of the time was a strange disease. "This strange disease of life was," as Harriet Munroe points out, "the underlying subject of all his prose essays." He shared the view of Dean Inge that the progress of the time was extrinsic and not intrinsic, and that the civilisation of the time, judged by true tests, did not merit the name of civilisation at all. The charge that he brought against the European civilisation of the time was that it had devoted itself merely to outward progress, to the neglect of inward progress. This is, according to Romain Rolland, the criticism levelled against it by Mahatma Gandhi also. 'Civilisation,' says M. Gandhi, 'is civilisation in name only. It has set up material well-being as the only goal of life. It scorns spiritual values. It maddens Europeans, leads them to worship money only, and prevents them from finding peace or cultivating the best within them.' M. Arnold also found that the men of the time were indifferent to spiritual progress and were "occupied more with the outward polish of life than with its inward springs." He found 'faith in machinery' to be their besetting sin and he rightly laid this grave social danger at the door of the material civilisation of the time. This civilisation had deadened their sense of spiritual values and

"tended to make them far too much occupied with means than with ends,—far too much considering how things can be done, and far too little considering what is worth doing." M. Arnold endeavoured to disabuse men of their false notions of progress and to wean them from their extreme absorption in material pursuits. He taught men that perfection was an inward condition of the mind and spirit and consisted 'in the growth and predominance of our humanity as distinguished from our animality. The perfection of an individual lay in his mastering his baser passions, in his delivering himself from the bondage of pride, sloth, anger and selfishness, and developing and practising the higher virtues of charity, sympathy, love and unselfishness. The progress of a nation also must be measured by spiritual standards and its greatness must therefore be judged by its achievements in the moral and the spiritual sphere. It is in the spirit that animates it, in the ideals that inspire it that we must look for the sources of its strength and prosperity. 'Greatness,' observes M. Arnold, 'is a spiritual condition worthy to excite love, interest and admiration.' Civilisation is not therefore a matter of certain political and social arrangements, or of certain mechanical and economic improvements, but is, as M. Arnold himself defines it, 'the humanisation of man in society.' A society is civilised only when its members live a human, moral and cultured life. The true tests of civilisation are therefore spiritual dignity and moral grandeur. Political and social institutions, material wealth in all its forms may conduce to human progress and serve as instruments of civilisation, but do not in themselves constitute civilisation. M. Arnold exhorted the men of the time not to become the victims of the

cult of mammon, not to set much store by outward things, not to be led away by the glamour of modern life, but to look within, to 'live in the spirit' and attain spiritual perfection. His message is contained in the concluding lines of his poem *Self-Dependence*:

"Resolve to be thyself; and know, [that he
Who finds himself, loses his misery."

He taught men that the purpose of life ought to be to seek that 'fugitive and gracious light' of spiritual perfection—the light that

"Does not come with houses or with gold,
With place, with honour, and a flattering
crew."

It is needless to say that this message of spiritual progress and perfection must be understood in its full significance by one and all of us, so that we might direct our efforts to the true goal and shape the destinies of our country to really noble ends.

IV

Inward spiritual perfection was thus to Matthew Arnold the *sumum bonum* of human life. The cult of M. Arnold, as Dauson points out, "can be described as the cult of idealism, using the word as indicating the pursuit of perfection as the worthiest working principle of life." M. Arnold was alive to the danger of one-sided or partial perfection and endeavoured to save men from that danger by holding up before them the ideal of complete or total perfection. He was the advocate of harmonious, all-round perfection and therefore placed it 'in the ever-increasing efficacy and in the general harmonious expansion of those gifts of thought and feeling, which make the peculiar dignity, wealth and happiness of human nature.' He warned men against the danger of concentrating on the development of one side of the human personality, or of confining themselves to one aspect of life. A partly cultivated man, he declared, was an uncultivated man. The nation which lays exclusive stress on moral

development and moves along that path alone, will fall short of true perfection. The development of the individual, as also of the body-politic, must proceed along various paths and must embrace or include all the various sides and aspects of life. The advance towards a full humanity means advance along different lines, all equally important—the lines of conduct, intellect, knowledge, beauty, social life and manners. To leave out of account any one of these items, to attach more importance to the one than the other, would be to ignore the fundamental character of human life and personality. Life, to M. Arnold, 'was a large and artistic fabric, made up of many parts, each claiming its due and proportionate place.' The duty of men was 'to see life steadily and see it whole,' to acquire a balanced and comprehensive view of life and to strive after complete perfection. An equipoise, a harmonious development of the intellectual, æsthetic and moral faculties ought to be the aim which should underlie the activities of the individual, society and nation. M. Arnold tried to impress this truth on the minds of the people by using the two words, Hellenism and Hebroism. "Hebroism is the name which he gave to the force which leads us to endeavour after right conduct, which lays the emphasis of life upon religion, upon strictness of conscience. Hellenism is the free play of the mind, a desire to know things than a desire for upright conduct." Hebroism, said M. Arnold, must be supplemented by Hellenism. "He therefore preached Hellenism as well as Hebroism—spontaneity as well as strictness of conscience." It is possible, as Mr. William Wragge points out in an article in the *Hibbert Journal* "to restate M. Arnold's dictum by saying, in language familiar to us to-day, that there are three ultimate values which alone subsist in and for their own sakes—goodness, truth and beauty. He wanted to make English people realise that it was a disservice to sin against truth and beauty, not so great as that of sinning against goodness but a disservice still. The laws of goodness, truth and beauty should be the three crystal laws which should guide and determine the life of an individual as also of a society. The 'triple star of goodness, truth and beauty'—ought then to be the object of human quest,

(To be continued.)

THE STATHAM REPORT.

I

VERNACULAR EDUCATION IN TRAVANCORE.

BY ONE INTERESTED IN EDUCATION.

AS the Editor of this journal has remarked in his notes in the last issue, the Travancore Statham Committee Report is a document worth studying in British India. The chapter on Vernacular Education is one of the best, perhaps the best and the most well-thought-out, of the chapters in the Report. As is natural, this is perhaps the most criticised by some people in Travancore, but I venture to think, mostly only by those who did not fully read the Report but were carried away by a word here or a word there.

THE PRESENT POSITION.

To the reader who is not fully acquainted with the educational system of Travancore, a brief description of it is not out of place here. In Travancore, at present, we have a free primary course of four years. In addition to this, we have a cheap middle school course of three years in the vernacular. English is an optional subject in these schools and there are not very many schools that take advantage of it. There is also a high school course of three years, purely in the vernacular. The standard attained by these vernacular high school products is equal to, if not greater than, that of the school final students in all subjects, except the languages. They attain a very high standard in the vernacular; and of course rather a low standard in English if at all. In fact, we have two systems of parallel secondary schools, one in which English is the medium of instruction, the vernacular occupying a subordinate position, the other

in which the vernacular occupies the first position; but both of them are purely literary in character.

The vernacular high school product saves two years in the whole course, attains the same or a slightly higher standard in all the school final subjects except in English and the vernacular. In the vernacular, his attainments are very much higher than that of the best S. S. L. C. holder.

From a practical point of view, the defect is, the Vernacular High School leads the pupils into a blind alley. They cannot get into the University and they cannot get into any occupation or profession in which a knowledge of English is useful. The result is all of them want to become Vernacular School teachers. "If you cannot do anything, become a teacher is practised to the fullest extent by these Vernacular School products.

If literary culture were to be the only aim of a post primary and secondary education, perhaps the only thing required is to increase and strengthen these Vernacular Schools. But it ought not to be the only aim. Of course, at the time when the Vernacular Middle Schools were first organised what was called "a liberal education" was the only thing that was thought of. So, the curricula adopted were mainly an imitation of the English Secondary Schools. We need not be ashamed of that either. It was so throughout the world.

EDUCATIONAL RECONSTRUCTION.

When democracy grew, when the masses realised their own power, they thought that

Dec. 1922.]

THE STATHAM REPORT.

845

the superiority of the classes was due to their education, and so they wanted the same education to be given to them, i.e., literary education. To some extent, and to some extent only, it was really a good thing for the masses. But soon it was found to be insufficient. It is only within the last twenty years or so, especially after the Great War, education was sought to be adjusted to the real needs of the people. It was realised that education should be intended not only for leisure but it should be designed to satisfy the needs of a busy life also.

After the War, the educational system of almost every civilised country in the world came to be reorganised so as to serve both these ends. The proposed reorganisation of the educational system described in page 164 of the Report, it seems to me, closely follows the reconstructed post-war educational system of civilised countries, especially that of Germany, but not too closely. The system is considerably modified to suit local conditions and needs.

The problem to be solved by the Committee was, how to reorganise the Vernacular Schools and the English Schools so as to satisfy (1) the needs of enhancing literacy, (2) the needs of a cheap cultural education for the poor, (3) the needs of secondary education, and last but not least (4) to satisfy the needs of practical life, i.e., the agricultural and industrial life of the country. The present Vernacular Secondary School Course satisfies to some extent, and to some extent only, the first and the second needs—enhancing literacy and cheap cultural education—but it does not serve either the third or the fourth, i.e., either the needs of secondary education as at present organised or the needs of practical life. The present English

Secondary Course is purely literary and serves, and that not very adequately, only as a pre-University course. I say 'not adequately' for two reasons. One is, that there is no provision in these schools for even the practical courses such as surveying and commerce and accountancy that are allowed to be taken in the University classes. Secondly, by having English as the medium of instruction in all the other subjects, the standard of attainments of the School Final product in the several subjects is too low; there is not enough opportunity for original thinking; and by being forced to mug up a lot of bad English in the form of hurriedly dictated, but not corrected, notes in the knowledge giving subjects the standard of attainment in the English language also is low.

THE NEW PROPOSALS.

The Reform Committee's proposals are:—

(1) The conversion of the Vernacular High Schools into Vernacular Training Schools with a two-year course instead of the present one year;

(2) To make the vernacular the medium of instruction in all schools;

(3) To change the Vernacular Middle Schools into post-Primary or Vocational-Bias Schools;

(4) To increase the duration of the primary course, i.e., to convert the present four-year free primary course into a five year free primary course.

VERNACULAR HIGH SCHOOLS.

I have already stated that the only purpose served by the Vernacular High Schools is to supply the Vernacular Schools with teachers proficient in the vernacular. Therefore, the

abolition of this class of schools is criticised on the score that it would lower the standard of attainment of the Vernacular School teachers in the vernacular. The critics forget that the Report does not stop with the abolition of these schools. To compensate for this loss, they propose first to turn the lowest class in the High School into the highest class in the new post-primary or vocational-bias schools, secondly, to increase the training course by one year in which the study of the vernacular will occupy a prominent part of the curriculum in addition to the methods of teaching it. Therefore, the new vernacular teacher will be more efficiently equipped to teach not only the vernacular, but the other subjects also. In fact, both in Europe and America the training course for the elementary school teacher runs to three and four years. A good deal of this time is devoted to the general education of the pupil teacher. This is considered to be more efficient than taking in a candidate educated in ordinary schools and train him up to be a teacher in a year or so.

Another important thing that is forgotten in this connection is that the new proposal to make the vernacular the medium of instruction in all schools is calculated not only to enhance the prestige of the vernacular but also to open up a fresh and a more fruitful avenue for the development of the vernacular. If the people only cared to do so, the New English Schools can easily be turned into Vernacular High Schools with English as a compulsory subject preparing the students for the University also.

POST PRIMARY OR THE VOCATIONAL-BIAS SCHOOL.

The abolition of the Vernacular Middle Schools is criticised on the score that it will

shut out a large number of poor pupils from any kind of cultural education higher than that which could be given in the first five classes. Here again, the critics forget that the Report does not stop with the abolition of these schools but goes on to reconstruct these schools into post-primary or the Vocational-Bias schools.

Instead of the present four-year free primary course and three year cheap literary course, altogether seven years, we are to have a five-year free primary course and a three-year cheap course, partly literary and partly practical—altogether eight years. A clear gain of one year. It is clearly stated in page 164 of the Report that in arranging for the curriculum of studies in the reconstructed schools, "there should be *sufficient general education in the course* to make it possible for a limited number of students who complete the course and who have shown special ability to pass over to secondary schools proper." Again, on page 168 you find: "At least one-third of the total time spent under instruction should be spent on practical work." Thus the new three-year course is to be *two-thirds-literary and cultural and one-third practical*. The net result is that, in the new system, we are to have three years' cultural study—the new fifth class, (one year) plus two-thirds of the new three years' course, *i.e.*, (two years)—and in addition one year of practical work distributed over the three year new course. Thus, in the proposed system, not only we do not lose anything of the present three years of cheap cultural education, but we gain a full one year of practical course. This lengthening of the course by one year is not made costly either. No fee is charged for the new fifth class. Of course I assume that the fee in the new schools is not going to be higher than what is charged in the existing Vernacular Middle Schools,

The practical course should not be considered to be devoid of culture either. The present Vernacular School product thinks it beneath his dignity to do any kind of manual work. To that extent he is wanting in culture. The new schools will make him realise the dignity of labour and to that extent at least make him a more cultured citizen, let alone the other educational values of Manual Training. Putting the same in other words, *instead of the present three year cheap literary course we are going to have three years of cheap literary course and one year of practical course*. This practical course prepares the way for technical training and is not in itself vocational training (see page 165). Therefore, while the course does not neglect the cultural aspect of education it is designed to serve another purpose also. It facilitates the diversion of pupils to vocational courses.

A PLAUSIBLE CRITICISM.

The practical man says: "What you say is all right but the real trouble is, the Middle Schools will get abolished and no post-primary or Vocational-Bias schools will come into being to take their places." Experience shows that this is a real danger. It must also be said that the wording of the Report in this connection is not particularly happy. The heading "Abolition of Vernacular Middle Schools" on page 161 and the first sentence in para 9, page 163, are both unfortunate. Everywhere else the word used is not 'abolition' but 'reconstruction.' The word 'abolition' is no doubt responsible for the 'contra suggestion.'

The remedy is certainly not to refuse to have any reforms at all but to insist on the reforms being fully carried out. If the reconstruction is to be gradual (see para 11, page 167), there is no reason why the abolition also should not be gradual. There is no need to say "after the present type of Vernacular School has been abolished a new type of

post-primary school, etc...." Why should not both these things take place simultaneously? We should insist that no Vernacular School is abolished but that every Vernacular School should be turned into a new post-primary school. *This is the direction that constructive criticism should take.*

Thus it will be seen that the proposed plan without in any way diminishing the existing facilities for a cheap kind of vernacular literary education, makes this education more efficient, facilitates the diversion of pupils from a purely literary to a vocational course, and encourages a more fruitful method of developing the vernaculars of the land.

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II

BY A MADRAS EDUCATIONIST.

Efficient organisation is a growth of time, and once a recognisable standard has been attained in one part of a country, other parts should lose no time in availing themselves of the benefit of such realised standard. Though a large part of South India enjoys the advantage of being under one administration, it is also diversified by a number of Indian States. One would expect that the fruits of experience gained in the British province should not take a long time to travel to such near territories like Hyderabad, Mysore, Cochin and Travancore. But, as a matter of fact, except in Mysore, the Indian states seem to be generations behind the British province in educational progress. There are obviously various impediments in the way of these States shaking off the lethargy of ages and getting into line with rational organisation. Education is traditionally the Cinderella of Government departments, and ambitious men attaining the headship of administration in States are least inclined to pay attention to educational reform. The educational heads themselves either lack enthusiasm to attempt to carry out reforms or are too cowardly to express honest criticism against authorities to whom they owe official obedience. A proper orientation must therefore naturally come only from an independent and well-equipped critic. We are so accustomed to the creation of superfluous commissions and committees in the British raj—which seem to be useful only to provide berths for favourites of men in power—that a new committee hardly rouses our interest usually.

The Travancore Government was extraordinarily fortunate in securing the services of Mr. R. M. Statham to preside over their

Educational Reforms Committee, which performed its task about a year ago. Mr. Statham has had experience of every branch and aspect of education in the Madras Presidency. Starting his career as a professor of history at the Presidency College, Mr. Statham made his mark later as Principal of the Kumbakonam College, and richly deserved the compliment which Lord Pentland, the then Governor of Madras and Member-in-Charge of Education, paid him, that his college was in many ways an ideal one. Mr. Statham has inspected schools, and worked as Deputy Director of Public Instruction. He has also performed excellent work in the cause of elementary education in the Presidency. His work as Secretary of the Hortog Commission earned him the C. I. E. which is usually given only to the heads of the Education Department. Mr. Statham stands for a rare combination of qualities which make him successful in whatever he attempts to do. Thoroughness in work and courage in criticism live side by side in him with extraordinary pleasantness of manners. It must seem to us that his familiarity with all that is done in the Madras Presidency must make it very simple for him to introduce the same system in Travancore. But the same reason must make it extremely difficult for Mr. Statham to consider affairs in Travancore in the most sympathetic manner, and suggest reforms which should be easily acceptable to the Travancoreans. Mr. Statham has achieved this and deserves the warmest congratulations of all concerned.

The Statham Report has revealed in fact a deplorable state of things existing in Travancore. The expenditure of money which should be the primary concern of all administrations was done in the most irregular fashion. Budgeting was unknown, and

checking was never carried out. The grants-in-aid were not regulated on sound lines, and the two great principles regulating their distribution, the stimulating of private benefactions and the prevention of commercial profit-making, so well observed in the Madras Presidency, had been entirely overlooked. Mr. Statham has verily performed a Herculean task in clearing the Augean stables of Travancore education.

The chapter on 'Control' suggests a thorough-going re-organisation of the department. The Director is to be the Secretary for Education, instead of education forming a neglected responsibility of the Chief Secretary. The Director's office is to be strengthened in analogy to the Madras one. The inspectorate is to be enlarged to ensure a proper inspection of schools, which does not obtain at present, as many schools go without the annual visit of inspecting officers. The present expenditure on education in Travancore is nearly twice as high as in Madras, in percentage to the revenue, and yet the return for the expenditure has been poor.

The chapter on 'Mass Education' is very comprehensive and full of valuable observations. Travancore has maintained, curiously enough, elementary schools of three grades, and this has meant a deplorable stagnation and waste. The Statham Report has suggested a uniform five-year course. The measures of reorganisation are aimed to prevent the corruption and irregularities existing at present. As in many other countries, Travancore has realised that women teachers are best suited to primary schools. The abolition of incomplete primary schools must lead to a large increase in efficiency. Mixed teachers and co-education must become a regular feature of Travancore schools. Women's education has advanced so far in Travancore that the Report has gone to the

length of recommending that women teachers should cease to be employed in the education department. Protests have been already heard against this. Though maternity and domestic burdens impose a strain on married women, there is something to be remembered in their favour for the settled sense which marriage gives them. As in Germany, the rejection of married women in Travancore is partly due to the desire to solve the problem of unemployment.

The chapter on Vernacular Education is of more than ordinary interest. Mr. Statham has explained by citing the conditions in British provinces like Bombay and the Punjab, that Travancore cannot claim to be unique in its vernacular schools. It is to be noted at the same time that a great deal of waste has characterised the vernacular schools in Travancore. The present vernacular schools are to be abolished. With a wise eye to practical aims, Mr. Statham has suggested a post-primary education of three years in which a distinct vocational bias is provided. Too much literary education is a serious calamity in any country, and is in inverse proportion to its wealth. The Report has drawn up a list of all the trades and occupations in Travancore which might be included in the training at the schools.

The chapter on Secondary Education would apply equally to schools outside Travancore, suggesting, as it does, various aspects in which the education would need to be improved. One great drawback in Travancore has been the lack of sufficient alternative courses of training, specially those which have a practical value in life.

Improvements have also been suggested in collegiate education. The raising of standards, attention to athletics, bettering the hostel system and the providing of facilities for research are urgent needs. Mr. Statham

suffers from no sentimentality, and he does not contemplate as necessary the immediate establishment of a Travancore University. Such new creations have not infrequently proved merely costly and superfluous luxuries.

In a chapter on Technical and Professional Education, the existing technical schools are recommended to be abolished or a raising of their standards is to be undertaken. The stipends to students are to be stopped. A system of apprentices in existing manufacturing is to be developed. A College of Technology is to be opened. The Intermediate course is to provide agriculture, accountancy, mechanical engineering, electrical engineering and motor engineering. These courses are to lead to higher diploma courses, and later faculties in physics, chemistry and industrial technology are to be introduced. The Director of Industries should be competent to be also the Director of Technological Studies. A Medical School is recommended to be started and admission to the Law College should be regulated on reasonable principles.

Though incidental references to women's education occur in many chapters, a separate chapter is devoted to the subject. Women's education is obviously highly advanced in Travancore, and Travancore has already solved the problems which may be supposed to be peculiar to women. Travancore has all along decided in practice that girls should have the same kind of education as boys. It must be unnecessary to argue the question now, but it is clear that there should be no more solicitude to train girls in domestic science than to teach boys to shave or ride a bicycle. After all, boys may be in as much need to learn domestic science as girls. Many girls have attained such positions as give them complete exemption from the burdens of housekeeping. The recommenda-

tion to make domestic science compulsory must appear retrograde. A good general education is not to train pupils actually in the occupations which they are to fulfil later; that will become a narrow and foolish interpretation of education. Education must have a cultural value and is to provide that basic equipment which enables one to do well in whatever occupation one may be placed. The proposal to reduce the college for women to the Intermediate stage is reasonable, as co-education has thriven in the State, and a separate institution for a small number of women seeking higher education is too costly to maintain.

The Report includes also a chapter on unemployment which points out the errors that many people are apt to fall into about the subject, connecting it, for instance, with education. Constructive measures have also been suggested to remedy the evil.

Mr. Statham's motion for the grant of travelling allowances to the members of the Travancore Advisory Education Board, has just been passed by the Travancore Assembly. This is another creation of the Report, and it gives the opportunity for popular opinion to influence the control of education. Mr. Statham knows the chaos created by the District Educational Councils in the Madras Presidency, and so has wisely restricted the democratic move to a single body at the capital.

The Report is a valuable document, embodying, as it does, observations showing a thorough understanding of educational problems. In a way, it helps the reader to understand the country of Travancore, for every country gets the education it deserves. The good fortune of having secured the services of Mr. Statham in behalf of Travancore education should only be completely availed of by giving effect speedily to the recommendations made by him.

PLACES OF EDUCATIONAL INTEREST.

XXVIII. BHADRACHALAM

By MR. L. N. GUBIL SUNDARESAN.

Trichy.

Bhadrachalam is a coy, little, unamusing village, buried in a corner of the Nizam's Dominions, on the right bank of the majestic Godavari. Despite the absence of facilities for pilgrimage, it attracts pilgrims and numberless devotees of Sri Rama from all the corners of India. However, there has been established recently a motor service which, to a considerable extent, mitigates the inconvenience.

Sri Ramachandra's birth is the most important ceremony that is performed there with all pomp. Miniature image of Sita, Rama and Lakshmana are bathed in the Godavari and adorned with all luminous jewellery. Then the procession begins and is finished off at the Kalyanamandapam, where the pilgrims gather to pay their homage. The Hyderabad State gives a grant of Rs. 30,000 annually for this temple.

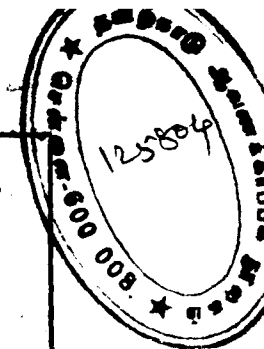
The lure of Bhadrachalam lies in the wanderings of Rama in exile and in his paying respects to the great sage, Agasthya, who advises him to build a hermitage for himself at Panchavati, on the banks of the Godavari. It is here that Rama loses his dearly loved and devoted wife, Sita, who is taken away by Ravana to his castle.

Just three miles from this village of such pleasing reminiscences and lyric ancestry,

there is a spring which is reputed to cleanse the sin of whoever bathes in its waters. This spring is reported to have sprung through a slit in the earth caused by Rama's bow. It is also said that it was originally the sacrificial fire lit up by Adishesha for vanquishing the Rakshasas, and has been turned into the spring that it is now.

The history of Bhadrachalam is intimately mixed with the history of Ramdas, the devotee of Rama. The tale has it that Ramdas built the temple when he was a Tabsildar. He spent the six lakhs of rupees of Government revenue over it in anticipation of the king's sanction. But the Shah imprisoned him and condemned him to be executed. Rama and Sita, seeing that their devotee was in such a bad plight, paid the Shah the whole amount and got him released. Rama then revealed Himself to the repentant Shah and told them that both the Shah and Ramdas, having expiated for their sins, would be admitted to the abode of "everlasting bliss."

With such a remarkable lyrical and mythological background, it is not a surprise that Bhadrachalam is the magic spot for pilgrims to conjure with, with the name of Rama. Romantic setting it has none; but it has an appeal in its ancestry which is irresistible, though not pompous.



THE MADRAS PRESIDENCY EDUCATION WEEK, 1933.

MADRAS.

IN response to the appeal of the Central Education Week, the Madras Teachers' Guild resolved to celebrate the Third Education Week between the 23rd and 29th of October. A Committee consisting of the following persons was appointed early to chalk out the programme of work to be done.

Miss E. D. Birdseye, Mr. H. C. Buck, the Rev. T. R. Foulger, Miss J. M. Gerrard, Miss Helen F. R. Veale, Mr. M. S. Koteeswara Mudaliar, Mrs. G. Lakshmi David, Miss

Mary K. Chackko, Mr. M. Munuswami Aiyar, Mr. S. Nataraja Aiyar, Mr. T. Ramanuja Aiyangar, Mr. K. Rangaswamy Aiyangar, Mr. M. S. Sabhesa Aiyar, Mr. S. Satchithanandam Pillai, Mr. P. Thirvengada Mudaliar, and Mr. V. K. Sourirajan as Convener.

The Committee met a number of times to chalk out the programme of work. It was resolved to have items of competition for school children and so to cut down the number of days on which lectures had to be delivered. The following programme was adopted.

PROGRAMME.

Place and Date.	Subject.	Speaker.
Wesley College High School Hall, Monday, 23rd Oct. '33	1. "The Child in Relation to the Home—Parents' Claims."...	1. Miss Helen F. R. Veale, B.A., Principal, National Girls' High School, Mylapore.
	2. "Is Physical Education Essential for School Children?"	2. Mr. H. C. Buck, M.P.E., Principal, Y. M. C. A. College of Physical Education, Saidapet.
Y. M. C. A. College of Physical Education, Saidapet, Wednesday, 25th	... Demonstration and Competition of Physical activities of boys in the city high schools.	
Memorial Hall, Park Town, Wednesday, 25th	1. "History and Aims of the Madras Teachers' Guild." 2. "Value of an Association of Women Teachers." ...	1. Prof. M. S. Sabhesan, M.A., Madras Christian College. 2. Miss R. B. Nityananda, B.A., L.T., Lady Willingdon Training College.
Chintadripet High School, Thursday, 26th	1. "Education in Ancient India." 2. "Education To-day." ... 3. Unveiling the portrait of the Rt. Hon. V. S. S. Sastri by Mr. S. Kuppuswami Sastriyal.	1. Mahamahopadyaya Vidyavachaspathi S. Kuppuswami Sastriyal, M.A., L.T., I.E.S. 2. Miss V. K. Black, B.Sc., Educational Secretary, Christian Literature Society.
Friday, 27th	... Oratorical (Tamil and Telugu) and Elocution (English) contests for boys in high schools in three centres 1. Ramakrishna Mission High School, Mylapore, 2. Madras Christian College, 3. E. L. M. F. High School, Purasavakam.	
T. T. V. High School, Mint Street, Saturday, 28th	1. "Creative versus Transmissive Education." 2. Unveiling of Portraits of the late K. B. Ramanathan and P. Subramanya Aiyah ... 3. The Junior Red Cross ...	Mr. S. R. Ranganatha Aiyar, M.A., L.T., F.L.A., University Librarian, Madras. Prof. P. Lakshminarasu Naidu. Dr. Abdul Hameed, Director of Junior Red Cross Society in India.

Physical Education Contests on Wednesday, 25th, open to all School Teams.

The following were the items:—

1. Jump the stick relay, 2. Human burden relay, 3. Pass and squat, 4. Leap frog, 5. Pyramids, 6. Skin the snake relay, 7. Chariot race, 8. Tunnel ball, 9. Dodge ball.

Oratorical (Tamil and Telugu) and Elocution (English) contests on Friday, 27th.

1. Ramakrishna Mission School Centre, Mylapore.
 1. P. S. High School, Mylapore.
 2. R. K. Mission School, Mylapore.
 3. San Thome High School.
 4. Kellett High School, Triplicane.
 5. Hindu High School, Triplicane.
 6. Muslim High School, Triplicane.
 7. R. K. Mission School, Mambalam.
2. Madras Christian College School Centre, George Town.
 1. T. T. V. High School, Mint Street.
 2. H. T. High School, Mint Street.
 3. Pachaiyappa's High School, George Town.
 4. St. Gabriel's High School, George Town.
 5. Christian College High School.
 6. Muthialpet High School.
 7. Corporation High School, Nungambakam.
 8. Government Muhammadan High School, Broadway.
3. E. L. M. F. High School Centre, Purasawalkam.
 1. E. L. M. F. School, Purasawalkam.
 2. Sir M. C. T. Muthiah Chettiar School.
 3. St. Paul's High School, Vepery.

4. C. C. C. High School, Perambur,
5. Chintadripet High School.
6. Wesley College High School, Royapettah.
7. Government Madras-I-Azam, Mount Road

The following messages were received by the Central Education Week Committee—

From H. E. the Governor of Madras.

"I have great pleasure in sending a message of encouragement to the Central Education Week Committee on the occasion of the celebration of the Third Education Week and my congratulations on the success which attended their commendable efforts in the past two years. It is gratifying that the South India Teachers' Union under whose auspices the Education Week is observed, has secured the cooperation of a number of organisations interested in education and has obtained the enthusiastic support of the public. I have no doubt that with increased public support the celebrations of the week this year will meet with even greater success than in previous years."

From Mr. W. Erlam Smith, Director of Public Instruction.

"It gives much pleasure to learn that the South Indian Education Week inaugurated in 1931 has been made an annual event, and that it is proposed to celebrate the Third Education Week this month with the co-operation of some leading Educational Associations and other prominent organisations interested in education. You have rightly placed 'Parents' Day' in the forefront of your programme as this can establish

between the home and the school a living and fruitful contact which promises great possibilities for the future of school education in this presidency. I am glad to note that you have also emphasised in your programme 'The Health of the School Child' and 'School as a Social Centre.' I need hardly say that it is not possible for an educational institution to fulfil its purpose unless it has made provision, among other things, for turning out healthy and happy children with right habits of mind and body, unless it further serves as a centre of social activities which unify, refine and enrich the community. It is my hope that the high ideals which inspired the inauguration of the Education Week will permeate all the measures concerted for its observance and make the Week a great success."

It is gratifying to note that as many as sixteen schools competed for the Physical Education contests. The Shield awarded by the Guild was won by the team of the Model High School, Saidapet. The teams of the Wesley High School, Royapettah, and St. Gabriel's High School were bracketed for the second place.

Almost all the city schools sent students for the oratorical and elocution contests. By the gifts of the public spirited gentlemen and publishers six prizes in each of the items were given away. An attempt was made to form a women's branch of the Guild. The proceedings of the day are given below.

WOMEN TEACHERS' FUTURE—CALL FOR A LOCAL ORGANISATION.

Miss J. M. Gerrard, Principal of the Lady Willingdon Training College, Madras, made an appeal for the formation of an organisation of women teachers in the city when

presiding over a meeting of women teachers at the Memorial Hall, Park Town, on the evening of the 25th October. The meeting was held in connection with the Education Week celebrations and was the first general meeting of women teachers in Madras held during the last few years.

Miss Gerrard said that women teachers should realise the need for an organisation to protect their interests and to raise the standard of the profession. Progress in the profession could not be achieved unless all teachers were members of an articulate unit, where questions connected with their sphere of activity could be discussed. She appealed to the women teachers in the city to help in the formation of such an organisation and hoped that that meeting would be the beginning of a series of meetings of members of their profession.

Miss Gerrard then announced that a special service would be held at the Zion Church, Chintadripet, for the special benefit of women teachers in the city on Friday evening, when Miss F. McDougall, Principal of the Women's Christian College, would preach a sermon.

Mr. P. Sambamurthy and his orchestra consisting of women teachers then entertained the audience with music.

TEACHERS' GUILD.

Mr. M. S. Sabhesan, speaking next, said that the Madras Teachers' Guild was started in 1895 in order to raise the standard of the profession and to rouse professional consciousness among teachers. In certain countries in Europe and America teachers were obliged to be members of one or other of the teachers' organisations in the country, as it was thought that these organisations helped to

raise the standard of education and kept teachers in touch with the needs of society, parents and children. Referring to the Madras Teachers' Guild, the speaker said that it was affiliated to the South India Teachers' Union which again was affiliated to the All-India Federation of Teachers. The latter organisation in its turn was affiliated to the World Federation of Teachers. The Guild, he said, was divided into several sections, each section devoting special attention to one particular branch of education. Concluding he appealed to principals and heads of colleges and schools for women to think over the question of a professional organisation for women teachers.

POSITION IN SOCIETY.

Miss R. B. Nityananda, Lady Willingdon Training College, Madras, regretted that only a few women teachers were members of the Madras Teachers' Guild. Teachers at the present moment confined their activities to

their schools and their homes, and this, she said, was responsible for the unsatisfactory position they held in society. The teaching profession had a great responsibility in the training of children which could not be satisfactorily discharged unless the teachers themselves became students of the art of teaching. In order to safeguard the interests of teachers and help them to acquire their legitimate position in society, she said an organisation of women teachers was essential.

Miss Pathibadiyan moved and Miss Vedanayagam seconded a resolution, which was unanimously carried, asking the Madras Teachers' Guild to form a women's section with a lady secretary. Another resolution suggested that Miss R. B. Nityananda be appointed Secretary of the section.

Mrs. Parvathy Dewal then demonstrated certain (indigenous) physical exercises. With the usual vote of thanks the meeting terminated.

ADDRESS BY MAHAMAHOPADYAYA VIDYAVACHASPATI S. KUPPUSWAMI SASTRIAR, M.A., I.E.S.

ON

EDUCATION IN ANCIENT INDIA.

THE educators who are in charge of the great work of education to-day cannot afford to forget the momentous year 1835, when Lord William Bentinck was Governor-General, and the famous Macaulay's "Minute," according to which the medium of education in India was decided to be made English. Those who carry on the work of education in modern India have to be very grateful indeed to the governors of this land for having introduced in the system of education a medium, for thereby it became possible for our countrymen to come into contact with many of the good things in the western system of

education. We have had opportunities of enjoying the benefits of a modern system of education, such system as has been prevalent in this country for a sufficiently long time. We feel to-day that there are several points in respect of which we have ample reasons to feel dissatisfied. Every day, in the sphere of education, difficulties and evils arising out of misfits of various types are felt and are coming to be keenly felt and the educators of to-day have got very great responsibilities. They have to devise some scheme to modify the existing system in such a way that it would be possible to remove the difficulties

felt by the men and women of our country in particular, by the people of this country who happen to belong to various religions, inherited traditions and attitudes of various kinds. In this connection I need hardly point out that it would be a great advantage to us to turn our attention for a while to the past, to the great past of this land, and to advert to some outstanding features of the system of education in the past.

The first question that arises in this connection, I think, relates to the question of the position of the educators in society. It is a somewhat delicate question and a difficult one. Most of us, teachers, are becoming more and more self-conscious. We are becoming conscious every day of our limitations and of our own difficulties. At the present moment there is an awakening in the sphere of the teaching profession here as elsewhere, and the members of the teaching profession realise that they belong to an honourable profession and that they have to assert themselves, that they have to rise to the king's state and that they have to study and make themselves felt in this world, in the society, in connection with the various and manifold and difficult problems which are at present existing in society and at home. However, we can hardly conceal the fact that the members of the teaching profession to-day are not shown the respect and are not given as much importance in society as they deserve to enjoy. I am not interested at present in allocating the responsibility for this state of things. Partly, the members of the profession may be responsible and partly, the others. The members of the profession and the members of the society form a heterogeneous body. Their relations

are somewhat intimately connected with the various complicated features of the present society.

I feel that there is a marked contrast between the position enjoyed by the teachers to-day and the position enjoyed by the teachers in ancient days. What was the place of teachers in ancient days? It would be a source of inspiration for us to think of the place which teachers enjoyed in ancient days. It was the profession of teaching that was regarded not merely as an honourable vocation, but it was enjoying rare and unique privileges in the private lives as well. It was considered as such a high privilege that even God, the highest God of the highest Avathara, had to indicate the functioning of the world through the work of a teacher. We cannot help at present thinking of the great Krishna having the fulfilment of that great incarnation. It consisted chiefly in the function of the great teacher which he conveyed as a teacher to one of the greatest disciples of his times, namely Arjuna, in one of the greatest books of the world, the *Gita*. To be a teacher was considered such a high privilege.

That was how most of the princes of the time approached the teacher and the teacher took the greatest pride possible in conveying the true principles, the highest principles, to such disciples. The whole situation in which the *Gita* was inaugurated may be regarded as an inspiring allegory of the teacher and the disciple. The great teacher does not consider it *infra dig* to descend to the level of charity to identify his interests completely with those of the disciples, to watch and select the psychological moment for imparting the great truth to the pupil with all his valour, with all

his discipline, with all his equipment and with all his previous experience. It was impossible for Arjuna to discharge his duty fearlessly because it required the great teaching of the *Gita* by one of the teachers who is consummate in self-realisation.

The Guru was considered as a most honourable person. Such was the position of teachers in ancient days. It may not be a pleasant task to contrast that position with the position of teachers to-day. Well, what are we? What is our position, our real position in the world? I should think we are exercising some influence over the society or at school or at college.

I think we have to advert in this connection to some features of the system which was prevalent in India and the attitude of the students and also of their accomplishments.

I do not propose to spend any time on discussing the details of the syllabus of teaching in Ancient India which was always considered elastic and it was always adjustable. Taking into consideration the somewhat bright features of the section, there are four words used in our ancient literature, in a literature earlier than the second century or even the third century with some of the exact nature of the scheme of education. These four words are: 1. *Adhithi*; 2. *Bodha*; 3. *Acharana*; and 4. *Pracharana*. *Adhithi* is study. *Bodha* is understanding. *Acharana* is living—you have to live by what you learn, you have to understand, you have to live, not leave it, not take leave of it. *Pracharana* is example. By example more than by precept you have to live and you have to show to others. These four functions were regarded as constituting the whole of education, and the whole unity of

education. The whole of the education scheme in ancient India may be summed in these four words. One may wonder whether these four words could be taken as summing up the scheme of education from the stand-point of a student and that of a teacher. This may be inclined to raise the teachers in the present times to remember that they are only teachers and they happen to remember that fact when they appear in the school, and in the class-room. The students are taught to remember that they are students, only within the school and class-room and then they are also taught to remember that they have to receive certain things in an intelligent way. In the old method, before the introduction of the new reforms in the modern education scheme, many things were put into the heads of the students. Now there is some improvement. But, on the whole if you ask a student to write an essay about his function at school, he will throw a flood-light on the mentality of the students, of their aims and aspirations. Most of the students may come forward with some reply which is connected with the examination or with some examination scheme and very few may be inclined to connect their business with actual life or with the great future which they have to face.

In ancient India the students and the teachers felt that they were engaged in a common task, the task of building up life, living a full life, becoming whole men, and organising a society consisting of wholly and perfectly educated men. Consistently with this object in view every teacher and student was compelled to feel that only these four parts of the great task were actually accomplished. Only these four parts were carried

out satisfactorily. Otherwise the full work of education should not be regarded as having been carried out. Understanding and assimilating are necessary; it is in this sense that the standard examinations do not achieve the required purpose. They only tend to cultivate and overburden the one aspect of memory. At a later stage only came education meant for understanding and assimilating. The two following parts, namely, *Acharna* and *Pracharana*, were considered somewhat more important. Every student was compelled to feel that the two parts and the two professional stages or functions were to be regarded only as preparing the way for the more important stages, namely, *Acharana* and *Pracharana*. It was a system of education which was intended not simply to emphasise the receptive and transmissive aspects, but it was intended to emphasise the necessity of the creative aspect.

These two functions were regarded as the most important ones of the teacher and the pupil. It was only students who understood and realised this need and who were given the opportunity to receive the education in this manner. It was this that maintained the relation between the teacher and the pupil. The teachers were not appointed and none was allowed to play the role of a self-styled teacher. The conditions were such in ancient India that there was a certain amount of public opinion behind the society and on the strength of this opinion teachers had to establish their position as teachers and the students voluntarily chose their teachers.

We must remember how great teachers' influence was towards that great prince who is regarded and worshipped in India as the greatest Avathara, namely Ramabhadhra. Visvamithra, the great teacher, appeared in the court of Dasaratha and Ramabhadhra was given the opportunity to receive full instructions according to the prescribed curricula of studies, theoretical and practical. Such a great respect was the due of the teachers in ancient India, that King Dasaratha prostrated himself before Visvamithra and requested him to take Ramabhadhra as his disciple and once more requested him to bring Ramabhadhra round in the proper line. The teacher was able to enjoy such high privileges and command such high respect.

Teachers of to-day may have ample justification for associating their business with something petty and something insignificant that cannot really be neglected in the present-day daily routine. They may have ample excuse for so doing because they are justified in it owing to the reality of life. In this connection it must be said because the society has to realise its duty and the teacher has to realise his position and influence in the world. It was possible for the teacher in ancient India to play a high and respectable role purely on account of self-sacrifice and disinterestedness. But it is a matter of much discussion to say if the present-day teacher is holding such a high position, or will it be possible to keep up such high standard of scruples as the ancient teachers, consistent with the growing demands of the modern day world?

ADDRESS BY DR. ABDUL HAMID, MADRAS, ON JUNIOR RED CROSS SOCIETY.

The Junior Red Cross Society is an international movement and it may help you in looking after the health of the school children. Good health is the first item. The Red Cross Society, as most of you are well aware, is non-political, non-religious and non-sectarian in its character. The Red Cross is an emblem adopted by this movement and it is not because it is the emblem of Christianity. The Swiss had a white cross on a red ground and they changed the colour for the organization to a red cross on a white background. At present, we have Red Cross Societies in sixty-two countries all over the world, and working for children. The motive of this Society is to promote good health, prevent disease and to mitigate bodily suffering. In India, the Red Cross Society was started in 1920, and there are branches in all the provinces and in most of the places in India. We have got a Provincial Red Cross Society in Madras. The Society does social work. It is interested in serving all without distinction of colour or creed. We have at present Junior Red Cross Societies in fifty countries, and thirty million school children are junior members of the Red Cross Society. The Indian Red Cross Society started its work in 1925 and in 1926 the Junior Red Cross Society branches or groups were established and the first was organised in the Punjab. School teachers welcomed this movement. By the end of the year 1932, they had over twenty-five thousand schools which had adopted the movement. The Junior Red Cross Society is a group movement. The school that takes up social service according to the ideals of the Red Cross Society, can get en-

rolled as a member of the *Junior Red Cross Society* by paying a membership fee of Re. 1. Only two months back they have favoured this movement in your province, by appointing a Secretary to further this movement in your province, and the Director of Public Instruction is its Chairman. School children, when they get enrolled in the *Junior Red Cross Society*, are not required to pay anything but the Society requires members to take a triple pledge. You will agree with me that this is non-political in its nature, non-religious, and non-sectarian in its character, and is making rapid progress. You organise a Junior Red Cross Society branch for your school to see your activities. Then school children will be encouraged to look after their own health, and the health of others. The Junior Red Cross Society does not content itself with periodical instruction but in fact wants children to learn something every day. You can impart any amount of health instruction, by encouraging school children to undertake health activities. We will emphasise certain items of the programme. We have to teach health education in schools as a national programme. For your use and for the use of school libraries we have certain pictures and you may get a set of these and keep them in your libraries. The contents of the pictures are as follows:—Larger skilled sports, window openings, the proper way to sleep at nights, prevent mosquitoes, eat plenty of fresh fruits, play out of doors, wash yourselves every day, do not take tub baths.

I will now introduce you to national health games. These pictures are given in the local vernaculars. It is useful for school children. Some manual training and expla-

nations of these are given. We have health games in four parts. This is just like your attendance register and the columns of health are written in it. It contains these things:—I am daily taking my bath, and I clean my teeth before daily going to bed. I sleep with windows open and so on and so forth. Children, both rich and poor, can benefit by this. This device to create interest in the children in their own homes, has been adopted. We publish a quarterly magazine. We give this book at four annas per copy, but to schools which have adopted the Red Cross Society movement, free of charge. We have two pamphlets for blindness. Two millions are now totally blind and many more partially blind. Blindness is preventable. We have given the chief cases of preventable blindness in India in simple language and terms that can be carried out even by children themselves. It is written in the form of dramas, dialogues and songs. We are training about more than a million every day. We contemplate publishing interesting dramas that can be staged in different schools and colleges. We have now-a-days Boy Scouts and Girl Guides every where.

CHITTOOR.

In deference to the appeal issued by the Central Committee of the South Indian Education Week, Madras, a preliminary public meeting was organised by Messrs. P. L. Ramanatha Rau, B.A., L.T., and D. Purushotham of the Board High School, Chittoor, on the 13th October, 1933, with Mr. A. Seshagiri Rao, B.A., B.L., Sub-Judge, in the chair. It was resolved to celebrate the Education Week in this centre for five days commencing from the 23rd of October. An influential Committee was formed to arrange for the celebrations, with the Chairman as the President and the two conveners as

the Secretaries. A subscription list was also opened. On the next day, the Committee met and drafted a tentative programme for the Week.

The first day of the Week was the Parents' Day when schools specially worked between 8 A.M. and 10-30 A.M. to enable parents to visit the children in their schools during working hours. But it was a pity that few availed themselves of this opportunity to come into closer contact with the teachers. It is hoped that at least in years to come parents will realise the need for this close co-operation between the parents and the teachers for the proper education of the children. At 4 P.M. that day there was a ladies' gathering at the Gridley Girls' School. Mrs. Rukmaniammal spoke in Tamil on Women's Education, Miss V. S. Kumuthavalli spoke in English on the Montessori Method and Mrs. John in Telugu on Parents and Education. The lectures were well attended, and appreciated by the audience. Later, in the evening, there was a public meeting in the Sherman Girls' High School under the presidency of Mr. E. Chengal Rao, Advocate. Mr. K. Natesa Iyer, welcoming the audience, explained the objects of the Week and appealed for their co-operation in its successful celebration in this locality. Miss C. C. Wyckoff then gave a talk on Co-operation between Parents and Teachers. She began by saying that both parents and teachers were working towards the same end and hence they should not pull in opposite directions. What the parents demanded the schools should give. At the same time, parents should not be guided by commercial ends in giving education to their children, lest education should lose its high ideals and spiritual values. India is a country of high spiritual values and it would be a pity if it should be lost. Education should not be sacrificed by

making it soulless. We must give up the purely commercial view and should work towards something better—training for life. We should first seek the higher things; the lesser things will follow. We should aim at peace, joy and righteousness. Schools should give us plenty to fill our minds with ideas of beauty and interest. So, with the co-operation of parents, such subjects like music, handicraft and drawing should be taught in schools. As Matthew Arnold very rightly puts it, sweetness and light should be brought out by education. To achieve these objects of education, concluded the lecturer, parents and teachers should share these aims and mutually help one another to make their children lead a life of *peace, joy and righteousness*.

Mr. A. Devarajulu Mudaliar, the next lecturer of the evening, spoke on Parents and Education. He complained that education had become less effective in spite of the new methods and he was inclined to throw the blame on the teachers and the parents. He felt some adjustment was necessary. He was certain that the parents as well as the teachers did aim at the higher ideals of education. But education is a means to an end and parents think that their children should be fitted to earn a living. He opined that the higher aim of education should be to draw out the faculties of children and develop their personality. Education should sharpen their intellect and broaden their hearts. Parents train their children as far as possible, under the limitations of temperament and advocations in life. But he knew that they could train them in their character by their own personal example. But he said that much should not be expected of the parents.

The Chairman, in winding up the lectures and the meeting, said that the precept system of education was faulty and appealed for the co-operation of the public to remove the defects. He desired that education should evolve

personality and produce ideas of social utility, that is, the right kind of citizens. "Parents and teachers should meet often and chalk out policies to serve the best interests of the children." He wanted greater co-operation between the parent and teacher in character formation. He concluded by appealing to the teachers to encourage original thinking in the children by making them take active part in debating societies, to call into play their reasoning powers. With a vote of thanks proposed by Mr. S. Narasimhulu Naidu, the meeting terminated.

The Health Day (24-10-33) was celebrated in the Government Training School with Dr. U. Ganapathi Rao, the District Medical Officer, in the chair. Mr. C. Ranganatha Iyengar, the Headmaster, welcomed the public to the school and appealed for greater co-operation between the parents and the teaching profession in imparting real education to the children. Then Dr. W. V. Perumal spoke on Health Education in Schools. He regretted that the curriculum was sadly lacking in that it provided for no instruction in health and hygiene. To some extent, instruction should be given in environmental hygiene. He referred to the medical inspection of school children which had been stopped because it had not been properly worked up. No provision had been made in schools for medical relief or remedial relief. He gave out the aims of health education to be to instruct children in youth to conserve health and to develop themselves, to establish proper health habits, to acquire abundant vigour and vitality. For these the school age was the best period. By educating the children, indirectly the parents are also educated. In this way the whole nation is developed, each generation educating the next. For this purpose, habits of personal hygiene should be taught. Instruction in health principles should be imparted, so also environmental hygiene. We must create a practical desire in the minds of

students for such problems as milk, food and sanitation. They should learn that prevention is better than cure. They should develop a health conscience and the necessity to undergo some personal inconvenience for the sake of the community. They should be trained to have faith in scientific theories of great doctors. They should be encouraged to take active part in games and sports. He was of opinion that hygiene and sanitation should be made compulsory subjects in schools. He exhorted the teachers to make it a point to impress on the authorities the importance of Health Education in schools.

The next lecture of the evening was on "The Prevention of Tuberculosis in Children" by Dr. S. N. Rajagopalan. He opened his lecture by explaining what Tuberculosis is, its source of infection and how it spreads. In regard to the prevention of the disease in infancy, he advised the use of fresh good milk, for which the Department of Public Health and the Municipality should take proper steps by establishing dairies. Next he advised the isolation of the mother suffering from the disease. The child should be given good nourishment, plenty of fresh air and light. He warned that children living in insanitary houses easily became a victim to the fell disease. He felt that mothers should be taught simple rules of hygiene to prevent the spread of infection. To resist the source of infection, the habits and environment of the child should be such as to prevent the spread of infection. Proper feeding and fruit diet would be very helpful. An early diagnosis will lead to quick recovery.

In winding up the day's proceedings, the Chairman observed that the Health Education given to the students should be practical, rather than theoretical. In physical education, a certain amount of theory was also necessary. The school curriculum should include an elementary

and proper knowledge of physiology, anatomy and hygiene. In these affairs, the parents can give the children practical lessons in food and dress, while the teachers can take care of their physical education at school, to develop in them good physique and moral character. Games develop their social quality, their *esprit de corps*.

With a vote of thanks proposed by Mr. D. Purushotham, the function came to a close.

On the third day, the meeting was held in the Bangari Zamindar's Secondary School, Mr. C. Duraiswami Iyengar, ex-M.L.A., presiding. Mr. K. Natesa Iyer spoke on the Teachers' Service Conditions Bill. He began with a defence of the present system of education, defective though it was. He pointed out that the curriculum consisted of all knowledge-giving subjects and that the aim had been definitely laid down that the boys should be trained to be good citizens, useful and happy. Coming to the subject, he deplored the condition of teachers and pleaded for some steps to be taken to place them on a better footing by getting for them living wages and security of tenure. Most of the private schools being unendowed, they maintained themselves on the fees collected, Government subsidies and the niggardly treatment of the teachers. The recruitment of teachers in private schools depends on the whims and fancies of the committees or their secretaries. Leave rules, salary scales and such things are absent. Again the vexed question of security of tenure still persists in spite of the contract system. Teachers are sent out without notice. The lecturer referred to the case of the Erode sufferers and the recent Tanjore (Sundaresan) case. He concluded by saying that the proposed bill tried to remedy this state of affairs by keeping the teachers above want, care and anxiety.

The Chariman, in his concluding remarks, observed that, while agreeing with the lecturer that the teaching profession should be maintained high, differed from the lecturer in his defence of the present system of education, as it was not national and as it did not inspire a spirit of nationalism in the minds of the young.

He next referred to the teachers as the custodians of the character of the young and remembered with great pride and joy the days he spent with Mr. V. V. Rangacharya, his Headmaster, at Tirupati, and Dr. Miller, his Principal, at the college. He advised everyone to emulate such examples and become, by personal character, examples and models for the younger generation, as everyone knows that theoretical moral instruction is of little use.

Coming to the Service Conditions Bill, he deplored that the managers of educational institutions generally were persons of little educational qualifications to understand their duties and responsibilities. He agreed that some steps should be taken to keep the teachers above want and anxiety regarding their position in the school. But his fear was that the Bill, as drafted, was not impartial, but a little too one-sided. He felt that the question of transfers was of doubtful benefit to teachers and schools, as frequent changes told on the efficiency of an institution. "Transfers are generally unjustifiable and undesirable." Again, in the matter of salaries, he was not satisfied with the provision made in the bill. The rate of increment was low, unless all the teachers were of a *vairagic* temperament. He felt that some guarantee must exist and he threw the blame for the present plight of teachers on the District Educational Officers, as much lies in their hands to remedy the existing state of affairs. His opinion was that no drastic legislation was needed. There should be a certain amount of disciplinary control in the hands of managers. The proposed Provincial Board of

Education was a cumbrous body. He suggested a more simple and smaller but more independent appellate authority, than the Provincial Education Board. He was in favour of a simpler bill giving guarantee to teachers and at the same time some freedom to the management. He quoted his own case when he was sent away suddenly from a school at the beginning of his career. He concluded by appealing to the teachers to treat the children as national assets and develop their character and personality.

Mr. S. T. Ramaswami Iyer of the B. Z. Secondary School proposed the vote of thanks and the meeting terminated.

The fourth day of the Week was the *Children's Day*. A grand procession of the children of the elementary schools in the locality was formed and passed through all the important streets of the town. About 1200 boys and 600 girls took part in the function. The boys then gathered in the compound of the Board High School and the girls in the compound of the Beattie Memorial Training School. Sweets were distributed to all the children and the gatherings dispersed.

"Religious Education" was the subject of a very learned and interesting lecture by Dr. James Cousins of Madanapalle in the Theosophical Hall where the fourth day's function of the Week was conducted under the presidentship of Rev. Martin De Wolfe. The gathering was a record one for Chittoor. The meeting began with two prayers, one of which was by a set of Harijan girls. At the outset, Mr. A. Devaraja Mudaliar, on behalf of the public of Chittoor, welcomed Mrs. Margaret E. Cousins to active public life once again after her enforced rest and wished her and Dr. J. H. Cousins long life and happiness.

In his introductory speech, the Chairman pleaded for an extensive and intensive campaign against the present irreligious attitude of students

and for the growth of proper religious ideas based on the oneness of God and the brotherhood of man.

"Students feel God out-of-date," humorously began the lecturer. "He is introduced as a figure of speech in the class-rooms. For many, He does not exist. The life of irresponsible sensuality led by our students, more especially in the industrial countries of the West, is so baneful that we feel it necessary to create a God from a literary point of view, even though He did not exist. Even science, which was till now responsible for this deplorable state of affairs since Darwin expounded his theory of evolution, now recognises the unity of life and its latest verdict is the spiritual basis of life. Hence we should make room for religion in education. But it should not be a religion that will set one man against another to fight on external forms or rites, or ceremonies or modes, but a religion that will unify all, happily and peacefully, that will reach the Eternal beneath all the ramifications and phrases, personalities, qualities and expressions, and that will make all the children of God live together in union. For this, we should have not only religion in education but also education in religion. We should so direct our school activities that the students, whether they are in their daily dedications, or in the class-rooms, or in the play-ground, may always recognise the oneness of life and the unmistakable unity amidst all the perplexing diversity. To achieve this end, there is no use in India turning to the materialistic West, which has given up Christian principles in the frantic race for power and armament, but she should turn to her own Upanishadic ideals, which recognise the essential principle of unity amidst diversity. The spiritual goal is something like the summit of a hill which can be reached by various paths. All religions lead to the same God and hence there is no superiority or inferiority in them. There is

also a beauty in variety; else the spiritual garden would be monotonous, if it were filled with flowers of only one kind. Our pupils must be made to get to the sense of divinity and reality behind and beyond all forms, doctrines and personalities by freely taking part in all functions of all religions and by learning to see all in One and One in all." He drew the pointed attention of the audience to the beautiful verse of the *Gitanjali* beginning with "Life of My Life," and said that if only such verses were chanted daily in all our schools and colleges systematically and earnestly, the world would be a different one very soon.

Mrs. Cousins next addressed the meeting on 'Music and its Importance.' Music is an expression of divine emotions. It is an expression of beauty, of harmony, of culture and of love. It is also a safety valve in emotional crises. It purifies our mind and soul. We should cultivate it in our schools and colleges, and the Madras University was to be congratulated for including it as a subject of study and of specialisation in the colleges. To make the best use of music, we must cultivate joint singing and choruses. Nothing can unite people so much as music, and so all should learn to sing, sing together, more especially the national songs.

With a few remarks from the Chair and the vote of thanks proposed by Mr. A. Seshagiri Rao, the President of the Committee, the meeting came to a close.

The last day's celebrations were held in the Board High School on Friday, the 27th October. After the usual prayer song, Mr. A. Seshagiri Rao, the Chairman, called on Mr. C. Raghunatha Iyengar, B.A., L.T., T.D., to speak on "Elementary Education." In the course of his address, he dwelt on the present unsatisfactory state of elementary education and suggested some methods of improving it. He was of opinion that the whole ideal of elementary education

should change. He also said that in England, elementary education was free and compulsory. Here it is neither free nor compulsory. There education is considered a birth-right, but here it is said to be a luxury and a favour. This attitude must change. Parents should be made to look upon the schools as social and educational centres and not a pound for mischievous children. Secondly, the habit of employing children of school-going age should cease. Next, the working hours of the schools must be adapted to suit the local conditions, by adopting the "shift system." Again, there should be regular and systematic instruction and proper promotion at the end of every year to prevent stagnation and wastage. Fifthly, steps should be taken that at least in the compulsory areas, the attendance of children is ensured. Further, all children of school-going age should attend some school or other. To effect economy, the system of consolidation and concentration might be tried, so that there would be as few single teacher schools as possible. Co-education may be had in villages where there is not sufficient strength to warrant separate schools. Lady teachers should be employed for all primary classes. All teachers entering the profession should be trained in child psychology and child mind and they should be paid decently to attract the right sort of men and women. The Inspectors should also contribute to the better working of the elementary schools by offering constructive and friendly criticisms and by encouraging the teachers in their difficult task.

Miss E. J. De Weerd then spoke on "Teachers and Society." She emphasised the need for greater co-operation between the teacher and the society for the welfare of both. Education is a life process: the home begins it, the school continues it and life takes it up later. The teacher's share in this is to prepare the child for the child's social needs. The society looks up to the teacher

for high ideals. The teacher has ample opportunities to move more intimately in society and enrich both himself and the society. He can move very freely with the parents and by their co-operation can make his instruction more efficient and fruitful. He can educate the community on the work done in the school and thereby enlist their support and sympathy, and make education really useful to the pupils. To do all this, a teacher must be one of the community, must be properly equipped and prepared for it, must also be gifted to a certain extent to influence the surroundings and be healthily influenced by it and above all things, he must be a living example of the high ideals he preaches.

Mr. Umapathi Iyer then read a paper on "Elementary Education—What it is and how to improve it." He said that in order to make primary education really useful and worthwhile, we must make it compulsory, improve the quality and quantity of instruction and employ well-equipped and well-paid teachers of good character and ability.

The Secretary, Mr. P. L. Ramanatha Rau, then read a report on the Week's celebrations which were undoubtedly a great success, though they would have been more successful if the public had co-operated with the Committee and attended the functions in larger numbers.

The Chairman of the evening, Mr. A. Seshagiri Rao, expressed his appreciation of the splendid co-operation of the ladies in the celebrations on all the days and of the part played by the items of music, vocal and instrumental, to make the evening's function very successful. He condemned the present hypocrisy in the educational world, the want of co-ordination between the ideals and actuals and pleaded for greater co-ordination of thought, word and deed. He also said that to remove illiteracy from our land, we should be always laying greater and greater

emphasis on primary education and we must be giving to it our primary attention.

With a vote of thanks proposed by Mr. A. S. Venkataraman for all those who had contributed to the successful celebrations of the South Indian Education Week in this town, the celebrations came to a close.

There was also a ladies' meeting in the evening. Among those who spoke were Mrs. Chelladorai and Miss C. C. Wyckoff.

PARAMAKUDI.

The Education Week was organised and celebrated by the R. S. High School Teachers' Association from 22-10-1933 to 29-10-1933 in a fitting manner in the High School premises at Paramakudi.

Sunday, 22nd October 1933. Opening Day.

M. R. Ry. T. Purushotham Mudaliar Avl., Secretary, Ramnad District Board, opened the Week before a large audience of teachers, parents and pupils. In the course of his eloquent address, he explained the significance of the Education Week and said that the school was no longer a secluded monastery guarded from outside influence or parental interference. It was the foundation on which was built the future citizen and his fitness for public service; and as such the seeds of self-governing tendencies should be sown in the schools. He next stressed on the need for the organisation of a Parents' Association and its helpful participation in the affairs of the school. He advised the teachers to help the pupils to launch upon many social activities for the good of the community such as collections for the poor boys' funds, relief of the poor by timely help, prevention of cruelty to animals and others, thus imbibing a spirit of service and brotherhood, affording useful training for the drama of life to be. He then dwelt on the use of libraries for the spread of adult education and concluded his address with his good wishes for the success of the Week.

Next followed an eloquent and interesting lecture by M. R. Ry. V. Subbashesha Aiyar Avl., M.A., of the Madura College, on "The need for a New Orientation in Education." He said that the old utilitarian ideal of education must change with the new environment and the educational system must be focussed on reconciling culture with ability, preventing wastage in the educational field, developing a passionate attachment for the mother-land and inspiring in children more self-reliance and character, thus creating a new spiritual and sympathetic outlook on life. The child being an important link in the world citizenship, greater stress had to be laid on the humanising element in education. The lecturer next examined the courses of studies in the elementary and secondary education and opined that the gulf between intellectual and manual labour must be bridged. He pleaded for the teaching of dyeing, agriculture, weaving, farming and other rural crafts in elementary schools and book binding, printing, painting, tailoring, engraving and other labour crafts in secondary schools. He warned that great care must be taken of the choice of text-books and the teacher must acquaint himself with the individual needs and aptitudes of the pupils. Before concluding, he made an eloquent plea for the imparting of moral instruction in such a way as to mould the character of the boy and enable him to visualise the good.

Mr. Gubil Sundaresan of Trichinopoly next spoke on 'Education.' After the concluding remarks from the Chair, Mr. K. Krishnan Nair, B.A., L.T., the Headmaster, thanked the lecturer and the President and the meeting terminated.

Wednesday, 25th Oct. '33. Health Day.

A lantern lecture on 'Malaria and Leprosy' was delivered by M. R. Ry. C. S. Sankararayana Iyer Avl., Health Inspector, M.R.Ry. S.

Somasundaram Pillai Avl., Sub-Asst. Surgeon, Paramakudi, presided on the occasion. Both the lecturer and the President brought home to the pupils the dreadful nature of leprosy that was prevalent at Paramakudi and warned them against unhygienic ways of living.

Thursday, 26th Oct. '33. Parents' Day.

This day was devoted to an interchange of ideas on educational questions between the parents and the teachers. M. R. Ry. Ponniah Nadar Avl., B.A., L.T., Pleader, delivered an interesting lecture on 'Modern Education from a Parent's Point of View.' He deplored the increasing costliness of modern education as evidenced by the frequent levy of special fees on the pupils, the multiplicity of books and note-books and the frequent changing of text-books. These, he said, all bore heavily on the parents. He pleaded for the lightening of the syllabus and the insistence on more oral work, especially in the lower classes. He also recommended co-education.

He was followed by two other speakers who stressed on the need for moral education. The Headmaster, replying to the points raised in the discussion, said that they had resolved to change text-books only once in three years, that special fees had to be collected to meet the expenses of the extra-curricular activities, and the brunt of the burden was borne by the management. He then explained some of the improved methods of teaching, such as individual work, which certainly required a greater number of books, but which ensured a better quality of work.

M. R. Ry. P. S. Sundararaja Iyengar Avl., B.A., B.L., who presided on the occasion, made some concrete suggestions for the lightening of the curriculum in the lower classes and endorsed the plea for more moral education in our schools.

Friday, 27th Oct. '33. Pupils' Day.

This was the most enjoyable day of the Week. The pupils were given full freedom for the expression of their individual talents, and consequently much enthusiasm was evidenced. The function was presided over by M. R. Ry. B. R. Chakravarthi Iyengar Avl., B.A., B.L., District Munsiff. Mr. O. H. Allauddin of the VI Form read a humorous essay in English on 'What a Student Thinks of Modern Education.' He said that their brains were confused by the multitude of subjects and the impossible task set by their masters, that examinations were a bug-bear, that school hours must be shortened and that better facilities be provided for play and recreation. Mr. S. Jagannarayanan of the V Form spoke on 'How a Student can raise the Tone of the School.' Next followed an entertainment consisting of songs, demonstration of physical feats, fancy dress and mimicry. Special mention may be made of the remarkable skill exhibited by Mr. Shahul Hamid of the II Form in fencing, quarter-staff and fire play. The President complimented the young entertainers and asked them not to forget the serious side of their work. He appreciated the musical talents of the pupils and suggested the teaching of devotional songs as is done in some of the schools at Madras.

Saturday, 28th Oct. '33. Guild Day.

This day was important in providing for the elementary and secondary teachers to come together in a conference. M. R. Ry. P. Ramathier Avl., B.A., L.T., was the President of the day. The Headmaster welcomed the elementary school masters and assured them of the co-operation of the secondary school masters in all their activities. M. R. Ry. P. S. Venkatachiar Avl., B.A., L.T., delivered an interesting lecture on 'The Present State of Elementary Education.' He made an elaborate survey of the conditions obtaining in different places and

stressed the need for introducing hygienic modes of living in the school, shortening the working hours and winning the confidence of the parents by systematic and conscientious work on the part of the teachers. Mr. C. Muthuswami Iyer, Secretary of the Paramakudi Elementary Teachers' Association, dwelt on the hard lot of his brethren, and said that they had to woo the parents, most of whom were illiterate, and had to act up to their whims and fancies for securing strength in their schools and thereby ensuring their existence. Then followed an interesting discussion in which Messrs. V. M. Ranganathayyar and A. Sankarakrishnayyar, the Scout master, took part, the latter suggesting the starting of 'Cub Packs' in schools, and the cultivation of the play spirit. The President gave a brief history of the S. I. T. U. and advised the elementary school masters to throw in their lot with the secondary school teachers. He endorsed the suggestion for introducing Scout system in their schools, minimising working hours and working according to a prescribed syllabus. He exhorted the teachers to improve their own qualifications, teach children through play, avoid barbarous methods of punishment and create in the pupils a love for the school by encouraging sports and games. He reminded them that the elementary school teacher has an important part to play in the proposed rural library service.

Sunday, 29th Oct. '33. Secondary School Teachers' Day.

The secondary school masters met this day to discuss current educational problems under the presidentship of M. R. Ry. K. Krishnan Nair Avl., B.A., L.T., Headmaster. M. R. Ry. P. Ramanathayyar Avl., B.A., L.T., was the principal speaker. He explained the changes coming over the educational system based on modern psychological notions, such as teaching through interest rather than effort, insisting on acquired as opposed to imparted knowledge. He

enumerated the advantages of the Dalton Plan and pleaded for the gradual adoption of individual work and its proper adjustment with class teaching. He then dwelt on the problems of the class-room, such as the classification of pupils, the presence of over-aged, but mentally deficient, boys, admissions and principles of promotion. He deprecated religious instruction at present and pleaded for the cultivation of social virtues through extra-curricular activities.

The lecture was followed by a short discussion. In summing up, the President endorsed the views of the lecturer, and remarked that the whole school must permeate with the Scout spirit. He suggested the introduction of the patrol system among the boys which will imbibe in them the dignity of labour and a spirit of service. He promised to draw up a scheme with the help of his colleagues to ensure the cultivation of good habits among the pupils, and greater harmony and orderliness in the school work. He also pleaded for the gradual introduction of individual work in the class room so as to instil in the pupils a spirit of self-reliance now found deplorably lacking.

Mr. S. Krishnaswamy, B.A., L.T., the Secretary of the Teachers' Association, who was in charge of the arrangements of the Education Week, thanked the President and the lecturer and the members who took part in the celebrations.

The Education Week came to a close.

KAMUTHI.

In response to the clarion call of the South India Teachers' Union a Committee was formed in the middle of September, 1933, with M. R. Ry. A. Subramanya Pillai, Avl., B.A., L.T., (Headmaster, B. H. School,) as President, Messrs. T. R. Kamakshi Ayyar, B.A., L.T. (Headmaster, K. A. V. School), and S. Rangachariar (Headmaster, Muslim Elementary School) as Secretaries, Mr. S. Sundaram Ayyar, B.A., L.T., (Assistant, B. H. School), as Treasurer, and Messrs. S. V. Mahadeva Sastri, B.A., L.T.,

(Assistant, B. H. School), S. Siddalingam, B.A., L. T., (Assistant, B. H. School), John and Jesudas (Headmasters, Elementary Schools) as members to concert measures to celebrate the Education Week in a fitting manner in Kamuthi Town. The Committee drafted a varied and interesting programme of lectures and demonstrations and arranged to hold meetings in the different parts of the town so as to enlist the sympathy and co-operation of the public as also to educate them. So the whole celebration was done under the joint auspices of all the schools in the locality and the proceedings were throughout in the vernacular.

The inaugural meeting was held in the K. A. V. School premises on Monday, the 23rd October, under the presidency of M. R. Ry. P. Subbiah Pillai Avl., Vice-President, Mudukolathur Taluk Board, and Member, Ramnad District Educational Council. Mr. A. Subramania Pillai, B.A., L.T., delivered a lecture on "The Needs of our Schools" and said, among other things, that all the needs of the schools would be duly satisfied if only parents would take an interest in the education of their children, and would visit schools very often. M. R. Ry. Arunachala Nadar Avl., President, K. A. V. School Board, spoke on "The Relation between Parents and Teachers." Lastly, M. R. Ry. Muthuramalinga Thevar Avergal of Pasumbon addressed the audience eloquently on "Parental Co-operation." After the concluding remarks of the President, the meeting terminated.

The second day was devoted to health, and a public meeting was held in the Board High School, when Mr. A. Subramania Pillai, B.A., L.T., occupied the chair. In the beginning, there was a physical demonstration by the High School pupils under the guidance of Mr. P. Muthan, the Physical Training Instructor. Then, Mr. S. Sundaram Iyer, B.A., L.T., gave a lecture on "Health in Schools" and stressed on

the importance of Medical Inspection in schools. Mr. T. R. Kamakshi Iyer, B.A., L.T., spoke on "Health of Pupils." Lastly, Mr. S. V. Mahadeva Sastri, B.A., L.T., spoke on "Cholera and other Infectious Diseases" with the help of charts.

The Muslim Kalavriti School was the scene of activities on the third day with Mr. S. Siddalingam, B.A., L.T., in the chair. Janab Ethruz Sahib, Secretary of the Muslim Darmah Sabah, first spoke on "Mass Education." He fervently pleaded to his caste men to institute scholarships for higher education and thus educate the poor and deserving Muslim pupils. "Self-Government in Schools" was the subject of the next lecture delivered by Mr. S. V. Mahadeva Sastri, B.A., L.T., and in the course of his lecture he stressed on the importance of giving training to the present generation of pupils for the coming democracy and mentioned the school debating societies, play-fields, co-operative societies, etc., as proper places for the same. Rev. John Gurupatham Avl., A. M. C. C. Pastor next gave an address on "Rural Education" and dealt largely on the agriculture farming, poultry breeding, manual training, etc. With a few concluding remarks from the Chair, especially laying emphasis on the dignity of labour, the meeting came to a close.

On the fourth day of the Week, the teachers, students and the public assembled in the open quadrangle in the Ginning Factory in Sundarapuram, a suburb of Kamuthi, at 5 P.M., under the chairmanship of Rev. Solomon Dhanaraj, C. S. M. Pastor. Mr. P. Muthan delivered a lecture on "Scouting" and Mr. S. Sundaram Iyer, B.A., L.T., on "Schools and their Work." The local Alim Shah, spoke very fervently for half an hour on "The Importance of Culture among Young Men. Finally, Mr. T. S. Padmanaba Iyer (Assistant, B. H. School) appealed to the people of the locality (all Muslims) to increase

the strength of the high school by sending more Muslim children. After the President's concluding speech and with the usual vote of thanks, the function ended.

The Kaurava Chettiars very kindly placed their common Mutt at the disposal of the Committee for the celebration of the Children's Day. A large number of elders also were present in addition to the pupils of all the schools in the locality. M. R. Ry. Kanniah Gounder Avergal, B.A., the local Sub-Registrar, was in the chair. There was a variety entertainment by pupils, the chief items being vocal music, instrumental music and mimicry. The mimicry of K. Jayaram (VI Form, B. H. School), especially in his imitation of some musicians, was much appreciated. Rev. John Gurupatham spoke on "Libraries and Reading Rooms," and laid emphasis on their necessity in villages where the people are generally ignorant of current topics. Some of the elders also took part in the proceedings. Mr. Nayana Chettiar, Bench Court Member, exhorted the members of his community to derive the maximum benefit from the local high school, very generously established by the District Board. In his concluding remarks, the President emphasised the ideas given expression to by Mr. Nayana Chettiar and suggested to the proprietors of the Mutt to start a reading room. After the usual vote of thanks, pansupari was distributed.

The sixth and last day of the Education Week was observed in the premises of the B. H. School on Saturday, the 28th October, when there was a large assembly of teachers, as many as forty hailing from the elementary schools in the adjoining villages—this being the Educators' Day. Mr. S. V. Mahadeva Sastri, B.A., L.T., was voted to the chair. The meeting commenced exactly at 2.30 P.M. First, there was an instructive lecture on the "Ethics of the Teaching Profession" by Mr. S. Sundaram Iyer, B.A., L.T.

In the course of his lecture, he dealt on the relation between teachers and pupils, teachers and the public, teachers and the management and lastly teachers amongst themselves. He appealed to those present to raise the morale of the profession. Mr. A. Subramania Pillai, B.A., L.T., speaking next on the "Status of Teachers," deplored the 'inferiority complex' of the members of the profession and analysed some of the causes for the same. He wanted the teachers to mingle freely with the public and to suit the syllabus in the elementary schools to the requirements of the locality, now that they were free from Government examinations (like Primary and Lower Secondary) in the early stages as in old days. Many teachers took part in the discussion that followed and narrated freely their experiences. With a view to rouse the people from their lethargy and organise lectures in the various parts of the town, an Association called "The Kamuthi Town Teachers' Association" was formed with Mr. A. Subramania Pillai, B.A., L.T., as President and Messrs. Dharman (Assistant, K. A. V. School) and Ethruz (Assistant, Muslim Elementary School) as Secretaries, and a programme of work was chalked out. There was also a physical demonstration by pupils as on the second day. Winding up the proceedings of the day, the President said that the enthusiasm evinced by those assembled clearly showed that they fully realized their responsibilities and were quite willing to do all in their power to come up to the level. He exhorted them to earn the respect of the public by their superior wisdom, exemplary conduct and upright character. Mr. Kamakshi Ayyar, B.A., L.T., the Secretary proposing the vote of thanks, the meeting came to a close at 6 P.M.

Thus the Education Week celebration was a complete success in this town inasmuch as all the meetings were attended by the parents and the public in large numbers, and they also took part in the proceedings invariably.

KURNOOL.

The Education Week for the year 1933 was celebrated at Kurnool by the District Teachers' Guild. A remarkable feature of this year's celebrations was that the activities were so many and so varied that the Education Week extended to a fortnight. Many elementary school teachers and lady teachers of all girls' schools took active part. Copies of the printed programme were distributed throughout the town. The public took a keen and sustained interest and attended the function in large numbers.

The Week was inaugurated on the 24th October when the *Parents' Day* was observed. A meeting largely attended by parents and teachers was held in the local United Club under the presidency of Mr. O. Laxmanaswami, M.A., Bar-at-Law.

The Guild Secretary, Mr. G. Siva Rao, B.A., L.T., explained to the audience the significance of the Education Week celebrations and referred to the interest displayed by the successive Directors of Public Instruction and by the several departmental heads. He appealed for a larger measure of sympathy and co-operation from the public on whose generosity and appreciation the efficiency of the schools depended. He solicited the help of the parents in the common and sacred task of educating the youth of the country on sound and proper lines.

Mr. A. Ramakrishna Reddy, B.A., B.L., M.L.C., then lectured in Telugu on the need for parental co-operation with the school. He referred to the school councils, the National Congress of Parents in vogue in Western countries, and wished for the introduction of similar institutions suited to the conditions of this country. He suggested the formation of the tutorial system, the Old Boys' Association, an Advisory School Board representing parents, teachers and management and the holding of socials for teachers and parents for bringing the parents into close

touch with school matters. He stressed the importance and usefulness of extra curricular activities, such as scouting, debating societies, sports, excursions, school magazines, social work in villages, to afford attractions for the parents and the public. He was of opinion that the teacher's responsibilities were great as he should take the initiative in enlisting the sympathy and co-operation of the public.

Mr. S. K. M. Beyabani Sahab, B.A., M.L.C., who spoke in Urdu, attributed our country's backwardness in education to the parents' non-co-operation with the school. He pitied that the canker of retrenchment had crept into the educational world and said that, unless the State and the public spent vast money without stint, the nation could not make the desired headway. He encouraged the teachers to strive their utmost by such propaganda as the Educational Week to secure all outside help needed for doing their noble work efficiently.

The President, in his concluding remarks, observed that there was a limit to the parents' co-operation with school matters. But at the same time he held that it was the duty of every parent to acquaint the teacher with the characteristic trait and genius of his child so that the teacher might be a real guide, philosopher and friend to his pupils and help the growth and development of their potential capacities.

The second day, Wednesday, the 25th October, was the *Children's Day*. Mr. T. R. Ramachandra Sastry, B.A., Public Prosecutor, Kurnool, presided. Early that morning commenced sports for the young children of the local elementary schools and the lowest classes of the High School and lasted till 9. The items left over were taken up in the evening. Of the several items of sports, musical chairs, singing competition, etc., were much appreciated. In the evening, in a well-attended meeting in the Government Training

School compound, the President gave away the prizes to the winners. Mr. M. Venkatasubbaiya, B.A., L.T., Headmaster of the Training School, who got up the function, spoke on the educative value of children's socials. He pointed out the usefulness of holding such inter-school sports frequently throughout the year, as they contributed greatly to keep up the enthusiasm of the boys and to bring into close contact the teachers and the taught of various schools to promote social intercourse. The President spoke very highly of the teachers' profession and said that it afforded opportunities for innocent and plain living and high thinking without fear or favour. He also emphasised the importance of holding such functions as they would lead to the co-ordination of teacher's efforts and to the bridging of the gulf existing at present between elementary and high schools and their teachers. He mentioned a few crying reforms in the field of education and exhorted the audience to bestow their attention for effecting the same.

In the night, the teachers and boys of all the schools were entertained with a cinema show on Leprosy in the Municipal High School compound by the local Health Inspector of the District Board.

Thursday, 26-10-1933. On the third evening, there was held in the Municipal High School compound a grand demonstration of physical feats by boys of the three local high schools, Mr. G. Damodara Mudaliar, B.A., L.T., the District Educational Officer, presided. Mr. D. Sadasiva Reddy, M.A. (Oxon.), Deputy Director of Public Instruction, was one of the distinguished visitors. The boys went through a crowded programme of relay races, pole drills, ladders and pyramids very successfully. The spectators greatly appreciated the excellent, building and leaning pyramid feats of the M. H. School boys and the crab, hopping and serpentine relay races of the Cole's and Muhammadan High School

pupils. The President congratulated the drill instructors on their having got up such a nice function which displayed their spirit of union and capacity for combined effort. He observed that such demonstrations would keep alive the interest in physical culture quite necessary for boys in their adolescence.

In the same evening, the *Girls' Day* was observed in the Government Middle School for Girls. The mothers of the girls and several other ladies gathered in large numbers. The pupils of the school entertained the audience with action songs, recitations and a few select scenes from Telugu plays. Srimathi Nanchamma, one of the teachers of the school, spoke on the need for parental co-operation and enumerated the various practical ways by which this worthy object could be achieved. Mrs. O. Laxmanaswami Rao emphasized the necessity of education for girls, the responsibility of the parents in building up the character of their children in the impressionable period of their lives. Mrs. T. Bhaskara Rao, wife of the District Collector, who presided on this occasion, addressed briefly on the usefulness of such celebrations and exhorted the mothers to send their girls to schools.

On Friday afternoon, the annual meeting of the District Teachers' Guild was held. A report of its proceedings is found elsewhere in this issue.

On the same day the public were entertained by a very interesting and instructive lecture by Mr. D. S. John, L.M.P., on "Children's Health" in the Cole's Memorial Hall under the presidency of Mr. K. Atchaya Chetty, B.A., B.L., Municipal Chairman. He deplored the enormous wastage of health in India and showed from statistics how this country prominently topped the mortality list. He described how the Western countries scrupulously guarded the health of the public by organising health improvement institutions, anti-natal and post-natal clinics,

Child Welfare and Maternity Hospitals, Poor Houses and Old Age Institutions. He observed that in olden days the Gurukula system cared much for the health of children. He said that the teacher's sole ambition should not stop with training the minds of his pupils but he must develop in them sanitary conscience. He must see that they command hygienic surroundings and provide for the development of their physique. He pleaded for a suitable alteration in the food given to youngsters both by the moneyed and middle classes and illustrated how, with the large and natural resources of the country, a cheap and nutritious dietary could be made easily within the easy reach of all. He was of opinion that diseases were not inherited and hence preventive steps could be taken with success. He referred to the enormous amount spent year after year on school medical inspection which did not produce any lasting benefits. He urged the school authorities to form an inter-school clinic which would enable the pupils to have throughout the year guidance and treatment from the doctor specially devoted to them. The President said that our ancients were fully alive to the importance of health and any aspirant for spiritual development had first to undergo certain yogic exercises which would purge him of bodily impurities. He pitied the rich who over-ate and manufactured all sorts of diseases. He said that the modern school curriculum which aimed at an all round development could not afford to neglect the health of children. A knowledge of the modern nutrition methods would easily help the introduction of changes in the menu which should consist of light and nutritious food free from spices.

In the night, in the presence of Mr. D. Sadasiva Reddy, the Deputy Director of Public Instruction, and before a crowded audience the pupils of the Cole's High School enacted a Telugu drama "Bhaktha Kabir" written by Mr. C. Venkatakrishnaiya, the Telugu Pandit of that school.

An Educational Exhibition was on show the next week in the Rogers' Hall in the Cole's High School compound. The three High Schools, the two Government Training Schools for men and women, the Roman Catholic and Government Middle Schools for Girls, Cole's Industrial and Church Elementary Schools and Dr. Stanton's Girls' School were kind enough to send their exhibits. A feature of this year's exhibits was that they were mostly the hand-work of children. There were many geographical map drawings, physiological and science charts, water colour paintings of various designs, models and nature and samples of woollen and carpet weaving and fret-work of High School pupils; card board models of the Post Office, a step well, etc., from Elementary School children, specimens of fancy embroidery, bead, lace, bamboo and ratan work and doilies prepared by girls. There were also useful articles of furniture and tailoring done by the pupils of the Industrial and Government Training Schools along with interesting picture albums. The paintings of Mr. M. Abdul Azeem of Alampore formed a good addition. Besides pupils and teachers, the public including the Gosha ladies visited the exhibition in large numbers.

On Friday, the 3rd November, Mr. B. J. Rockwood gave a Magic lantern show of fine natural scenery, important places of interest, pictures exhibiting peculiar manners and customs of different types of men inhabiting the globe from Ceylon to New York. He also showed pictures on astronomical phenomena.

The last two holidays of the second week were devoted to a boat excursion to Sunkesala where the Cuddapah-Kurnool canal takes its origin from the Thungabhadra. The journey was made enjoyable by Mr. Isaiah of the Cole's Industrial School, who entertained the party by his vocal and instrumental music. The Scouts and their masters made the function happy and successful by their songs, story-telling and willing service. The mighty dam across the river, the Government Fish-Farm, and the local salt manufacturing

places were some of the interesting sights. The trip to Rajwoli, an ancient fort in ruins, the once citadel of a Hindu chieftain, the crossing and the recrossing of the river in fragile ferries were full of thrill and joy.

The Annual meeting of the District Teachers' Guild, Kurnool, was held on the 28th October, 1933, in the Cole's High School Hall under the presidency of Mr. G. Damodara Mudaliar, B.A., L.T., the District Educational Officer. There was an unprecedentedly large gathering of teachers and members of the public. Many Elementary School teachers and ladies were present.

The proceedings began with a prayer by Mr. C. Venkatakrishnaia. Mr. B. J. Rockwood, M.A., B.D., President of the Guild, extended a hearty welcome to Mr. D. Sadasiva Reddy, M.A. (Oxon.), Deputy Director of Public Instruction, and to the visitors and said that he was happy to inform them that the Guild had made good progress during the year and promised to extend its activities in useful directions. He requested the distinguished guest to lend a sympathetic ear to the deliberations of the evening and inform the authorities of the practical difficulties of teachers of experience connected mainly with secondary education.

Mr. G. Siva Rao, B.A., L.T., Secretary of the Guild, then read a Report of last year's work. It was the ninth year of the Guild's existence. The Report showed a year of progress all round and sound financial improvement. The Guild had made up all deficits and paid off all over-dues. It affiliated a women teachers' and an Elementary School Teachers' Association. It held its last session in the moffussil place, Atmakur, under the auspices of the Board High School teachers whose hospitality it enjoyed. It sent a representative at its cost to attend the last S. I. T. U. Conference held at Trichinopoly. It had during the year ten Teachers' Associations and three

individual members on its rolls. The financial statement showed a balance of Rs. 4-8-0.

Mr. Sadasiva Reddy who opened the Conference, thanked the organisers for giving him an opportunity to place before them one or two matters. He was sorry to observe that Elementary Education was Cinderella-like neglected on all sides and Elementary School teachers were left uncared for even by the other members of the teaching profession. He appealed to the Secondary School teachers to carry their less fortunate brethren with them, take them into their confidence, participate at their monthly meetings and affiliate their associations to their Guild. He also suggested that the Guild could usefully elect a small Advisory Committee for getting their grievances redressed by proper appeals to their school managements. He observed that teachers as a body suffered from inferiority complex and lack of advertisement. They should give up their spirit of aloofness and freely mix with members of other professions and make them feel their importance. Another point which he urged for their consideration was that teachers should cultivate an independent and scientific mind and not have colourless views. They should not surrender their honest convictions to please the powers that be. If this scientific and fearlessly independent outlook was cultivated more and more by the teachers, the Department would always listen to their suggestion with respect and consideration for it was their opinion that really mattered. He promised to give his best consideration to the new type questions and see how best real difficulties could be met. He wished the Conference all success.

Then there began a discussion on the new type model questions issued by the S.S.L.C. Board. The question paper on each subject was considered separately. The meeting approved in general of the departure in the style of questions as it would develop precise thinking and alertness

on the part of the candidates and minimise to a very great extent the twin vices of notes dictation and unintelligent cramming of annotations and examiners. Coming to details, the prevailing opinion was that questions in every paper were too many and that even an average boy might not clear them. The short sentence answers implied in English papers would hardly prepare the student to write an essay or a few paragraphs of cogent and correct English. The style of questions on the non-detailed texts was hardly in consonance with the aim and spirit of non-detailed study. Questions in Histories and Geography, besides being too many and vague, expected in some cases details which were beyond the scope of the syllabus which was only of a simple nature. In Elementary Science some questions were apparently outside the syllabus. In this subject where ocular demonstration was so necessary to answer questions intelligently, it would be advantageous to give some choice so that the students who, owing to absence on leave, did not attend some classes, might not be penalised. The questions in mathematics were considered to be a change in the right direction.

The President expressing his genuine interest in the welfare of the teachers of the district was proud to remark that they were ahead of those in many other districts in having taken into their Associations many Elementary and Middle School teachers. He deplored the fact that the teachers' work was not properly appreciated but on the other hand unduly criticised with ingratitude in some quarters. He advised the teachers not to get discouraged but to do their noble work steadily and conscientiously and by dint of their character and usefulness to society compel recognition for themselves as forming an important community in the body politic.

Mr. B. J. Rockwood was "At Home" to the members and visitors. The following resolutions were passed at the Conference.

1. *Office-Bearers.* The Guild requests its present office-bearers to continue in their office till June 1934, the end of the current Guild year.

2. *New Type S. S. L. C. Questions.* The Guild approves of the introduction of the new type of S. S. L. C. Questions found in the model papers while disapproving of certain questions which seem to be outside the scope of the syllabus or rather obscure.

3. *Lightening of the S. S. L. C. Syllabus.* The Guild requests the S. S. L. C. Board (a) to reduce by one fourth the quantity of reading matter in English and Vernacular prose and poetry, (b) to delete from the S. S. L. C. Examination syllabus the portions in English History upto the Tudor Period and in Indian History up to the Moghul Period which may be taught in Form IV, (c) to limit the portion in Geography to a regional survey of the world with special reference to India, (d) to restrict the portion in Elementary Science to Physics and Chemistry and only one of the three natural science subjects, viz., 1. Animal Life, 2. Plant life, 3. Physiology, (e) to frame such questions in Elementary Science as to elicit only general information of an elementary nature, in case the syllabus in the subject is not altered.

4. *Text-Books.* The Guild urges the S. S. L. C. Board and the University authorities to prescribe for History, Geography and Elementary Science simple and suitable text-books which shall form the basis for instruction and examination as well.

5. *English Non-Detailed Study.* The Guild views with regret the abolition of texts for non-detailed study since they serve a definite purpose in language study.

6. *Service Conditions Bill.* The Guild endorses the principles underlying the Service Conditions Bill framed by the S. I. T. U.

7. *Appearance for the S. S. L. C. Examination.* The Guild requests the S. S. L. C. Board

to remove the restriction to the number of times that a candidate may appear for the S. S. L. C. Examination provided that no candidate appears more than twice from any recognised school.

8. *Elementary School Teachers.* The Guild requests the Chairman, Municipal Council, Kurnool, and the President, Taluq Board, Kurnool, to give the teachers serving in their Elementary schools the grades of pay fixed by the Government for their teachers.

9. *Death of Dr. Besant.* The Guild places on record its deep sense of sorrow for the loss of Dr. Besant, one of the great celebrities of the modern world and its appreciation of her invaluable services to India for over half a century in the field of education.

10. *Girls' High School for Kurnool.* The Guild requests the Director of Public Instruction to raise the present Middle School for Girls at Kurnool to a High School starting with Form IV next year, as there is no High School for Girls in the whole of the Kurnool District.

11. *Vernacularisation.* The Guild desires that the information subjects in Secondary Training classes should be taught in the vernacular of the locality.

12. The Guild welcomes the proposed vernacularisation of non-language subjects in the S.S. L. C. scheme, in the interests of the pupils concerned.

KARAIKUDI.

The Education Week in Karaikudi was organised by a Committee elected by all the teachers of the recognised schools in the town. It was opened on the 13th of November 1933 by Mr. V. R. Ranganathan, M.A., B.Litt., District Educational Officer of Ramnad, at a large gathering that met in the High School Hall. He also presided over the Teachers' Day (13-11-'33) when lectures on the "Teachers'

Place in Society," "Union among Teachers," and "The Method of Love" were delivered by teachers. After certain scene in English and Tamil had been mono-acted by Mr. S. Dandapani Ayyar, B.A., L.T., of Sattur, the President concluded the meeting with a speech in which he exhorted the teachers to translate into action all the good things told them at the meeting.

The 14th of November was set apart as Children's Day, when the boys and girls of all the schools in the town went out in procession along the important streets. Reassembling on the High School playground they were entertained by a programme of amusements, the function coming to a close with a distribution of fruit and sweets to all the children assembled.

The most important day of the Week was the 18th of November when the parents of all the school children assembled at the High School Hall at 5 P.M. An Educational Exhibition that had been organised was opened by the President of the evening, Mr. M. S. Venkatachalam Ayyar, Deputy Inspector of Schools, Tirupatur. The Exhibition which attracted the attention of all the parents was a new feature of this year's Education Week. After the Chairman's opening speech, there was a programme of songs (by girls and boys) and Scout amusements. After a speech by a parent and another by a teacher, the Chairman concluded the meeting with a speech, in which he wished that the parents would meet more often in the way they did then.

On the 22nd of November all the masters and mistresses of Karaikudi met again to form themselves into a Karaikudi Teachers' Union with a view to promoting their common interests in the town. The meeting terminated with a vote of thanks to the Committee that had successfully organised the year's Week, especially to Mr. N. S. Venkatarama Ayyar, M.A., L.T., its President, and Mr. T. Srinivasa Ayyangar, its Secretary.

NEWS AND NOTES.

INDIAN

MALABAR DISTRICT SECONDARY EDUCATION BOARD.

A meeting of the Malabar District Secondary Education Board was held at the office of the District Educational Officer in Calicut on Tuesday, 21st November, afternoon. Mr. A. V. K. Krishna Menon, M.A., B.L., L.T., President of the Board, presided. There were present seventeen members, six of whom were ladies. Mr. W. E. Smith, Director of Public Instruction, attended the meeting.

Before the business on the agenda was taken up, the President made a short speech, heartily thanking the Director for having responded to his invitation to be present at the meeting. It was the first time that the Director attended a meeting of the Board. The Secondary Education Board, Malabar, was constituted in 1923 and reconstituted in 1928. It was merely an advisory body and was expected to render advice only on matters referred to the Board by the Department. There was a general complaint that the Board was not doing any work worth the name and that its meetings were few and far between. In G.O. No. 2135, dated 14th October, 1931, Government considered that the Board should be consulted by the Department more frequently than at present on matters relating to secondary education. Even as an advisory body, the Board had ample scope for good work, as the terms of reference to it were very wide, such as introduction and expansion of secondary education, provision of hostels, vocational education, co-operative movement, Boy Scouts, medical inspection, refresher courses, etc. But unfortunately, it was only very rarely that advice on such matters was sought by the Department. During the current year, with the help of the District Educational Officer, Malabar, he had been able to convene as many as four meetings, which was something creditable in comparison to the Board's past record. They were willing to render any help that the Department sought and were awaiting an opportunity to make themselves useful to the Department. He hoped that the Director, whose personal interest in matters of education was well-known, would do his best to infuse some more life into the Board and make it really advisory, instead of allowing it to continue as a mere ornamental superfluity.

VERNACULAR AS MEDIUM OF INSTRUCTION.

The first item on the agenda was a resolution moved by Mr. P. Narayana Menon, B.A., recommending that if in a linguistic area the majority of the high schools adopted vernacular as the medium of instruction, then it should be made compulsory in the other schools of the area.

The resolution was referred to the headmasters of the various District Board High Schools for opinion regarding the success or otherwise of vernacularisation introduced therein. There was no school under private management which had tried the experiment. The headmasters of Kumaranellur, Kottayi, Valapad and Chowghat high schools were against vernacularisation, whereas the headmasters of Mannarghat, Koduvayur, Elapully and Manjeri opined that vernacularisation was a decided advantage. The headmasters of Perintalmanna and Payyanur complained that they were handicapped for want of text-books and suitable words for technical terms.

At the suggestion of the Director, a discussion ensued among the members. The mover said that his object was to remove the existing anomaly of one set of schools teaching every subject in English and another set of schools teaching every subject, except English, in the vernacular. There was much complaint among students as they were not able to continue the subject taught in one school in the same language in another school. If the majority of schools in a linguistic area were in favour of vernacularisation, the minority should be compelled to do likewise.

Mr. S. K. Padmanabha Iyer opposed any compulsion in the matter. Conviction was better than compulsion. If the people were convinced of the necessity and usefulness of it, compulsion may not be necessary. The Government offered vernacularisation as an optional measure, but he did not find much agility among the people over it. Even in schools where it was tried it had not been popular. It had not been decidedly stated that vernacularisation was an advantage.

Mrs. Gowrie Sankunny said that conditions differed in every locality and the schools should have absolute liberty to adopt their own medium of instruction. For instance, she referred to the peculiar conditions in Shoranur, where there was a large floating population and an admixture of

Malayalees, Tamilians, Telugus, etc., and it would be extremely unwise to compel the instruction to be given in one vernacular.

Sister Leonora observed that a high degree of knowledge of the vernacular would be required to teach all the subjects in the vernacular. It was doubtful whether the vernacular language had sufficiently developed itself to teach subjects such as physiology, hygiene, physics, etc. The result would be that the language taught would be neither vernacular nor English, but a mixture of both and big Sanskrit words would have to be imported.

After some further discussion, the Director made some remarks on the problem of vernacularisation (not intended for publication). As regards the Secondary Education Board being made more useful than at present, the Director said that the Government were faced with retrenchment and want of sufficient money to expand secondary education. The Board's views were sought on local matters. Necessarily, therefore, there were fewer topics on which the Board's opinion could be sought by the Department. He expressed great pleasure in having had the opportunity of meeting the members of the Board and thanked them for their kindness. The Director then left.

The mover withdrew his resolution in view of the fact that a similar resolution had been moved in the Academic Council and circulated for opinion.

NEW GIRLS' SCHOOL IN ERNAD.

The second item on the agenda was a letter from the President, Malabar District Board, regarding the District Board's proposal to open an incomplete secondary school for girls at Wandur, Pandicad or any other central place in Ernad and to have an hostel attached to it. As the President expressed doubts whether the Board was competent to decide on matters not referred to it by the Education Department, the subject was adjourned.

The revised rules for the election of President were read and adopted.

After the meeting, a group photo of the members with the Director was taken.

The President then entertained the Director at a tea party at the Government Training School. There was good company and the guests were introduced to Mr. Smith by Mr. A. V. K. Krishna Menon and Mr. K. Sankara Menon, District Educational Officer.

TRICHINOPOLY.

THE RETIREMENT OF THE REV. FR. HONORE.

The Rev. Fr. Honore who retired recently as Professor of Physics, St. Joseph's College, Trichinopoly, was born in France in 1860. He came to India in 1881, and joined the Jesuit Mission. He graduated in 1884, and had been a teacher for more than fifty years, of which thirty-five years he spent as Professor of Physics in the St. Joseph's College. During his professorship, he re-modelled the Science Department of the Madras University and created the Science Department of the St. Joseph's College, as his career in the St. Joseph's College as Physics professor had synchronised with the Curzon reforms, and he largely contributed what all he could, for the St. Joseph's College in its development. He visited Europe in 1912, and studied the conditions of several leading institutions and made the acquaintance of prominent men of science, and returned with information, which was of immense use for him and for his students. He was often appointed as a Member of the University Inspection Commission and had opportunities to visit all the colleges in the presidency. He can also claim a share of the credit of the considerable advancement made in the teaching of Physics in the different colleges of the Presidency. It may be said that he is a musician, painter, artist, and architect.

The design of the Science building of the St. Joseph's College was due to him. He has done useful work in the field of Mathematics, English and Physics. Fr. Honore has won the affection of hundreds of students who have been benefited by his long and varied experience. The esteem and regard which he commands today from one and all are due to his earnestness and sincerity. His retirement is a great loss but his example and achievements will be an inspiration to the young and old. I trust the authorities concerned will try to start some kind of suitable memorial in recognition of his meritorious services.

REVIEWS AND NOTICES.

THE NEW TYPE TEST PAPERS IN GEOGRAPHY, BY V. K. SOURIRAJAN, M.A., L.T., DIP. ECON. LITTLE FLOWER CO., MADRAS. As. 6.

This is a valuable *vaide mecum* to the S. S. L. C. pupils and probably the best of the kind in the market, closely following the departmental specimen paper in the subject recently circulated among the schools. There are twenty papers of ten questions each covering the continents and general and regional geography. Choice questions, hints for answers, a glossary of important geographical terms, and an appendix of useful suggestions to pupils as to how to ensure success at the examination—these form the special features of the book. There is no fear of "cram" nor even the neglect of the text-book, but we are sure it will be a real guide to an intelligent study of the subject. It would be much better if the author, instead of pleading want of space, enlarges and rearranges the matter under the respective continents, regional and general geography, for then the pupils will find the book much more helpful in systematising their knowledge of geography.

THE PHYSICAL BASIS OF GEOGRAPHY BY F. M. MILLER, B.A., UNDER THE EDITORSHIP OF PROF. E. G. R. TAYLOR, D.Sc. (GEORGE PHILIP, SON AND NEPHEW, LTD., LONDON).

This is Book I of Philip's Informative Geographies and it treats about 'the physical forms and physical laws which govern climate, water circulation and landscape.' The treatment is concise and comprehensive. The questions and exercises at the end of each chapter are suggestive and leading to practical work. It is needless to praise the diagrams and maps of a book of geography published by the famous firm.

OUR WORLD TO-DAY: A MODERN GEOGRAPHY BY W. R. KERMACK, B.A., F. R. G. S. (W. AND A. K. JOHNSTON, LTD., EDINBURGH).

This book is intended to supply the needs of the Post-Primary schools of Britain. The reaction of man to his physical environment is well brought out in the introductory chapters.

XXXIX—112

The continents are treated regionally, and the method of treatment is rational, though a few exercises, e.g., to name 'a tobacco centre,' 'a motor car centre,' 'the capital of U. S. A.'; to explain mangrove, cataract, Hamite, Bantu; require the exercise of memory rather than reason. 'Religious principles unfortunately prevent any improvement of the breed'—a dogmatic statement about cattle breeding in India, might rather be left as Miss Mayo's monopoly. The diagrams and maps are very useful.

THE OXFORD AND CAMBRIDGE GEOGRAPHY: NEW EDITION, 1933. COMPLETELY REVISED AND EDITED BY L. DUDLEY STAMP, B.A., D.Sc. (GEORGE GILL AND SONS, LTD., LONDON).

The book is a 'small manual packed with useful facts' and its method of treatment was that in vogue in 1864 when it was first published. The matter is revised up-to-date and the maps are good.

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THE EDUCATIONAL REVIEW.

We regret that the University of Bombay should have precipitately withdrawn its recognition of the examinations of the University of Madras, because a Matriculate of the University of Bombay was not admitted into a college in Mangalore affiliated to the University of Madras! The University of Madras has no general rules for the recognition of examinations of other Universities and individual cases are considered on the recommendation of principals of colleges who may be anxious to admit them. If there was any dispute in a matter of this kind, the best course was obviously to refer to the Inter-University Board and get the dispute settled in a constitutional manner. The starting of the Inter-University Board was intended to settle disputes of this kind, but we are sorry Universities have not been able to rise to the convention of referring matters to its arbitration. The immediate result of this resolution on the part of the authorities of the University of Bombay has been that a number of young men who have gone

to Bombay for their education after passing examinations at Madras have got stranded. It is not edifying that two Universities in the same country should not be in a position to settle matters more amicably.

The League of Parents and Teachers in Gwalior has issued a useful pamphlet on Co-education, written by Prof. Hansraj Bhatia of the Birla College, Pilani, with an Introduction by Principal P. Seshadri. The idea of co-education may be new to some parts of India, but it is time that people began to take a sensible view of the subject and appreciated its advantages. If each sex has any special contribution to make, a system of co-education enables its fittest expression. It will also enable a large number of women-teachers to be employed and they are more suitable than men, at least in the earlier stages of instruction. There is also an economic reason in its favour—it will save expenditure and enable our poor resources to be pooled in the most effective manner possible. The present unhealthy segregation of sexes in this

country leads to a good deal of morbid excitement and curiosity about sex and the earlier we put an end to this state of affairs the better for everybody concerned. Freedom of social intercourse is one of the best guarantees for the reduction of immorality and for the maintenance of a healthy moral life. If man and woman have to live together in the world, there is no reason why they should be educated in atmospheres isolated from each other.

It was an interesting and thoughtful address that Sir George Anderson delivered the other day on the occasion of the Convocation of the Aligarh Muslim University. He surveyed some of the most pressing educational problems of our day. The most valuable part of his address was that in which he struck a note of optimism and said that the students of to-day were in no way inferior to those of an earlier generation. "I am not one of those older men," he said, "who hold that the now distant days when they themselves were under-graduates formed necessarily and inevitably the golden age of their Universities." Sir George protested against excessive specialisation and pleaded for general education which may fit people for administrative and public work. It is hoped that Sir George Anderson's address will stimulate pride in the University and enable it to achieve a high reputation for itself among the Universities of India.

It is a valuable report which has been issued by the Student's Welfare Committee for the year 1932. For several years the University has had a very efficient Student's Welfare Department and as many as 25,696 students have been examined by it during these thirteen years of its existence, the number examined during the current year alone amounting to 2,243. The need for having such a department in every University will be clear when it is pointed out that 50 to 55% of the students were found to suffer from some defect or other. As many as 40% of the students suffer from defective vision; 28% suffer from malnutrition and 25% suffer from enlarged tonsils and adenoids. It is possible that conditions are better in other provinces, but we have no doubt that the situation is more or less the same. A special feature of the development of the activities of the department during the year was the establishment of a Students' Infirmary under its auspices and the following up of cases after examination where further attention was required. Five hundred students were recalled for special examination. The students kept under observation were mostly selected from groups who suffered from diseases of the heart, chronic lesions of the lungs and extreme forms of malnutrition. An interesting part of the report is the attempt made to examine if there has been any progress in the general health of students, as the result of the activities of the department during the last more

than one decade. There has been a tendency for increase of weight as well as of height, though in respect of the latter, there has been a slight set-back during the last triennium. The averages for chest-girth during inspiration and for the capacity of expanding the chest show a steady increase, but errors of refraction of sight continue to be steady, so also cases of malnutrition and diseases of the teeth. A disquieting feature of the examination is the steady increase in the cases of lung-trouble—otherwise there seems to have been a steady improvement in general health.

We are accustomed to so much adverse criticism of the present system of education in India, that it is refreshing to find Dr. Urquhart of Calcutta protesting against some of these sweeping denunciations. Dr. Urquhart is an educationist of considerable experience who has given the best of his life to India and has also had the advantage of serving as Vice-Chancellor of the University of Calcutta and his opinions therefore deserve special attention. Speaking at the Rotary Club in Calcutta, Dr. Urquhart said the other day, about the terrorist movement in Bengal: "Because some terrorists have been University students, it does not follow that all University students are terrorists, any more than it follows that because some ships are made of wood, all wooden articles are ships." Referring to the cry that too much expenditure is incurred on University education, Dr. Urquhart said that it was greatly ex-

aggerated when it is compared "with other forms of public expenditure at the present time." Refuting the position of those who complained that education led only to unemployment, Dr. Urquhart rightly asked: "Is the educational system to blame?" The difficulty was not so much educational as economic. Dr. Urquhart pleaded that the fact that not more than thirty rupees were offered to graduates was as much a condemnation of the methods of distribution of rewards as of the educational preparation of candidates. He disabused the minds of people who argued that technical education was the one thing required at present. "Your change over to technical education would be an excellent panacea," he said, "if it were a case of posts waiting until men are trained to fill them. Those turned out of technical training schools find the greatest difficulty in securing employment. There are many trained to the utmost pitch and efficiency in the West who can find nothing to do on their return to this country."

What obviously looks like a desirable scheme has just been issued for the establishment of an Institute of Medical Research in Calcutta, supported by Sir Rabindranath Tagore, Sir C. V. Raman, Pandit Madan Mohan Malaviya and others. It is intended that the institute should serve as a suitable centre for research-workers in medicine. The object of the institute, we are told, will be to carry on research in the medical sciences, to train a band of research-

workers, to apply the knowledge obtained to clinical practice and to preventive medicine and to disseminate the knowledge of hygiene among the masses, making its services available to them either free or at a low price. While the aims are praiseworthy, we are not quite sure if it is practicable in the present economic and other circumstances of the country to inaugurate an institution of this type. Research-workers had better co-operate with institutions like the School of Tropical Medicine at Calcutta, rather than dissipate their energies by attempting to start a cheap institute of medical research. We are told by the organisers of the movement in a statement issued to the press that a large number of research-workers are prepared to dedicate their lives to the purposes of the institute, but no names are mentioned, to enable the public to judge the value of the promises and the capacity of the volunteers to foster medical research. We are assured that the initial expenditure of starting the institute will be only Rs. 1,25,000, but even as laymen we wonder if any useful institution of the kind is possible with such low expenditure. Without any details, the public is asked to believe that after the first year, the institute will be self-supporting and the demand is made for a sum of Rs. 1,10,000 to run the institute during the first year. Sir Nilaratan Sircar is to be the first President of the institute, but among the names of those mentioned in connection with the management, we do not recognise many well-known in the world of medical research. There is an unfortunate tendency in this country to start too many

institutes of research, without concentrating effort and we hope this proposal will not follow the way of similar manifestos issued for starting laudable institutions without sufficient financial stability or chances of success. All communications regarding the subject should, however, be addressed to: Mr. A. B. Dalal, I.C.S. (Retd.), 100, Clive Street, Calcutta.

It is fashionable in some quarters to decry examinations, in season and out of season, in spite of the practical difficulties in finding more suitable substitutes for the same. At the annual meeting of the Union of Educational Institutions held recently in England, Dr. Vaughan had something to say in favour of examinations.

"Time after time it was said that the greatest foe to true education was our examination system. That was nonsense: we might admit that it was not perfect and still consider that examinations were dangerous masters and necessary servants of education. Apart from the very real help they gave in providing signposts for the learner on his way, they had a knack of finding out the idler, the trifle, the skimmer over the surface. Some teachers did not like them, for with almost uncanny power, they exposed the lazy teacher who tends to talk himself and not to teach. Some learners did not like them, for they discouraged deliberate idleness and withheld their best rewards from that most subtle form of sluggard who liked to learn by heart and shirked the labour of understanding. Examinations told the teacher where he had been misunderstood; they told the wise employer something but not everything about the candidate available; they had saved the State from the old evils of patronage and favouritism; they pricked

a good many bubble reputations, even if they could not claim to assess the inscrutable elements of human success and human greatness. That they had hitherto failed to do this we should be for ever grateful. The qualities of imagination, of judgment, of self-expression, of rapid decision, of tenacity, defied all human scales."

To those who are fond of reviling the younger generation and proclaiming *ad nauseum* that things were better in their own generation, the Archbishop of Canterbury had recently things to say which would perhaps make them think furiously. Speaking at a large gathering of workers in the diocese of London, the Archbishop said it was no use going to the young folk in an attitude of superiority or patronage. They must be at the side of the young people and see life as they saw it. He believed that the youth of the present generation was a finer material than the youth of any other generation of which he had any knowledge in the history of England. There was their frankness, sincerity and straightforwardness, so little of pretence and the playing of a part. They were extraordinarily hopeful and courageous in their out-look upon life. Many of them were, to a degree he thought hitherto unknown, extraordinarily open in mind and full of keen interest in all that concerned, not themselves only but their country and the world. He knew full well their obvious faults: their lack of self-control, their excessive self-confidence, their belief that they had a divine right to live their own life in their own way, whatever it might be. Referring to the dangers of the social freedom enjoyed by the younger people, he said that he was aware of its dangers, but what was far more amazing to him was that, with all that freedom, there should be so much astonishing self-restraint and so many evidences, where

perhaps they might least expect it, that deep down there was some standard, to which they resolved to be loyal.

We are glad to find that the writers of the recent report of the Conditions of Service. Travancore Education Reforms Committee have

not been unmindful of some of the most important aspects of educational efficiency, satisfactory conditions of service for the teacher who is the real foundation of all educational work. They have pleaded for raising the salaries of elementary teachers as they are very poor at present. The Report rightly observes: "In order to be a reasonably good teacher, as indeed a reasonably good worker of any kind, the teacher must be expected to be comparatively free from real want and constant anxiety. We are aware that the pay and position of the primary school teacher is unsatisfactory, with few exceptions all over India. But it is our considered opinion that the position of the teachers in the privately-managed schools in Travancore is exceptionally unsatisfactory." Besides proposals for improving the pay and prospects of elementary school teachers, the Committee have also made recommendations regarding Secondary School teachers. It is suggested that no Secondary School should be recognised, unless there is adequate provision for a Provident Fund or a pension system and unless there are definite written contracts between the management and the teachers, with powers of appeal to the Director in special cases. A draft agreement is also published as an appendix for consideration. We feel the terms may be more generous to teachers, in view of the fact that they are always weaker parties in a contract with managements. We hope that as the result of the recommendations of this Committee, the conditions of service for the teaching profession in Travancore will meet with substantial improvement.

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